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LIFE AMONG THE RED MEN OF AMERICA.

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In 1868, when pastor of a church in Hamilton, Canada, I was asked to go with my young wife as a missionary to the red Indians, northwest of Hudson Bay, north of Manitoba. It was a strange call; we had not been thinking of the Indian work, or the foreign field, and were very happy in our home work. But we made it a subject of prayer. We laid the letter before the Lord, and though all our friends, with one or two exceptions, opposed us, yet as God seemed to call us, we went, and we have never regretted it to this day.

It took us two months and nineteen days of hard travelling to reach our field. You can go around the world in that time now. It was a lonely far-off place, more inaccessible even than the heart of Africa is now. We travelled as far as we could by steamboats and railroads, then we journeyed for thirty days with horses over the prairies and plains of the north, and then for the last fourteen days we went in a little skiff manufactured by the Indians and manned by them. The place assigned us in the skiff was a bit of a slab seat near the stern of the boat. Behind us stood a big Indian with an oar reaching out behind, with which he steered, and before us were our stalwart Indian oarsmen. When we had gone about forty miles from Fort Garry toward the north, we saw the Indians turning toward the shore, and we wondered what they were going to do. We soon found out. They took on another passenger, which to our amazement proved to be a great, big, lively, struggling ox. His head hung over one side of the boat and his tail over the other, and for fourteen days in the month of July my wife and I had to sit in that skiff close to that live ox. But we were full of life and anticipation, and enthusiastic in our work, and these little things didn't trouble us much.

We reached our destination at last. We were first stationed among the Cree Indians, four hundred miles from the merest vestige of civilization. We had a good chance of testing the Indians. You know the very conflicting opinions about the red men. After studying them for many

years, my opinion is that they are just about like the rest of poor humanity. They need the Gospel, and the blessed Gospel is just the thing for them. We had a little log-house, in which to live. A gentleman wouldn't keep a decent horse in it, but it was the best the country afforded; the Indians were living in wigwams, and we were glad to have that log-house. We thought the best thing was to come thoroughly in touch with our people, so we gathered them together, and stood before them with our Bibles, and said, "Now, look at us. We have not come here to buy your silver foxes, your beavers, your otters, your minks, or your martens; we have not come to make a fortune in the fur trade, but we have come with *this book* to do you good, and to help you to a better life, that you may be happier here and happier beyond. We know you are sinners, and that you have your faults, and need the Gospel, but we are going to trust you as well as help you." We knew the majority of white people think that the Indians are thievish, dishonorable, and unreliable. We do not believe that. So we decided to trust them. We took the fastenings off all the windows, and the bolt off of the door, and the keys out of every drawer and chest, and threw them away, and from that day to this we have never fastened a window or locked a door in an Indian country; we have never had anything worth sixpence stolen from us by the Indians. That is our experience among the Indians, when putting them on their honor and treating them fairly.

We mastered the language as quickly as possible, because I believe in all missionaries being able to look into the eyes of the people and tell them the truth in their own language. We worked and toiled among them, and we had at first the effects of the work of some blessed men who had been before us, and before we had been there five years, in addition to what had been done, we had gathered a congregation of from eight to ten hundred Christian Indians, who used to pack our church every Sabbath, although some of them had to come from their hunting-grounds fifty or sixty miles distant, on Saturday, to be present, and on Monday they would walk back to their distant hunting-grounds. We had the Bible translated into their language by Mr. Evans, one of our missionaries, not printed in the letters of the alphabet, but in syllabic characters. These characters are so easily acquired that in a few weeks an Indian can learn to read the Word of God. It is a marvellous invention, and as a result of it in some of the missions 90 per cent of the people are reading the Word of God in their own tongue. Often have I been made ashamed of the littleness of my love by the devotion of these Indians and by their love for the Bible. Let me give you an incident. One of our Indians with his son came away down from the distant hunting-grounds to fish on the shores of our great lakes. We catch our winter's supply there in October and November. My good wife and I have lived chiefly on fish twenty-one times a week, for six months, fish and salt with a cup of tea, at times no bread or vegetables at all. We live six months on fish, and

the other six months on reindeer and muskrats, gulls and owls, anything we can get, sometimes glad to have two meals a day. I have been in your penitentiaries—not unwillingly—and I have seen the food provided for the worst criminals. My wife and I would have been glad to have had anything approaching what you give to your murderers and house-breakers. I have been for three days without a mouthful. To go on with my story. This man and his son came down to fish, and they made splendid fisheries, put up the whitefish on a staging where the foxes and wolves could not reach them, and one night the father said, "My son, we leave to-morrow morning early; put the book of heaven in your pack; we go back one hundred and forty miles to our distant hunting-ground to join the mother and the others in the wigwam home." So the young man put his Bible in his pack that they might take it home. Later on, along came an uncle and said to the young man, "Nephew, lend me the book of heaven that I may read a little; I have loaned mine." So the pack was opened and the Bible was taken out, and the man read for a time and then threw the Bible back among the blankets and went out. The next morning the father and son started very early on their homeward journey. They strapped on their snowshoes and walked seventy miles, dug a hole in the snow at night, where they cooked some rabbits, and had prayers and lay down and slept. The next morning bright and early after prayers they pushed on and made seventy miles more and reached home. That night the father said to his son, "Give me the book of heaven that the mother and the rest may read the Word and have prayers." As the son opened the pack, he said, "Uncle asked for the book two nights ago and it was not put back." The father was disappointed, but said little. The next morning he rose early, put a few cooked rabbits in his pack and away he started. He walked that day seventy miles and reached the camp where he and his son had stopped two nights before. The next day he had made the other seventy miles and reached the lake and found his Bible in his brother's wigwam. The next morning he started again, and walking in the two days one hundred and forty miles, was back home once more. That Indian walked on snowshoes two hundred and eighty miles through the wild forest of the Northwest to regain his copy of the Word of God! Would we do that much to regain our Bibles? O the power of the Gospel! It can go down very low and reach men deeply sunken in sin and can save them grandly, and make them devout students and great lovers of the Blessed Book.

The worst class we had were the conjurers and medicine men. Some of these men hated us, and often used to put our lives in jeopardy because they knew that if we succeeded it was the end of their reign. But the Gospel reached even some of them.

These northern Indians are hunters. They roam over a vast country in search of game, and the missionary must follow them. My mission-field was about five hundred and fifty miles long and three hundred wide,

and over it I travelled in summer in a birch canoe, and in the winter with dogs. I am sometimes called a "D.D.," and I say if it means anything it is "Dog-driver." I travelled many miles each winter with the dogs, and thus reached bands who had never seen a missionary. I wish you might look in with me upon a company of Indians who have never seen that Book before, who have never heard that Blessed Name. It is a blessed work, this preaching Christ to a people for the first time.

After five years among the Cree Indians we went among the Saulteaux. It is so hard to get volunteers for this Indian missionary work! We had made our log-house among the Crees quite comfortable and cheerful, but the Saulteaux were calling for a missionary. I used to visit them once in summer with my birch canoe, and once in winter with the dogs, but there was such a long interval between these visits that when I went back to them I sometimes found that some who had become Christians were growing cold, for lack of instruction, and so they pleaded for a missionary to live among them. They could not get one, as none would volunteer for such a work. At length I got a dear young minister so far interested that he said, "I know a very nice girl, and if you and your good wife will give us your home among the Crees and go among the wild Saulteaux, we will take your place among the Crees." We jumped at his offer, and thanked God for it. We took in a birch canoe and a little skiff only what we absolutely needed. We left the furniture, dishes, table-linen, and a number of dogs, canoes, and other things, and all the home we had for a year was a poplar log-hut twelve feet one way and fourteen the other, with a roof that was covered with mud and grass. God blessed us there, and hundreds came to Christ. So quickly, so believingly, and so thoroughly did they come that I must say in my ignorance I was sometimes staggered. When I heard men get up and say, "I know whom I have believed, I know this Jesus is my Saviour, and I will trust in Him; I have a sweet joy in my heart," I would say in my stupidity, "Can it be true?" I had to go out in the woods and sit down all alone, and take out my Testament and read through the Acts of the Apostles. Then I could say: Yes, it can be true. The Holy Spirit can do its work here as in those apostolic days. If a heart is honestly seeking God there is a wonderful guide and helper in the Holy Ghost. Now, after knowing some of those men over twenty years, their consistent lives have been a testimony of the genuineness of those conversions, even if they had only heard a very few sermons. I believe that if we could send out the right kind of men and women all over the world, it would not take long to convert the world.

After we had been in this new mission for some time, and the work was going on blessedly, the tribes of Indians around heard about the white man and his wife who had come among the Saulteaux, and they came often to see us. One day there marched into our little home a great big Indian woman, quite different in style from the ordinary Indian

woman. These women are the most modest, timid, and retiring people you ever saw. But here was one who came in with her head up and looking at us as though she was sizing us up. Her actions were different from the other women. This we learned after was because of her position. She was a chieftainess. Her father was a great chief, and her husband had been a great chief, and when he died she ruled her people. She was a clever woman. She lived far in the interior, and she had heard of the paleface and his wife, who, with their wonderful Book, had come to live down there among the Saulteaux. She did not believe what she heard, and had actually come many days' journey to find out whether what she had heard from the hunters about the Book and the Great Spirit was true. I found that of all the inquirers that I ever had, she was the most insatiable in her curiosity and in her desire to learn. She would talk morning, noon, and night. Nor could we seem to satisfy her curiosity. She stayed with us about two weeks. Before she went away, I said to her, "Now, you are going back home, and I want to say some things to you. Christians keep one day in seven, which is God's day. We do not attend to worldly matters on that day, but we worship God. I want you to be a Christian in everything, so you must keep this Sabbath day. I am going to give you this big sheet of paper to help you." I gave her a big sheet of foolscap and a long pencil, and said: "When you get home begin and make six small marks | | | | | |. Those are your days in which to hunt and fish. Attend to your matters with the tribe, your duties as chieftainess on these six days, and then for the seventh day make a big mark, ———, and leave the gun and the rifle quiet in the wigwam, no hunting or fishing on that day. Work hard on Saturday to get enough food for the Sunday. On that day think about the Great Spirit, and pray to your loving Father, who sees you wherever you are." When she pleaded with me to come and preach to her tribe, I said, "When the eagle moon is filling out, listen for the ringing of the missionary's sledge-bells; then I will go and see you."

My programme of work was so great that six months passed away before I could visit her people. When the eagle moon came I harnessed my dogs and took my guide and dog-drivers, and away we went. It took us twelve or fourteen days to get there. We often had to travel altogether by night on account of the dazzling rays of the sun on the snow, which cause snow-blindness, a very painful disease. We journeyed on amid many dangers and adventures, but at last we reached our destination. The last six miles we had to cross a frozen lake. As we dashed out of the forest, there, on the other shore, was her village. Sharp eyes were on the lookout for us. We were not more than half-way across before they detected our coming, and had dinner prepared when we arrived. Ookemasquasis, the chieftainess, had some frozen heads of reindeer on the staging ready for us. These are one of the greatest delicacies which the Indians can offer as food. She put some of these heads

of reindeer on the fire to singe the hair off, and then and there she went at them with her big axe and chopped them in chunks and put them in a big Indian kettle on the fire. So when our dog trains dashed into her village our dinner was boiling. Soap out there is three dollars and a half a bar, and they don't put much on their faces, and as they don't know much about shaking hands, every man, woman, and child tried to see who would be the first to kiss us !

I cut short this ordeal and hurried into the wigwam. You never saw a woman so happy as was the chieftainess. She exclaimed, among many other things, " Oh, to think the man with the Book has come to my people !" A level place was prepared for the dinner. In the centre was piled up these chunks of reindeer heads and in a circle around was placed a number of tin cups full of black tea, of which I had given her a package. She put me on her left and her principal chief was on her right. Some more of her prominent people and my drivers and guides were also there. There was not a plate or a fork or a knife visible. As soon as we sat down, the men took out their hunting-knives and at once reached forward for a chunk of meat. " Wait," said I, " we are going to be Christians ; Christians thank the Great Spirit for His gifts ; Christians ask a blessing over their food. Shut your eyes and I will ask a blessing ; we will thank the Great Spirit for what we are going to eat and drink." They shut their eyes and I asked a blessing, and, being the first, I made it like a little prayer, and said Amen, and opened my eyes. But every eye was shut. I said, " Open your eyes." So they opened their eyes. " When I say amen at the end, although that is not all it means, it means that we have come to the end. Now, eat your dinner." Every fellow leaned forward and grabbed a chunk of meat and took it up in his dirty hands, and cut it with his big hunting-knife with which they fought bears and skinned their game. Some, more hungry than others, would take a piece in their mouth and saw off a little piece at a time. I looked over the pile and saw a piece that had a projecting bone on it. I took hold of that bone as a handle, and, taking out my hunting-knife, began my dinner. How happy my friend the chieftainess was ! She reached forward with her great, dirty hands, and, grabbing a great juicy, splendid piece of meat she went at it with great vigor. Then she slapped it down on the ground, and, after drinking a cup of tea, she grabbed it off of the ground again and vigorously ate from it, all the time talking, with her mouth full or empty. Again she threw the piece of meat down, and reaching down in the bosom of her dress she drew out a greasy, dirty paper, saying, " Oh, missionary, I want you to see how I have tried to keep the record of the praying day." It was a dirty, greasy paper now, and I hardly recognized it as the clean one I had given her. With much interest I looked it over, and found that during all those six months she had kept the record faithfully. Here it was the right day for all those six months. Of course I was very much delighted. She said, " Some days a boy

would come in and say, 'There is a fine reindeer out in the valley, I am sure you can shoot it.' But I said, 'No, no, it is the praying day, and I cannot shoot on the praying day.' But I think of the Great Spirit, my Father, and try to pray and talk to Him and have Him talk to me." She was so happy, as I said kind and encouraging words to her. Soon she folded the paper up and jammed it down in the bosom of her dress, and then she grabbed up her chunk of meat and chewed some pieces of it, while I was nibbling daintily at my bit. Then she looked at mine and looked at hers, and said, "Your piece of meat is not a very fine one; mine is a splendid piece;" and before I knew what she was going to do she swapped pieces. I did not practice any hypocrisy. I knew the motive that had prompted her giving me her piece was that it was better than mine, and so I took her piece and from it I finished my dinner, and I thanked her for doing it, because in exchanging pieces she had done what is considered one of the greatest acts of kindness an Indian can do —that is, if he sees he has something better than yours, to exchange with you. We had a service in the afternoon that lasted until supper-time, and another in the evening that lasted until midnight, and twenty-two of us lay down in that wigwam, all with our feet to the fire and our heads to the side of the wigwam. God has now given us that people for Christ. Every one of them professes to love Him, and there is not a conjurer or a medicine man among them.

I had occasional visits from Roman Catholic priests. I never quarrel with them, but I keep my eyes open, and the fish that I have landed I try to get into my basket and have stay there. The priests used to come and visit the Indians, and I was courteous and friendly, but when they had gone away I would say to my people, "What did these long-coated gentlemen say?" "Oh, they said a lot of beautiful things to us about the mother of our Lord, and how nice it would be to get her to intercede with her Son for us." Here was my argument to them: I would say, "Suppose that the governor-general of our country should come out here and be in my house as a guest, and he should send out word, 'Now, Indians, if you have any petition or favor to ask, come and see me, and I will gladly listen to your prayer and do all I can for you.' Suppose that John Company (the name the Indians give the Hudson Bay Company) should say, 'Now if you Indians want to have any talk with the governor, tell us, and we will go and speak for you.' What would you say when the governor himself had invited you to come right to his presence? You would say to John Company, 'Mind your own business, we are going to the governor.' Now listen, in this book Jesus Christ says, 'Him that cometh unto Me I will in no wise cast out; whosoever will may come; and I if I be lifted up will draw all men unto Me.' I would not say a word against the mother of our Lord, she was a glorious and blessed woman, but when the Lord Jesus, the Son of God, says, 'Come unto Me,' what is the use of having the mother as your mouthpiece when you can

go yourself straight to the Son ?" So when these priests came around again and thought they were going to scoop in a great lot of my converts, they found the Indians were offish, and they wanted to know what was the matter, and the Indians said, " Well, it is just this, if you long-coated gentlemen wish to go and say your prayers through the intercession of the old lady go and do it, we are going straight to the Son every time." The result was that I never lost an Indian convert in any of our missions.

These priests are very zealous and worthy of imitation, as to courage and enterprise and push, and their determination to succeed. In one Indian village was a French priest, an earnest worker in his way and very zealous for the ceremonies of the church, especially as regards Friday. The Indians were told never to eat meat on Friday ; they were to eat fish only. That was all right for six months of the year, when they had any quantity of fish, but the other six months, when the ice was often ten feet thick, it was rather difficult to get the required food. One Friday this priest went into one of the wigwams, and found one of his best Indians, as he had supposed, eating a great piece of venison. The priest, with all the excitability of the Frenchman, flew around and said, " Didn't I tell you never to eat meat on Friday ?" The Indian carved off another piece and said, " Him no meat, him fish." The priest said, " Can't I believe my eyes ? You are eating venison." " Him no venison, him fish." The priest was very much annoyed and said, " Are you crazy or am I crazy ? I say that is venison." " Him no venison, him fish." " How do you know it is ?" said the priest. The Indian replied, " You came to me awhile ago and said, ' I want you to be one of my people.' I said, ' What do you want to do ? ' ' Why, to baptize you.' I said, ' What is that you tell me ? What will you pay me ? ' We talked about it and you decided to give me a new shirt if you would baptize me. I said, ' Go ahead ;' so you took the water and went through your prayers and baptized me, and you said, ' I change you, you not Ookoosketoos any more, you Peter.' So I am Peter ever since. Friday come, and I have no fish, and I feel pretty hungry, and I don't want to go all day without anything to eat, so thinks I, I will fix him, and I get some water and take up that nice piece of venison and I say, ' you venison are you, I fix you ; ' and I put water on him and baptize him, and make him fish, and I eat him." So he went on, and had a good time.

One of the saddest things in reference to our North American Indians of this far north was the cruel way in which they treated women. The men in their pagan state were naturally tyrants. They had such false ideas. They thought if a man was kind to his mother, or his wife, or his sister, or his daughter, there was something weak about him, that he was not a big Indian, a strong, great warrior, so they crushed out all kindly feeling. They were fond of the little boys, but the poor little girls had a hard time of it. A man could cuff his wife's ears because the little baby a few hours old was a girl, and not a boy ; and all through life that feel-

ing of contempt for womanhood was manifested. I have seen a big Indian with a rifle on his shoulder come marching into the encampment. He would look around until over yonder he would see his wife, perhaps chopping wood, and he would say, "Get up, you dog of a wife, and go along the trail and you will see where I have shot a deer. Bring it in quick, I want my dinner." Then he would send a club at her with such fury, that if she had not dodged it her brains would have been dashed out. Away she would go and stagger home with that great deer on her back. Then she would take her scalping-knife and go to work and skin that deer, and cut out a lot of venison and boil it and put it before her husband. He would invite half a dozen of his men friends, and they would sit down and get out their knives and go to work. The wife would go and sit with the girls, and after these fellows had gorged themselves with venison, they would take bony bits, and after they had eaten the best off the bones, would laugh to see the dogs and women struggle for the bones which they threw to them. That is paganism as we saw it first. Oh, how often I had to shut my lips tight and hold my tongue and say, "Lord, give me grace to be quiet now, and to speak the right word when the time comes!"

It was worse than that, for it was a sin, my sister, my mother, for a woman to grow old out there. I once went to a village where lives a great chief named Mookoowoosoo. Tobacco among the Indians is like salt among the Arabs, and I have often brought them to parley with me because I have given them a little tobacco and tea. I gave this old fellow a plug of tobacco, and said, "Go with me for a walk." Just outside of his village was a pile of blackened ashes, and I said, "What is that?" "Ah," he said, "that is where I burned my mother to ashes." "Of what disease did your mother die?" He said, "She died of a rope." "What do you mean?" "Why," he said, "she got so she could not snare rabbits and catch fish, and I was not going to be bothered with the old thing, and one day I put a rope around her neck and then burned her to death, so her ghost wouldn't come to haunt me." He boasted that he killed his own mother! But look at the contrast. My wife and I went among that people, and we worked for several years. We preached the blessed Gospel of the Son of God, and I went out a year ago last summer to visit all these tribes, and travelled several thousand miles, holding evangelistic services from tribe to tribe. Look into one of those Indian churches. It is made of logs, a great big roomy Indian church, with one wide aisle down the middle. Let us stand in the desk on Sunday morning as the congregation gather. Look at that man and his two brothers who took their mother out in the woods and killed her because she was getting old and feeble. Look at that old woman who murdered the two little babies of the missionary who followed us. And then look at this other woman. There is brightness on her face, but if you look deeper there is a memory of some terrible crime which she cannot wipe out. That woman

has a history. When I first went out there with my dogs in the woods, visiting them, her husband was an old conjurer, a very wicked man. He would not let her come to the house of God, and in the summer time when I went in my canoe he kept her away. I thank God for a voice with which I could send ringing out into the distance the story of God's love, and so while I had a company of a few hundred Indians there on the ground, I knew that in that clump of balsams on the bank of the river, pretending to be making a moccasin or dressing a deer-skin were the wives or daughters or sisters of some of the intensely wicked people who would not allow them in the company to which I was preaching, and so I would preach for those yonder. One day this old fellow caught his wife out in the outskirts listening, and I learned afterward that he took her and beat her cruelly, and then made withes with which he tied her to a tree. The hunters had gone away. They used to come to my meetings, but, the instant I left, away they scattered to their hunting-grounds, and only a few families were left in the village. These were all so afraid of this terrible old conjurer that they dared not untie his wife. Yonder in the wigwam was her little baby girl a few months old, in the hammock. By and by it woke up and began to cry. It wanted mother's care and mother's nursing. But she was tied there to the tree, and the child cried louder and louder, until by and by its shrieks so affected the mother that she struggled free at last, and she rushed for her child, not to nurse it, but to run down to the river, and take it by the heels and dash its brains out against a rock and throw the quivering body into the rushing river. As the child was swept away some Indian women heard her wailing out, "Oh, that my mother had done that to me when I was a poor little baby-girl like you, to save me from the life I am living!" Her husband died after awhile, and so there was no impediment in the way, and she came to Christ; but in her heart is the memory of that murder. Oh, if she only knew that there was a river of oblivion into which she could plunge and wipe out the memory of the past, she would go to the ends of the earth to bathe in such a place!

But look, the chapel doors are thrown open. Ah! there is a sight that brings a lump to my throat and tears to my eyes. Two great Indians, men twenty-eight or thirty years of age, with their hands have made a chair and over their two hands and shoulders there is a blanket thrown, and seated on that chair, with her arms around their stalwart necks, the poor old invalid mother is being carried to the house of God by her own sons. Another brother goes ahead down the aisle. We have no backs to our plain seats, so he folds up a blanket very nicely and puts it down as a soft cushion, and the other sons come along and mother is seated upon it, and one of the big fellows sits down beside her and puts his strong arm around her and she lays her head against his manly breast. Ah! there comes a dimness in my eyes and a lump in my throat as I see that, and I thank God for the transformation. The mother burned to

death is paganism ; the mother carried by her own sons to the house of God is Christianity.

Those are some of the things God has permitted us to see in our work among the red men, and it is a joy to tell you ; we are glad to tell you that even among the red men God has saved some hundreds of precious souls. Devoted men and women there are toiling on. God is blessing them in the work. Indian converts are being raised up, and now some of our most successful workers are Indians.—*Northfield Echoes.*

THE INDIANS OF AMERICA: THEIR CURIOUS CUSTOMS, WEIRD WAYS AND STRANGE SUPERSTITIONS.—II.

BY THE EDITOR-IN-CHIEF.

The Indians of the Moqui towns retain with singular tenacity the queer customs that antedate the Spanish conquest. In their cliff-cities, for example, even yet exists the most incredible barbaric dance, the rattlesnake dance, one of their secret rites known to have been celebrated three hundred years ago and more.

The snake is with them an object of idolatrous reverence in proportion to the deadliness of its venom. The Pueblos, in fact, keep one species of serpent, harmless to them, as a mouse-hunter, which pursues the house-pests to the very remotest hiding-place. The rattlesnake, or *chú-ah*, is of course peculiarly sacred, and holds a place among the "Trues ;" though not worshipped, the Pueblos hold the *chú-ah* worthy of homage, and endowed with extraordinary powers. Every Pueblo town used to keep a huge rattlesnake in a sacred room, and fed it once a year with solemn rites. In Isleta a sacred rattler, said to be as large around as a man's body, was kept in the volcanic caves of the Cerro del Aire, and when it got away in 1887 patient and official search was made, in vain, to recapture it. Snake-tending has nearly become an extinct custom in all New Mexican Pueblos, but every other year during the August moon the snake dance still survives.

For sixteen days previous the professional "snake men" prepare for the August festival, seated in their sacred rock-chambers ; fasting from all food, they drink only a bitter "tea" infused from a secret herb which is an antidote to the venom, and rub their bodies with certain herbs. Six days previous to the dance they go on a hunt for rattlers, which they tickle with the "snake-whip" or sacred tuft of eagle plumes, until the snake starts to run ; then it is snatched up and flung into a bag. These hunts must be in the sacred order—on successive days, east, north, west, south —it were impious to transgress this order. The captured reptiles are kept in the *kiboa* or *estufa*, the sacred room, until the night before the dance, when they are ceremonially and solemnly cleansed at an altar which the "snake captain" makes of colored sands drawn in a mystic pattern.

The place of the snake dance is a small open court facing eastward, opening on the cliff, where are several sacred rooms cut in the rock, reached by tall ladders. At the south end of this court is the "dance rock," a natural pillar about fourteen feet high. Midway between this and the north extremity of the court is the sacred *keé-si*, or booth of cottonwood branches, with a curtain before the opening; and in front a shallow cavity, over which is an old plank with a hole in one side; this cavity, *Shi-pa-pú*, the Black Lake of Tears, is held by Indians of the Southwest to be the original source of the human race, and even the name is not to be spoken aloud!

The time for the dance is just before sundown, and, for hours before, the approaches to the court are thronged. A score of men of the Antelope Order march in single file thrice around the court, going through religious rites before the booth, their captain sprinkling them with sacred fluid from an eagle feather, while they shake their *guajes* or gourd-rattles. Then they take their stand by the booth, their backs to the wall of the court, and the seventeen priests of the Snake Order file by, making the circuit of the court four times, stamping with the right foot on the sacred plank as they pass, to let the *cachinas*, or spirits, know that they are now offering prayer. The captain of the order reaches the booth and the procession halts. He kneels before the booth and draws out of the buckskin bag a big snake, which he holds with his teeth, some six inches back of its head, and rises to his feet. The captain of the Antelope Order now puts his left arm around the other's neck, and with his snake-whip "smooths" the angry rattler; and the two captains start forward in their dance. The next snake priest draws forth another snake, and another antelope partner joins him, and so on until each of the seventeen snake priests has a snake between his teeth and an antelope partner in the hop. These couples thus dance toward the rock, thence to the north, and so circle back to the booth. On reaching a point at the third quarter circle, each snake man by a swift motion of his head to the left flings his snake to the rock floor inside the ring, and dances back to the booth for another rattler and another round. The performers are painted black down to the mouth, then white to the neck, then dark red to the waist, with dancing skirts to the knee and rattles on the legs. The three antelope men, in excess of the snake priests, gather up the snakes and put them back in the booth, and often have five or six snakes in hand at once. If the rattlers show fight, they tickle them with the snake-whips until they uncoil and start to run, when they seize them as before. In one dance as many as a hundred snakes are sometimes used, and three fifths of them, rattlesnakes with fangs unextracted! Mr. Lummis saw a snake dance in 1891, and one performer was bitten in the right cheek. His companion coolly *unhooked* the reptile and threw it on the ground, and the dance went on heedless of the trivial incident. The bites seem to be powerless to harm these prepared performers.

The end of the dance is a rush to the dance rock, where the snakes are hurled into a heap, sometimes a foot high by four feet across. A moment's leaping about the pile, sprinkling the sacred cornmeal; then they each grasp a number of snakes and dart toward the four points of the compass, and reaching the bottom of the *mesa*, or sacred enclosure usually on a hillside, they release them. These rites continue from half an hour to an hour, ending with sunset, when the performers return to their sacred purifications with mystic herbs. The Húpi hold the rattler to be one of their first ancestors, the son of the Moqui Adam and Eve. Hence also the stone fetich carved into the semblance of the reptile.

The Navajo Indians, nearest neighbors to the Moquis, will not touch a snake, and have severely beaten a silversmith for making to order a bracelet which represented a rattler.

They, however, give the bear the first rank among beasts, even above man, for man is in mortal fear of the bear's supernatural powers. The Navajo would not reveal to a hunter a bear's den, lest the beast should visit him and his family with condign vengeance. In one case only would he assault a bear—namely, when that particular bear has killed a Navajo, and even then the avengers halt before the bear's cave, to make a solemn apology, chanting the praises of the king of beasts, and begging pardon for the deed of vengeance to which they feel constrained. Then they kill the bear and go back to fast and purify themselves. To us the whole proceeding would seem ludicrously farcical, but it is fact. Prayers and sacrifices to the bear are common, and even his skin is not to be profanely touched.

Witchcraft is a common faith among the Indians; witches are not only believed in, but are put to death in New Mexico, where are 30,000 Indians all firmly holding to this superstition. The Pueblo of Sandia is nearly extinct by witch executions. Among the 1100 of the Isletans, nearly half of the people are believed to be thus possessed. To keep down witchcraft is the main duty of the "medicine men," and the *kum-pah-whit-hah-wen* are the guards who execute witches by shooting an arrow entirely through the body from left to right.

Witches are universal enemies; they bring all calamities and keep away all blessings. Disease, drought, famine—all disasters are traced to them. Hence all religious ceremonies begin with the dispersion of evil spirits, and numerous charms are used against them. Births must be guarded lest the babe be appropriated by the witches, and the soul of the dead cannot journey to the hunting-grounds of the blest in safety unless they are thrown off the trail.

Suspicion is easily aroused where such dread is in the air. Red eyes are a presumption of wakeful nights; the sickness of an enemy hints a power to work evil upon him. When any one is suspected, the medicine men secretly search his house and belongings, and to find an accursed feather there seals his doom, which is inflicted officially after due trial

and sentence. It is unsafe to be more skilled than one's neighbors, for anything which cannot be explained, though it be only a photograph, or whatever the Indian cannot account for, he attributes to a supernatural and personal cause, investing both animals and men with these attributes.

And so it comes to pass that, kindred to witchcraft and inseparable from it, is *wizardcraft;* and the Indian magician not only compels his spectators to believe in his supernatural powers, but believes in them himself.

Few of us imagine the marvellous skill of the Indian juggler. He has to perform before eyes that are amazingly watchful and acute, and he has no cabinets, mirrors, false bottoms, sleeves, pockets, trap-doors, and other appliances and accessories of Anderson and Blitz, Hermann and Maskelyne. These jugglers perform half naked, with a hard clay floor under them and within touch of the auditor.

The medicine men are always magicians, hence their control over the tribe as the real chiefs. They have won their sceptre by the power to work wonders, and they keep the *ascendancy* as the Egyptian priests did theirs, by keeping their *secrets*. They form a small and secret class, into which are constantly initiated lads, who are thenceforth inseparable from the order. The life is hard, involving incredible manual practice to acquire their masterly dexterity, and rigorous fasts and self-discipline shorten the average age of this class. Conjuring is with the Indians a means of livelihood, but only indirectly; no money would tempt one of them to perform for a mere bribe. His business is a part of his religion.

Hence the main occasions for magic are connected with the "medicine-makings." The *shamans* or medicine men then meet in the sacred rooms or conical huts, never otherwise used, to perform sacred rites, linked with healing, prophecies of the year, etc.

Prayers to those above and charms for dispersion of evil spirits being over, the medicine dance succeeds for cure of various maladies. The shamans during their dance have in each hand a long feather from an eagle's wing, already used to toss evil spirits to the wind; now these serve as medicine chest and surgical case. The shaman hops toward the patient and touches him with the feather tip, while he sucks at the other end. The feather seems to swell, as though some large object were passing through, and then shrinks again, and the shaman begins to cough and choke, and draws from his mouth a big rag or stone or branch, which of course the patient believes has been extracted from his own body. Sometimes the shaman, without a feather, with his bare hand plucks out the "disease."

Another illusion is the witch-killing, in which the "guards" bring in manikins, not larger than a three-year-old child, which in every respect resemble a dead Indian, and the deadly arrow is seen thrust through the body and projecting from each side, and so complete is the illusion that as they are swung round drops of blood bespatter the spectators.

To see these wizards dance barefooted and barelegged amid hot coals

of cedar wood, hold their naked arms in the flame, and eat living coals with seeming relish, is amazing; or hold torches against their nude bodies or those of their fellows for two or three minutes at a time, whip each other with these scourges of fire, and take and give baths of flame; or to behold them, without even a jacket to conceal the trick, swallow eighteen-inch swords to the hilt, or great plumed arrows with stone heads. It is said that these shamans can turn themselves into any animal shape.

The "foretelling of the year" has been referred to. This comes before mid-March. The chief shaman and two assistants go to the Rio Grande, and bring back actual stalks of green corn and wheat, which they claim are brought by the river, and whence they predict the coming crops.

The "seed-giving" is a marvellous piece of sleight-of-hand. "The mother," an ear of white corn, with a white plume bound to the head, is shaken above the throng in token of blessing, and out pours a shower of all sorts of seeds, ten times as abundant as that "mother" could contain.

Another trick is the "moving of the sun," which seems to rise on the east side of the room and pursue its course in an arch and set on the west; and again they counterfeit a thunder-storm, when the roar of heaven's artillery comes nearer and nearer, and lightning darts across the dark room. At times these Navajo jugglers dance with feathers as partners, standing the plumes on end in a flaring basket, the feather swaying toward them and following their movements.

But the chief achievement of the Navajo shaman is the "growing of the sacred corn." At sunrise he plants the sacred kernel, soon the earth cracks and the shoot appears; the growth is some inches an hour, until by noon the corn tassels out, and by sunset the ears of corn appear. The juggler's weird song must not stop or the growth stops. Of course this is an illusion—the "eyes are made the fools of the other senses;" but how it is done the shaman only knows!

It would seem that even in *blanket*-weaving the Navajo Indians must have some religious scruples or notions to guide them. There is no other blanket beside that is like unto it, and the mode of preparation, the stuff used, and even the colors employed in the original Indian blanket, are all unique. The loom is of three sticks, a rope, and a stone. Every thread is rammed home with conscientious closeness, so that the fabric holds water. The Navajos raise their own sheep, shear them, card, twist, and dye the wool. The prevailing color of the blanket is a whitish gray, with cross stripes generally of blue, but sometimes red, black, and yellow. In the patterns curved lines and circles are *never* used, but straight stripes, diamonds, crosses, diagonals, and zigzags. The crosses and diamonds are sacred emblems of the morning or evening star.

The colors are limited in the original Navajo blanket. Scarlet is the favorite red and indigo the almost exclusive blue. In the best blankets, only these colors appear. Some colors are to an Indian inseparable from

witchcraft and accursed, such as violet, purple, dark brown, etc., which reminds us of Ruskin's remarks upon the fact that God has associated certain colors with innocent and innocuous qualities, and others with what is harmful and venomous. Obviously to the Indian even color is a matter of religion, and, above all, red is sacred, sometimes absorbing four fifths of the blanket. It is said that grocer's supplies if wrapped in red paper will sell with ten times the rapidity with which those in other wrappings will be disposed of. The finest blankets are worn by the chiefs, and are thus exalted to the foremost uses, and seldom shown even then save on festal occasions sacred to religious rites.

The Indians have stone fetiches, which they employ in hunting—pretty stones of quartz, agate, jasper, and striped spar, with eyes of coral or blue turquoise, and the hearts always of turquoise, sacred to them as having stolen its hue from heaven's blue. No party of Indians would go on a hunt for deer, antelope, or even rabbits without the aid of this "blind hunter." These fetiches are cut into images of animals of prey rudely carved. An arrow-head of agate or volcanic glass is bound with sinew to its right side, and under the "heart" is a pinch of sacred cornmeal. These stone fetiches are believed to impart to the hunter the strength or cunning or sagacity of the animal whose rude likeness they bear; hence, the favorite image is that of the cougar, which they consider king among animals. The hunter puts his mouth to that of the image and "drinks its breath," a ceremony deemed essential to precede a successful hunt, and repeated at times during its progress.

The hunter, on striking a trail, places in front of a footprint a forked twig with the fork opening backward to trip the game. Then he draws from the "left-hand bag" or shoulder pouch the fetich, that he may inhale its "breath of strength"—a sort of invocation to the animal it represents to aid him; then he imitates the roar, howl, or cry of his patron beast to smite terror to the heart of the game he pursues. These solemn rites augur success.

Around the *bow* (as in the Greek, *βιος* stood for both life and the bow as the means of its support) everything vital to life has become associated; hence, to the Indian the most sacred beliefs cluster about the hunt, and the whole matter is a matter of religion, the very animals that are hunted being held in reverence.

One class of the shamans have full control of all matters pertaining to the sacred hunt, and are known as *Hoo-mah-koon*—those having death in their arms. These, created just after mankind began to be, were first of all branches of medicine men save only the *Kàh-pee-oo-nin* (dying of cold), so called because they appear in almost nude condition.

The night before the round hunt the official crier proclaims it in loud voice. The "drawing" dance is performed to charm the game, and the dancing and chanting are believed to make the wild beasts deaf to the approach of the hunter. The songs sung imitate the cry of the animal to

be pursued, and these services occupy most of the night. At a set time in the morning the Hoo-mah-koon, going to a certain invariable starting-point, kindle a fire with solemn rites; no one not belonging to the order dare start that fire, which must be kindled only with the fire drill, or with flint and steel. To use a match would be daring impiety deserving instant death.

Around the holy flame the Hoo-mah-koon bow their heads and invoke the fetiches. Then two men are elected, who at the word "Go!" start on a run in divergent directions, followed at intervals by two more, and so on until the whole host of hunters are on the run along the lines of a V; then they begin to converge toward an appointed spot, thus forming a diamond ◊ line of hunters. Then at a signal the lines close inward, the hunters hurling boomerangs, and very little game thus enclosed escapes. Of the animals killed the first two go to the Hoo-mah-koon in command, and are taken upon the lap and sprinkled with the sacred meal.

The hunt is closed, as it was begun, by a religious after-hunt song and a present of game to the cacique. The head of the animal is the portion of the hunter who killed it, and he is believed to thus feed on the qualities of the animal.

A true Pueblo will eat no rabbit which is not cooked after a certain fashion, its ears so twisted into a knot, and its forelegs so turned under the arm-pits, and the hindlegs so pinned behind, as to "make it as people."

The Hoo-mah-koon are likewise sought to "give the road" for a journey, and even this favor must be asked with an offering of sacred meal. There is the medicine dance, and then the journey is forecast, sometimes with ceremonies ridiculously trivial, like combing the horse which is to be ridden and delivering auguries over the horse hairs, and the journey is begun only when official permission is given.

Every Indian lad is expected to be an expert in the hunt and in the fight, and be a walking library of Indian folklore. If he is to be a shaman, he has a long and hard apprenticeship.

For instance, a boy of twelve is to be initiated into the order of Cum-pa-hint-la-hwen. Such adoption into another order does not break up the boy's family ties, but adds a new clan bond. On successive days the shamans, in order of rank, visit him, hold him awhile, pray for him, and depart; then the visits are repeated in the same order, through the years, until the time comes for the full adoption into the order, meanwhile his tuition going forward. Then after a day's fast, at sundown, he is led to the house of the order. Dropping moccasins at the door, the old chief leads the lad into the dark room, and before the sacred fire he stands while the Trues are invoked in a given order that must on no account be violated—the Trues of the east, north, west, south, above, and centre. Then the lad is declared a member, and squats in front of the semicircle. No chair or bench is allowable; candidates must sit "on what they have,"

blanket or moccasins. Then comes the smoking of the sacred cigarette, which he must smoke down to the end and let no smoke escape his mouth. A few whiffs suffice to make him deathly sick, but he must persevere if he is to "win his course." Then the lad stands and prays to the legion of the Trues, and only in proper order of rank. Then he sits in a given attitude to learn the songs of the order. Night after night this continues until the last song is learned, when the Tho-a-shir, or receiving, completes the initiation, and he receives the P'ah-cuin-pah, or drink of sacred water.

Now he takes a seat in the semicircle of Cum-pa-hint-lah-wen, holding their official bows and arrows. For forty-nine hours they recite the history and customs of the order, and he is expected to ask such questions or interject such remarks as show that he is awake and intent; otherwise a thrust with a bow under the ribs serves as a reminder. Then he is again embraced and declared fully initiated. But now his apprenticeship has only begun. What patient practice and self-mastery to acquire that unparalleled sleight-of-hand and coolness and control of even the features, which fit for the guidance and government of an Indian tribe!

MISSIONS IN ALASKA.

BY O. E. BOYD, NEW YORK.

Missions in Alaska previous to its purchase by the United States were carried on by the Russian Greek Church.

In June, 1793, Bishop Josaph and ten monks were sent out by the Russian Government. They established the first mission, and erected the first mission building on the island of Kadiak. Three years later the bishop and all but one of the monks were drowned. During these three years considerable success attended their labors, especially among the natives on the Aleutian Islands. A few years later Sitka was made the headquarters of the mission, a church was built, and ever since that time regular services have there been maintained. About 1822 a priest named Venianinof was sent from Russia and made the Bishop of Alaska. He was a man of great missionary zeal and considerable literary attainments. He attained to the highest honors of his Church, and died in 1879, mourned by the whole Russian nation. Bishop Nicholas is now in charge of the diocese. At the time of the transfer of the territory to the United States the Greek Church claimed a membership of 12,140, and still claims about that number. They have one cathedral and forty-one churches and chapels. The cathedral is at Sitka, and though not a pretentious building, is, for so small a town, quite rich in decoration, paintings, altar service, jewels, vestments, etc. Several schools were established during this time by the priests, but not much in the way of practical education seems to have been given to the natives, their principal teachings having been

the rites and doctrines of the Greek Church. Notwithstanding the apparent success of the Greek Church priests, it is really a question whether they ought to be classed among missionary workers, or their followers as true converts to the faith.

The only other Church at work in Alaska previous to the transfer was a small company of Lutherans at Sitka. This mission was abandoned when its support by the Russian Government was withdrawn.

The natives on the southeast shores and islands of Alaska are called Hydahs, Tsimpseans, and Thlingits. The Hydahs live on the southern portion of the Prince of Wales Archipelago. The Tsimpseans came in a body from British Columbia with Mr. William Duncan and settled upon Annette Island. The Thlingit appears to be the true indigenous stock from Cape Fox to the Copper River. There are no monuments, memorials, or traditions indicating that any other people were ever located there. They are without doubt Mongolian, and when compared with the Chinese and Japanese who are there, the resemblance is very noticeable. The Thlingits are good workers, and are extensively employed in mining, fishing, and various other industries. The Russians never made any serious attempt to civilize them. The massacre of the Russian settlement at New Archangel by the natives made them extremely cautious and gave them a lasting prejudice. A few, however, were taken and partially educated, with a view to their usefulness as interpreters. At this time Sitka had a strong stockade around it and batteries trained upon the native town where they were compelled to settle. From 1867 to 1877 the condition of the native Alaskans went from bad to worse. Soldiers, sailors, smugglers, and freebooters introduced disease and wickedness in new and more enticing shapes. Each settlement became a pandemonium. In their terrible degradation they were avoided and neglected as if they had been lepers. Their inherited customs incited them to practices of extreme cruelty. Witchcraft with its attendant horrors was universal. Retaliation with all its subtleties had become a sort of native science.

Under Russian domination they had occasionally obtained strong liquor and had enjoyed the aroused and murderous feelings which it excited, but it remained for them to learn the art of making their own firewater after the American occupation. About the year 1875 a white man by the name of Lawson strayed to Sitka, and took a native woman to wife on the European plan. He was a dangerous man, for he knew and practised the art of distillation. Nearly all the kerosene which is shipped to the Pacific Coast is put into square tins holding five gallons each. He extemporized a still out of one of these cans, made a worm out of a piece of the tin, and ran it down through a barrel of water. The mash was made of Sandwich Island molasses and yeast; when sufficiently fermented it was placed over a slow fire, when the rum would fall drop by drop from the worm into the cup. It was not long before each house had a still, and some three or four. They would carry them in their canoes and have

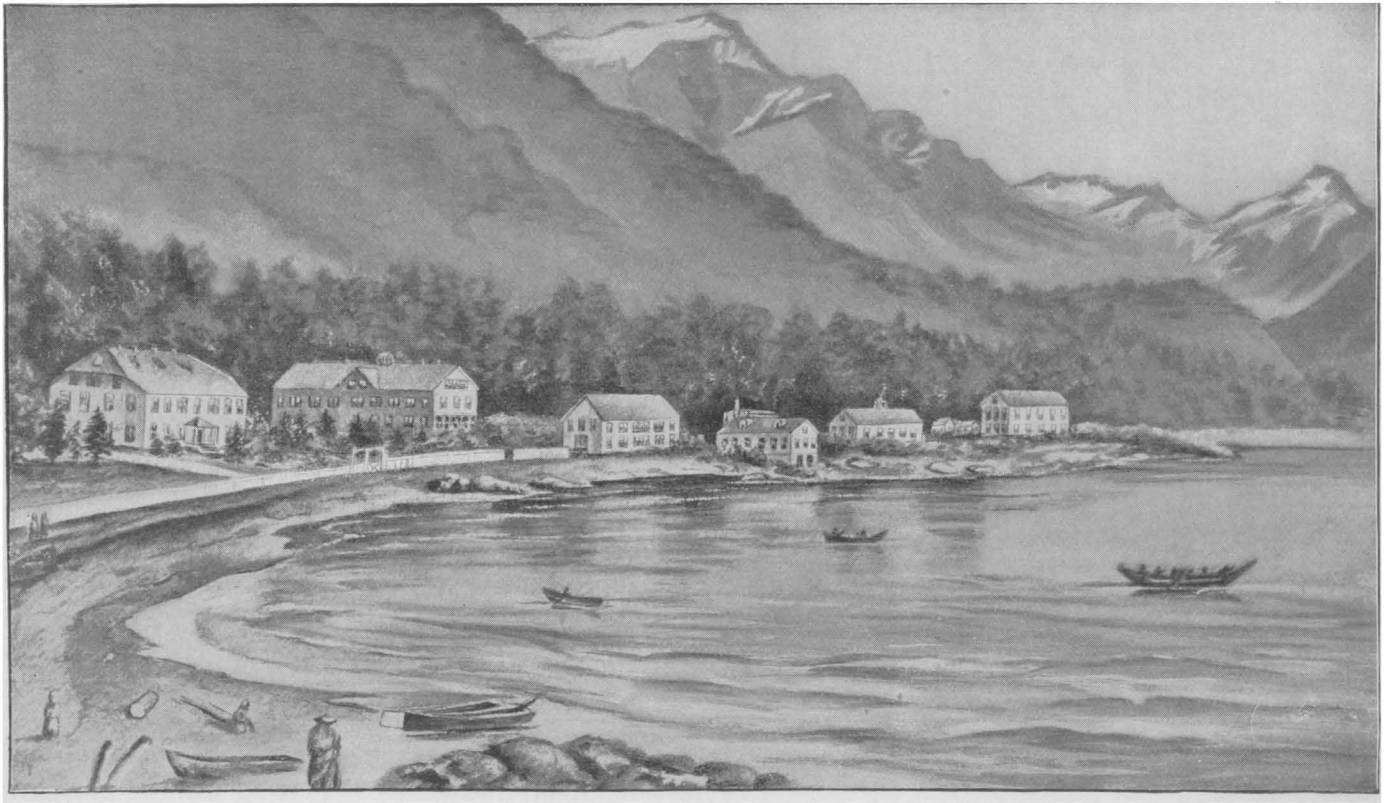
them ready for any camp-ground. They were passionately fond of this fire-water. It made them murderously drunk. Nearly all the money received by them for wood, furs, and the like was spent for molasses and converted into rum.

The years of 1877, 1878, and most of 1879 were fearful times for the natives of Southeastern Alaska. It was almost a continued orgy of drunkenness and murder. Little children suffered from neglect and abuse. A great number were injured and crippled for life.

The United States purchased Alaska from Russia, October 18th, 1867. Inasmuch as we have no national church, the responsibility of the spiritual welfare of the natives rested upon the Christian churches of our land. Although the need of missionary work had been pressed upon the churches again and again by that noble Christian soldier, General O. O. Howard, and also by others, nothing was done in that direction until the year 1877, ten years after its purchase, when the Board of Home Missions of the Presbyterian Church sent Rev. Sheldon Jackson, D.D., on a tour of inspection, with a view to the establishment of mission work in Alaska. At Portland, Ore., he met Mrs. A. R. McFarland, the widow of a missionary who had labored at Santa Fé, New Mexico, and also among the Nez Percés Indians in Idaho. This brave woman was willing to go to Alaska, and it was decided that she should accompany Dr. Jackson. On August 10th, 1877, they reached Fort Wrangel. They found there, to their great astonishment and delight, a school and religious services already established by Philip McKay, a Tsimpsean Indian, a convert of the mission carried on by the Rev. A. Crosby, at Fort Simpson, just across the border in British North America. With several other Christian Indians McKay had gone to Fort Wrangel a year previous to obtain work, and seeing the ignorance and degradation of the natives, had undertaken the mission, being supported out of the wages of his fellow-Christian Indians. This faithful man, although in failing health, continued the work under great disadvantages until his death on December 25th, 1877.

Leaving Mrs. McFarland in charge at Fort Wrangel with Philip McKay as native assistant, Dr. Jackson returned to the East, and presenting the needs of the people secured sufficient funds to enable the Presbyterian Board of Home Missions to establish missions at several points. He also secured several ministers and teachers. Thus the establishment of missions in Alaska was assured.

The position of Mrs. McFarland was unique. For some time she was the only Protestant missionary in all Alaska, and for some months the only white woman at Fort Wrangel. Fitted by her long experience in other missions she soon had her hands and heart full. She became all things to these people. Minister, teacher, physician, nurse, lawyer, judge, jury, peacemaker—in fact, she found herself called upon to act in almost every capacity required by a life in such a community. The place being the headquarters of the mining interest of this region, there were gathered



BOYS' DORMITORY. GIRLS' DORMITORY. CHURCH. INDUSTRIAL BUILDING. PARSONAGE. HOSPITAL. MOUNTAIN OF THE CROSS.

PRESBYTERIAN INDUSTRIAL TRAINING SCHOOL, SITKA, ALASKA.

here at times as many as five hundred white men and a thousand natives. Drunkenness, gambling, and all consequent vices were unrestrained. There was no military control, no law, and no punishment for crime. It became necessary to do something to stem the tide of evil. A convention was called, Mrs. McFarland was made chairman, and drew up a few simple laws or rules of government, which were adopted and signed by nearly all the natives ; three of the best of the natives were appointed policemen, and became very useful.

It soon became apparent that if the young girls were to be saved a home or refuge must be established for them, and Mrs. McFarland at once began to provide for such a home. Appeals were made to the women of the Presbyterian Church, telling of the dangers to which the young girls were exposed ; how they were being sold by their parents to white men for a few blankets. These appeals resulted in the establishment of a home which was built late in the year 1878. Into this home a number of girls were gathered and cared for until it was burned in 1884, when it was transferred to Sitka.

In August, 1878, Rev. S. Hall Young was sent to Fort Wrangel. He took charge of the mission, while Mrs. McFarland continued the home and school work. Mr. Young from the first exercised a very great influence over the natives. His fearlessness and honest Christian life secured their admiration and love. Thus these two noble missionaries laid the foundations of the work at Fort Wrangel, and made their influence felt in many of the outlying stations.

The summer of 1879 was an important epoch in the history of missions in Alaska. Miss Dunbar was sent to assist Mrs. McFarland in the school. Rev. Henry Kendall, D.D., Secretary of the Board of Home Missions, Rev. Sheldon Jackson, D.D., and Rev. A. L. Lindsley, D.D., pastor of the First Presbyterian Church of Portland, Ore., with their wives, made a visit to all the mission stations. They took with them funds for the erection of a church building. A church was organized at Fort Wrangel with twenty-two natives and six white people. This was the first church organized in Alaska by the Protestants. It is still doing a good work, and has a membership of ninety-eight. This mission is now under the care of Rev. Clarence Thwing, M.D., and his faithful wife.

The Rev. J. G. Brady and Miss F. E. Kellogg arrived at Sitka, April, 1878, being the first missionaries sent to this station. Mr. Brady describes the place at that time as a veritable " hell upon earth." Every kind of vice was practised and unspeakable cruelties abounded.

The first Christian service was held in the old Russian castle. Mr. Brady preached to a mixed audience in English, which was translated first into Russian and then into the native language. They listened eagerly, and were so much impressed that the chiefs afterward made speeches expressing their joy at the prospect of a school and church. The school was opened in the barracks with fifty scholars, and has been continued

with marked success ever since. A visitor to this station at the present day can little realize the condition of the natives at the time the work was begun.

Mr. Brady had special gifts which enabled him to win the confidence of the natives and draw numbers to hear the Gospel.

The following year, 1879, Mr. A. E. Austin and his family were put in charge of the mission. Their good influence upon the people, which at once began to be felt, has grown with each of the years of their continued service until the present.

This mission is the largest and most influential in the territory, with the exception of Metlakahtla. They now have a church with four hundred members, a boarding-school of one hundred and fifty members, an industrial school in which are taught carpentry, shoemaking, cooperage, printing, dressmaking, and cooking, a hospital with a physician and trained nurse, a museum of native curios which is very valuable, the gift of Dr. Jackson, and a number of model homes built for the young couples who have been married from the school. From the surrounding neighborhood the natives came to Fort Wrangel and to Sitka earnestly pleading that teachers might be sent to them also. The sweet old story of the cross seemed to have a wonderful effect upon them, lifting the veil of darkness which had been over them so long. With the new vision came a dawning hope, and hence their appeals that the blessed light might be brought to their families and friends before it was too late. In response to these Macedonian cries our missionaries made a number of long and perilous trips to visit these outlying tribes. The reports of these journeys are very full of interest. So much were they impressed with the need, and the hopeful outlook for successful work, that they begged that missionaries be sent to several other stations. These entreaties were heeded, and in 1880 and 1881 missions were established among the Chilcats, Hoonahs, and Hydahs. Rev. E. S. Willard and wife opened the mission at Chilcat, the most northern of the stations, and labored under fearful trials of cold, hunger, isolation, and even threats of murder until 1885, when they were compelled to return East to recover impaired health. Good work had been done, substantial buildings erected, mostly by Mr. Willard's own hands, and that when one of them had been disabled from the effects of exposure and scanty food. The next year they returned, but were soon compelled to leave again. A child of one of the chiefs having died, he claimed it had been bewitched by the missionaries, and vowed to have revenge. For a time the mission was closed, until Rev. W. W. Warne was sent to reopen it in 1891. The work is again quite hopeful. The church and school are lifting these people into new and better conditions.

The Hoonah mission was put in charge of Mr. and Mrs. Styles. A building was erected, and after a year or more, Rev. J. W. McFarland and his wife were commissioned for that field. Here Mr. McFarland labored successfully until his death in 1893. His heroic wife assisted by

her sister still conducts the mission, and will do so until a minister is sent to their relief.

The Hydahs have the reputation of being the best of the natives in Alaska. Their home on Prince of Wales Island is out of the usual steamer course, and for that reason they are not so generally known as the other tribes. Rev. J. Loomis Gould has been the leading spirit of this mission. He has been ably aided in his work by his good wife and by Mrs. A. R. McFarland, formerly at Fort Wrangel, and other missionaries. A girls' home, a boys' industrial home, and a church have been established. There are many very thrilling incidents of mission life among these more isolated tribes that we wish we had space to record. The work among them has been arduous, many times discouraging, always dangerous, and fearfully isolated.

In 1886 Rev. E. S. Willard and wife, unable longer to live at Chilcat, removed to Juneau, which is now the commercial centre of Alaska. Here they found a large number of the Chilcat and other tribes, attracted thither by the prospect of employment in the gold mines, who were exposed to all the direful evils which exist in such a community. They established a church and mission, erected a neat church building, and a large home or refuge for girls. They labored with great success until 1894, when they retired, and Rev. L. F. Jones and wife with three assistant missionaries were put in charge of the native church and large and flourishing girls' home.

In addition to the above missions in Southeastern Alaska, there are Presbyterian churches for the white population at Juneau and Sitka, and a mission on Douglass Island opposite Juneau, under the care of the Quakers. The Roman Catholics have also a hospital and church at Juneau. Besides these there is the very successful and important work of Mr. William Duncan at Metlakahtla. For the history of this mission the reader is referred to the July, 1893, number of this REVIEW, where he will find it in graphic detail.

The Swedish Evangelical Church has three flourishing missions in Alaska, one at Yakutat, one hundred and fifty miles north of Sitka, the others at Unalaklik and Golovin Bay on Norton Sound. Suitable buildings have been erected, and the work is successful and promising.

Kadiak Island and vicinity was assigned to the Baptists in the districting of the territory among the church denominations. They have erected a good building for a girls' home. The greatest foe they have to contend with on this field is the free use of intoxicating liquor. The main hope is in the children.

The island of Unalaska is a part of the Methodist division of the territory. They have a girls' home and an encouraging work which was begun in 1889. Mr. J. A. Tuck and his family care for the thirty girls in the home and carry on the school. They have also a school of seventy-four pupils, and a home on the island of Unga, under the care of Mr. O. R. McKinney.

All the natives north of the Aleutian Islands are Eskimo, with their peculiar customs and habits of life. Their dwellings are built partly underground; the upper part resembles an inverted bowl with a hole at the top for light and air. The one entrance is so small that a person must go in and out on hands and knees. In these huts from ten to twenty persons live most of the year. They are lighted and heated by oil lamps. To any one unaccustomed to this kind of life, the foul air and offensive odors would be intolerable. A raised platform serves as the sleeping place for all the occupants of the hut, each person having his assigned place, and like sardines in a box they huddle together under deer-skins for warmth. They have no tables or chairs, and eat from the floor without knives, forks, or spoons. Their food is mostly whale meat and skin, walrus, deer, and birds, all usually eaten uncooked; whale and seal oil are their principal drinks.

They are an industrious people. The men are kept busy hunting and fishing. The women are usually good sewers, especially of skins. Both sexes dress very much alike, in shirts, pants, and boots made of skins. In disposition they are cheerful and affectionate. They are exceedingly superstitious. This the *shamans,* or doctors, encourage for gain and influence. They never visit a grave after a body has been buried. They are slaves to tobacco, both sexes using it freely. They chew and rechew it, until no taste is left, and then it is dried and smoked. In morals they are not much above the animals, though they are usually exemplary in their married relations, or rather they were until the whalers introduced rum and whiskey among them, for which they seem willing to sell body and soul.

When will Christian nations prevent the manufacture and sale of these vile and soul-destroying intoxicants?

On the mainland north of the Aleutian Islands the Moravian Church have established their missions along the course of the Kuskokwim and Nushagak rivers. Their missionary society sent out in the summer of 1885 Revs. W. H. Weinland and J. H. Kilbuck with their wives, and also a carpenter. They began work at what is known as the Bethel Mission on the Kuskokwim River. The carpenter was drowned, and these two couples, the young ministers fresh from the seminary, were left to build their home and prepare for the rigor of an Arctic winter as best they could. The story of their struggles and their successes is intensely interesting. In 1886 the Carmel Mission was opened on the Nushagak, and additional missionaries were sent to care for it and other out-stations which they have since established. There are four in all, with seventeen missionaries. This is a hard field, but it is worked with the usual zeal and self-denial of the Moravian missionaries, and they have evidently gone there to stay.

Immediately north of the above mission flows the great Yukon River, along whose banks the Episcopal Church began its work in 1887, at what

A GROUP OF ESKIMO AT ST. LAWRENCE ISLAND, ALASKA.

is known as the Anvik Mission, with Rev. O. Parker and wife in charge. In 1891 the St. James Mission was put under the care of Rev. J. L. Provost. This Church had also a mission at Point Hope, far to the north, on the shores of the Arctic Ocean. The school is taught by Dr. J. B. Driggs. Good substantial buildings have been erected at each of these stations. The schools are well attended, and good progress has been made in Christianizing the natives.

The Congregational Church Mission is at Cape Prince of Wales, the point nearest to Siberia, which is only forty-six miles distant. To this mission Mr. H. R. Thornton and Mr. W. T. Lopp were sent in 1890. A home and school-house were erected and a very large school was begun, enrolling as high as three hundred and four pupils, with an average attendance of over one hundred. After a year spent on the field Mr. Thornton returned to the East, took to him a wife, who returned with him, and also a young lady, who afterward became Mrs. Lopp. The progress of the school was marked from this time on, until the sad tragedy which ended in Mr. Thornton's death and Mrs. Thornton's return to her home. The summer previous Mr. Lopp had been appointed by the Government as Superintendent of the Reindeer Station at Port Clarence. Mr. Thornton was thus left in sole charge of the mission. There had been considerable drinking for some time by the natives, and some of them had become dangerous. Mr. Thornton was apprehensive of trouble, and was preparing to leave at the next opportunity. About the middle of August, 1893, at midnight there came a knock at his door, and thinking some of the natives needed medical aid, he stepped into the hall to learn what was wanted. A whaling gun had been hauled up to the door and placed ready to fire as soon as his voice was heard. When he asked what was needed, immediately the gun was fired, and Mr. Thornton, reeling back into the room, fell dead upon the floor. After a night of unspeakable agony, in which she dared not make an outcry, Mrs. Thornton called to a neighbor, who immediately became her protector. Later she was taken to Port Clarence Station for safety. The murderers, three in number, were eagerly sought out by the indignant natives, and two of them were shot; the other escaped to the hills, but was afterward caught and killed. The following year Mr. and Mrs. W. T. Lopp were sent back to the mission, and the work now goes forward as before the awful tragedy.

The Presbyterian Church has established two missions among these Arctic Eskimos. One at Point Barrow, one of the most northerly points in the Territory, and the nearest of all schools to the North Pole; the other on St. Lawrence Island, immediately south of the eastern border of Siberia.

The missionaries in all these stations among the Eskimos in Alaska are so far removed from civilization that they receive news from the outside world only once in twelve months. They are separated so widely that they can communicate with or visit each other very seldom. The

manners and habits of the natives are extremely repulsive. The exposure from snow, ice, and cold is terrible. Nevertheless a call for missionaries to go to this isolated and desolate region is more promptly responded to than a call to the more accessible and pleasant places.

Surely the spirit of the Master still dwells in the hearts of His people.

TRANSFORMATIONS IN NEW GUINEA AND POLYNESIA.

BY REV. S. McFARLANE, LL.D., F.R.G.S., PIONEER MISSIONARY TO NEW GUINEA.

Fortunately, or unfortunately, I am one of those men who have enjoyed the supposed happiness of gazing upon new lands, ascending mountains, crossing deserted plains, sailing along silent rivers into the unknown, where no white man had been before me, meeting with new races, new languages, new and sometimes nasty customs ; often in scenes of excitement, sometimes trying to prevent the attacks of natives, at others prudently running away ; watching savages, warriors, and cannibals come under the civilizing and elevating influences of Christianity ; reducing languages to writing and translating Scriptures ; establishing schools and churches and training a native ministry.

In order to understand what the Gospel has done for these natives we must consider how it found them. A hundred years ago the Prince of Darkness reigned supreme throughout all those widely extended regions of our globe. Idols were as numerous as inhabitants, and temples as the villages which lined the shores, or were scattered over the hills and mountains. Idolatry abounded everywhere. Oppression, cruelty, and cannibalism were common. Voyagers who knew little of the people, but were charmed with the scenery, were wont to describe the islands as gems that sparkled in the peaceful waters of the vast Pacific—quite a Paradise ! But the nearer the view, the darker the moral aspect became. We, who have lived nearly thirty years among them, know something of their real and terrible condition without the Gospel, and we are also witnesses to the marvellous transformation produced by the Gospel. Intellectually, morally, socially, and spiritually these tribes were lost. They had been on the down-grade for ages. We are all either on the up or down grade, getting nearer to God or farther from Him. The natural run of society under sin must be downward, from bad to worse, unless interrupted by some remedial agency from without. The native races of whom I am speaking had wandered a long way from God, and were lost, for they had no idea of the way back to Him. Their language, legends, and cult prove that they have wandered, and indicate the road along which they have travelled. There is no time to go into these questions now, but I may just observe that if—as our best philologists tell us—all languages in their development

proceed from the simple to the complex, from monosyllables to polysyllables, from the agglutinative to the inflectional ; then the languages of Polynesia, through their various dialects, are among the oldest living on the face of the earth.

It does not follow that because a tribe or nation has no written language their speech is merely a kind of gibberish, having neither correct sense, sound, nor grammar. I have lived among Papuans for nearly thirty years, and reduced several of their languages to writing, and can testify that in some respects they are even superior to our own. Some of them have inclusive and exclusive pronouns, dual and triad numbers, as many as seven words for the pronoun *you*, all of different grades, also a court and common language ; and the words are all as precise in their meanings as if they had been defined by Johnson ; the grammar is as regular and uniform as if it had been formed by Lindley Murray, while the pronunciation is as exact as if it had been settled and phonographed by Walker, thus clearly pointing back to a higher state of civilization from which they had fallen.

How come the natives in Polynesia and New Guinea—savages, idolators, and cannibals—to have such a language if they have not brought it down with them ? If all our civilization is to be traced to a slow but gradual development from a state of primitive barbarism and savage existence, how are we to account for the condition of these people ? Here we have two large sections of prehistoric men, who are still in the age of stone and lake-dwellings. Where is the evidence that they are advancing in civilization, intelligence, morality, or happiness ? The fact is that there is abundant evidence that both races are retrograding, and none whatever that they are advancing, except under influences from without. I have found some of the bush tribes in the vicinity of the Fly River practising cremation. If it is true that "the custom of burning the dead was well-nigh universal in remote ages in the countries of the Old World," then it is probable that the Papuans have brought this custom with them, as well as others—that of circumcision, for instance. The stone gods and charms among the natives of Polynesia and New Guinea—some standing erect from one to eight feet in height, others portable and carried about by the natives—also point to very ancient forms of worship. Now consider that the first empires that arose in the world were formed by descendants of Ham, and that Nimrod, the grandson of Ham, went into Assyria and founded Nineveh, and the city which he built, and the empire, continued for ages to overshadow all Western Asia. Mizraim, the son of Ham, founded the Egyptian monarchy and the Philistine Commonwealth. Canaan, the fourth son, settled in Palestine, and his descendants founded, first the Canaanitish kingdoms, then Tyre, and subsequently Carthage.

These were for a long time the leading nations of the world ; they possessed its highest civilization, and held all but a monopoly of its commerce. These young monarchies, no doubt, sent forth strong and vigorous colonies,

which took possession of the Asiatic Archipelago, Australia, New Guinea, and Western Polynesia. Thus we may reasonably connect the decaying Polynesian and New Guinea tribes with the oldest civilization of the world.

It is no use talking, as some people do, about leaving the heathen to the "natural progress of the race," and supposing that all the advanced races of mankind began at the level of the savage state, and have reached their present state of culture, civilization, wealth, and liberty by laws of development in mere nature. That there is such a thing as development, we all admit. All the human faculties are capable of development by exercise or training, and every human being will of necessity be developed to a certain degree, both in mind and body, by the growth of years and the necessary struggles of life. But that human society was ever carried forward a single step in the matter of morality under mere laws of natural development we utterly deny. The Greek civilization displayed a high state of culture, but their literature from Hesiod downward is sprinkled with traces of sentiment derived from the Jewish and Egyptian religions. The Roman civilization was but a propagation of the Greek; and the Teutonic race, often named as an example of natural development, is known to have been set forward by the civilizations it conquered and its early conversion to Christianity. What does it mean that so many races, empires, and languages of the world have become extinct? Whatever may be said of a law of natural progress, there can be no doubt that a law of natural deterioration is at work, and has been going on for ages among the people under consideration. It signifies nothing to ask for such races more time; time has nothing for them better than extermination. It requires a Gospel and a faith above nature to lay hold of them and raise them. It is possible for the living and advanced races to go downward, but never for these dead ones to rise, unassisted. We have proofs enough that peoples advanced in culture may become savages, but no example of a race of savages that have risen to a civilized state by mere development. How many great and powerful races have become extinct! We look for the Ninevites with as little hope as for Ninus himself. The Assyrians, Babylonians, and Medes are all vanished. The Egyptians, Phœnicians, Etruscans, Romans, once the great powers of history and civilization, are extinct. We may rest assured that there can be no hope of a restoration of society, or of a religious uprising of men, except by a supernatural and Divine operation. Progress, under sin, by laws of development is a fiction. There is no hope of progress apart from the regenerative and quickening power of a grace that transcends mere natural conditions, and we must thoroughly realize this before we can be hearty workers in the greatest of all reforms—that imposed upon us by our Divine Master—the evangelization of the world.

Although these Polynesian races had sunk so low, and were still sinking when Christianity reached them, we missionaries found a good basis on which to build. They had lost the true ideas of God as revealed to

men ; but they had not lost the idea of a god, a supreme being. The Bible informs us that God made man after His own image. It is equally true that man makes his god after his own image. These people had become cruel, so their god was cruel. That "God is Love" was a perfect revelation to them. They had lost the scriptural idea of a future state, but had *an* idea of a future state. Nor had they lost the idea of rewards and punishments after death. So that we found a doctrine of Theism, a doctrine of a future state, and a doctrine of rewards and punishments ; and instead of beginning by denouncing their heathen practices, we began by correcting their ideas on these subjects of common belief. As Christianity became known, appreciated, and felt, their heathen practices were abandoned.

Our first duty in landing among these strange and savage tribes, who have no written language, is to acquire their language and gain their confidence, neither of which is so difficult to accomplish as many people suppose. For instance, when they come off to our boat, or we land on the beach, we are on the look-out for the key sentence to their language. Everything about us is new to them—our clothes, umbrella, watch, handbag, boat, sails, oars, etc. They are naturally very much surprised, and very inquisitive, and we watch for a sentence which we expect to hear over and over again as they handle or point to different things, and we write it down phonetically, assuming that it means, "What is this ?"

In reducing these languages to writing, we never use the English sounds to the vowels. A vowel with us is a pure simple sound, and if we want the *two* sounds of the English vowel *i* we use "a" and "i," or of the English vowel *u*, we use "i" and "u," giving the continental sounds to the vowels. Thus, when I first came in contact with the people of New Guinea, and heard "*Nalu peik*" repeatedly, accompanied by an inquiring look, I wrote it down, and then tried to find out if it was the sentence I wanted by taking a cocoanut and saying to one of the natives, "*Nalu peik ?*" The man looked astounded, then delighted at the discovery that I knew his language. He then poured out a torrent of words, supposing that I knew all he said ! However, my only reply was, *Nalu peik ?* He soon caught the idea that I wanted the names of things, and seemed most anxious to give me a long list. I had got the key sentence, and the rest was easy. To find out the grammar, however, is more difficult, and often takes many years.

Some people consider that these tribes cannot be civilized and saved. Others say that they are not worth the trouble and expense. My own experience emphatically contradicts both these statements. I am convinced that there is no race so low that Christianity cannot raise, civilize, and save them ; and no language into which the Scriptures cannot be translated. My own experience and testimony resemble that of other missionaries in Polynesia and New Guinea, which all go to show that one of the most striking proofs of the truth of Christianity, and of its transforming power, is

the wonderful adaptation of the Gospel to the great spiritual wants of humanity.

Thirty-six years ago I went to the island of Lifu, near New Caledonia, and with my wife settled among the savages. The work was not so difficult or dangerous as in New Guinea, native evangelists having gone before and somewhat prepared the way. Some of the people, however, were still practising cannibalism. Tribal wars, heathen feasts, and the night dance were continued long after my arrival. And yet when we left Lifu, in 1871, to commence the New Guinea mission, the natives had all embraced Christianity. Churches were built throughout the island, to which day-schools were attached. The language was reduced to writing, and the entire New Testament and Psalms, with hymn-book, school-book, and catechism, translated into it. A seminary for the training of teachers for schools, pastors for the churches, and pioneer evangelists for the heathen beyond, was in full working order. European stores had been established in different parts of the island. Education and trade were growing side by side. The native churches were liberally supplying men and money for the extension of the Gospel to the heathen, and it was eight of these converts that we selected from numerous volunteers, to be pioneers of Christianity and civilization in New Guinea.

The same revolution which has thus changed three hundred islands in Polynesia is now going on in New Guinea with the most encouraging results. The civilizing and elevating power of Christianity among these tribes is most remarkable. The contrast between a village of savage cannibal warriors in heathen times, and the same village fifteen or twenty years after they have embraced the Gospel, is almost incredible. Before I left New Guinea, the Governor accompanied me on a visit to some of our mission stations. We first of all visited some of the wild tribes up the Fly River, then places where we had had a mission for a few years, and finally spent the Sunday at the village where we commenced the New Guinea Mission.

When I first landed among these people they were at constant war with the surrounding tribes. The village was guarded night and day. The houses were decorated with human skulls—the trophies of war. Before a young man could get a wife he had to show, by the skulls of his enemies hanging before the door, that he had proved himself a warrior. They had murdered the crews of several vessels which had been wrecked in Torres Straits, and were a terror to captains who had to take their vessels through those dangerous waters. Their work was war, and their recreation the war-dance. The Governor now found them neatly clothed, attending church and school, and developing the resources of their country. He expressed himself as amazed at the change in so short a time; and yet for eight years the people of that village declared that they would not embrace our religion of peace. Three times they drove the Lifu evangelist from the place, and twice tried to poison him. Over and over again

I re-established the mission ; and now they are themselves contributing both men and money to send the Gospel to their heathen brethren.

Their condition is the best answer to those who doubt their ability to rise ; and their devotion and self-sacrifice the best answer to those who doubt the sincerity of their professions. They not only give their best young men as pioneer evangelists, but work hard to get money to contribute annually for the spread of the Gospel. I feel sure that if the churches could be made to realize the present salvation which Christianity brings to these people, saving them from the hell of heathenism with its cruelty and cannibalism, and lifting them into a very heaven of peace, happiness, and progress, they would cease to speculate so much about the future, feeling that there is enough in their present salvation to fire our enthusiasm.

Now, briefly, how has all this been done ? or what is the character and ecclesiastical polity of Nonconformist missions ? I say Nonconformist missions, because to them has fallen the high honor of beginning, and almost exclusively carrying on, the work in Polynesia and New Guinea. Bigotry, prejudice, and sectarianism may combine to overturn what Nonconformists have accomplished, or Christian zeal may prompt missionaries of other denominations to perform what Nonconformists have left undone, but the future and impartial historian will ever award to them the honor of having been the apostles of Christianity in Polynesia and British New Guinea. In both these great and successful mission-fields, the London Missionary Society began the work. Wesleyans, Presbyterians, Episcopalians, and Americans have since entered the Polynesian mission-field and have done splendid service among those islands that are fast becoming to Australia what the West Indies are to England.

The prominent features of these missions have been, and are still, preaching, Bible translation, establishment of schools and printing presses, organization of churches, and the general welfare of the people, including their civil, social, and physical condition.

The plain preaching of the Gospel and Scriptural exposition of Bible truths claim the first place in the programme of a Nonconformist missionary. In order that this work may be successfully accomplished, the great Nonconformist Missionary Societies send out well-qualified men who are able to acquire languages and, if necessary, reduce them to writing, prepare school-books, and translate the Scriptures from the languages in which they were written, and, above all, train a native agency to carry on and extend the work.

Side by side with the preaching of the Gospel goes the social improvement of the natives. Better roads are made, better houses built, which are soon furnished with the useful appliances of civilized life. There are men in both the missions where I have labored who were once cannibals and degraded heathens, but who, when I left, were living in neatly and strongly built stone houses, furnished with tables, chairs, sofas, beds,

cooking utensils, crockery ware, and even electro-plated spoons and forks. The missionary's wife plays a very important part in the formation of Christian homes. Let no man presume to assert that unmarried missionaries, male or female, could possibly have accomplished for good what may now be witnessed in Polynesia. Christian principles have been exemplified in family life before the heathen with the happiest results. There are now multitudes of homes in Polynesia which are centres of refinement, culture, happiness, and intelligence, presided over by women, officiating in those offices recognized as her sphere of duty. In these abodes it is no mockery to sing "Home, Sweet Home." I do not hesitate to affirm that Nonconformist missionaries in Polynesia and New Guinea have displayed wisdom and foresight, common sense and sound piety, in the organization and management of churches and the general work of the mission.

If we take the Acts of the Apostles, and the Epistles of Paul, Peter, James, and John, or the New Testament, as a whole, for our guide, we shall find that the churches organized by Nonconformist missionaries in Polynesia will compare favorably with the primitive churches gathered by the apostles in various parts of the Roman Empire during the first century of the Christian era. In many respects there is a most striking resemblance between the churches organized by the apostles and those which now exist in various parts of Polynesia. The more closely examination is made and comparison drawn, the more manifest the parallel will appear. The very language employed by some ecclesiastical historians respecting the churches of the first century would aptly describe the organization of Nonconformist mission churches in Polynesia. All those great ecclesiastical establishments, and Church and State arrangements, centring at Antioch, Constantinople, Rome, and elsewhere, were an aftergrowth—may we not call them a fungus growth?—when Christianity became corrupt.

I maintain that the mission churches of Polynesia and New Guinea have been modelled after the New Testament and apostolic pattern, and that the missionaries have faithfully carried out the spirit of the last command of our ascending Saviour, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost." Would the worldly, the indifferent, the sceptical, or even the enemies of missions to the heathen, vote for the churches in Polynesia being pulled down, the church-bells silenced, the Christians turned over once more to idolatry, the schools—week-day and Sunday—being closed, the school-books and Bibles being burned, and the tens of thousands of simple-hearted worshippers being forbidden to sing the songs of Zion in concert with their fellow-Christians in other lands? Would they rebuild the old temples, rekindle the fires upon their altars, call forth the victims for sacrifice, and make the hills and valleys ring with the shouts of midnight revellers around the burning pile? Or would they summon from heaven those who have died in the faith of Jesus, and are now raising their voices to the song of "Him that loved us and washed us from our

sins in His own blood"? Who that is interested in the welfare and progress of his fellow-men—of whatever creed or nation—would, if he could, stamp out Christianity, and restore idolatry? And if all are thus bound to admit that Christianity has been a great blessing to these tribes, then none can escape the obligation to propagate it. As the followers of Christ we have to face these facts—firstly, that millions of our fellow-men are sunk in the abominations of heathenism, from which Christ came to save them; secondly, that He has commanded us to take to them the message of pardon, peace, and hope; and, thirdly, that He has clearly shown us what blessed results follow the proclamation of His Gospel. He has also made it perfectly plain that there is a human as well as a Divine side in the work of saving men. "We are His fellow-workers." In the spiritual as in the natural kingdom He has provided the seed and adapted it to the soil. Our part of the work is to bring the two together. We cannot understand the mysterious power of the Gospel any more than we can understand the mystery of life in the seed, but we can see the effect of bringing seed and soil together in both kingdoms. There can be no crops in either kingdom without God. We cannot do without Him, and He will not do without us.

The great work of the Church is, unquestionably, to plant the seed of the Word in the soil of the human heart, leaving results to God. If we do our part, He will never fail to do His. Having provided the seed, and adapted it to the soil, He waits for His servants to bring the two together that He may send His Holy Spirit to create the new life. To talk of *Christianity being played out* is, to missionaries like myself, utter nonsense. We feel that the sooner some forms of it are *played out* the better. That such a subject could be discussed in newspapers should quicken our zeal as Nonconformists in planting Christianity in its simplicity and purity abroad, and in tearing off the accretions that have gathered round it at home. The men who argue thus live in a world different from ours. They cannot see with our eyes, nor feel with our hearts. They see God ruling over them, as He does in nature; we feel Him within us. We believe in Christ's promise that He will be with His people till the end of the world.

My own experience is but the experience of other pioneers and workers in the mission-field. In times of darkness and danger, and sickness and suffering, and perplexity and death; in perils from the sea, in perils from savages, in perils from the climate, and, I may add, sorrowfully, in perils from our own countrymen, our blessed Lord has been true to His promise. It is in selfishness and worldliness, in self-sufficiency and intellectual pride, and such things, that He cannot be with us. But He will always be with us if we are seeking to do His will, and I am sure many of us feel our increasing need of Him. We need Him to save us from sin; to help us in the battle of life; to be our light in darkness; our strength in weakness; and our hope for the future. We need Him in our social life, in our business life, in our political life, and in our church life and work. If Christ

was really in all of us who profess Christianity, ruling and regulating our life, we should be more in earnest about the salvation of the perishing heathen!—*The Christian World Pulpit.*

A WOMAN'S MISSIONARY RALLY.*

BY ANNA W. PIERSON.

The Academy of Music, holding 4000, was packed to overflowing, more than three fourths of the audience being composed of ladies and young people. Dr. George D. Baker, of the city, presided. With a smiling face he arose and opened the meeting as follows: "This *is* a 'missionary rally,' I should say. This is *grand*, this is *glorious*, this is *inspiring!* A friend of mine, very partial to Detroit, said, 'I think that city is just outside "the Gates."' I think this gathering to-night is 'just outside the Gates.' May this be a Mount of Transfiguration whereon we see 'no man save Jesus only.' We are never so near Him as when at such an hour as this, in answer to His 'Go ye,' we answer, 'I *will.*'

"When I read the story of the twenty-five years of work done under the auspices of these women of the Presbyterian Church, I said, 'Oh woman, great is thy work!' They have provoked the whole Church to good works by their zealous love and enthusiasm. I believe a great impetus will be caused by this rally to-night, and that, as the outcome of this gathering, the Church will say to the Board, 'Send those forward whom the Lord has called.'

"'Watchman, what of the night?' I know of no man better able to tell us than Rev. F. F. Ellinwood, senior Secretary of the Presbyterian Board. 'What of the night,' Dr. Ellinwood?"

Dr. Ellinwood replied:

"If you had asked me what of *this* night, and what of *this* assembly, I feel I could scarcely make answer. When the Woman's Foreign Missionary Society hold their next twenty-fifth anniversary, *what* building will they have, and *what* an assembly?

"When I came here to-night it was with a sorrowful heart, from thinking of the heavy indebtedness of the Board. Our missionaries have had to cut down expenses to the amount of $115,000. The work in many places has been called to a halt, and the missionaries have had to retrench in every direction. Since I came here to-night my sorrow has been turned into joy. After looking upon the faces of this vast audience I venture to predict that the waiting missionaries will be sent to their fields within six months. I could not have believed that *women* could

* Twenty-fifth Anniversary of the Woman's Foreign Missionary Society of the Presbyterian Churches of Philadelphia, Thursday Evening, April 25, 1895.

have brought together such a multitude, and I do not now believe it. God has done it.

"Many motives have been given for missionary work, such as duty, inclination, pity, but the highest one was from the lips of Mrs. Benjamin Douglas, of Chicago. It was caught from the angels who came to announce the birth of Christ—the greatest Missionary. It was this: 'Glory to God in the highest, and on earth peace, good-will to men.' There is the *supreme* motive for going to the lost millions of our race. I propose we make this our motto to-night. Those angels were missionaries; Christ was a missionary. If we take that song and go with it on our lips and in our hearts and lives we *will* succeed.

"I cannot tell how much joy and satisfaction I have in the report of what has been accomplished in the last twenty-five years. When the women of the Presbyterian Church first undertook this active missionary work, they had to overcome many prejudices and obstacles, but as I have followed the work from year to year, I have marvelled to see how it has progressed in spite of these difficulties.

"Women of other denominations have been at work also. God has innumerable forces at His command, and you women have gone hand-in-hand with others in lifting up your heathen sisters, and have transformed not only your own land, but India, China, Japan, and other nations. A leaven which it is impossible to express in terms has been working in all nations.

"One of the greatest works has been done in connection with medical missions. We have no conception of the suffering in heathen lands. Mrs. Isabella Bird Bishop came home and told of the deplorable condition of those suffering under medical treatment, or medical *abuse*. When Queen Victoria heard of it, she called to her Lady Dufferin and gave her a special commission to help the cause. The very hardest hearts are melted to sympathy by a recital of the facts.

"The fetich worshippers in India believe in God, in one Supreme Being who made them, but they believe that He has no further interest in them and has left them to the machinations of evil spirits. Oh that the angels could burst in upon them and refute that idea with the glorious Gospel of God's love! *Angels* will not proclaim that fact, however. *We* must do it. Twenty centuries have passed since Christ came, and the woe and agony still goes on. Let us take upon *ourselves* the glorious duty of proclaiming this Gospel.

"We ought to have coupons of consecration. Spurgeon told his college of missionary students to 'go *wherever* Christ leads, to do *any* service, to be His, and His alone.' Those at home must do the same. These consecration coupons should be given to those who stay at home, then at the judgment the two can be joined together.

"When we accomplish all that is possible, God is still doing more than we. An insect crawling on the deck of an ocean steamer may

think it is progressing with speed, but compare its advance with the mighty, rushing steamer! So it is with our work, God is ever in advance of us.

"We could not throw off the yoke of slavery; God did it, but with a loss to us. There was not power in the United States or France or England to open China, but God has opened her ports in the last few weeks. This event points straight to the kingdom of Christ. Think of the change in Japan in the past month or two. She is no longer jealous of foreign nations, and is *proud* to show it. Only a year ago Korea was under the heel of China. Now she vies with Japan. She has placed two hundred of her young men under the care of the missionaries for education, and has begun to inquire into the Gospels. China, by force of circumstances, *must* follow and open her ports and rivers to the missionaries of Jesus Christ.

"Can we sit down and fold our arms? Spurgeon used to rejoice in the verse, 'All power is given unto Me.' '*We* are not called to do anything,' is *that* what we must say? No, so far as the door opens, so far ought the purses, plans, and interest to open. God means greater things than we have ever yet dreamed of.

"Let us take Mrs. Douglas's motto for ours. How can we glorify God? What can we do? 'Herein is My Father glorified, that ye *bear much fruit.*' We can send forth missionaries and *be* missionaries. In our business, in our homes, we should write 'Thy kingdom come' over all we have and do, and God shall be glorified in the highest, and His will shall be made known to the dying world."

Rev. Frederick J. Stanley, L.H.D., recently of Japan, then spoke in substance as follows on

Signal Trophies at the Feet of Jesus.

"As the warriors of an ancient king deemed it their greatest honor and chief joy to lay their trophies from the victorious field of battle at the feet of their sovereign, should not we, as soldiers of the cross, esteem it our chief joy and honor to lay at the feet of our Blessed Lord, the King of kings, these trophies won for Him through His Holy Spirit?

"'Not by an army [marginal reading] nor by power, but by *My Spirit*, saith the Lord of hosts' (Zech. 4 : 6).

"Besides the twenty-five years' total offering of over two and a half millions of dollars this Society has given to the cause, and the Silver Anniversary Thank-offering of $15,000 (threefold the amount asked)—both laid as trophies from these Christian women at the feet of our Lord Jesus—let us bring the triumphs from Asia.

"Not only the sixty years' labor in India, not only the fifty-three years' toil in China (since 1842), but also the thirty-five of triumphs God hath wrought in Japan, shall we lay at the feet of Jesus as signal trophies. We are rejoiced above measure in having with us, on this occasion, the

battle-scarred and venerable pioneers who opened the work in that crescent island empire of Japan in 1859 A.D., the beloved Dr. and Mrs. J. C. Hepburn, whose lives have always been at the feet of our blessed Lord.

"That nation, during the present emperor's reign of twenty-seven years, has been brought out of the depths of seven hundred years of feudalism, out of twenty-four hundred years of semi-civilization (one thousand years traditional and fourteen hundred years written history). We lay Japan as a trophy of Christian civilization at the feet of Christ Jesus.

"A constitutional monarchy was established six years ago (February 11th, 1889 A.D.) as the first successful one in the Orient, granting liberty of speech, freedom of worship, and the right of suffrage.

"There are six hundred papers and periodicals at present in the empire, where not a single one existed twenty-three years ago, and they have never issued a copy yet on the first or Lord's Day of the week—truly a remarkable trophy from the Land of the Rising Sun.

"The opening of the Chinese Empire, of nearly four hundred millions, to foreign tradal relations with, and the establishment of manufactories by, all the sixteen civilized powers of the world—if the treaty of peace shall be ratified by May 8th, at Chefoo, as the conclusion of this Oriental war —is another trophy. The East India Company for a hundred and fifty years, and the combined diplomacy of the sixteen civilized powers of the world for the past fifty-five years, have been able only to force open twenty-four treaty ports, but God through little Japan in the past ten months, as His 'Gideon and three hundred,' has opened the entire nineteen provinces of that great Mongolian Empire! A marvel in Oriental history! '*Behold, what hath God wrought!*'

"The Empress of Japan riding beside her husband in an open carriage, on February 11th, 1889, when he promulgated the constitution—that was the first time in twenty-four hundred years' history of that empire that the wife had been thus publicly recognized—a result of the diffusion of Christian principles in that land.

"Last year the Emperor and Empress celebrated the twenty-fifth anniversary of their marriage, the only time in twenty-four centuries a Japanese monarch had thus acknowledged the sanctity of marriage—an unparalleled event, tending to the final acknowledgment of Christian monogamy. This trophy we joyfully lay at the feet of our beloved Lord.

"Unprecedented honor was shown woman when Yajima San, President of the National Woman's Christian Temperance Union of Japan, heading the petition of several hundred Japanese women, succeeded in gaining admission for women to the galleries of both houses of Parliament as interested spectators of the political affairs of the nation.

"Another trophy to lay at the feet of Jesus is that venerable, snow-white-haired saint, Morita San, of Tokyo, now at the age of seventy-seven still laboring as a Bible-reader, who thirty-five years ago was transformed from a despised outcast (*baba*) to a noble Christian woman. To-day she

beholds in Presbyterian and Methodist Episcopal churches several of the first boys she led to Sabbath-school three decades ago, standing as leaders in education and Christian religion of the nation and the Church.

"Not only the 40,000 Protestant Christians enrolled since the first church was organized with 11 members in 1872 A.D., but the 3636 added unto the church this past twelvemonth we rejoicingly lay as eternal trophies at the feet of Him who died on Calvary.

"The first foreign missionary society to spread the Gospel, especially along educational lines, in Korea, China, and other countries, organized last year by such representative men as Iwamoto, Inagoki, Hattori, Ibuka, Honda, and other distinguished native pioneers in the Presbyterian, Methodist, and other Protestant bodies, and is a providential assurance that Christianity is at last finally rooted in Japan, for the Church *at home* ever thrives when it *sends abroad* the blessed truth of God (Prov. 11 : 24).

"The Christian work the past year in the army and navy, in hospitals and prisons, has been marvellous, because of the gracious privileges accorded by the Emperor and his Cabinet. The first time in the history of the Japanese nation that any but Buddhist and Shinto priests have been allowed to go to the front in times of war was in this present conflict between China and Japan, when the Emperor voluntarily appointed two native Christian ministers of the Gospel as chaplains to the army in the field.

"The prayer-meeting in the 'Jesus-man' house (a missionary's)—from whence the messenger of God had to flee before the battle for safety—at Phong Yang, in Korea, on September 16th, last, by Korean and Japanese Christians the day after the smoke of that great battle had cleared away, is another rich trophy to lay at the feet of Jesus.

"The Empress of Japan is President of the Red Cross Society, which organization prompted the Christian and humane orders last September by the Japanese commanders for the treatment of the enemy's wounded and prisoners.

"With her own hands Her Majesty has prepared bandages and lint during these past ten months in the palace at Tokyo, and sent them six hundred miles to her husband in Hiroshima, with this message : 'Please accept these and use them to bind up the wounds of both the Chinese and Japanese soldiers.' A nineteenth-century miracle ! for her ancestors and even she had been taught during the seven hundred years of feudalism (which fell only in 1868 A.D.) to only *hate* and *destroy* their enemies, never to *show mercy or kindness*.

"Only three decades of Christianity in that land produced this as a trophy—'LOVE your enemies'—that the Empress, although not an avowed Christian, is yet so governed by Christian principle as to bring forth these remarkable deeds of love.

"The magnanimity of the Emperor of Japan and his advisers the past few weeks is without a parallel in history. When dictating the terms of

peace this month to China, they stipulated that the five thousand Chinese prisoners to be returned on the ratification of the treaty should be granted full amnesty as to life and property by the Chinese authorities at Pekin.

"Knowing the barbarous custom for ages in the Orient to torture and behead all prisoners or defeated soldiers returning to their home land, the Empire of Japan evidenced the true Christian spirit of our Lord by exhibiting such a humane tenderness for her opponents and inculcating a Christ-like spirit of forgiveness on their part. It must be remembered that Japan is not yet a Christian nation, yet so much of Christian principle has permeated and penetrated the people, from the ruler down, through all classes, that this noble Christian act is recorded of her to be handed down in history; and we lay it as a trophy at the feet of Him who on the cross cried, 'Father, forgive them, for they know not what they do.'

"The assured autonomy of Korea, freedom at last from the yoke of Chinese tyranny of centuries, admitting her fully into the galaxy of the independent nations of the earth, is a blessed trophy to lay at the feet of Jesus.

"The remarkable events of the past few months in Asia all tend to the acknowledgment and final acceptance of Christianity by all the nations of the Orient.

"May the national flag of the Sunrise Kingdom typify the religious sway of our blessed Lord Jesus over the nations of the earth. The red sphere in the centre of the white ground represents the sun rising out of the foaming billows of the sea. May the white banner represent (Song of Solomon 2 : 4) 'His banner over me was love,' and (Mal. 4 : 2) 'The Sun of Righteousness shall rise with healing in His beams.'

"Then shall that national flag of the Sunrise Kingdom prefigure to us that day fast approaching when the Sun of Righteousness shall shine in all His glory over the continents of Asia, Africa, Europe, America, and the Islands of the Sea, and 'the kingdoms of this world shall become the kingdoms of our Lord and His Christ, and He shall reign forever and ever.'"

Dr. Arthur T. Pierson made the closing address of the evening, taking for his subject,

Woman as a Factor in the World's Evangelization.

"History ceases to be a mystery so far as insight into God's plan furnishes the key to the succession and correlation of events. He who made the matter-worlds made and framed together the time-worlds also, and through all the historic order one unfailing, unceasing purpose runs.

"Now that the work of woman, in its organized form, for missions completes its first quarter century, it is natural to note the striking development of what may be called the feminine factor in missions.

"This quarter century has been marked by what, for want of a better term, can be called the epiphany of woman—the shining out of consecrated womanhood after long obscuration.

"When God made woman at the first, it was the embodiment of His own wise purpose. 'I will make an helpmeet for man'—literally, one over against him, his apposite, his counterpart or correspondent. So far from a suggestion of subordination, that original decree suggests rather completeness. Woman was to be man's complement rather than vassal; his equal companion, not his servile subject. As in the achromatic lens, it is the perfect union of the crown glass and flint glass which insures this triumph of optics, so man is a generic term, including both man and woman as necessary to a complete whole. 'God made man in His own image; in the image of God created He him; male and female created He them.' Man was not complete without woman. If he possessed what she lacked, she also was proficient when he was deficient, each helping to supply the other's need.

"It was the curse of sin that this crowning act of creation should be perverted from its primal purpose. 'Thy desire shall be to thy husband, and he shall rule over thee.' And a sad history it has been of male sovereignty and tyranny. The original decree has been misread for thousands of years; it has been construed to mean that woman was made at best to be man's subordinate and helper. He has assumed to be lord of creation, and has assumed that she was simply tacked on as a kind of supernumerary to his lordship, to be of what help she might. What conception of any independence in planning or working, originating or executing ever entered into the mind of man as to woman's capacity or sphere before the advent of Christ? Nay, even in the Christian dispensation, up to a late date, how slow has man been, and even woman herself, to learn that God has fitted her and foreordained her to be in every best and highest sense an operator as well as co-operator in all holy service!

"This last quarter century has been rapidly bringing woman out of her long eclipse to hold her true place as one of the luminaries in the firmament of missionary history. And now in the light of modern developments we begin to read the Word of God anew.

"From the time of Christ's birth, of a Virgin of Bethlehem, He has elevated womankind in the eyes of men and lifted her more and more toward her true level. It has been well said that the passage in the fifth chapter of Ephesians, where God's ideal of the marital relation is set forth, is of itself a sufficient proof of the Divine origin of the Scriptures. Where did Paul get such a conception of husbandly love and duty? 'Husbands, love your wives,' etc. Here Christ's sevenfold devotion to the Church, His love for and self-giving for her, His washing and cleansing her, His nourishing and cherishing her, and His final presentation of her to Himself as His companion in holiness and glory, is made the type of husbandly affection, consecration, and devotion. Paul could never have written those words had he not been taught of the Spirit, for there was not a nation in the world, nor a teacher, however advanced, that held such views of the marriage relation. All this was as much beyond any existing usages

or even conceptions as the central idea of the Gospel—God seeking man, is ahead of the universal conception of heathen faiths—man seeking God.

"One other sentence in Paul's letter to the Philippians is pregnant with a prophetic sense which even he probably never understood. '*Help those women* which labored with me in the Gospel.' Truly in four thousand years the order had undergone a radical inversion. For four millenniums man had been the leader and lord of creation, and woman had been at the very best his helper—and only in a very narrow sphere; now woman begins to take the lead, and man is bidden to come to *her help!* '*Help those women!*'

"What a blessed day for the Church of God when woman waked up to her own capacity and high calling! Who shall write the history of these twenty-five years of organized work in missions, whereby woman has been made such a mighty factor in a world's evangelization?

"There are several new lessons which we have all been taught in this quarter century which deserve great emphasis at this 'silver anniversary.'

"Our sisterhood have taught us all the value of *cheap literature* for spreading missionary intelligence. Instead of the cumbrous volumes which it takes money to buy and time to read, look at the missionary leaflets scattered abroad, often without price, and yet in a brief space embodying matters of the most attractive sort for perusal, and in the most condensed form that could be inclosed in a letter, read in a horse car, and which stimulated appetite for further research.

"How the women have taught us the power of many little gifts to make a full and steady stream of beneficence! Woman has for the first time accomplished the *organization of the littles,* depending not on a few large gifts from the rich, but on countless little offerings—a cent a day; $3.65 a year—and what is the consequence! Behold this stream of gifts pouring into the Lord's treasury amid all financial depressions, with scarce a diminution in the most critical years—nay, with a regular advance, from $8000 in 1870 to $76,000 in 1895!

"These woman's boards have put a new emphasis on the value of frequent meetings for *conference and prayer.* The Church has been depending too much on annual sermons and great occasions. We need a perpetual impulse and inspiration. The women have undertaken to supply this by a multitude of smaller gatherings, frequently held, where there has been contact with representatives of the mission field, new and systematic dissemination of intelligence, and joint prayer for all the precious interests involved.

"These twenty-five years have revealed the great source of *supply of laborers*—viz., a *consecrated home life.* Woman is the mould of the generations to come. The mother's womb and breast and cradle—who shall ever tell how much they mean in the perpetuation of God's seed of servants! Hence, when woman began to come to the front in missions it was natural and inevitable that there should speedily follow a new uprising

of sons and daughters. And so came, in 1886, the Student Volunteer Movement, the new crusade of missions, which is to my mind the most surprising and marvellous uprising of youth ever known in Church history. It may be directly traced to the higher intelligence and consecration of wives, mothers, daughters, and sisters twenty-five years ago.

"Woman has taught us the *value of the individual* in mission work. Every member of the body has its own adaptation and adjustment to the body's wants and its own function and office, so that none can say to any other, 'I have no need of thee.' A large part of the unevangelized in heathen, Moslem, and pagan lands have been unapproachable by *man*. The harem, zenana, seraglio, have excluded men, even as physicians. The comical experience of an American doctor in Syria is an illustration. Being urged to prescribe for the favorite wife of a pasha, he insisted that he must see the patient. This being denied, he must at least see her tongue and feel her pulse. Presently from behind the curtain a hand was thrust and a tongue protruded through a slit. He said, 'This is a healthy pulse and a normal tongue; there is nothing the matter with your wife.' 'That is not my wife's hand and tongue, of course,' said the pasha; 'that we could not allow; it is the hand and tongue of her maid.'

"Did it ever occur to us that God may have permitted the exclusive laws of the zenana and harem to shut out *man* in order to call forth the energies of *woman* as the only possible angel of ministry to the sisterhood of the Orient?

"This quarter century is not a *goal*, but a starting-point. To rest upon past successes is to forfeit future advance. There must be a new standard of giving, praying, working—a new self-oblivion in God and His work. Coleridge wrote of

"'The petty *done*; the undone *vast*.'"

MORAVIANS IN ALASKA.

The Moravian mission station at Bethel comprises eight buildings, consisting of dwellings, office, storehouse, school-house, bath-house, and saw-mill. There are at present seven regular preaching-places, with minor out-stations; three native assistants, and a communicant membership of 119. The work is progressing, although the resources have been greatly drained during the long, severe winter. During the ten years since its inception much has been accomplished. "A people who in all probability would have become extinct as a race have been saved, the Gospel preached to them, schools established, members of their own race have become active in the work of evangelization, surrounding them with the comforts and environment of Christian family life." One of the greatest hindrances to work here, as among all uncivilized nations, is the absence of any written language. In civilized countries the missionary has access to the literature of the nation, and soon acquires the form and spirit of the language; but here the alphabet and literature have to be supplied before much effective work is done.

II.—INTERNATIONAL DEPARTMENT.

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

The Balkan Peninsula the Storm-Center of Europe.

BY REV. J. HENRY HOUSE, SAMAKOV, BULGARIA.

It has fallen to the lot of the writer to labor for nearly twenty years in one of the most difficult and at the same time one of the most interesting missionary fields that the world affords. The difficulties lie largely in its contiguity to European civilizations, which are only nominally Christian; in diversity of race, language, and faith; in pride of race and religion, and consequent stubbornness of prejudice which only patient and faithful Christian labor accompanied by the powerful influences of the Holy Spirit can melt.

The Balkan peninsula has had a remarkable history from the earliest times. The southern portion constitutes the little kingdom of Greece, with whose powerful influence upon the history of the world and its literature and art all are familiar. North of Greece lie the provinces of Thessaly, Macedonia, Albania, Thrace, and ancient Mœsia or modern Bulgaria. Of its cities, Athens, Constantinople, Adrianople and Salonica will ever awaken historical memories hardly less interesting than those awakened by Rome, Alexandria, Jerusalem and Antioch.

The history of this peninsula gives a long list of revolutions, invasions, wars, and political transformations in which Greeks, Romans, Gauls, Goths, Huns, Vandals, Slavs, Tartars, and Turks all figure, and the very ground on which you tread seems saturated and made fertile by the blood of almost numberless races that have traversed the mountains and valleys of this wonderfully beautiful and interesting country, and then vanished.

The political ferment and the human suffering of the past centuries were not enough, it seems, to fill its cup; and it was ordained that even in this last half of the nineteenth century this peninsula was still to be the storm center of Europe. Insurrections and massacres, war and famine were still to desolate the land and threaten with similar scourges, all Europe. This little portion of Southeastern Europe has compelled the attention of all the great statesmen of the continent whether they wished it or not. Its ethnography, geography, and political and social conditions have been the subject of European conferences and congresses. The treaties of Paris, San Steffano, and Berlin mark political epochs in recent European history, and all center around the Balkan peninsula. It may not be without interest, then, to note in the briefest possible manner, some of the reasons of this centering of European interest upon this little peninsula, and then to glance at what part American missions are playing in this drama.

1. The first important cause of all this ferment in Europe, which we desire to mention, is the recent rise of national feeling and devotion to native tongue which is observed almost everywhere in southeastern Europe. A remarkable movement in this direction has been going on there which has been slightly noticed in the West, and the importance of which has been largely overlooked. Take, for example, the rise of nationalities in the Austrian Empire, a part of which is perhaps rightly included in the Balkan peninsula. Look first at the Magyars. In 1848 the revolution of Kossuth and his compatriots was stamped out in blood; but in 1868 the Magyars have again risen to their feet and are able to treat with Austria for the formation of the dual monarchy, Austro-Hungary. It is true that such patriots as Louis Kossuth were not satisfied with what was then gained, but it

was really most surprising that a race that had recently been so thoroughly put down should rise so rapidly in importance as to become thoroughly self-governing in its own domain, impose its own language as official upon a large portion of the empire and, besides all this, furnish for the whole country the statesmen who controlled its foreign policy. The very recent crisis in Hungary, however, shows that the Magyars are not content with even this, so rapid has been the growth of national feeling and national strength. Austria also furnishes us with two or three other examples which, although less understood because not so glaringly prominent, are yet no less important, and promise to be sources of disturbance in the near future—viz., the growth of national feeling and national literature among the Bohemians; the less familiar though similar, rising of the tide of nationality among the Croats; and the patriotic ferment among the Romans of Transylvania. Go further south and you meet with the consolidation of the Servian race and language which is going on in Bosnia, Herzegovina, Montenegro, and Servia proper. Other striking examples of this same truth are the rise of the Bulgarian nationality and language in Bulgaria, Thrace, and Macedonia, and the equally remarkable movement toward national existence by the bright Albanian race among the mountains of the southwestern portion of the peninsula. The latter movement is one of especial interest at the present time, as this race is thought to be the aboriginal race of the peninsula, and intellectually is one of the most gifted of all in the East.

2. The second reason which we mention, is the jealousy of the six great European powers with reference to this region. The importance of these provinces, indeed, can hardly be overestimated. They lie in the very track of the highway of the world. Constantinople, their great metropolis, is one of the most fortunately situated cities in the world. It brings together in its narrow streets and beautiful waterways the commerce and civilizations of three continents, and by its very position commands the great land and water highways of the world. Hardly less fortunately situated is the ancient port of Salonica, through which already, I believe, pass the great mails from England to India. Russia, by its traditions and its aspirations, has fixed upon Constantinople as its future capital, from which it hopes to rule, so to speak, two continents, and largely influence a third. England has as firmly set down her foot that this shall not be, and Austria, furnishing as she does most of the manufactures used by its peoples, has already commercially conquered the peninsula as far south as Greece, and is as much interested as is England in preventing it. Italy holds with England, and Germany with Austria; and even France, who from policy is allied with Russia just at present, would, I believe, as little desire to see Constantinople in the hands of Russia as any of the other powers. Here, then, you have in a nutshell the political problem of the East. Any little disturbance in the Balkan peninsula, like the one that a year ago attracted all eyes to Bulgaria, may be the spark that will set all Europe on fire.

3. But the Balkan peninsula is the storm-center of Europe for a third reason. Here Christianity stands face to face with Islam. And the problem is not as simple as this statement would seem to make it. The Christianity of the Greek Catholic rite and that of the Roman Catholic rite, as far as it is found in this portion of the East, is weakened by ages of bondage, ignorance, and superstition. The tide, however, of intelligence and independence is rising among the various nationalities of Eastern Christians; and here it is that the important work of the evangelical missionary comes in contact with the great problems of the East. Shall the saving leaven of an open Bible and a pure Christianity be hidden in this fermenting lump? This is the question of the hour. Of what has been

wrought by missionary schools and colleges and by missionary effort and philanthropy only a word can be said here. Thoughtful observers who have given attention to the subject have been forced to acknowledge the enlightening, liberalizing, and uplifting influences of missionary effort in all this region. Their schools and colleges have moulded minds that were afterward to control national movements. Their colporteurs have carried to the obscurest village as well as to the largest cities that greatest of all educators—the Bible in the vulgar tongue. Their philanthropic efforts for the sick and the suffering; for widows and orphans, made such by the horrors which follow insurrections; for prisoners in crowded and unwholesome prisons, and for famine-stricken provinces—these have exhibited to all, the characteristics of a true and spiritual Christianity. Such work as this spread over decades and inwrought into the life and history of individuals, families, and communities, can never be adequately summed up by statistics however accurately gathered and compiled. Of one thing only are we sure, that such an agitated condition as that which has existed in the Balkan peninsula, is the *opportunity* of the Christian missionary, and no danger or suffering or difficulty should ever prevent him from taking advantage of it.

The very political ferment, it is true, has in part hindered the advance of evangelical work, but it furnishes the best of opportunities to exhibit the spirit and character of true Christianity.

We believe that the problem of uplifting the moral and religious condition of these Eastern Christians is one of the most serious of the age, for we cannot see how Christianity is to appear attractive to Mohammedans until the overgrowth of ages of ignorance and superstition has been cleared away from those ancient churches and the light of a pure and spiritual Christianity is allowed to shine unhampered upon the world of Islam. What is the condition of affairs in those countries now? Increased intelligence, together with the incoming tide of European civilization, is bringing in scepticism at a fearful rate, and thus undermining not only the religious belief but the moral stamina of the people. If we cannot pour in the light of Christian faith upon these peoples and forestall these dire influences, who can predict the sad history which lies before them? Already have the larger cities and towns of Roumania and Servia become a byword for their corrupt morals; and the corrupting influences of an unhallowed civilization, so attractive in its outward form, so rotten at its core, are making rapid strides toward the conquest of other peoples, and will not stop, you may be sure, until they reach the most obscure villages as well as the larger towns.

Our work has been largely among the Bulgarians, the most numerous race in the provinces of Bulgaria, Thrace, and Macedonia. While the progress of the work has been slow, meeting as it has at every step with the greatest difficulties, yet the influence of our schools, our newspapers, and religious literature, of the Bible distributed by thousands upon thousands of copies, has been widespread and pervading, and our hopes for the future are in the blessing of God upon the seed sown, and in the power of God's Holy Spirit poured out upon the proclamation of the Word.

A work of surprising interest is now opening up among the Albanians—a race, as already intimated, of great natural gifts, and yet one which, although it is within stone's throw, so to speak, of the great centers of European civilization, has never yet had the Bible as a whole in its native tongue. Here, then, you get a glimpse at the missionary's problem at this storm-center of Europe. It is not—and let me disclaim this with all the emphasis that I can command—to favor *political* agitation of any kind, or to take sides with any political party whatever. We have resolutely kept ourselves from such work. This, however, has not prevented our keeping an eye upon the trend of

events that we might improve every opportunity of alleviating suffering, and putting in practice the principles which our Lord laid down in Matt. 25 : 31-46. For example, in the spring of 1878, while the Treaty of San Steffano was being made, it was through the influence of a missionary that an article was added which freed a multitude of exiles. In the same year, during the Congress of Berlin, a large body of missionaries signed a memorandum to that body petitioning that in the organization of new States the great principle of religious freedom should be insisted upon ; and Prince Bismarck was kind enough to receive this memorandum. After the terrible events that happened in 1876, it was a missionary that was first on the field of suffering, carrying relief to suffering peasants, and homeless widows and orphans. But after all, these have been only wayside services ; the great work has been to bring the light of spiritual life and blessing to peoples that were in the ferment of regeneration ; to stay the tide of advancing scepticism, and preserve, if possible, from its corrupting influences the moral stamina of simple agricultural peoples —in a word, to lift up Christ and His cross in the midst of distressed and agitated populations, who, when the times of peace and prosperity shall visit these regions, are to bear an important part in the history of the world.

Education and the Place of Lay Educators on Foreign Mission Fields—A Proper Division of Labor.

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Foreign missions have reached a point in their development where a more careful classification of the forces engaged—a reorganization, or, at least, a new co-ordination of the elements—must be seriously considered.

The traveller who studies modern missions honestly and with friendly purpose is surprised at the vastness and complexity of the work.

He finds great missionary enterprises springing up all over the world—vast printing and book concerns ; tract societies, hospitals, and dispensaries ; orphanages and asylums ; every type of educational institution, from the kindergarten to the university, one society alone having 375 girls' schools with 56,753 pupils. He encounters mission ships and steamboats on river and sea, and learns that the various mission boards possess houses, lands, and machinery suited to all these activities.

He observes that foreign missions, while ostensibly organized for the direct evangelization of the world through the preaching of the Word, have really called to their aid all of the most valuable appliances found in the complex mechanism of Western civilization.

Does all this naturally grow out of and belong to the command to "Go, preach the Gospel to every creature" ? Did the founders and pioneers of missions, and do the churches and the people who support them, contemplate such vast and complicated machinery ?

Two questions present themselves at the outset : First, what is the character and scope of work of the foreign missionary ? Second, have the Christian churches, by whose authority the work of missions is carried on, and have the boards who are responsible for its administration, a clear and well-defined policy and plan of action ?

To this last query the answer, either from within or among the boards and churches, if not wholly negative, is at least unsatisfactory.

To the first he finds two distinct replies : one which agrees with his own conception, and which is still very common in the churches and among the people—that the missionary is an evangelist, pure and simple, whose first and chief duty is to preach the Gospel of Christ as widely as possible in the briefest period of time ; the other, which is held by a very large number of Christians, is that the modern missionary

stands charged not only with the duty of carrying the holy evangel to non-Christian peoples, but also with that of giving to them the education and culture which are the outgrowth of Christianity. He is not only to organize churches, but hospitals also and all forms of Christian charities; to create a Christian literature and provide for its diffusion; to found great educational institutions and secure their support; to remodel society generally and bring it up to a Christian standard of living.

There is no doubt in his own mind, and he finds little elsewhere, about all this being Christian work; the question is, does it come within the legitimate scope and purpose of foreign missions?

The foreign missionary, considered by himself, should be a very simple character. He is a strictly New Testament product, a minister of the Gospel of Christ, the anointed emissary of the Christian Church, chosen to carry out the only great and unquestioned purpose of its organization.

The command is also very plain and simple: "Go, *preach* the Gospel to every creature." If this primitive view of the missionary and the work should obtain, the function of the various boards would be clearly circumscribed to sending out and providing for the support of preachers of the Gospel pure and simple.

If, on the other hand, the broader view should obtain, and it should be held that the work of modern missions must embrace all that goes to make up a Christian civilization, then our candid traveller is led to suspect that more is being demanded of the boards on foreign fields than they could possibly accomplish or would be permitted to attempt at home.

The whole matter seems quite simple to our observing friend. It appears to him that in foreign missions, as in everything else, there must be a natural process of development, a sort of a historic sequence, some outcome of evangelistic work, common to all fields, which determines its limits.

He is convinced that for strictly missionary purposes all lands and all non-Christian peoples are practically the same; that the problem of evangelization is the same in lands where Christianity has become buried in ignorance and idolatry, where, knowing something of Christ, the sufficiency of His atonement is openly denied, as in confessedly heathen lands where the people are in the gloom of a pure paganism—sin is the same; ignorance and superstition bear the same fruits; the minor circumstances of race, climate, social and political restrictions may modify methods and progress, but cannot affect the real issue.

The time must come, sooner or later, in all fields, as it has already in some which our friend has visited, when Christ having been preached to all in a given locality, a certain number of the people will have accepted the Gospel and have banded themselves together to form a church. Then some spiritually-minded man of this number, previously trained by the missionary in a knowledge of the Scriptures, will be set apart to lead them and minister the truth to them. If properly directed up to this point they will naturally assume his support.

There will then be *a self-supporting church with a native pastor.*

This must be the end of foreign missions as an evangelizing agency in that particular place.

Self-support in the native churches is the crucial test of all missions. If the spiritual standard has been set high enough, not only will the new church be self-supporting, but the missionary spirit, that constant accompaniment of true conversion, will soon show itself in a desire to undertake the evangelization of the regions near them.

The missionary is sent to do a specific work, with the expectation that it will some day be completed. This must be the accomplishment of his work in that region. If he have grace given him to recognize the fact, and move on to new fields, he may repeat the process

indefinitely; if, however, he linger to direct the life of the new church, that spirit of independence and self-reliance which grows so rapidly in Protestant soil, and follows self-support so naturally, will soon create a line of friction, and, a little later, he will be constrained to move with perceptible loss of prestige.

This is the natural line of cleavage between the tutelage and support of foreign missions and the independent life of the native church.

They now need that education which can only come from assuming full responsibility for the organization of their churches and the development of Christian work within them, without the material aid that enervates or the meddling which irritates.

The great central work, to which the Christian Church stands pledged, is accomplished in a limited area; its emissaries must push forward into new fields till the whole work is finished.

Two important stages of mission development are now passed—that of direct evangelization and that of church organization, and the work enters upon the third and last stage, that of the establishment and development of the much-talked-of "institutions of Christianity." Who is to be responsible for them? Are they the legitimate work of the Boards of Foreign Missions? Can they be considered a part of the great central work of evangelization to which the Christian Church stands directly pledged?

The highest types of Christian institutions, those which occupy so important a place in our Western civilization and are fostered with such zeal by Christian communities, may and do elevate, refine, and mould character for the reception and highest use of truth, *but they cannot evangelize.* The saving truth must be preached by men with special gifts, whose hearts are aflame and whose faith takes hold on the unseen, whose minds are not perplexed with worldly matters.

When the missionary passes to the front there is necessarily a readjustment of some of the work; part of it is adjusted on strictly economic grounds, a portion follows the missionary, but education remains, a vexed question, whose place is not yet accurately determined.

It seems logical and just that all ecclesiastical matters be left entirely in the hands of the new churches, with such light as they can get from the Gospel; but if these Neo-Christians be also charged with the education of the people, there is great danger that, unconsciously, they will be guided by old habits of thought and motives of action, and thus imperil the whole work. The ability to do this work aright cannot be acquired by the first generation of Christians; it is not an acquisition, but a *growth*, which comes only from Christian principles long applied under Christian influences; it is, in fact, very largely an inheritance.

The argument presented sometimes by native Christians who seek mission aid for education is not without force. They claim that when the Christian missionary enters their country uninvited and secures the adoption of a religion which revolutionizes society, overthrows old systems of thought and life, introduces new methods and motives, establishes new relations and creates new conditions, the Church which sends him assumes a certain responsibility, and must, in simple equity, protect the results of its work and help the people adjust themselves to the new order of things.

It seems not only right, but eminently wise for the older churches to assume a large share of the responsibility for the education of the people on these new lines.

It seems to the intelligent traveller an idle waste of time to discuss the value of Christian education in any part of the world. Every argument that is presented to support any form of education in our own land applies with equal force to these lands now coming under Christian influences. There is even an additional argument—that the develop-

ment of the highest type of Christian schools in these lands will tend to keep their youth at home and prevent the loss of that sense of duty to their own country which is too often the result of an education abroad.

It would be absurd to claim that a system of schools in the sense of courses of instruction, graded according to modern methods and leading up to a "liberal education," ever entered into the plans of the churches that support foreign missions, or that it can be considered a part of strictly evangelistic enterprise; still all over the world missionaries are clamoring for schools. They find that without education of a Christian type their work does not endure, any more than did that of the earliest missionaries. From the force of this pressure he finds that the number of schools and colleges is rapidly increasing in nearly all mission fields, and that the distinguishing feature of the modern missions of the Christian Church is likely to be the great educational institutions which follow in their wake.

There is really nothing peculiar about these institutions to distinguish them from the best secular products of our Western civilization, except their purpose. Mission hospitals are not merely charitable enterprises, and mission presses are something more than business ventures. These mission schools and colleges are not primarily to fit men for business or civil service, though incidentally they may do it better than any others; the great purpose of all these forms of activity is to draw all men toward Christ in knowledge and in life. On mission fields the educator stands where the high spiritual and material interests touch each other. His work forms the connecting link between the missionary and society at large, representing Christianity in its broader relations to the nations.

Our traveller cannot see that there is any question as to the desirability of education of the best Christian type on all mission fields. There is, however, a serious one as to its exact place in Christian work. It is a foregone conclusion, based upon large experience, that this work cannot be entrusted entirely to the evangelistic missionary or the native Christians. Can it be legitimately classed with evangelistic work, and does it belong to foreign missions? Is it prudent or wise to burden the already overloaded foreign boards with the supervision of systems of education, with all the appliances, which the modern school and college demand? Is it not rather the work of Christian people at large outside of denominational lines?

The commercial world is fast recognizing its debt to Christian missions. They have opened new markets and brought nations closer together; they develop new resources wherever they go, and they go everywhere.

Protestant Christianity breeds thought, thrift, and enterprise; it teaches men to fear nothing but God, and gives them courage to strike out for themselves; hence we see them colonizing successfully everywhere.

Why should not the great commercial world that supports education so generously at home be put under contribution for its support in mission fields? If the work were detached from ecclesiastical direction, would those who believe in education at home be likely to discriminate against lands where there are already such important moral and material interests? Many who take a narrow view of missions and refuse to contribute to their support recognize the claims of education, and give liberally to it.

Our friend finds another question on which the Christian, or, rather, the ecclesiastical world is divided—that is, as to the scope and character of this educational work, which follows all successful evangelization in foreign lands. To limit it to the training of preachers and teachers, as some zealous evangelists desire, would be to go round and round in a very narrow circle and practically defeat the very end in view.

In the course of his travels, our friend happened into a great gathering of

American students, and there heard from the lips of a foreign missionary this statement: "Mission schools should accept only Christian pupils." He was astounded, and felt that if this were the correct view he had misinterpreted history, had mistaken the whole trend of Christian thought, and had even misunderstood the Gospel injunction. He could not understand the purpose of such a statement in such a place, and was glad to learn that the speaker represented a very meagre minority.

As Protestants, we may remember with satisfaction how strongly the Reformation was felt in educational principles and methods. Much that is best in modern pedagogics can be traced to the early Reformers. We must not, however, forget that other historic fact, that in the early days of the Reformation, "while Protestants were bickering over doctrinal formulæ, the society of Loyola founded that marvellous system of schools through whose influence the tide of reformation which was sweeping over Europe was stemmed and the boundaries established which to-day mark its geographical limits; under whose sway half-Protestant Belgium was made the most subservient of Roman Catholic countries; that at the end of the first half century, after Luther's revolt, a Roman Catholic historian was able to say of the Jesuits, 'They were masters of the present by the men whom they had trained and disposed of the future by the children who were yet in their hands.'" This tremendous lesson of history should not be lost to the missionaries of the modern Protestant Church. The same insidious foe is at work to-day on every mission field.

The distinctive value of Protestant schools and colleges is that they aim at something more than the mere intellectual discipline of mind and will which characterized the Jesuit schools; they seek to develop the power to know aright and to cultivate that character which leads up to Christian ideals of life. The very pith of Protestant education is the cultivation of conscience, freedom of thought, and the development of a sense of personal responsibility. "It enjoins the duty of self-denial, sobriety, temperance, and only the right use of all the powers that make a man; at the same time it encourages him to the most perfect development of intellect and the acquisition of all graces and accomplishments. It gives him the Holy Scriptures as a book that will task and invigorate the intellect, that will kindle the better feelings and elevate and purify the imagination."

In these Christian schools no purely utilitarian theory of education should ever find lodgment—"no mere elaboration of raw brain material into a more marketable and higher-priced article."

The whole work must be touched by the subtle influence of *skilled Christian teachers*, and so moulded to a high purpose as to become an elevating and illuminating power, transforming every boy and girl whom it reaches into a true missionary in the practice as well as the theory of life.

It has been objected that in these schools where so much importance is attached to methods and principles of teaching and so little doctrinal work is done, there are few conversions. This is probably as true of them as it is of the best of our own Christian colleges and schools. We must not, in our evangelistic zeal, lose sight of that gradual leavening of the whole mass of society which can be traced to these institutions, bringing it imperceptibly nearer to Christian truth, and making it possible for the small evangelistic work, done in isolated places and touching only a few of the humbler members of society, to spread throughout a whole nation.

It has been gravely objected, also, that there is danger, in opening these schools and colleges to unbelievers, of giving them weapons with which to assail Christianity. If there is anything in a sound Protestant education that will enable an Oriental or a Romanist to defend a false philosophy or a perverted faith, against the simple truth of the Gospel—if the champions of Christianity

have no adequate defence, then there must be something radically wrong in our religion, in our home schools and colleges, or in the selection of our missionaries.

Our traveller observes that there is a spirit abroad which feels that "higher education" is not to be narrowed to mean only instruction in higher branches of learning, but must embrace all work done with higher purpose and more scientific methods. In this sense the kindergarten belongs to higher education. It demands the clear, intellectual, moral, and religious perceptions that are the distinctive features of Christian culture, and it embraces the essential philosophy of all teaching.

Manual training is also a branch of higher education, if used for the purpose of giving a broader and more symmetrical development to the powers of the individual.

These schools and colleges must be the best of their kind—they must be models. If they attempt to educate with antiquated methods and incompetent direction, letting the personal piety of the teacher stand for special training and ability to teach, they will be inevitably crowded out by schools that educate for profit and care nothing for Christianity.

All these considerations, and many more, force themselves upon the mind of our honest friend as he travels through many lands, converses with veteran workers in the whole field, and canvasses the views of candid and friendly observers from the outside.

The great question of education is discussed everywhere with increasing interest.

In its consideration he has been forced to differentiate broadly between the little parochial or elementary school which the evangelist must make a part of his earliest work, and which the native churches often keep up at their own expense, and the larger and more completely organized work of a later date, which come up from the little school, but which represents a separate stage of mission development: the former is a special denominational agency, accessory to and dependent upon evangelistic work; the latter, broadly evangelical, but undenominational—the one an adjunct, the other an institution.

He concludes that if modern missions fail of their full purpose and drag along another century before giving the Gospel to the whole world, it will not be for lack of devoted men and women who are willing to give their lives to the work, nor for want of the moral and material support of Christian people, nor yet because there is a larger proportion of inefficient and self-seeking men on mission fields than is found in similar work at home; it may be, however, for want of a discriminating division of labor on the field, resulting in the keeping back of trained evangelists in purely secular work, instead of pushing the lines rapidly forward, leaving that work for laymen, or for lack of discipline or misdirected energies and consequent loss of force.

He can see no reason why an evangelist should spend months or years in a printing office when a skilled printer could manage it better.

Nor yet why an ordained minister of the Gospel, whose heart is aflame with a desire to preach the Word of Life, should vex his spirit in a poor attempt to teach "the rule of three" to unwilling urchins; nor why a man who can speak and write words that will stir men's hearts, but who cannot keep his own cash account correctly, should spend his energies over the finances of some great school or mission boarding-house, or any other purely secular work.

He can find no warrant for the employment of an ordained missionary, who was selected with special reference to his ability to *preach*, in any secular work whatever, unless he have proved unfit or unable to preach, and voluntarily take up the lesser work.

It is clear to him that the administration of a large school or college has a business side that must be managed on

strict business principles; an educational side that must be conducted on sound educational principles; that such establishments ought to be under boards specially organized for their government —boards of educators, and not evangelists, who serve perfunctorily, but whose hearts are elsewhere.

In these days of fine specialization the demands of life are too precise and exacting to enable the average man to do his best in many directions. The evangelist and the teacher are both specialists. The great evangelist is rarely a good teacher, the great teacher is often that because he could not be the other.

Our friend returns to his home and church with a plea for a division of labor; for the appointment of professional educators in educational work on all mission fields—men and women who have made special preparation for it and who give themselves to it on precisely the same terms as the ordained missionary gives himself to evangelistic work; for the grading and improving of mission schools, bringing them up to the intellectual no less than the moral advance of the world by the introduction of the best educational ability, methods, and appliances; for the establishment of normal and manual training schools in every mission field, where practicable; for the organization, either within the boards now existing or independently of them, of educational bodies having full supervision of all educational interests, making it a separate department, but on a basis that will not clash with evangelistic work on the field, or interfere with the missionary spirit in the churches.

This would relieve ordained missionaries of the *quasi* secular cares which now engross many of them, and give educational room to expand and occupy the whole of the great field open to it.

Under proper direction these schools and colleges would become as nearly self-supporting as similar institutions are in our own country. They would attract the attention of the better classes and find eventually liberal local support.

Much could be said of the influence of the normal schools of the missions in elevating and renovating society through the teachers which they prepare for other than mission schools.

Our Mail-Bag.

Rev. M. D. G. Collins, in a note at hand, says: "Let me say concerning Laos people that they are progressive. Eight years ago we had four churches and about two hundred and forty members; to-day we have thirteen churches and about eighteen hundred members. Our Laos people make good evangelists, and are carrying the Word all over the country. At the meeting of the Presbytery last December six men were ordained. Our schools are being well attended. The people are making some progress toward self-support. We need reinforcements badly; we also need the prayers of God's people."

Rev. Jacob Hendricks, Vinukunda, India, writes: "One of the most encouraging features in connection with my work is the desire on the part of our native ministry and church-members for greater spiritual power. The necessity of the indwelling power of the Holy Ghost is recognized more than ever before. In January last our new church was dedicated, and three native brethren were ordained. The native Christians made liberal contributions toward this their house of worship. Eight persons were baptized at this time, and sixteen on a subsequent tour."

Mr. C. H. Yatman, the widely known evangelist of Ocean Grove celebrity among young folks, expects to visit the Hawaiian Islands, Australia, New Zealand, and South Africa next fall and winter for evangelistic labor. Mr. Yatman is unique in manner, in methods, and in success.

A note from Oroomiah, Persia, of April 19th, tells how deeply the loss by Dr. Shedd's death is felt. He was a veteran with great wisdom and worth, whom the people loved after long experience. He had been out of health for six months prior to his death, April 12th. Mrs. Shedd will not return to America, but find her home with her son, Rev. W. A. Shedd.

III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIERSON.

Islands of the Sea;* Alaska,† Greenland,‡ and Labrador; North American Indians.§

Islands of the Sea.

Oceania, with a total land area of about 3,725,000 square miles and a total population of 6,000,000, may be divided into five groups, in addition to isolated groups and islands, such as the Hawaiian and Galapagos.

Polynesia includes the islands lying between 10° north and 30° south latitude and 180° to 130° west longitude. It embraces the Samoan, Society, Austral, Tonga or Friendly, Hervey or Cook, Marquesas, Phœnix, and other groups. Among islands of special interest in missionary annals are Tahiti, Raratonga, and Pitcairn. They were native teachers from Samoa who first carried the Gospel to the New Hebrides. Since Tahiti and a few other of these islands have come under French control, the Protestant missionary work has been transferred from the London Society, who first carried on the work, to the Paris Evangelical Society. The London and Wesleyan societies are still at work in this portion of the Pacific.

Melanesia includes the section west of Polynesia, 180° to 130° east longitude. The principal groups are the New Hebrides, Loyalty, Banks, Fiji, Ellice, and Solomon. The societies engaged in evangelizing these islands are the Presbyterians of Scotland and Canada, the Wesleyans, the Church of England, and the London Missionary Society. In the New Hebrides, 12 islands are already Christian, and the Bible has been translated in whole or in part into 15 languages and dialects. In the Fiji Islands a greater proportion of the population attends church than in the United States. The Paris society also works in the Loyalty Islands. Rev. James Hadfield writes of the persecutions under French rule:

"I have never known the Jesuit priests to show greater zeal and activity than at present. While we have been reducing our staff of missionaries they have been increasing theirs. If you could but see how ardently our staunch but sadly neglected Protestants long and pray that they may again have a resident missionary to stimulate their faith, and guard them and their little ones against the machinations of the priests, I am certain many large-hearted volunteers would be speedily forthcoming. Since Mr. Jones was unjustly expelled from Maré six years ago, our society (L. M. S.) in this group has been represented by one missionary only. Nominally Maré is under the charge of the Paris Missionary Society; but for the past year I have been the only European representative of Protestantism in the group. Here we have a population of 13,000, out of which 10,000 are Protestants and only 3000 Roman Catholics, and yet these latter have nine or ten ordained priests, not to mention European *frères* and sisters. *We* are constantly being subjected to persecution and official opposition, while the latter are petted and supported by the Government. Several months ago the brother of the head chief of the district in which I live renounced his faith and came over to us, thereby threatening the very fabric and foundation of popery in the island. The priest, in great alarm, ordered the

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* See pp. 81 (February); 462 (June); 506 (present issue). *Literature:* "John G. Paton's Autobiography;" "The Hawaiian Islands," Rufus Anderson; "Eschol," Dr. Humphreys; "Life in Hawaii," Rev. Titus Coan; "Story of the South Seas," Rev. George Cousins; "Among the Cannibals of New Guinea," Rev. Samuel MacFarlane; "Fiji and the Fijians," Thomas Williams and James Calvert; "The Southern Cross and the Southern Crown," A. L. O. E. (Miss Tucker.)

† See pp. 498, 522 (present issue); "Story of Metlakahtla," H. S. Welcome; "Alaska and Missions on the North Pacific Coast," Sheldon Jackson; "Life in Alaska," Mrs. E. S. Willard.

‡ "Amid Greenland Snows," Jesse Page.

§ See pp. 102 (February); 167 (March); 401, 458 (June); 481 and 491 (present issue). *Literature:* "Life of John Eliot," J. B. Calverly; "David Brainerd," J. M. Sherwood; "Mary and I," Stephen R. Riggs; "By Canoe and Dog Train," and "Stories from Indian Wigwams and Northern Campfires," E. R. Young.

chief to seize his brother at once and keep him in prison until a steamer could convey him to Noumea. The poor man, filled with terror, fled into the bush, thinking they meant to kill him, despite any assurance to the contrary; and for weeks he was hunted about the island like a wild beast by a French policeman and a mob of armed men. These men had been instructed by the priest, in the hearing of some of my people, to fire on the fugitive if he tried to elude them. They did not succeed in capturing him, and one day he surprised me by walking into my study, saying he was going to give himself up, as he got no rest night or day. He was soon exiled to the Isle of Pines, and there he remains. As the bishop (brother of the priest who sent him into exile) often interviews him, we may expect him back, only if he is willing to submit again to the priests.

"I have long been fully persuaded that Protestantism has nothing to fear from Jesuitical intrigues and the false doctrines of popery if only a fair field is opened to it. 'Truth is great and must prevail;' but truth, to prevail promptly and effectually, should be backed by at least as much zeal and enthusiasm as is expended by its enemies in the propagation of error."

Micronesia lies to the north of Melanesia, and includes the Gilbert, Caroline, Marshall, and Ladrone Islands. Work was begun here by American Board missionaries from Hawaii, and has been largely developed by native Hawaiian laborers. The Caroline Islands have been claimed by Spain, and the work of the American Board has been much hampered by the Spanish priests and Government.

Australasia comprises, besides the continent of Australia, New Guinea, New Zealand, Tasmania, etc. Australia is home mission ground; New Zealand and Tasmania are practically Christianized, and New Guinea is occupied by the London Society in the English section, and by the Rhenish and Utrecht societies in the Dutch section. At Bon, where there may been seen thirty notches in a tree to commemorate as many cannibal feasts, there is now a flourishing Christian church.

Malaysia was treated of in our May issue. Exclusive of Australasia and isolated groups, the total area of the South Sea Islands is about 420,000 square miles, and the population 1,300,000. Less than 150 foreign laborers are at work here, besides about 800 native evangelists. Communicants number about 100,000. Some 350 islands of the Pacific, including 14 groups, may be said to be Christianized, but there are still 1600 almost or wholly untouched, where over 6,000,000 await some one to bring them tidings of a Saviour.

Circumpolar Missions.

Alaska has an area of 531,000 square miles, and a population of 32,052, composed of Indians, Eskimos, Thlingets, Aleuds, and some white traders, educators, etc. Most of the Aleuds are adherents of the Russian Greek Church. The other natives are barbarians, and many are fetish-worshippers, practising polygamy, child marriage, infanticide, slavery, witchcraft, and sometimes cannibalism. The story of mission work among them is told on another page of this issue.

Greenland, with an inhabited area of about 47,000 square miles and a population of 10,516, has been evangelized by Lutherans from Denmark and by Moravians. The western coast is practically Christianized. The Lutherans count 8175 adherents at 12 stations, with 3 Danish and 4 native pastors. They have a seminary for the training of native pastors and teachers at Godthaab. The Moravians number 1591 communicants at 6 stations. They have within a year established the first station on the east coast among a people whose existence was unknown until 1883. The new station is on the Tessinyak Bay, near Cape Dan. There is a good harbor and a stream abounding with fish. The Moravians have also recently established a new station among the Eskimo seal-fishers on Blackwell's Island, Cumberland Sound.

The work in Greenland is beset with difficulties due to the cold climate, with a winter temperature of 26° below zero (New Herrnhut, 1894), and to the conse-

quent scanty means of support, as well as to the dulness and lack of receptivity in spiritual things generally shown by Greenlanders. A great safeguard to the morals of the people has been, however, the treaty forbidding any except Danish traders to land in the harbors except by special permission. Through the enforcement of this treaty the natives have been largely shielded from the contaminating influences which usually come from the immorality and intoxicants introduced by traders.

Labrador has a population of about 6000 in winter and over 50,000 during the four months of the cod-fishing season, when fishermen and their families come to catch enough fish to pay their debts, which most of them have contracted during the winter months. The only Christian work among these is carried on by the Mission to the Deep-sea Fishermen. The Moravians have 6 stations, with about 600 communicants and 1400 church-members, among the Eskimos of that region, and have been the means of establishing Christian law and order in Northern Labrador.

The First Christian Church in the Province of Hunan, China.*

This church it was my privilege to organize in Hunan last June. There may be others of which I do not know. Hunan is said to be a closed land so far as Protestant missions are concerned, and that the fifteen or twenty millions of people are entirely without the Gospel. This is not altogether true. The American Presbyterian Mission of Canton has had a native evangelist working in the southern part of the Hunan province for several years. More than a score had become Christians and united with the church at Lien Chow, in the northwestern part of the Canton province. Last year it was thought the time had come for organizing a church in the province of Hunan itself, in the midst of the people. Accordingly the Canton Presbytery appointed me and two native helpers as a committee to go to Hunan and organize a church if we thought best. The committee was of the unanimous opinion that the time was ripe, and accordingly organized a church at Lam Mo, June 24th, 1894. With those transferred from the Lien Chow church and those received at the time on profession of their faith, the organization was effected with 40 communicants. Two elders were elected and ordained. Since that time about 10 more have united with the church. With the baptized children included, there is a membership now of about 60. A building has been rented for 10 years for a chapel and school building, with the privilege of renting it for 100 years. I have the deed and lease in my possession, and as yet there has been no trouble about the property. I made three journeys into the province last year myself, and, so far as the people were concerned, I believe I could have stayed indefinitely.

It was my purpose to spend this year in Hunan, encouraging and instructing the Christians and in studying their language, preparatory to pushing the work farther to the interior; but my colleague in the work at this station has gone to Canton for the year, so that I cannot leave at present. In the mean time, I am studying the Hunanese language, so that I may be ready to go when my colleague returns. My teacher is a man who was formerly a fortune-teller, but who is now a very earnest Christian. He burned up all his books and implements for fortune-telling before I baptized him. One member of the church at Lam Mo is a Sin Tsai, a literary graduate. His home is near Ka Wo, another Hien about 25 miles from Lam Mo. He is the head man of his village, and is now teaching a school in his own house, with about 20 scholars. As yet he has had no financial assistance from the mission. The ancestral hall of his place was offered to us as a gift for a church building, but it was not accepted, because it was too large for the purpose. We have two native preachers or colporteurs working all the time in Hunan. They have visited a great many places and sold a great deal of religious literature. The native pastor from Lien Chow is spending a month now with the Christians at Lam Mo and Ka Wo. The Hunan province, then, is not entirely closed against Protestant missions on this side. We have had to enter, as it were, by the back door; but we thank God for this entrance, and will hope by His further blessing and guidance to push on into the interior and toward the front door.

W. H. LINGLE.

LIEN CHOW, CANTON, CHINA,
March 11, 1895.

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* Correcting note in February, 1895, issue, p. 138.

IV.—EDITORIAL DEPARTMENT.

The March of Events.

Of course, the main interest of the past month has centred about the issue of the Japan-China War and the new treaty, etc., with the prospective effect on Korea and the other nations in this triad.

It is now reported that Japan yields to the demand of European powers, and abandons her claim to the Liau-Tong peninsula, including Port Arthur. A despatch from Berlin (May 6th) likewise states that Russia invites Germany and France to unite in guaranteeing the regular payment of the Chinese war debt.

At one time there seemed to be a certainty of open rupture between Japan and Russia and France unless this claim were abandoned. It was publicly affirmed that Japan's insistence upon the Shimonoseki treaty would lead Russia to declare war; and Russian ships were leaving Japanese ports for Vladivostock.

If the war is thus brought to a close, and another and perhaps more serious conflict on a more colossal scale prevented, we have cause for devout gratitude; but even more grateful will intelligent Christians be if the treaties awaiting ratification shall be put into full operation.

Korea, for instance, seems on the way to a peaceful revolution and reconstruction. Japan began this war ostensibly to rid her neighbor of the galling yoke of Chinese supremacy. In face of all the difficulties encountered in the ignorance and apathy of the stolid Koreans, and their passive submission to official classes that know no principle of right but the law of *might;* and in face of the inevitable disorder and general disintegration which a state of war has brought about, with an impoverished and half-famished people, "Count Inouye, the energetic and statesmanlike representative of Japan in Korea, has accomplished something toward the solution of the intricate problems which confront him; and though no great improvement will be possible until Japan can free enough of her army to thoroughly occupy the kingdom, some important measures of reform have been decreed. Among these are the equality of all persons before the law, the abolition of slavery, freedom of petition to the council of state, the abolition of the old Chinese system of literary examinations for office, payment of taxes in money instead of in kind, and the reorganization of the finances. Still further measures have been promised by the king, notably taxation by fixed laws, the regulation of the expenditures of government by receipts, the education each year in foreign schools of a certain number of Korean students, punishment of crime under a carefully prepared criminal code, and the appointment of officials from different classes of society. The chief difficulty at present in executing any reforms is the reluctance of the people to move in anything and the lack of revenues; but it is hoped that, in a few months, the latter at least may be overcome by a Japanese or other foreign loan, and Korea be given a fair start on the road of progress and enlarged intercourse with the rest of the world."

The *Korean Repository* (March 1st), just at hand, which reflects the opinions of the Christian missionaries in Korea, says: "The general opinion among both Koreans and foreigners is that the king is one of the most urbane and gracious sovereigns that ever sat on the throne." Its analysis of the recently adopted and formally acknowledged new principles which are to govern the Korean king and ministry is, on the whole, favorable. The same journal chronicles the significant fact that since the appointment of the new ministry, on the recommendation of the prime minister, government offices are closed

on Saturday afternoon, and are not opened again until Monday morning. His Majesty, likewise, does not hold court on Sunday.

The controversy on the opium question, which has been long and bitter, especially in England and India, has developed a new and somewhat unique phase in the shape of a "Royal Commission on Opium" to inquire into the physical and moral effects of the use of the drug, etc.

Mr. Joshua Rowntree (late M.P.) has undertaken a huge task in the analysis of the evidence taken before this Royal Commission. Mr. Rowntree's pamphlet, of a hundred pages, contains the gist of the contents of five volumes, containing 2000 pages of closely printed double columns, with the expressed opinions of 900 persons, in answer to over 28,000 questions.

Of Mr. Rowntree's pamphlet on the "Opium Habit," the London *Christian* says:

"The evidence is dealt with calmly and with impartiality, revealing Mr. Rowntree's legally trained mind. The result of the study of the evidence, amply quoted, is a splendid vindication of the position of the anti-opium party. The pamphlet is full of surprises to the reader. One of the earliest specimens of this occurs on pages 18 and 19, concerning poppy-growing. After a high official of the Indian Government had declared that 'official' compulsion to cultivate poppy is unheard of, a native land-owner was asked about his own village. He replied that the zilladars (petty officers) 'go and threaten them with persecution, and they instigate the police officers to do something to them. There are different ways of tyrannizing over them. Lately I received a communication from the Opium Department to make my ryots (tenant farmers) grow more opium.'

"A little further on we came to an extract from a memorandum submitted to the Opium Commission by Sir John Strachey, an ex-Anglo-Indian official. In this he says: 'Speaking in general terms, the consumption of opium in India is so infinitesimally small that *I may say, without exaggeration, that no opium question exists at all.*' Following this, Mr. Rowntree quotes the evidence of Dr. K. Chunder Bose, who estimates that 10 per cent of the residents of Calcutta take opium. Another Indian witness calculates that 20 to 25 per cent of the grown-up population in the villages of the Umballi district consume opium. Further, an Indian pleader (solicitor) in the Judges' Court at Assam is quoted, 'I believe fully a third portion of the population of Kamrup is given to the vile habit, and in Upper Assam it is worse.' And this section of the subject is concluded by an extract from the evidence of Mr. D. D. Gildar, a Parsee educationalist and moral reformer, and editor of the *Students' Friend*, Bombay, who submitted statistics to show 'that while the population of Bombay has increased by only 6 per cent, the consumption of opium has increased by 84 per cent, and that throughout the Bombay presidency, while the population has increased 14 per cent, the sale of opium has gone up 60 per cent during the last decade.'

"Similar contradictions meet us in the medical evidence. Sir William Moore, late Surgeon-General in the Bombay presidency, declared that 'opium-smoking was practically harmless.' But Brigade-Surgeon J. H. Condon, M.D., who is still resident in India, and is one of the best-known Christian laymen in that country, said, 'I never met a confirmed opium-eater or smoker that did not hate the habit, but the only cure any of them seemed to think of as being of any use was to stop the supply of opium. I have gone into the history of some hundreds of cases. My experience is that it is only a matter of time. All break down.'

"No fair-minded reader, and, above all, no reader with a conscience enlightened by the Holy Spirit, will be able to rise from the perusal of this pamphlet in any doubt as to where the truth is amid the maze of contradictions. No difficulty will be found in agreeing with Mr. Rowntree's conclusion that, 'whether as regards India, Burmah, or China, these five volumes of evidence, carefully compiled as they have been in the main, through the instrumentality of an able government fighting for its revenue, as necessary for its life, yet leave an unmistakable conviction that the opium habit, apart from any medical use, is physically injurious and morally indefensible, just in proportion to the extent to which it prevails.'"

Rev. Robert P. Wilder, of Kolhapur, India, writing from Norheim, April 5th, says of the Thibetan Pioneer Mis-

sion, now under leadership of Mr. Polhill-Turner, that the night before they left Darjeeling for Gnatong, he (Mr. Wilder) gave them a short address on the power of the Spirit, from Acts 1 : 8, and that it was a most impressive farewell meeting. "The mission," he adds, "has had many discouragements from without and within, but prospects are brighter now." Mr. Wilder, himself the leader of the American Student Volunteers, incloses *ten dollars for the Volunteer Fund*, and adds, "I want all our volunteers to read the MISSIONARY REVIEW. The late articles on the 'Pentecost at Hilo' and 'A Half Century of Faith Work' (of Müller at Bristol) have helped my wife and me much. You must," he continues, "feel Dr. Gordon's departure. I regarded him as the most Spirit-filled man in America."

News reached us by cable, April 12th, that Rev. J. H. Shedd, D.D., thirty-six years a missionary in Persia, has departed. No one can properly estimate the loss which this implies, not to Presbyterian missions only, but to the universal work of a world's evangelization. What a comfort that God is on the throne!

It might be added to previous notes on the Arabian Mission that Rev. P. Zwemer was driven out of his station and the mission property looted; but now the Sultan promises protection, and Mr. Zwemer has started back, though matters are still far from being in a settled state.

The *Buddhist Magazine*, of Japan, says: "The greatest movement of the twentieth century will not be a commercial one nor yet a military one; but the nations of the West will invade the East with great armies of Christian missionaries, backed up by the wealth of Christendom. We must arouse ourselves to meet them."

Rev. James Adler, of the Mildmay Mission to the Jews, has completed the revision of the Judeo-German New Testament. Nearly half a million portions of this edition have already been circulated in Russia and elsewhere. The March "Occasional Paper" of the "Prayer Union for Israel" is by Mr. Adler. It is a statement of Christian truth, presented in a way that should appeal with special power to Jewish readers. A large number of copies have been disseminated. Mr. Adler's address is 43 Poet's Road, Highbury New Park, N. London, England.

Hon. Cecil Rhodes, Prime Minister of Cape Colony, South Africa, has given $2500 toward the building fund of Huguenot College, Wellington, so that now $35,500 is waiting for $14,500 before the college can be built. Mr. Charles Hopkins is the financial agent of the Huguenot College and Seminaries, at the Equitable Building, 120 Broadway, New York. Are there not some stewards of God who would be glad to aid in a work that is perhaps indirectly doing more for Africa's evangelization than any other?

French troops are now in Madagascar, "to win the great African island." There are now 2000 Protestant churches there, with 300,000 adherents, and they grow steadily. What effect the invasion may have upon the work of the missionaries remains to be seen, but a great disturbance of Christian work is feared. The London Missionary Society, which has done most of the good work in Madagascar, utters an urgent appeal for much prayer in behalf of "the great African island."

In the midst of almost universal debt of missionary societies, it is refreshing to read that the Foreign Missionary Committee of the Southern Presbyterian Church ended its year of labor with all debts paid, and a balance of $1650 in the treasury.

The third annual conference of the Christian Endeavor Missionary League

of the Reformed Church in America was held at Somerville, N. J., on April 25th, and was not only most interesting, but most stimulating to missionary zeal. The Christian Endeavor societies now number 457 (377 Senior and 80 Junior), and out of the 625 congregations 363 are found blessed with one or more of these societies. During the past year $3206 have been contributed by them to foreign and $1902 to home missions; 109 societies are now united in the above league.

One of our valued correspondents and friends, Rev. Arthur H. Smith, author of "Chinese Characteristics," that unique book which has no rival in its peculiar excellence, favored the editor with a personal visit a little before sailing for his home in North China. He also spoke at Boston, in connection with a conference on missions, just before taking ship, and his audience found the speaker as racy, as interesting, as vivacious, and as brilliant as the author and writer. Mr. Smith leaves his family behind him, in deference to questions of health and education—another example of the rare sacrifice of God's servants.

From Tsing-kiang-pu, China, March 30th, 1895, Mr. Henry M. Woods encloses a copy of a petition which American missionaries of all denominations are preparing to send to the United States Government relative to their rights in the interior of China. He says:

"The questions involved vitally affect the progress of the Master's kingdom in this empire, and Christian people at home ought to be awakened to a sense of the great importance of the matters treated of in the petition, and should join with the hundreds of their brethren and representatives laboring in this land to put missionary work on a better-defined and securer basis.

"If this petition is granted, it is believed mission work in China will be advanced a quarter of a century. Prejudice and hostility will be in large part removed, the residence of missionaries in the interior will be shown to be a lawful act, and scores of cities, or, indeed, whole provinces like those of Hunan and Kwangsi, will then be opened to mission work which are now closed against us."

Dr. Griffith John, of Hankow, China, writing to Mr. Woods, says of the petition: "I am glad the American missionaries are making this effort, and pray that their effort will be crowned with success. What you want is to open Hunan. Open Hunan and the whole empire will be open. I am looking forward to seeing very definite results spring from this war—that is, if the empire can hold together during the conflict, which, after all, is very doubtful. It is impossible to procure any anti-foreign books at present. 'The Death-Blow to Corrupt Doctrines' is in circulation, and ought to be included—*i.e.*, in the list of incendiary books brought to the attention of the government. I wish I had an extra copy to send you. But take it for granted on my authority—an authority resting on well-known facts—that this infamous production has been circulating in Hunan and Hupeh ever since its first appearance. Of all the publications, not one has done more mischief than this."

[In view of the importance of this document we print it entire.—EDITOR.]

PETITION

To the President and Senate of the United States of America:

We, the undersigned citizens of the United States, engaged in missionary work in China, and representing the Protestant Christian Church of all denominations in the United States, would respectfully present the following statement and petition:

I. We beg leave to call attention to the ill-defined and unsatisfactory status of the rights of missionaries under the treaties now existing between the United States Government and China. For twenty-five years or more United States citizens, believing that they were acting in strict accord with the spirit of the treaties, with the approval and assistance of the United States consular representatives, and with the consent of the Chinese Government, have settled in the interior of China to engage in mission work, until now there are hundreds of United States citizens residing there and holding property valued at several hundred thousands of dollars. Now the cause of complaint which your petitioners would earnestly present is, that while they have, as they believe, a clear

constructive right to residence in the interior, the treaties do not, as they should, guarantee them this right in explicit terms. That the missionaries have such a right to reside in the interior of China appears from the following considerations :

(*a*) While the language of the United States treaties is silent on this point, the words of the British and French treaties give ground for it. In the British treaty of 1858, Art. XII., occur these words : "British subjects, whether at the ports or at other places, desiring to build," etc. . . . "in which every port and in every other place"—would seem undoubtedly to mean the interior, although the British authorities do not press the point. In the French treaty of 1858, Art. VI., the Chinese text has a clause not found, it is true, in the French text, which reads "It is permitted to French missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure." It has been charged that this clause did not regularly belong to the treaty, but sufficient proof for this assertion has not yet been given. On the contrary, "the Chinese Government has in no case denied the authenticity or validity of this clause, but has only applied its own interpretation ;" nay more, it has distinctly acknowledged this clause in the Book of Precedents issued by the Government for the guidance of local officials in their dealings with foreigners. (See Book of Precedents, pp. 11, 12.)

(*b*) The spirit of the treaties warrants it. The treaties, while as commercial documents they limit American commerce to certain ports, are not manifestly intended to restrict to the treaty ports humane and charitable work, such as that in which missionary work mainly consists, as, moral and religious instruction for the vicious and ignorant, hospitals for the sick, and schools for the children of the poor. It is a well-known principle of international law that "clauses which favor justice, humanity and equity are to be interpreted broadly." Thus it seems to be in full accord with the spirit of the treaties to grant to missionaries right of residence in the interior on account of the humane character of their work. United States Consul-General Kennedy, in an official document dated March 19th, 1888, takes this ground when he says, "It would be taking an extremely narrow view to infer that the privilege of locating in the interior for the purpose of prosecuting missionary work is denied Americans from the fact that our treaties, which are commercial documents, fail to define these privileges clearly." And again : "The spirit of our treaties rather than the letter affords Americans the privilege to live in the interior of China as missionaries. The right is not questioned by the Chinese, it being specially mentioned in the Chinese text of the French treaty."

(*c*) For two or more centuries before the present treaties were made, French and Italian missionaries had resided in the interior and held property with the full consent of the Chinese Government. This privilege was accorded them at the time the treaties were made. As the treaties did not withdraw the privilege it still remains in full force. Now, Art. VI. of the additional articles to the United States treaty of 1858, called "the favored nation clause," provides that "citizens of the United States, visiting or residing in China, shall enjoy the same privileges, immunities or exemptions with respect to travel or residence as may be enjoyed by the citizens or subjects of the most favored nation." Therefore the privilege of residing in the interior granted for centuries to missionaries of other countries, according to this article of the treaty, clearly belongs to citizens of the United States engaged in mission work in China.

(*d*) The right of missionaries to reside in the interior of China is recognized by numerous Imperial decrees and proclamations of recent years. Witness the Imperial proclamation of 1891, after the riots, the proclamation of the Governor-General of the Min-chêh provinces, quoting the Imperial edict, and that of the Shanghai Taotai. Witness also the recent memorandum of the Foreign Office at Peking addressed to the ministers of the various foreign countries, on the occasion of the declaration of war between China and Japan, requesting the ministers to notify missionaries to remain at their posts, and promising all such the protection of the Chinese Government. (See translation of proclamations furnished herewith.) Many others might be cited ; these all recognize that the residence of missionaries in the interior is in accordance with the treaties and with the Imperial sanction, and on this ground they are guaranteed protection.

This right then is implied in the treaty and is otherwise acknowledged by the Chinese Government. Now the fact that it is not explicitly stated in the treaty has caused and threatens to cause great injury to us and to work in which we are engaged. It has been for years the cause of much dispute and litigation between the Chinese and foreigners

when the latter were attempting to secure property. (See Note on Government Book of Precedents.) It furnishes a pretext to malicious people to charge us with unlawful intrusion into the interior and to stir up riots, and also a pretext to hostile officials to withhold protection from missionaries in time of danger. A clear, explicit statement of the right of missionaries to reside in the interior inserted in the treaty, would do much toward putting an end to litigation and to riots and toward securing full protection for United States citizens resident in the interior.

II. Another cause of complaint is, that while the Chinese Government has acknowledged our right of residence and of holding property in the interior, yet it hedges us round with such conditions and restrictions as practically destroy our rights in many instances, and violate the spirit, if not the letter, of the treaty. Such restrictions are:

(*a*) Frivolous and extreme objections on the ground of *fung-shui*. While missionaries from the United States desire to show all proper regard for the feelings and opinions of the people among whom they dwell, and do not desire to secure property near public temples or in other places where their presence may be imagined to interfere with the good influences of "wind and water;" still it is our duty to call the attention of the Government to the fact that in the majority of cases this opinion regarding "wind and water" is made an excuse to deny us our rights and to prevent us from securing property altogether. (See cases.)

(*b*) Another unjust condition imposed is: Notifying the Chinese officials before a bargain for property can be legally consummated. This condition gives the local Chinese official the opportunity to forestall every effort the missionary makes to secure property. The official can simply send out his subordinates and forbid the people everywhere to rent or sell to foreigners, and thus landlords and middlemen are deterred from consummating a bargain. This we know is frequently done, sometimes even by open proclamation. (See case of Rev. D. W. Nichols, Nanking.) While we are glad to record many honorable exceptions to the rule, and that some officials have shown great fairness and kindness in granting missionaries property, still, observation shows that in the great majority of cases this restriction is a mere handle with the average Chinese official, to prevent foreigners from securing property in accordance with the provisions of the treaty. Your petitioners would protest strongly against this restriction as clearly in violation of both the letter and spirit of the treaty.

(*c*) A third oppressive condition is requiring missionaries to hold property only in the name of the native church. This condition puts the property of United States citizens completely at the mercy of the Chinese officials. Property procured in the name of the native church no longer belongs to the Americans who paid the money, but to the native church. So the Chinese Government has declared in the Book of Precedents. (See Vol. 22, No. 5, p. 13.) As such it is liable to confiscation at any time by the local officials. In case of confiscation there would be no redress, as the deeds were made out in the name of the native church. In many parts of China the ordinary sentiments of justice and humanity, which would protect the property of a heathen Chinaman, would not avail in the case of a Christian, as public sentiment, misled and inflamed by the slanders circulated against Christianity, would justify such an act. Regarding the holding of property, the United States Consul-General referred to says: "If deeds are regularly granted to foreigners by local authorities, such land may be held with security. In general I would say that it is not advisable for land to be held in trust by native converts for missionary societies."

Such then are some of the evils which result from lack of fulness and explicitness of statement in the treaty. We believe it to be our duty, as well as our right, to acquaint you with them, and to petition you to remove the burden which for years has weighed heavily upon us and upon our work. It is believed that prompt, definite action taken in a conciliatory manner by the Government will secure all that can be desired, and that the effect of such action will be to cement, rather than to strain, as some fear, the friendly relations which have existed and still exist between the two Governments.

We would then respectfully petition the United States Government:

I. To have explicitly set forth in the words of the treaty the right of missionaries to reside in the interior of China, and to hold property for mission use, either in their own name or in that of the society they represent.

II. To remove all unjust conditions and restrictions imposed by the Chinese Government, which practically destroy our otherwise acknowledged rights and thus far violate the treaties.

Particularly, regarding *fung-shui*, Sec. II. (*a*) above. Let it be distinctly

stated in treaty (See Art. XII.) "that if for any reason the local Chinese official refuse to allow United States citizens to rent or purchase property desired by them, it shall be obligatory upon him to negotiate for them the rent or purchase of other eligible property as near as practicable to that originally desired."

Let it be distinctly stated, "that as for a Chinese subject so for an American citizen, it shall be legal to purchase property without first notifying the Chinese official; and natives thus selling property to American citizens shall not be liable to punishment therefor."

III. To urgently request the Chinese Government to suppress certain widely circulated books, which, if not regularly authorized by the Government, are published by high officials of the Government, and in the eyes of the people have all the weight and authority of Government publications, and which contain foul calumnies against foreigners and Christianity, such as taking out the eyes of persons to make medicine, kidnapping and mutilating children, dishonoring women, etc., with details too revolting to appear in print. These books are calculated to greatly inflame the minds of the people, and to such publications are largely due the riots which endanger the lives and property of American citizens. Your petitioners beg that all such books be suppressed, and that it be made a grave offence to publish them. Such are:

1. *Record of Current Events in the Imperial Dynasty.*
2. *Notes on China and the West.*
3. *Sketches of Foreign Countries.*

In conclusion, your petitioners would ask you to weigh carefully one all-important fact, that in this petition we are asking no new right or privilege. Right of residence in the interior has for years been accorded missionaries by the Imperial Edicts and proclamations. What we ask is that this right be inserted in plain language in the treaty, and that thus all ambiguity and ground for misunderstanding be forever removed. We ask this not in a spirit of hostility but of true friendship for China; in the interests of peace between the two nations. Grant this petition, removing on the one hand the books published by Government officials of China with their slanders against Christianity and foreigners, and correcting on the other this fatal defect in our treaties—viz., silence as to right of residence in the interior, and we believe a decisive blow will be struck at the riots of China and the anti-foreign agitation which instigates them. Such action on the part of our Government will save the Government and its representatives in China untold trouble; it will save China many an outburst among her people, with the bitter consequences of indemnity and punishment necessary after every riot; and it will protect the lives and property of many of your fellow-citizens resident in the interior of China.

The American Tract Society has passed its threescore years and ten, and gives to the public a very brief and comprehensive summary of its grand work.

Summary for the Year Ending March 31st, 1895.

Publishing Department.—The new publications added number 128, of which 62 are volumes; 66 have been issued at foreign mission stations, and only 44 are in the English language. In addition to the *new* publications, many new editions of books and tracts previously issued have been printed during the year.

The periodicals of the Society are seven in number. Two of them are in German and five in English; four are illustrated; two are weekly, five monthly; the *Deutscher Volksfreund*, the *American Messenger*, the *Amerikanischer Botschafter*, the *Child's Paper*, the *Morning Light*, the *Apples of Gold* and *Light and Life*. The aggregate circulation of periodicals has been 2,192,100, besides 1,615,000 copies of *Light and Life*.

Colportage.—The 209 colporteurs, employed in 36 States, Territories, and Manitoba, visited 131,633 families, circulated 99,137 volumes, and found 14,420 families destitute of religious books, and 5827 families without the Bible, 11,296 Roman Catholic and 1194 Mormon, and 36,533 attending no church.

Gratuitous Distribution.—The grants of publications amounted to $20,936.18. They were mainly distributed in connection with personal work for souls by chaplains, pastors, home and foreign missionaries, voluntary workers, or by the agents, colporteurs, or members of the Society.

Foreign and Pagan Lands.—The cash grants for printing at foreign mission stations were $8550.47; electrotypes, $635; total, $9795.84.

Receipts and Expenditures.—Benevolent Department: Donations and legacies, $84,527.03; sales by colporteurs, $27,950.54, and April 1st, 1894, $21,466.06; total, $133.943.63. Expenditures: Colportage, $26,131.23; district secretaries, $10,004.39; foreign cash appropriations, $8550.47; publications purchased, $32,799.39; sundries, as per treasurer's report, $20,604.46; trust funds invested, $1999.76; special legacy

reserved, $23,019.23, and cash balance, $10,834.70.

Mission work in New Mexico commenced in 1866. There are now 25 schools, more than 40 ministers and native helpers, and over 800 communicants. There are about 40 missionary teachers on this field.

From the Wesleyan College, Montreal, Canada, May 1st, 1895, we have a communication, signed Theobald A. Smythe, from which we print copious extracts. Mr. Smythe takes exception to the article in the issue of March last entitled the "West Indies," finding fault with both its accuracy and its honesty; quoting, for example, these words: "One is wont to think of Jamaica as a thoroughly Christian country, at least in the ordinary sense of the word. But it is not so," etc.

Mr. Smythe rejoins: "I am a native of Jamaica, and have lived there all my life up to within three years ago, and am in a position to give the actual facts as to the religious status of the island. According to the census of 1891, there was a population of 639,491, of whom the Church of England has a membership of 40,395, an average attendance in Sunday-schools of 14,000 scholars, 88 clergymen, 160 churches and preaching places, 300 day schools, a high school and a theological college, a lord primate and a bishop. The capital invested funds, besides churches and parsonages, amount to nearly $370,000.

The Church of Scotland has 5 churches, 4 clergymen, 1500 communicants, 10 week-day schools and 8 Sunday-schools with over 900 scholars.

The Baptist Church has its own training college for teachers and preachers; 57 ministers, whom it supports without any extraneous aid; a membership of over 40,000; 8 foreign and 8 home missionaries, for whose support an average annual amount of $12,000 is raised; Sunday-schools with 2518 teachers and 28,617 scholars; 215 day-schools, with an enrolled attendance of nearly 17,000 scholars.

The Presbyterian Church has 30 ordained ministers, 53 congregations, 20 catechists, 10,000 members, 65 Sabbath-schools, and 83 week-day schools, with its own theological college for the training of ministers.

The London Missionary Society has 9 ministers, 9 catechists, 3163 members, 521 probationers, 223 Sunday-school teachers, 31 day-schools with 3005 pupils.

The Wesleyan Church has a membership of nearly 24,000, and nearly 1900 probationers; 15,000 scholars in its Sunday-schools; 232 churches and preaching places. On the Sabbath of the census of 1881 there were present at the morning services in 100 places of worship 24,000 worshippers, giving an average attendance of 240 persons to each congregation. The total value of the church property of this denomination is somewhere in the neighborhood of $1,000,000. It has also 45 ministers and 2 foreign missionaries; a high-school and theological college which it supports.

The Methodist Free Church has a membership of 3527 communicants and 371 probationers.

The Church of the Disciples of Christ has 8 ministers, 1604 members, 1056 Sunday-school and 815 day-school scholars.

The Moravian Church has 6429 communicants, 5528 scholars in its Sunday-schools, 77 day-schools with an attendance of 7311, and an annual revenue of over $30,000 and 17,000 adherents.

The above figures show that there is a total membership (communicants), not simply adherents of the different Protestant churches, of 131,000; 286 ministers, and 85,000 Sunday-school scholars. (The two first-named churches having a following of nearly 250,000, or more than one third of the island's population.) The actual ratio of membership to the island's population, it is clear, is greater than 1 to 5. Where is a better showing found? The writer takes the membership as representing the adherents of the churches as a whole. Suppose a like reckoning was to be observed in the United States; how would it maintain its title to a Christian nation, when of 70,000,000 souls less than one eighth are members of Protestant churches?

Jamaica is a thoroughly Protestant island, although 200,000 persons were not yet converted. A great portion of these (less than one third of unconverted persons*) are Coolies and Chinese, who are very difficult to reach with the Gospel."

Mr. Smythe must have noticed that both views of the island were presented in the REVIEW in giving Pastor Warneck's statements. The figures given were correct, though the conclusion that all the 400,000 non-communicants are degraded may have been erroneous. The information was drawn from what was considered a reliable source.

* The "Statesmen's Year Book" gives 10,597 Coolies and Chinese.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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United Kingdom.

—"In connection with the jubilee of the Free Church of Scotland, and contrasting 1893 with 1843, Dr. George Smith thus writes in the *Free Church of Scotland Monthly*: 'The sum raised by the old historic Church of Scotland, after Dr. Duff's personal efforts for nearly five years, was not above £8000 in the year before the Disruption. The Free Church of Scotland began, in 1843, with only £327 in its treasury to support thirteen missionaries, their families, and the native assistants, and to build and equip colleges, schools, and native churches. Such was the loyalty to Christ of that generation of its workers, and such the catholic sympathy of evangelical Christians in India (led by Sir William Muir), in America, and other lands, that the Indian mission started almost full fledged as to the finance, no less than as to the spiritual staff of missionaries and converts. These fifty years have seen the pre-Disruption £8000 increase to £13,433 in 1843–44, and now to upward of £108,000 a year from all sources, of which £18,209 alone is from the collections of communicants in Scotland. The missions possess sums amounting to about £142,000, capitalized chiefly by the donors to endow certain stations and meet the repairs of buildings, besides annual endowments of at least ten missionaries' salaries. This is exclusive of the missionaries' part of the Widows' and Orphans' Fund. Of the sum of £108,004 raised and spent last year on the missions, two thirds were from Scotland and one third from the countries in which the missionaries labor. The personal staff of 13 Indian missionaries in May, 1843, has increased in May, 1893, to 155 men and women—ordained, medical, and unordained—sent out from Scotland, besides a noble band of 43 missionaries' wives. The whole staff of Christian agents, Scottish and native, is 975, or nearly as many as the congregations of the Church in Scotland. These are at work in India, South Arabia and Syria; in Cape Colony, Natal and British Central Africa; and in the New Hebrides group in the Pacific Ocean.'" —*The Chronicle.*

—The following clear statement, in vindication of the Free Church of Scotland against the haughty and impudent falsifications of the *Times*, is from the *Harvest Field* of Madras, and from the pen of the Rev. E. Monteith Macphail, M.A., B.D.: "Scotsmen are sometimes laughed at for their fondness for theological controversy, and persons who have no small admiration for their own intellectual acuteness in other matters, often profess that they cannot fathom the mysteries of Scottish ecclesiastical politics. There is really but little difficulty in understanding the church history of Scotland; but some of those who profess to speak as authorities do make lamentable exhibitions of their ignorance and their prejudices. Thus the *Times*, in its article on the jubilee, with the faculty for misrepresentation that it so skilfully combines with a tone of omniscience, states for the benefit of its readers that the controversy of 1843, 'on the ecclesiastical side was a struggle for the maintenance of priestly ascendancy,' and that 'all the jargon about spiritual freedom and the headship of Christ meant really the continual tyranny of the Kirk Session, and the uncontrolled interference of the minister in all that concerned the life of the people.' Misrepresentation could not go farther. It was 'the rights of the Christian people,' and not those of the

clergy, that the Church of Scotland championed in the years preceding the disruption, and the abolition of patronage in the Established Church by the Conservative Government in 1874 was a tardy acknowledgment of the fact. It was just this kind of unintelligent talk, just this same want of perception on the part of English statesmen, that led to what was at the same time a catastrophe and a blessing—the Disruption of the Church of Scotland.

"The questions involved in the controversy that lasted from 1833–43 were no new ones for Scotland. They have been agitated in many countries, but in Scotland they have been the staple of its church's history ever since the Reformation. The Reformed Church of Scotland came into existence not at the command of the rulers of the land, but in defiance of them; and all through its career, when there has been life in it, it has boldly asserted the independence of the Church in spiritual matters. Christ—to use the old phraseology—is, it maintained, head over His own house, and His Church must be left free to be guided by His will. Its contention is summed up in Andrew Melville's famous saying to James VI., that there were two kings in Scotland, King James and King Jesus. At times, perhaps, the Church may have intruded into regions where it had no business to go, but, in the main, it fought only for its undeniable rights. The form that State interference took might vary. It might order, at one time, certain ceremonies to be performed or certain festivals to be celebrated, or, at another time, certain doctrines to be believed or a particular form of Church government to be adopted; but the Church consistently and steadfastly refused to acknowledge the right of the State to dictate to it in religious matters."

It must be remembered that the French Church came out in 1843 in vindication of the principle that the laity are not to be coerced by session, presbytery, synod, assembly, or State, into the acceptance of an unacceptable pastor. Here, instead of an exaggeration of clerical authority, as the *Times* impudently asserts, we have a sharp restriction of all authority whatever which invades the rights of the Christian people in the spiritual sphere. But in England, Scotland, the United States, and everywhere else, there are those who, in the name of civil authority, are for depressing the moral and spiritual principles of the Gospel to the lowest level represented in the Government. Till the second coming of the Lord, Cæsar will never give over his efforts to subdue Christ to his own standard, whether Cæsar embodies himself in a king, a parliament, a congress, or a legislature.

India.

—In the *Harvest Field* a few months since the Rev. J. H. Wyckoff, of the Arcot Mission, has an exceedingly sound and broad article on the obstacles to co-operative missionary work. It seems a pity that such a man could not be made Pope in India for awhile, with authority to break down some of these obstacles. Yet as our sharpest missionary alienations are as nothing to the cat-and-dog fights of Jesuit and Dominican in China, which the utmost power of Rome could not appease, we may, on the whole, be content with our Protestant way of depending on the gradual increase of brotherhood for the removal of the obstacles. Mr. Wyckoff says: "The first hindrance to co-operative work which naturally suggests itself is that which arises from our denominational differences. Whether the existence of so many divisions in the Church of Christ is fraught with more good than evil, I am not now to consider. That such divisions, however, with the narrowness and traditionalism that they encourage, interpose a mighty barrier to union in mission work, no one of us probably in his calmer moments will deny. For while each denomination loyally holds to the cardinal principles of our faith, each with equal loyalty emphasizes its own distinctive doctrines

and polity, and conscientiously labors to promote them. I do not know what may be the case in other countries, but in America the rivalry that exists among the various church extension boards is often most unseemly. It would be almost amusing, if it were not so sad, to see the representatives of some half-a-dozen churches contending for priority in establishing their particular organizations in some new colony in the Western or Southern States. It is no uncommon thing to find from six to eight churches in a community not large enough decently to support one, and each of these churches dependent in turn upon its respective missionary board. I have recently spent a number of years at home, during two of which I was engaged as a missionary under the Presbyterian Domestic Board, and I know whereof I affirm when I state that thousands of dollars are literally wasted in America simply to gratify denominational pride and sectarian sentiment. How this immense waste can be prevented, and the result conserved for sending bread to the millions in pagan lands, is a question that has often been before our Church councils; but no plan of co-operation has yet proved successful; and, in the mean time, each denomination goes on multiplying its churches wherever some half-a-dozen families can be found to subscribe to its creed.

"While our foreign mission boards are organized on a broader basis, yet even they cannot escape being infested with the contagion that surrounds them. No nobler body of men can be found than those who as a rule compose our various mission boards. Yet not one of them can forget that he represents a particular church, whose interests he is bound to consider. A stream will not rise higher than its source, and hence we see the same divisions that exist at home carried into heathen lands, and here in India we have 'Presbyterian churches,' 'Episcopalian seminaries,' 'Baptist colleges,' and 'Methodist printing presses,' all supported by our various mission boards. Nor can we missionaries prevent this, even if we would. So long as we receive our support from and retain our connection with the home churches, so long must we reflect more or less the spirit that there prevails. Not one of us is a free agent in the matter. The question put at the London Missionary Conference by a missionary brother when this subject was under discussion is quite to the point. 'Suppose,' he asked, 'your missionaries out in the field set about carrying all this good advice into practice, will you sustain them?' However much we missionaries may desire to co-operate in our work, we can scarcely take so much as a single step without the sanction of our own board."

Mr. Wyckoff then remarks upon the divergencies, sometimes becoming antagonisms, of nationality, and on the frequent exaggeration of Protestant individualism into "conscientious obstinacy." On the other hand, he points out various noble examples of missionary co-operation, conspicuous among them being the Young Men's Christian Association, "with branches in every part of the world, uniting young men in the freshness of their manhood into closer fellowship, and enlisting them in common work for the Master. Mighty as has been the influence of this association during the last fifty years, its power is to become even greater in the future, and with its vigorous sister organization, the Christian Endeavor Society, it is destined to encircle the whole earth with the network of its associations, and to bring the youth of every clime in closer touch with Christ and with one another."

After speaking of various excellent examples of missionary union in China and Japan, Mr. Wyckoff adds: "But there is no need of our going so far away for examples of union in mission work. Here in Madras we have a magnificent specimen of co-operation in the Christian College, which, though founded by the Free Church of Scotland, is conducted now on a broader basis, and

receives the support of several societies and the patronage of all. It was a noble thought that inspired its present honored principal to make this institution the representative of Christian education in Southern India, and only equalled by the liberal and magnanimous spirit with which the Church and Wesleyan Missionary Societies have cordially contributed to its support. And not less interesting and hopeful is the illustration of co-operation that our native brethren are affording us in the Madras Native Christian Association, and its able journal, *The Christian Patriot*, which have done so much to unify the Indian Christians and develop among them a true *esprit de corps*. It is matter for rejoicing that native Christians are bound so little by sectarian ties, and are able to exhibit a broad, albeit evangelical Christianity to their countrymen. We shall expect them soon to find other lines upon which to unite, which will tend greatly to the further development and strengthening of their community."

—"Ringeltembe described the Christians he showed to Bishop Middleton at the entrance of the Aramboly Pass in 1815 as 'a poor, ragged lot;' but the life of the Spirit was in them, and their descendants are to-day strong men in Christ Jesus. They are educated, manage their own church affairs, have been patient under persecution, and compare favorably with any Western Christians we have yet seen. In South India, too, the Church has been healthily progressive, but we stand too near it to take in its great perspective; we are making the ecclesiastical history of the near future, and the story will find expression as time goes on.

"Bishop Caldwell withdrew his lectures on the Shanars of Tinnevelly because what was true in 1848 was no longer true in 1878. Over the peninsula changes like this are silently happening, and it must be remembered that criticism of Indian Christians comes most frequently from the newly arrived missionary, who too often only sees things that are in sharp contrast to his Western experiences. He wants to see all the graces of the Christian life developed in Indian Christians in a day, and forgets the point of Carlyle's fable of the oak and the larch—viz., that the 'quickest and completest of all vegetables is a cabbage.' Jonah's gourd grew in a single night; an oak tree requires a century for its growth. How is the tree of the Lord's right hand planting in India? The London Mission branch"—the writer is speaking of the London Missionary Society centenary—"is strong and vigorous today. Ninety years ago the London Mission had not a single Indian Christian; the number this year stands at 71,350, distributed over Travancore, South India and North India. God has blessed the work of His servants—to Him be the glory."—Rev. W. Robinson, in *Harvest Field*.

Madagascar.

—Sir Charles Dilke is proposing that France should concede to England the neutralization of Madagascar and some other claims of her foreign policy, and that in return England should consent to the neutralization of Egypt. He remarks that it is strange that the religious leaders in England should be so much excited over French aggression in Uganda and so perfectly apathetic over French aggression in Madagascar, which has more than four times as many Protestants as Uganda. Perhaps the fact that the leading missionaries in Madagascar are Dissenters, and in Uganda churchmen, has something to do with this.

—A new high-school for girls has been opened in Antananarivo by the queen. "Three hundred pupils in their spotless white garments, with small bouquets of flowers, went out to meet the queen, walking in procession and chanting a song of welcome. On meeting the royal party the girls formed in lines and the queen passed in her grand 'filanjana,' borne by great men of the

court, another walking beside her holding on a pole a bright red umbrella—a sign of royalty. 'The queen (we are assured) looked magnificent in her gown of mauve-colored satin, richly embroidered and made in the latest European style. On her head she wore a sort of coronet. Queen Ranavalona, we are reminded, was herself a scholar at the old school. . . . Nearly at the close of the meeting the prime-minister made a speech, and afterward the queen spoke. In a clear, distinct voice, she thanked the missionaries for leaving their native land to work in Madagascar, expressed the hope that their labors would not be in vain, begged the girls to be diligent, and appealed to them earnestly to be Christians.'"—*Madagascar News.*

English Notes.

BY JAMES DOUGLAS.

Society for the Propagation of the Gospel in Foreign Parts.—We have just been favored by the report of this society for 1894. The gross income for the year amounted to £122,327 1*s.* 4*d.* The year is memorable as one in which wars have filled an exceptional place in the story of missions. This society has a special interest in Corea and in North China and in Manchuria, where all the missions of the Anglican Church are of its founding; and the like applies to Madagascar, where the French invasion darkens the prospects. But no quail is heard from any of these fields—the brethren in patience possessing their souls. In the infant diocese of Lebombo the bishop is arrested by a Kaffir rising; while, taking a long step from this, the youngest diocese, to Newfoundland, the oldest colony, the mission shares in the general paralysis of the island brought about by the cessation of the whole banking business and the withdrawal of trade.

But there are the *brighter* as well as the *darker* scenes. Mashonaland and Matabeleland are now in a state of quietness—regions which, with their area of 1200 by 500 miles, are adapted by climate for the white man. In South Africa alone this society has now nine dioceses lying between Capetown and the Zambesi as the results of its efforts, its bounty, and its prayers.

In Asia there are 19 dioceses, ranging from North China to Jerusalem. The most recent is that of Kiushiu (South Japan), founded 1894. The earliest diocese, *Calcutta*, founded 1814, has 3081 communicants. The number of communicants in the diocese of Chhota Nagpur, founded 1890, is 6480. *Rangoon* totals 1083; Madras, 16,734; Lucknow, 214; Lahore, 248; Bombay, 1183; Colombo, 1263, and North China, 61. In Manchuria and Korea the work is very slowly taking hold.

In Africa and the islands adjacent there are 18 dioceses; in Australia and Tasmania, 14; in British North America, 21; in the West Indies and South America, 10; and in New Zealand and the Pacific.

This society has also a European work in Malta, in Constantinople, and in various parts of Austria-Hungary, Belgium, France, Germany, and Switzerland.

Baptist Missionary Society.—The one hundred and third report of this society, now issued, without supplying statistics in detail, furnishes a general view of the entire field of operations. The work in India is still slow, but the laborers are hopeful, and the indications are numerous that the seed sown is secretly germinating in many hearts. The Baptists have now 178 stations in India, the number of missionaries, native and European, being 77, and native evangelists, 108.

The Ceylon mission has 99 stations, 4 missionaries, and 24 native evangelists. Encouraging reports of evangelistic work in Kandy, Kalugastota, Kaduganuwa, Gampola, and Matale have been received. Numerous baptisms have taken place, and Christian elementary school work has been well maintained. There are also a consid-

erable number of inquirers awaiting baptism.

In China there are now 198 stations, 21 missionaries, and 53 native evangelists. Despite the disturbed state of the country, the year has been one of special blessing and progress. The number of conversions has been LARGE, and there has been a marked development of aggressive self-supporting church life in the converts. Thus the Rev. Percy Bruce, B.A., of Tsing Chu Fu, in Shantung province, writes: "The total membership now stands at 1340. Since the last report 88 have been baptized, and there are now 144 candidates under instruction with a view to baptism, besides 321 other inquirers who worship regularly with us." Surely such tidings call for thankfulness.

In Palestine there are 7 stations and 1 missionary. Among other items is the following: "The little church in Jerusalem still holds on, and every Lord's Day they meet together in their dwelling."

On the Congo, Upper and Lower, the work of the mission has made steady progress. The Gospel is taking hold of the people and producing results in their lives and habits of a most cheering character. Valuable work, too, has been done in translating and printing, and *this without cost to the society.* The press of *Lukolela* may, therefore, be designated *the Serampore* of the Congo Mission. Concerning this press, Mr. Whitehead writes: "I have aimed at economy in the office, and nothing is wasted; the work is not by any means a drain on the society; IT FULLY PAYS ITS OWN WAY, and this point—self-support—is always kept in view. Even the books sold to the natives are purchased at prices enabling us to cover the cost of printing them."

Substantial progress is recorded in the West Indies Mission. Several of the churches have of late become self-supporting. The Jamaica churches, which for long have been self-supporting, have now a membership of 36,777.

The total receipts upon general account amounted to £60,000—an increase of £3219 on previous years; but the expenditure exceeded that sum, the actual debt for the year being £8753, which, added to the debt already existing, swelled the deficiency to £14,183.

Wesleyan Missionary Society.—An account is given this month of the Indian district synods *Madras*, *Hyderabad*, and *Lucknow*. Madras reports "a steady development of agencies, and in almost every case a corresponding return in the progress of the people." The Royapettah circuit now takes upon itself the support of its pastor. In Hyderabad there are now 501 full and accredited church-members, with 549 remaining on trial—a net increase of 48 on the year. A Christian community exists of some 1800 souls. The total number of members in the Lucknow circuit is 586, of whom 440 are English and 146 Indian, being an increase under each head of 57 and 13. The vast area extending from Peshawar to Bombay, having been found unworkable, it was decided to form a new district, to be known as the Bombay district, which, in addition to Bombay, would take in Jabalpur, Mhow, Poona, and Kirkee.

In addition to the above, an account appears of the *Colombo District Synod*, which reports a net increase of 27 over last year. There have been 25 adult baptisms from Buddhism, and 19 from Hinduism. The school returns showed an increase of 309 in the number of children under instruction.

Mashonaland.—The Rev. George H. Eva has been paying a visit on foot to the southeastern Wesleyan stations, Mashonaland. The walking done was great, and careful inspection showed how uphill and under-manned the work was. "I feel," says Mr. Eva, "our native work is increasing in size and importance, and that more men are needed to carry it on. Our native staff, in comparison with the extent of the district, is very small. During the wet season we cannot extend our borders,

but have to concentrate our efforts on our present possessions; at the same time, the season of sickness will soon be over, and the time for advance be back again."

The College, Amoy.—At this college 28 students have been studying for the native ministry, 16 of them belonging to the Presbyterian and 12 to the American Reformed Mission. A knowledge of the Mandarin language is imparted by a native of Pekin resident in Chinchew. Mr. Macgregor, on whom, with the college tutor, the work of tuition has mainly devolved, tells of the conversion of a Chinese graduate who spent some time daily with the students, reading the Chinese classics. "For more than a year he has avowed his belief in the unity of God and the folly of idolatry. But he did not feel his need of a Saviour, and he could not admit the divinity of our Lord. Toward the close of last year, however, he passed through an experience which drove him to prayer, and led to his avowing himself a believer in Christ as a Divine Saviour, and his acceptance of Him as his Lord. At the Chinese new year he went home to visit his family in Chinchew. He has thus far bravely stood the trial of a confession of Christ among kinsfolks and friends. He has attended the Lord's-day services, and given publicly in the church an account of how he was led to accept the Lord Jesus as his Saviour. His avowing himself a Christian may, we trust, be the means of arousing to inquiry many of his friends in Chinchew.

North Africa Mission.—From the latest letter of the indefatigable secretary of this mission, Mr. Edward H. Glenny, we learn that the work in Algiers is hindered by official opposition, and that several bitter articles about the mission have appeared in some French Algerian newspapers. We are glad to learn from the same source that Mr. Cuendet in Algiers is working on diligently with his translations into the Kabyle language, and is now occupied with the Epistle to the Romans. There are now 11 missionaries on probation studying Arabic at Barking, England, besides 3 others who are hoping to go to the foreign field—14 in all. These, with the missionaries in the field and their helpers in the Lord's work, amount to nearly 100.

THE KINGDOM.

—Duty makes us do things well, said Phillips Brooks; but love makes us do them beautifully.

—General Armstrong has put this query, and in his life he gave the Gospel answer: What are Christians put into the world for except to do the impossible in the strength of God?

—This was the sage conclusion of the late Dr. Muhlenberg: "The man who finds no interest in those beyond his own family will soon have a selfish household; the rector who confines his appeals and labor to the work of his own parish will soon have a selfish congregation; the bishop who, by absorption in his particular field, becomes indifferent to every other claim, will soon have a selfish diocese. Selfishness, whenever and however fostered and developed, must eventually work the ruin of the home interest which it attempts to serve by this narrow policy."

—And the editor-in-chief of this magazine instructs us that "one of the foremost incentives to missions is found in the blessedness of giving. Christ spake a new beatitude, recorded and preserved by Paul, who said to the Ephesian elders: 'Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive!' The full meaning and truth of that last beatitude is yet to be known, and can be known only as this work of missions is done as He meant it should be done."

—Native preachers in New Caledonia, says the *Missionary Gleaner*, after giving the text, wait a moment to let the words settle upon the heart and memory, and then they cry out again:

"Christians, do you hear? It is God's word. Listen." And they repeat the words.

—From the following it would appear that the Malagasy are nothing if not practical. A novel but apparently effective way of disciplining a church choir that did not conduct itself properly was adopted by a congregation in a Madagascar village. When the missionary asked the native pastor about the progress in the village, his pastor replied, "Oh, we are doing well now. Those singers cause us no more trouble: we punish them for their insubordination by making them stand with heavy stones upon their heads."

—According to Rev. Henry Jessup, "it doesn't cost very much to carry on foreign missions. A single chapel (Episcopalian) in New York spends more money annually than the whole Syria Mission, with its 40 missionaries, 44 preachers, 183 helpers, 26 churches, 152 schools."

—Not long since three delivery wagons of the New York *World* carried strange loads one day. Instead of bundles of newspapers piled high, there were twelve baskets heaped with the freshest and finest cut flowers in the market, which required six trips between the uptown florist's depot and the twelve hospitals. Not that the roses and violets and carnations and pansies weighed so much, but because two baskets completely covered the floor of a wagon. The drivers left their flowers at each hospital door with the simple message that the *World* was celebrating its twelfth anniversary.

—Not even yet have many fully learned that the Bible societies take rank among the very foremost of the world's evangelizing agencies. Three of the greatest of these sent forth last year on their errand of light-giving in dark places some 2,000,000 Bibles, or portions thereof.

—As a reminder of grievous sins and woes, which happily are now well-nigh past, it is interesting to recall that in 1843 it could be stated that Sierra Leone contained 20 Wesleyan chapels whose wood-work was wrought out of timber taken from slave ships captured by British men-of-war.

—Missionaries in the foreign field are compelled to wrestle with some perplexing questions relating to morals and religion. Thus, the synod of India has sent up a memorial to the General Assembly by a vote of 43 to 10 in favor of liberty under some circumstances to baptize a man who has more than one wife. Some years ago a Mohammedan with two wives was admitted to communion, and another case is pending. It is not a question of allowing a convert to enter into polygamous relations, but what shall be required of him who is found in possession of more wives than one, and which were taken by him in keeping with a general custom in existence from time immemorial. And then more and more the conviction is deepening that the matter of self-support must be emphasized continually with the utmost persistence and skill; above all things else, for the good of the native Christians themselves.

WOMAN'S WORK.

—The vote has passed in the Presbyterian missions of Canton, Shantung, and Africa, as well as of Mexico, that women shall vote upon *all* mission questions. The manual sent out by the Assembly's board leaves this matter to be adjusted by each mission for itself.

—The Florence Crittenton Home and Mission, No. 15, was opened not long since in Philadelphia, at 531 Lombard Street, whose object is to foster fallen colored girls, being the first institution of its kind in this country. Mrs. Charlotte Draper was the originator of the idea, and will have charge of the institution. Mrs. Mary Conick, the well-known New Orleans evangelist, is matron, and undenominational mission and

Gospel meetings will be held every evening. Mr. Crittenton, the founder of 15 missions in various cities of the United States, is one of the trustees. Mrs. Draper founded two institutions in New York.

—The Union Woman's Missionary Society has its representatives in China, Japan, and India, engaged in hospital, zenana, and general evangelistic work.

—The women of the Reformed Episcopal Church raised $4533 last year for missions in India and Syria.

—The Cumberland Presbyterian women raised $15,267 for missions in 1874, and with it gave aid and comfort to toilers in Japan, Mexico, and among the Chinese of California.

—The Presbyterian women of Canada work through a society which has 585 auxiliaries and 250 mission bands, raised $42,911 last year, and expended that amount in China, India, New Hebrides, Trinidad, and Manitoba.

—In twenty-five years the Presbyterian women of the parent Woman's Board have raised $2,690,956, and have 163 missionaries and 1100 native readers and teachers now in the field.

—The Baptist women of the East are able to report $92,000 bestowed for missions last year, and those of the West, $43,278. The latter say of themselves: "We have on the field 47 missionaries; 2 are under appointment; we have 110 Bible-women, 37 schools, with 2050 pupils and 100 native teachers, and 110 baptisms are reported."

—*Life and Light* for May is devoted largely to medical mission work. The value of the articles is enhanced not a little by divers portraits of several women physicians.

—The Congregational Woman's Board has started a circulating library in the rooms in Boston, and already nearly 100 volumes are ready for circulation. The terms are two cents a day and return postage.

YOUNG PEOPLE.

—The thirty-first international convention of Young Men's Christian Associations of North America was held at Springfield, Mass., May 8th–12th. Delegates to the number of about 700 were enrolled, being the best representation ever known at an international Convention. The number of associations reporting show a membership of 244,077, against 245,809 in 1893; with an active membership of 116,761 as against 114,088 in 1893. The value of association buildings and real estate, deducting debt, is $13,439,555 as against $11,316,180 in 1893. The receipts were $75,218 last year, of which $18,535 were for work in Japan, India, Brazil, and Mexico.

—The Y. M. C. A. of Philadelphia has become the fortunate possessor of a farm of 465 acres, part of it timber land, with three farm-houses, a supply of excellent water, and at a convenient distance from the city. As a camping-ground and summer resort for young men and boys, where the influences will be healthful, the location and opportunities are said to be almost ideal.

—The *Golden Rule* promises the following in connection with the July meeting of Christian Endeavor societies in Boston: "To begin with, there will be more missionaries from foreign lands at this convention than have ever before honored one of our international gatherings by their presence. All of the three Monday morning sessions will be devoted entirely to the one central thought, 'The world for Christ.' At this time, in addition to the long array of missionaries, a number of men who have been greatly blessed in their labors at home on behalf of missions will set forth the needs and claims of the field."

—When somebody rashly charged that the Christian Endeavor movement was robbing the "regular" church prayer-meeting and Sunday evening service, Dr. F. E. Clark made an extensive and most thorough canvass for

the facts in the case, and found an average attendance at the Sunday evening service of 76 per cent., and at the mid-week meeting of 57 per cent; while the percentage of all the church-members on Sunday evening was 46 per cent, and at the mid-week meeting 28 per cent. Of course if an average had been taken of church-members *exclusive of Christian Endeavor members*, the disparity would have been still more striking.

—The Endeavor Society at Muhlenberg, in Liberia, has been the means of the formation of 5 others, which have done valuable missionary work. The societies in South Africa have formed a union, of which the well-known author, Rev. Andrew Murray, is president.

—The children of the Disciple churches began to give for missions in 1881, and raised but $754 the first year. In 1887 their offerings had grown to $10,513, and last year they reached $23,587.

—The Presbyterian Church, South, has a *Children's Missionary* well on its way through the first volume. Both for contents and typography it easily ranks among the best.

UNITED STATES.

—Of the 260 cadets at West Point, about one third are professing Christians, 20 of them being Roman Catholics. In addition to the regular Sunday morning services under the chaplain, a prayer and conference meeting is held on Sunday evening. A mid-week prayer-meeting is also conducted by the young men, who have organized a Christian Association and reading-room. There occurred recently the annual presentation to the graduating class of copies of the Bible, the Roman Catholics receiving the Douai Version.

—In Prince Rupert's Land, which is the far northern portion of America, 200,000 Indians live. The first missionary paddled his way up north in a birch bark canoe in 1820. The Indians gave him the name Kiwichimahkiyu, which means "Prayer Master." He found two small Indian boys and taught them to say, "O God, give me Thy Holy Spirit for Christ's sake." They became missionaries afterward, and now there are 10,000 Christian Indians there.

—A recent addition to the missionary force in Alaska says: "I find the natives a peculiar people. At times you think you know all about them, and again you know that you do not. While you are trying to study them they are studying you."

—The American Bible Society, at its recent annual meeting, reported that there were during the year 1,581,128 issues of Bibles, Testaments and portions, of which 735,221 were circulated in foreign lands. The total issues to date are 59,955,558. During the last year the gifts from the living amounted to $59,533; about $20,000 came from church contributions; $6000 from individuals, and the remainder from auxiliary gifts. There had been lately distributed to Japanese and Chinese 148,000 copies of the Gospels.

—The annual statement of the Baptist Missionary Union shows that the total receipts for the year were $577,842; the debt on April 1st, 1894, was $203,596; the appropriations were $564,200, making a total of $767,796. The debt, thus, is $189,954, a reduction from that of last year of $13,642, of which amount $9374 is from the Gordon Memorial Fund. Of the total amount received, $331,086 was from donations, $77,043 from legacies, and $109,658 from the woman's societies.

—Out of 5236 Congregational churches in this country, 2347 gave nothing to foreign missions in 1894.

—The annual report of the American Board states that New England contributed more than one third of the total income, which was $705,133. Massachusetts contributed more than all the rest of the New England States combined. The donations other than those

from New England and New York amounted to $144,000, of which $4000 came from the Southern States, and $125,000 from the West. The contributions from Canada were over $6000.

—The financial statement of the Presbyterian Board of Foreign Missions of the American Presbyterian Church, North, for the year ending April 30th, 1895, shows that the total receipts were $866,378 against $841,553 for the preceding year. The total expenses, including appropriations for the fields, church at home and abroad, etc., were $1,015,757. To this must be added the deficit at the beginning of the year, $102,597, making a total liability of $1,118,354. Deducting the income, there remains a deficit of $251,976, which through other sources of one kind and another is lessened to $174,883.

—Not many of our exchanges devote relatively so much space to missions as the *Presbyterian Review* (Toronto). In particular, every month it contains a page or two of matter setting forth the contents of the latest number of the MISSIONARY REVIEW OF THE WORLD.

EUROPE.

Great Britain.—The North Africa Mission dates from 1881, and has established some scores of stations in Morocco, Algeria, Tunis, Tripoli, and Egypt. The latest published statement says: "We have now 11 missionaries on probation studying Arabic at Barking, besides 3 others who are hoping to go to the foreign field, 14 in all. A few others are offering their services. These, with the missionaries in the field and their helpers in the Lord's work, amount to nearly 100, and with our office staff to over 100." Of the missionaries, 22 are men, of whom 16 have wives, and 48 are unmarried women. Medical work has great prominence.

—The Church Missionary Society received last year an income larger by more than £20,000 ($100,000) than ever before came into the treasury. The amount was £271,971 ($1,359,855), or nearly one tenth of all the gifts of all the churches in Christendom for the evangelization of the world. This same noble society has now on the way a reinforcement of 10 for the Uganda Mission, of whom 5 are women, the first of their sex to be called to enter that realm of savagery. And well may more laborers be dispatched to that field "when we read of 1000 baptisms in the past year, of 130 native evangelists at 85 stations, of 200 buildings for public worship in the country districts, with an average attendance of 4000 worshippers daily and 20,000 on Sundays (not including the capital); and when we find that this is almost entirely the expansion of the one year 1894, we see the upspringing of the seed of the Word of God so long and patiently sown, and we look back with hearts full of praise to that gracious rain from heaven in the closing weeks of 1893."

—The China Inland Mission statistics are as follows: Stations, 123; out-stations, 105; chapels, 204; missionaries, including 47 undesignated, 611; native helpers, including 104 unpaid, 365; churches, 135; baptisms, 821; communicants, 4234; pupils in school, 629; 7 hospitals, 28 refuges for the cure of the opium habit, and 26 dispensaries.

—The British and Foreign Bible Society, with characteristic readiness, has taken advantage of the Chino-Japanese War, not only to issue a pocket edition of St. John for the soldiers, but more recently a New Testament uniform with it. These new editions are readily accepted, especially in the military hospitals. This society has a very pretty custom of holding a birthday gathering for children at the Guildhall. On the last, which was its ninety-first birthday, a birthday cake, weighing as many pounds as there were years in the age of the society, was cut by a little boy, great-great-grandson of Thomas Charles of Bala, and afterward every child present had a little piece, not to speak of a good tea down in the crypt. The city

magnates were there in their robes, so delightful to children's eyes, and an old missionary from Fiji made a capital speech. There must have been nearly 2000 children present.—*Intelligencer.*

ASIA.

Islam.—Anatolia College, Marsovan, Turkey, has just been granted special privileges by a decree of the Porte. The announcement was made in a cablegram from Minister Terrill to the State department.

—In Asia Minor the Mohammedans are seeking the Word of God, but hiding it for fear of persecution. One bought the Scriptures in Spanish and learned the language that he might read it in safety. Another walked one hundred miles and paid $1.50 for a copy, all he could spare from a year's work. The Syro-Phœnician woman in our Lord's time was a monument of faith. But another of her nationality reappeared in the land of the Canaanites. She walked all the way from this Canaanitish land to Latakia and asked Dr. Metheny to remove a tumor. He told her that she would probably die, and that her people would blame him. She said: "No, I am a Christian, and many believe as I do. A pupil from your school went home and took a company of women into the woods and told them that there was a salvation for women, and that Jesus Christ died for them, and many believed. Take it away, doctor, I am not afraid to die." After the operation she did die, and her soul went as sweetly to God as music flies from a throbbing string.—*Rev. S. A. Mutchmore.*

—An interesting fact has come out in connection with the Jaffa-Jerusalem Railway. Turkey gave the concession. France found the capital. Belgium furnished half the rails and coal, and England the other half. Poland and Switzerland sent engineers and laborers. Greece furnished the cooks. The United States shares with Germany the man who first surveyed the road. Philadelphia supplied the engines.—*Things to Come.*

—Bishop Blyth, of Jerusalem, writing to a rector in New York, says he has just received a letter from a lady in America, whom he does not know personally, enclosing $5000 for building a permanent house for his "Home for Jewesses." He acknowledges the money with the deepest sense of gratitude, recognizing, as the gift does, the fact that he represents the American as well as the Anglican Church in the Holy City.

—The Leper Home at Jerusalem contains 22 inmates, of whom 8 are Christians and 14 are Moslems.

—A Jewish colony from Yemen, Southern Arabia, settled near the Mount of Olives, east of Jerusalem, and there learned from Christians the facts of Christianity, which were entirely new to them. A rabbi in Yemen, to whom they reported, sending a copy of the New Testament, wrote in reply: "The Christians, you say, are pious and benevolent people. We cannot say anything on the subject, as we have never seen Christians. There are none in Yemen. As for the book you have sent us, we never saw anything like it. This religion is quite new to us, and we have never heard speak of such things since the destruction of the first temple, and our departure from the land of Israel." —*Church at Home and Abroad.*

—The school opened at the request of the Jews in Dizza, in Gawar, Kurdistan, by a representative of the American Mission at Oroomiah, Persia, has been closed by the Government without warning and on a trivial and unfounded charge.

India.—The Rev. James Johnston is authority for the statement that "India is now the best educated of the non-Christian countries of the world." China, with a population of 400,000,000, has between 12,000,000 and 14,000,000 who can read intelligently, while India, with 300,000,000, has between 14,000,-

000 and 16,000,000 readers, most of them taught in the modern methods of the Christian world. The various missionary, tract, and Bible societies printed last year for India 1,133,115 volumes.

—This testimony, taken from the *Mission Gleaner*, speaks volumes for the value of British rule: "She said, in answer to my question, 'My work has been among the Telugus in the Madras Presidency. It is only a little missionary settlement, very far from any English colony or English garrison. There have been weeks at a time when my fellow-workers were away on journeys, that mine has been the only white face within fifty miles. Afraid? Never! My color was my safeguard. Where the English govern they govern. Since the mutiny of 1857 there is not a Hindu who does not believe that the eye of the Government is so ever upon him that to strike down a white man, though it was at midnight, in the jungle, were to feel the noose about the neck. It is wonderful—the safety the English have bought in India for themselves and all of their color.'"

—A Calcutta paper publishes the following: "Some months ago the home of a wealthy Hindu family was on fire. There were nine *purdah* ladies in the house, all of whom resolved to meet their fate in the flames rather than expose themselves to the crowd which surrounded the building. Six of them perished and the other three were dragged out by force, terribly burned."

—One of its missionaries writes to the London *Christian:* "Gossner's mission works exclusively in India. In the division of Chota Nagpur of Bengal, among the Kols, we have met with great success ever since our operations commenced there in 1845. Besides this we have another field—viz., at Ghazipore and on several stations in the province of Behar. It is, however, chiefly among the Kols that the Lord has blessed the work of our missionaries, there being now upward of 40,000 native Christians under our care; and the work is going on continually increasing, so that we have about 3000 new inquirers every year. To instruct, teach, and guide our large congregations we have taken care to train up native assistants, of which there are at present 19 ordained pastors and 323 catechists, teachers, and colporteurs."

—"The pastor of a village church in North India reports that the celebration of the Lord's Supper in the villages is beneficial because it tends to the emancipation of woman. It would probably puzzle a European to prove just how this particular service tends to the elevation of woman; but the explanation is easily given. Most Europeans know that Indian women eat after the men have eaten; but foreigners cannot comprehend the full significance of this fact until they understand the native idea concerning food that has been touched by another. *Jutha khana*—that is, food left after eating, is only fit for inferior persons and menial servants; and there is no more emphatic assertion of woman's inferiority than the fact that she always gets *jutha khana*, that which is left after the men have eaten. As men and women partake together of the Lord's Supper we perceive that this service most significantly affirms the Christian idea of the equality of man and woman."

—The Methodist North India Mission has 1575 paid workers, of whom 21 are Europeans and 60 are native pastors; 11,847 full members, and 21,204 probationers; and 15,838 pupils in the schools. The baptisms were 6937 last year, of which 4083 were of adults.

—The following report relates to one of the stations of the London Missionary Society in the Quilon district: "There were 800 adults present, representing about 500 families, and the collection was as follows: Small handfuls of rice tied up in little leaf bags, 352; eggs, 7; large yams, 11; small yams, 14; cashew nuts, 2; laurel nuts, 10; pumpkins, 2; arrowroots, 16; British rupee, 1; small silver ring, 1; British

copper pie, worth about one eighth of a penny, 1; Travancore copper cash, each worth about one sixteenth of a penny, 81; silver chuckrams, each worth a halfpenny, 36—in all 524 articles—and the total value was about 10 rupees. This will give some idea of the poverty of the people, and also of their willingness to give out of their little store."

—The statistics of the Siam Mission for 1894 are as follows: Ordained missionaries, 8; medical missionaries, 3; wives of missionaries, 10; single lady missionaries, 6; native licentiate preachers, 2; native teachers and helpers, 25; number of churches, 7; communicants, 292; added during the year, 7; boys in boarding-schools, 134; girls in boarding-schools, 57; boys in day-schools, 69; girls in day-schools, 56; total number of pupils, 316; number of schools, 15; pupils in Sabbath-schools, 257.

—The Laos statistics for 1894 are as follows: Ordained missionaries, 8; missionary physicians, 5; wives of missionaries, 11; single lady missionaries, 5; ordained native evangelists, 2; native helpers, 57; churches, 11; communicants, 1841; added during the year, 305; boys in boarding-schools, 147; girls in boarding-schools, 135; men in training class, 24; children in day-schools, 10; total number of pupils, 316; total number of schools, 7; pupils in Sabbath-schools, 987.

China.—Griffith John, the veteran missionary, not long since wrote as follows of the outlook: "We are, I confidently believe, on the eve of very marvellous developments. The old civilization is about to break up, and a new order of things is at our doors. Should it be my privilege to be at home in 1896, and able to declare the fact that the whole of China, not excepting Hunan, was really and truly open, and that the gates of Thibet were no longer shut, it would indeed be intense gladness to me. This war is going to be a source of great blessing to China. It is an awful chastisement, but China needed it, and will be all the better for it. God is dealing with these nations in His own way, and I, for one, am looking to the future with boundless hope. Be prepared for the new era in the Far East. Your missionaries are doing a noble work in the north, but believe me, you will soon have a louder call from China, and you will have to obey, financial difficulties notwithstanding. You will have to enlarge the place of your tents."

—The Rev. R. W. Stewart writes from Fuh-Chow: "The Fuh-Kien Christians seem, as a body, thoroughly to understand that their business is to spread the doctrine" (*i.e.*, the Gospel) "as soon as they know it themselves. I overheard some of them talking on the subject, and they came to the conclusion that not to do so was to break the Eighth Commandment, for it was keeping back what rightfully belonged to another."

—"The missionaries are frequently charged here with not understanding the people with whom and for whom they are working. The phrase is often used, 'You are a foreigner; how can you tell what is best for us?' The Chinese at Hong Kong during the plague said to the English soldiers who were cleansing their hands: 'Dirt may be bad for foreigners, but it is necessary to the health of the Chinese!'"

—The March number of *The Church in China* contains some interesting extracts from an article on "Medicine in China," by Dr. Suvoong, a Chinese gentleman who received his medical degree in the city of New York. He says medicine, as practised by the Chinese, is in a deplorable condition. If a man dies, it is not for want of medicine and drugs, for the druggists conscientiously collect, with much expense and labor, tigers' bones, bears' legs, harts' horns, etc.! Tigers' bones ground into powder are used in plaster for internal injuries. Bears' paws are boiled to a jelly and used as a powerful alterative for the weak and aged. Harts' horns are

sawn into thin disks and boiled down and given for renewing wasted vitality.

—The Chinese have an exceeding faith in "round medicine," and hence pills hold a high place in their esteem.

—Archdeacon Moule, writing of Buddhism, says that in one large Chinese city alone $10,000,000 are spent annually in offerings to the dead, and if the same enthusiasm and devotion marked the giving of Christians to the work of missions there would be little fear of a deficit in our great missionary societies' incomes. He also commends the zeal of the Buddhist in his love of prayer. It is a Buddhist saying that "prayer is better than sleep," and on one occasion when he ascended a mountain in order to see the sun rise over the sea, he found the priest going the round of a great monastery below him as early as three o'clock in the morning, waking his brethren for early morning prayer.—*The Churchman.*

Japan.—"While men slept," into the April number of the REVIEW a wild statement crept concerning Sunday papers in the Land of the Rising Sun. Let it be *exactly reversed* so as to state that about every paper issues a Sunday edition.

—Three centuries ago when the Japanese had won a victory in Corea they sent home the ears of 3600 victims of the war as a trophy of their success. Now the best steamers of the Japanese Government are put at the service of the Red Cross Society, and as much care is taken of the Chinese sick and wounded as of the Japanese.

—The Emperor of Japan has issued a proclamation outlining the future policy of the Government, which is characteristic of the spirit of progress Japan has shown since her awakening. Without vainglorious commendation of what has been accomplished, it states the facts of the war with China, and calls upon all classes to strive for the purpose of laying the foundation of permanent prosperity, calling attention to the fact that they have as yet but entered the road to civilization, and warning all that no countenance will be given to any who, through conceit, may offer insult to another state or injure friendly relations, especially as regards China.

"The Church of Christ in Japan" (the Presbyterian Church) has just appointed a missionary to work among the Yeta, the pariahs of this land, a degraded people of uncertain origin scattered through the Japanese Islands. The Japanese hold them in utter contempt, and they have suffered a good deal of oppression. Buddhism shuts them out from all hope of a future life. In some places as tanners, butchers, and hunters they have accumulated considerable wealth, but in others they are in a most degraded condition, poor, ignorant, dirty, and half naked, given to thieving, lying, and all sorts of wickedness. The new mission is to be established in Usabori, where the Yeta are very miserable and sunken.

—There is a preaching station in Tokyo just at the entrance to Uyeno Park, that was established at the time of the National Exposition, and has been kept open ever since. In order to attract people to the services as they chance to be passing by, a verse of the Scriptures is copied on a large sheet of paper, and this is suspended in front of the place. Then there is added a notice of the meetings, and perhaps the names of the speakers. It is the custom to select a new text of Scripture for each day, and a policeman living just across the street began to notice these changes, and was gradually interested in reading these various texts. By this means he became acquainted with the way of salvation; and then he went to the services and professed his faith in Christ as his Saviour.

—Rev. H. Loomis, of Yokohama, has compiled the missionary statistics for 1894, and he finds that the church-members now number 39,240, with an addition of 3422 for the year. The number

of missionaries is 226, of unmarried women, 210; and a total, including wives, of 625. There are 364 organized churches, 258 native ministers, and 536 other native helpers.

AFRICA.

—Dr. Dunning, of the *Congregationalist*, with a company of tourists spent a Sunday recently in Assiout, Egypt, and writes a glowing account of what he saw and heard there concerning the work of the United Presbyterians in the Nile valley.

—All you need to possess in Tangier to enable you to marry is a drum, a box, and to be able to borrow a mule. Weddings take place after dark. The groom sits at home drumming. He drums for ten straight days prior to his accepting the bride. The bride is placed in a box, which is securely strapped upon a mule. All her friends and relatives follow her around the streets for an hour or two, all the while hammering on drums or playing flageolets. They then dump the bride on the groom's doorstep.

—It is not often that a foreign embassy is greeted on its arrival in the country of the government to which it is accredited with such a message as that which was delivered to the envoys of the King of Ashantee on landing at Liverpool. They were officially informed that their king was "not a ruler of sufficient importance to be permitted to send ambassadors to Queen Victoria," and that, "under any circumstances, Her Majesty could not receive a mission from a ruler who, there is good reason to believe, allows and countenances the practice of human sacrifice."

—The French governor at Gaboon has had an interview with Dr. Nassau and Mr. Marling, and the happy result is a reversal of the injunction against school-work in the vernacular. The ladies at Benito have permission to reopen school with the assistance of a French-speaking African.

—The latest attempt to enter and evangelize the Soudan has met with crushing disaster. Some young Americans conceived the idea of making the attempt by way of the Yoruba Country. They succeeded, but now two of them have laid down their lives. Mr. Gowans was found, exceedingly ill and almost destitute, at Loko, and died three days afterward. He had been continuously ill since leaving Lagos. Four others reached Bida, where they were stranded, unable either to advance to Kano as they wished, or to retreat. There Mr. Kent died, his companions being likewise prostrated with illness. The whole attempt seems to have been characterized by great personal piety and devotion, but not by proportionate caution or experience. Bishop Tugwell, in the gentlest manner, hints as much. He gives an interesting anecdote of Mr. Gowans: "When the body of dear Bishop Hill lay in his room awaiting burial, Gowans begged to be allowed to come and kneel and pray by the sleeping form; for more than an hour he knelt there in prayer, until I felt compelled to come in and gently lead him out. Together they 'followed the Lamb,' now together they sleep in Him."—*Church Missionary Intelligencer.*

—From Banza Manteke, Mrs. Richards reports: "It is a joy to teach in the beautiful new school-house you have given us. It is built on iron pillars, 3 feet from the ground, and furnished with writing desks and forms. At the station is a school for women, 2 for children, and 17 in the towns. All together register 656 names, but there are many hindrances to town schools. At Banza Nkazi, a chief opposed to Gospel teaching threatens to beat and kill the children who go to school. He has just put all children of non-Christian parents in the Nkimba, an institution where they are taught fetichism and every impurity. In spite of all opposition, the chapel is crowded daily

with those who come to hear about "God's palaver," and 43 of the scholars have been baptized.—*Baptist Missionary Magazine.*

—Bishop William Taylor reports that his Angola mission has acquired property to the amount of $37,484.31, and that the net profits last year, after supporting the mission, were $762.11. It is planted in a region peculiarly favorable to the system of self-support.

—The Huguenot Seminary at Wellington, Cape Colony, during the twenty-one years of its existence, has sent out 500 teachers and 40 missionaries to the farthest parts of South and Central Africa. It was founded by Rev. Andrew Murray, the South African evangelist, and is under the management of Miss Abbie P. Ferguson, a graduate of Mount Holyoke. An effort is being made to obtain funds to put the institution on a collegiate basis.

—The Bishop of Zululand, among other things, reports as follows in the *Mission Field:* "Part of collections during the year 1894 at St. Augustine's, Rorke's Drift: Cash collections, £201 13*s.* 6½*d.* Offertory in kind: 1 horse, 7 cows, 6 sheep, 13 goats, 52 sacks mealies, 2½ sacks amabele (Kaffir corn), 105 fowls, 30 mats (isilebeeli); value, £74 15*s.* 8*d.*"

—A monthly report of the Johannesburg Chamber of Mines gives the production of the Witwatersrand Mines for the month of February as follows: Mill work, 110,601 oz.; concentrates, 7314 oz.; tailings, 48,771 oz.; other sources, 2610 oz.; total, 169,296 oz. At the usual rate of Witwatersrand gold, 0.800 fine, this would make 135,437 fine oz. gold. To obtain this production 236,425 tons of ore were worked at the different mills, which had altogether 2250 stamps running. The average yield from mill work was 0.47 oz. per ton. The quantity of tailings work, nearly all by the cyanide process, was 221,552 tons.

—Readers of the May *Century* can scarcely fail to note a brief article, with three illustrations, relating to the tree hard by which the heart of Dr. Livingstone was buried. Upon it was chiselled these words by the boy Jacob Wainwright, who read the burial service over the spot: "Dr. Livingstone, May 4th, 1873. Yazuza, Muiasere, Vchopere." In the spring of last year E. J. Glave paid a visit to this locality and took photographs of the tree.

ISLANDS OF THE SEA.

—The mission vessel for the New Hebrides will be finished in September —a steamer to be called the *Dayspring.* She will be built on the Clyde, of steel. Length, 140 feet; 23 feet breadth of beam; 11 feet depth of hold; 3 masts; schooner rig; triple-expansion engines. Ordinary speed of 8 knots.

—Bishop Cecil Wilson, of Melanesia, the successor of John Coleridge Patteson, the martyr bishop, writing of the island Malanta, says: "This is such a black spot. It is about 100 miles long and 40 broad, swarming with people, the bravest, fiercest, most ingenious of any in Melanesia. And added to this they are cannibals beyond all the rest. They are always fighting, and among the Melanesian islanders they stand alone as those who disdain to use shields in warfare. The Christians were very glad to see us. They are going through a severe persecution for their faith, a price being set on the head of most of them, and an attack at any time being feared. Theirs is the only school in Malanta, and they form a mark for every zealous heathen tribe in the country. For months these Christians have been in a state of siege, sometimes holding their service with scouts in the bushes, without lights, lest they should form too good a target for bullets. Still, notwithstanding all this, they keep brave hearts. They go to school regularly with rifles and spears in their hands, and so keep the enemies at bay."—*The Churchman.*