

THE

Missionary Review of the World

VOL. VIII NEW SERIES

VOL. XVIII OLD SERIES

JANUARY TO DECEMBER, 1895

EDITOR-IN-CHIEF

ARTHUR T. PIERSON, D.D.

ASSOCIATE EDITORS

A. J. GORDON, D.D.

J. T. GRACEY, D.D.

D. L. LEONARD, D.D.

MANAGING EDITOR

D. L. PIERSON

EDITORIAL ASSISTANTS

REV. C. C. STARBUCK AND REV. JAMES DOUGLAS, M.A.

Printed in the United States

PUBLISHERS

FUNK AND WAGNALLS COMPANY

NEW YORK

LONDON

1895

TORONTO

Copyright, 1895.

By

FUNK & WAGNALLS COMPANY.

INDEX FOR 1895.

DEPARTMENTS.

- I. LITERATURE OF MISSIONS.
 II. INTERNATIONAL DEPARTMENT. J. T. Gracey, Editor.
 III. FIELD OF MONTHLY SURVEY. D. L. Pierson.
 IV. EDITORIAL DEPARTMENT. Editor-in-Chief.
 V. GENERAL INTELLIGENCE DEPARTMENT. D. L. Leonard, Editor.
 EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS. C. C. Starbuck.
 BRITISH NOTES. James Douglas.
 ORGANIZED WORK, AND RECENT INTELLIGENCE. D. L. Leonard.

MAPS.

	PAGE		PAGE
Arabia.....	414	Turkey.....	340
South America.....	801		

ILLUSTRATIONS.

	PAGE		PAGE
Alaskan Indian Dwellings.....	481	— Marriage Ceremony.....	641
— Training School, Sitka.....	500	John L. Nevius and his "Famine Boys".....	881
Aneityum Mission House.....	568	Moslem Tomb at Busrah.....	732
Arab Pilgrims Bound for Mecca.....	737	Müller's Orphanages at Bristol.....	120
Arabian Mission House, Busrah.....	416	Native Houses at Busrah.....	732
Busrah, The Creek at.....	721	Nestorian Tablet in China.....	126
China, Ready for a Tour in.....	81	New Hebrides Chief's Daughter.....	561
Chinese Beggars.....	884	— — Huts.....	568
— Inn Courtyard.....	81	— — Mourners.....	568
Christian Teacher, Aneityum.....	561	— — Women at Work.....	565
Ctesiphon, Arch of, Bagdad.....	737	Pastor's College, London.....	164
Eskimos in Alaska.....	504	Pueblo Indians.....	404
Futuna Church and Congregation.....	565	— Terraced Architecture.....	401
Gawapati, the God of Good Luck.....	1	Siam Mission Buildings, Chieng Mai.....	324
Gordon, Adoniram Judson.....	241	— Palace at Bangkok.....	321
Hepburn Hall, Japan.....	648	Spurgeon, Charles Haddon.....	161
Indian Baby Carriage.....	404	— James Archer.....	161
Iona Cathedral.....	248	Spurgeon's Funeral Services, London.....	164
— Chapter-house and Convent.....	248	South America's Spiritual Needs (chart).....	721
Japanese Native Education.....	641	Zwemer, S. M., in Arab Dress.....	732
— Inn.....	648		

AUTHORS.

	PAGE		PAGE
ADAMS, J. E.....	283	BRIDGES, J. R.....	327
ARMSTRONG, D. G.....	812	BROWN, CHARLOTTE H.....	847
ASHMORE, WILLIAM.....	29	BUTLER, JOHN W.....	447
BERTRAND, J. L.....	588	COUSINS, GEORGE.....	434
Boggs, W. B.....	4, 460	CHAYER, SAMUEL P.....	198
BOYD, O. E.....	498, 829	DAVIS, MRS. S. M.....	422
BRACQ, J. C.....	427	DAY, DAVID A.....	47

	PAGE		PAGE
DODD, W. C.....	8	PHILLIPS, J. L.....	30, 683
DOUGLAS, JAMES. (See <i>British Notes</i>).....	191, 911	PIERSON, A. T. (See <i>Editorial Department</i>).....	81
EUROZA, JUSTO M.....	841	115, 161, 241, 369, 401, 422, 491, 519, 561, 641	721, 756, 801, 881
FAGE, JOHN G.....	112	PIERSON, D. L. (See <i>Field of Monthly Survey</i>).....	27, 167, 358, 414, 593
FERGUSON, ABBIE P.....	355	PIERSON, A. W.....	514
GAY, THEOFILO.....	20	PUDDEFOOT, W. G.....	808
GOOD, JAMES I.....	411	RATHEBURN, H. B.....	286
GORDON, A. J.....	89, 247	REID, GILBERT.....	108, 819
GRACKY, J. T. (See <i>International Department</i>).....		REYNOLDS, GEORGE C.....	32
GRAVES, R. H.....	678	ROSE, JAMES H.....	43, 601
GRAY, JAMES M.....	750	SCHODDE, GEORGE H.....	267
HAIG, F. T.....	730	SCOTT, J. E.....	844
HAIL, L. D.....	342	SCOTT, T. J.....	586
HAPPER, A. P.....	208	SCOVEL, S. F.....	352
HAYES, W. M.....	281	SCUDDER, F. S.....	1
HOGG, H. W.....	905	SEDER, JAMES I.....	653
HOUSE, J. H.....	523	SHEDD, W. A.....	741
JAMIESON, MRS. A. C.....	125	SIBREE, JAMES.....	429
JESSUP, H. H.....	339, 897	SMITH, A. H.....	84
JOHNSTON, JAMES.....	276, 754	SMITH, J. F.....	441
KEANE, A. H.....	84	SPEER, R. E.....	168
KNOX, GEORGE WILLIAM.....	18, 648	SPENCER, D. S.....	126, 449
KOZAKI, H.....	445	STANLEY, F. J.....	516
LANE, H. M.....	526	STARBUCK, C. C. (See <i>Extracts and Translations from Foreign Periodicals</i>).....	94, 833
LAURIE, J. H.....	565	STETSON, GEORGE R.....	437
LAURIE, T.....	891	STORROW, EDWARD.....	184, 915
LEONARD, D. L. (See <i>General Intelligence</i>).....	746	TRACEY, CHARLES C.....	51
MABIE, H. C.....	350	TUFF, J. E.....	260
MACFARLANE, SAMUEL.....	506	TYLER, JOSIAH.....	19, 407
McKINNEY, A. H.....	900	UPCRAFT, WILLIAM M.....	728
MARTIN, CHALMERS.....	321	VINTON, C. C.....	661
MATNER, SAMUEL.....	271, 331	VON STRAUSS, VICTOR.....	94
MEARS, W. F.....	666	WADDELL, W. A.....	846
MERENSKY, A. A.....	25	WEBB, EDWARD.....	367
MILLIGAN, R. R.....	359	WHITE, MARIA.....	686
MITCHELL, J. M.....	22, 280, 580	WILSON, S. G.....	3, 738, 837
MOFFATT, S. A.....	881	WITHERSPOON, T. D.....	418
MOORE, J. P.....	582	WOODS, H. M.....	917
MORNAN, W. J.....	149	WORLEY, J. H.....	689
MORRISON, MICHAEL A.....	725	WYND, W.....	765
MOULE, G. E.....	571	YOUNG, EDBERTON.....	102, 481
NORTON, ALBERT.....	279		
PENROSE, V. F.....	763		

ARTICLES.*

	PAGE		PAGE
Afghanistan.....	477, 712	— The Negro as a Missionary, J. R. Bridges.....	327
AFRICA, D. L. Pierson.....	451	— FIELDS. (See also <i>Madagascar, Egypt</i>).....	
— Adolphe Mabille, A. P. Ferguson.....	355	— Abyssinia.....	148, 218, 400
— Bird's-eye View of, Josiah Tyler.....	19	— Basutoland.....	355
— Fetishism in, Josiah Tyler.....	407	— Bechuanaland.....	949
— In Darkest, R. R. Milligan.....	359	— Cape Colony. (See <i>South</i>).....	
— Lutheran Industrial Mission, Liberia, D. A. Day.....	47	— Congo Free State.....	68, 229, 239, 339, 457, 595, 720, 788, 857, 867
— The Forerunner of Moffatt and Livingstone, J. F. Good.....	411	— Eastern.....	225, 468
— The Latest Blow to the African Slave Trade, James Johnston.....	754	— Liberia.....	47, 553
		— Mashonaland.....	549, 959
		— Morocco.....	473

*Including all departments.

	PAGE		PAGE
— — North (Morocco, Algeria, Tunis, Tripoli).....	478, 550, 559, 772, 797	Argentine Republic.....	379
— — Rhodesia.....	479	Armenian Massacres.....	62, 133, 140, 219, 612, 774
— — Sierra Leone.....	308	Arya Somaj.....	260
— — Soudan.....	61, 559, 619, 776	Assam.....	596
— — South (Cape Colony, etc.).....	66, 79, 239, 320, 381, 400, 465, 560, 639, 720, 868, 880	AUSTRALASIA. (See <i>Australia, New Zealand, New Guinea.</i>).....	534
— — Tripoli.....	218	Australia.....	219, 631
— — Uganda.....	80, 220, 223, 240, 639, 708, 720	AUSTRIA at the Close of 1894, Teofilo Gay.....	21
— — West (Liberia, Gold Coast, etc.).....	239, 359, 559, 628, 632	Balkan Peninsula, the Storm-Center of Europe, J. H. House.....	523
— — Zambezi.....	467	Baptist Anniversaries at Saratoga, D. L. Pierson.....	593
— — Zanzibar.....	142	Barrow's Lectureship in Calcutta, J. T. Gracey.....	203
— — Zululand.....	560, 798, 880	Basis and Results of Medical Missions, E. H. Graves.....	678
— GENERAL INTELLIGENCE	159, 379, 639, 707, 954, 958	BELGIUM at the Close of 1894, Teofilo Gay.....	22
— — Anecdotes and Incidents.....	79, 147, 466	Bible Distribution.....	80, 219, 300, 316, 397, 449, 459, 542, 551, 553, 705, 859, 880
— — Climate.....	79, 320, 798, 958	— Translation.....	62, 157, 475, 476, 640, 945
— — Converts.....	68, 148, 228, 239, 320, 467, 720	— Work.....	714, 721, 860, 876
— — Difficulties. (See <i>Opposition.</i>).....	711	Bishop, Mrs. Isabella Bird, J. T. Gracey... ..	131
— — Education.....	560	Bohemia.....	318
— — English Possessions.....	400, 461	Books. (See <i>Publications.</i>).....	
— — Future of Africa.....	159	Brahmanism.....	794
— — Gold Mines.....	400	Bramo Somaj.....	260
— — Languages.....	400	BRAZIL , Progress in, W. A. Waddell... ..	846
— — Liquor Traffic.....	239, 400, 467, 513, 720, 798	— Through an Evangelist's Eye, D. G. Armstrong.....	812
— — Manners and Customs.....	160, 465, 559, 798, 959	British Sins.....	716
— — Negro Missionaries.....	706, 712, 798	Buddha and Christ Compared.....	373
— — New Map of Africa.....	620	Buddhism.....	319, 324, 371, 390, 477, 558, 945, 948
— — Opposition.....	550, 720, 797	— Craze in Favor of.....	224
— — Outlook.....	628, 788	Bulgaria.....	423
— — Progress.....	228, 240, 467, 468, 478, 559, 720, 798, 954, 958	BURMA	618
— — Railroads.....	88, 959	— Statistical Notes, D. L. Pierson.....	291
— — Reinforcements.....	475	— The Outlook in, J. L. Phillips.....	30
— — Romanism.....	479	Burns, William C., John G. Fogg.....	112
— — Women.....	632	Cambodia.....	376
ALASKA	155, 462, 473, 522, 534, 553, 790	Canada.....	394, 481
— Missions in, O. E. Boyd.....	498, 823	Cannibalism in Hayti.....	222
America. (See <i>Canada, United States, etc.</i>)		Carey, William, Work of.....	621
American Citizenship, Adopted, J. T. Gracey.....	849	Celibacy in Missions.....	285
ANECDOTES AND INCIDENTS	73, 391	Centenary of a Great Missionary Society (L. M. S.), Edward Storrow.....	184
— Africa.....	79, 147, 466, 472, 551, 707	CENTRAL AMERICA	857
— Arabia.....	555	— Missions in, D. L. Pierson.....	214
— Australia.....	631	— Mosquito Coast Controversy.....	301, 785
— China.....	223, 308, 390, 398, 477, 709, 789, 796	CEYLON	77, 149, 291, 390, 470
— France.....	588	— The Outlook in, J. L. Phillips.....	30, 319
— India.....	476, 556, 629, 710	Chicago Bible Institute.....	393, 712
— Indians (American).....	624, 711	Children. (See <i>Orphanages.</i>).....	234, 235, 393
— Japan.....	478	— India.....	225
— Korea.....	796	— Japan.....	399
— Turkey.....	395	— of Missionaries.....	156, 234
— Persia.....	636	CHINA. (See <i>Formosa.</i>) D. L. Pierson, 136	533
APPEALS. (See <i>Needs.</i>)		— Beginnings of a Mission in Honan, J. F. Smith.....	441
— China.....	539, 629, 781	— Causes of Growth in Population.....	56
— Korea.....	62	— Foreign Missions and Sociology in, A. H. Smith.....	84
ARABIA	300, 457, 538, 555, 876		
— and the Arabian Mission, D. L. Pierson.....	414		
— Missions in, F. S. Scudder.....	1		
— Rise and Progress of Modern Christian Missions in, F. T. Haig.....	720		

	PAGE		PAGE
— Higher Classes in, Gilbert Reid.....	108	Christian Endeavor Convention at Boston,	
— John L. Nevius, A. T. Pierson.....	881	J. M. Gray.....	750
— Massacre at Kucheng, J. T. Gracey... 760, 774		Christian Endeavor Societies and Work... 74,	233
— Peace with Japan, Riots in Szchuan, W.		313, 393, 538, 552, 697, 613, 792	
M. Upcraft.....	728	Church Unity.....	699
— Pioneer Evangelist, William Burns, J. G.		Circumpolar Missions, D. L. Pierson... 534, 553	
Fagg.....	112	CITY MISSIONS, D. L. Pierson... 216, 551, 598, 777	
— Reforms in, Gilbert Reid.....	819	— London.....	191, 295, 870
— Riots and their Causes, H. M. Woods... 917		— New York.....	154, 234, 593, 710, 792
— Situation in, The, William Ashmore... 29		Civilization, Progress of... 238, 339, 457, 555, 784	
— The International Duel in the Far East,		955	
J. T. Gracey.....	759	Clifton Springs, Missionaries at. (See I.	
— War with Japan, D. S. Spencer.....	126	M. U.).....	368
— FIELDS. Amoy.....	550, 949	Columbia, the Apostle, A. J. Gordon.....	247
— Canton.....	618	Comity and Cooperation.....	236, 475, 545, 637
— Central.....	949	Congregational Home Missions, J. H. Ross. 601	
— Honan.....	441	Conventions. 219, 221, 233, 286, 297, 368, 394, 445	
— Hunan.....	69, 535	456, 459, 514, 552, 613, 911, 936	
— Manchuria.....	868, 947	Corea. (See Korea.)	
— Mongolia.....	238, 630	Cost of Missions. (See Finance.).....	551
— Shanghai.....	79	Cross-Bearers' Missionary Reading Circle... 659	
— Tai-Chow.....	701	Deaths. (See Necrology.)	
— West.....	691	Demon Possession in Mission Fields, J. T.	
— GENERAL INTELLIGENCE... 78, 691, 704, 717, 790		Gracey.....	365
559, 861, 864, 940, 946, 949		DIFFICULTIES OF CONVERTS AND MISSION-	
— Anecdotes..... 78, 238, 309, 396, 392, 398		ARIES. (See Persecution; Opposition.) 72	
477, 769, 789, 795		— Bohemia.....	318
— Bible Work.....	219, 397	— China.....	238, 632, 638
— Buddhism.....	558	— India.....	182, 545, 787
— Civilization.....	238	— Syria, 36; Turkey.....	236
— Classics.....	477, 864	Druses, The, A. H. McKinney.....	900
— Converts... 148, 309, 312, 319, 389, 469, 630		Dutch East Indies. (See Malaysia.)	
778, 796		Education, Higher, on the Mission Field.	
— Difficulties.....	238, 632, 638, 796, 865	W. M. Hayes.....	281
— Education.....	144, 550, 712, 784	— Place of, on the Mission Field, H. M.	
— Ideas of God.....	144	Lane.....	526
— Lepers.....	709	Educational Work in Egypt, H. W. Hogg . 905	
— Li Hung Chang.....	377	EDUCATIONAL MISSIONS.....	230
— Manners and Customs.....	557, 631, 866	— Alaska.....	473
957		— China.....	144, 550, 712
— Medical Missions... 158, 557, 629, 706, 712		— Egypt.....	905
719, 879, 957		— India.....	237, 477, 555, 586, 637, 795
— Methods of Work.....	144, 388, 958	— Japan, 719; Korea.....	450
— Mohammedans.....	65	— Madagascar.....	547
— Native Workers.....	319	— Malaysia.....	702, 799
— Need.....	235, 309, 629, 638, 790	— Syria.....	636, 712, 891
— Official Corruption.....	398	— Turkey.....	157, 236
— Opposition. (See Riots.).....	60, 309	— United States.....	599
— Outlook... 238, 496, 557, 639, 689, 796, 865		Efate, Missionary work in.....	462
— Persecution. (See Riots)... 698, 760, 774		Effect of Foreign Missions.....	231
— Petition from Missionaries.....	539	EGYPT	66, 383, 472, 559, 874, 880
— Plague.....	65	— Educational Work, H. W. Hogg.....	905
— Progress... 312, 319, 638, 701, 719, 879, 958		— Spiritual Claims.....	773
— Reforms.....	796, 819	England. (See British; Great Britain.)... 226	
— Religions.....	213, 477, 558	Epworth League.....	314
— Riots.....	618, 638, 728, 764, 850, 917	Erromanga.....	623, 640
— Statistics.....	136, 398, 477, 717	Evans, James, Edgerton Young.....	102
— Unoccupied Territory.....	69	Facts and Figures from British India,	
— War with Japan... 140, 218, 295, 319, 456		George H. Schodde.....	267
536, 728		Faith and Funds in Missions.....	366
— Women.....	73, 712	Family Life in India, Albert Norton.....	279
Chinese in America. 75, 167, 315, 714, 874, 953, 960		Fetichism in Africa, Josiah Tyler.....	407
— Ideas of a Supreme Being.....	144	Fiji Islands.....	160, 480
— Philosopher, Lao-tsé, Victor Von Strauss 94		FINANCE OF MISSIONS. (See Organizations.)	
— Turkestan, Entrance into.....	458	153, 157, 230, 395, 459, 471, 618	

	PAGE		PAGE
— Baptists (North), 552, 634 ; (South).....	153, 459	Hindrances. (See <i>Difficulties</i> .)	
— British Societies.....	155	— and Helps in the Evangelization of Laos	
— Church of England.....	155	Land, Chalmers Martin.....	321
— Church of Scotland.....	211	Hindu Reformers of this Century, J. E.	
— Congregationalists (A. B. C. F. M.).....	43, 153	Tupp.....	260
	392, 459, 952	Hinduism.....	225, 280, 301, 620, 944, 955
— Cumberland Presbyterians.....	552	Home Missions in the United States. (See	
— Episcopalians.....	635	<i>City Missions ; Freedmen ; Frontiers ;</i>	
— Friends.....	154	<i>Indians ; Mountain Whites ; Mormons.</i>)	
— Knox College.....	233		75, 597, 634, 715
— London Missionary Society.....	156, 793	— — Congregational, J. H. Ross.....	601
— Methodist.....	74, 75, 459	Hungary.....	317
— Native Contributions.....	471	ICELAND	636
— Presbyterians (Canada).....	311, 553	Idolatry—"Thou Shalt Not," Samuel Mateer	331
— — (North), 459, 554, 634 ; (South).....	558	INDIA . (See <i>Ceylon</i> .) D. L. Pierson.....	291, 375
— Reformed Episcopal.....	552	— Barrow's Lectureship in Calcutta, J. T.	
— Roman Catholic.....	155	Gracey.....	263
— United Brethren.....	153	— Facts and Figures from British, George	
Foreign Missions and Sociology in China,		H. Schodde.....	267
A. H. Smith.....	84	— Family Life in, Albert Norton.....	279
— Reasons for, Edward Webb.....	367	— Great Evangelistic Developments in	
Foreigners in the United States.....	599	North, J. T. Gracey.....	924
Formosa.....	148, 469, 697, 704, 709, 719, 789	— Hindu Reformers of this Century, J. E.	
— Missionary Successes in, Mrs. Jamieson.....	125	Tupp.....	260
FRANCE at the Close of 1894, Teofilo		— Idolatry, Samuel Mateer.....	331
Gay.....	21	— London Missionary Society in Travancore, Samuel Mateer.....	271
— Condition of Religious Life in, J. C.		— Missionary Theological Schools of, T. J.	
Bracq.....	427	Scott.....	586
— La Mission Intérieure, J. M. Mitchell.....	580	— New and Opening Fields of, J. L.	
— Missions in, D. L. Pierson.....	616	Phillips.....	683
— Outlook in, J. M. Mitchell.....	22	— Outlook for 1895 in, W. B. Boggs.....	4
— GENERAL INTELLIGENCE.....	156, 717	— Pariah "Outcasts" of, James Johnston.....	
— Condition of Religious Thought.....	299	— GENERAL INTELLIGENCE.....	304, 378, 470
— McAll Mission.....	299		532, 608, 621, 716, 717, 844, 877, 944, 955
— War with Madagascar.....	387, 547	— Aids to Conversion.....	385
FREEDMEN. (See <i>Negro</i> .).....	75, 167, 232, 313, 314	— Anecdotes.....	476, 556, 630, 710
	327, 391, 394, 599, 634, 712, 714, 873	— Animists.....	226
— D. L. Pierson.....	455	— Blind.....	476
French Anarchists, Two, and the Gospel,		— Brahmo-Somaj.....	384, 386
J. L. Bertrand.....	588	— British Rule.....	297, 460, 556
Frontier Missions, Importance of, W. G.		— Buddhism.....	224, 319
Puddefoot.....	808	— Children.....	225
GERMANY , Churches in Berlin.....	220	— Conception of God.....	386
— Religious Life in, A. A. Merensky.....	25	— Converts.....	63, 142, 157, 237, 335, 396, 545
— Romanists and Protestants.....	143		551, 630, 636
GIVING, Deficient.....	471, 553, 632, 716, 776, 952	— Country and Climate.....	386, 878
— Duty and Blessing of.....	73, 235, 309, 550	— Defects in Native Christians.....	389
— Examples of.....	72, 73, 76, 152, 156, 239, 311	— Depressed Classes.....	276, 466
	314, 391, 465, 473, 560, 624, 631, 636, 638, 710	— Difficulties.....	545, 551, 787, 893
	713, 952	— Education.....	237, 477, 555, 637, 795
— Methods of.....	73, 153, 302, 310, 449, 597, 598	— Emigration.....	77
	632, 878	— Fakirs.....	319
Gordon, Adoniram Judson, A. T. Pierson.....	241	— Hinduism Declining.....	225, 944, 955
— " Dr., and Missions, H. C. Mabie.....	350	— Languages.....	291
Governments and Missions.....	146, 539	— Lepers.....	157, 780
GREENLAND	147, 474, 534	— Manners and Customs.....	157, 397, 717, 956
Growth of the Leading American Missionary		— Medical Work.....	311, 396, 397
Societies, R. E. Speer.....	168	— Methods of Work.....	238, 385, 710
Half a Century of Faith Work, A. T. Pier-		— Mohammedans.....	148, 305, 860, 878
son.....	115	— Money Spent in Evangelization.....	157
Happer, Andrew P., President S. F. Scovel.....	252	— Needs Spent in Evangelization.....	476
Hawaii.....	458	— Opium.....	303
— Pentecost at Hilo, A. T. Pierson.....	81	— Opposition.....	142, 718
Hepburn, H. C., J. T. Gracey.....	783		

	PAGE		PAGE
— Population.....	291	— Religions.....	221
— Poverty.....	396, 637	— Statistics.....	558
— Progress.....	236, 237, 308, 548, 795, 924	— Sunday Newspapers.....	862
— Reforms.....	294, 384	— Treaty Revision.....	399
— Religions.....	291	— War with China.....	140, 218, 289, 295, 377
— Salvation Army.....	237		456, 536, 728
— Statistics.....	237, 267, 291, 375, 397, 556	Japanese in United States.....	56, 154, 234, 862
— Superstitions.....	77		873, 960
— Virekananda.....	203, 301, 305, 380	— View of Missions, A. Kozoki.....	445, 765
— Women.....	637, 791, 795	Jesus, The Missionary Work of, W. P. Mears.....	666
— Young Men's Christian Association.....	313	Jews. (See <i>Palestine</i> .).....	156, 396, 476, 555, 635
— Hindu Association.....	223	— Missions to the, D. L. Pierson.....	935
— Zenana Work.....	397	— in Palestine, H. H. Jessup.....	837
Indians of America.....	75, 167, 315, 471, 553, 624	— in Persia, S. G. Wilson.....	738, 837
	634, 703, 710, 793, 951	KOREA , D. L. Pierson.....	696
— A. T. Pierson.....	401, 491	— Outlook for 1895, A. T. Pierson.....	15
— Life among the, Edgerton R. Young.....	481	— The Open Door of, C. C. Vinton.....	661
— James Evans, Missionary to the, E. R. Young.....	102	— The Work of the Spirit in North, S. A. Moffatt.....	831
Industrial Missions in Liberia, David A. Day.....	47	— <i>General Intelligence</i>	69, 298, 458, 461, 536
International Duel in the Far East, J. T. Gracey.....	759		796, 879
— Missionary Union, J. T. Gracey.....	368, 604	— Anecdotes.....	769
Ireland.....	617	— Education.....	450
Islam. (See <i>Mohammedan</i> ; <i>Turkey</i> , etc.).....	304	— Outlook.....	379, 797
ISLANDS OF THE SEA. (See		— Progress.....	320
<i>Australasia</i> ; <i>Efate</i> ; <i>Erromanga</i> ;		Labrador.....	147, 535, 935
<i>Hawaii</i> ; <i>Malaysia</i> ; <i>Melanesia</i> ; <i>Micro-</i>		Languages of the World.....	34
<i>nesia</i> ; <i>Polynesia</i> .).....	80, 240, 867, 869, 949	Laos. (See <i>Siam</i> .).....	321, 396, 532, 557
— Missions in the, D. L. Pierson.....	533	Lepers of the World, D. L. Pierson.....	358, 953
— What John Williams Saw in the South Seas, A. T. Pierson.....	801	— China.....	709
ITALY. (See <i>Papacy</i> .).....	717, 789, 875	— India.....	157, 780
— J. Murray Mitchell.....	24	— Syria.....	555
— D. L. Pierson.....	615	Li Hung Chang.....	377
— at the Close of 1894, Teofilo Gay.....	20	Life among the Red Men of America, E. R. Young.....	481
Jackson, Sheldon, O. E. Boyd.....	829	— in Mission Lands. (See <i>Missionary Life</i> .)	
Jamaica. (See <i>West Indies</i> .).....	543, 800	Liquor Traffic.....	19, 160, 236, 239, 400, 467, 513
JAPAN , D. L. Pierson.....	693		720, 793, 863, 942, 943
— Debt to Christianity, J. I. Seder.....	653	London Missionary Society Centennial, James Douglas.....	911
— Growth of the Christian Church in, A. D. Hall.....	342	— — in Travancore, Samuel Mateer.....	271
— Message from Missionaries to America.....	928	MADAGASCAR	80, 139, 146, 160, 218, 240
— Outlook for 1895, George William Knox.....	18		387, 459, 469, 479, 538, 547, 551, 625, 629, 640
— Present Condition of Work, J. P. Moore.....	532		708, 794, 799, 858, 948, 960
— Signal Trophies at Jesus' Feet, F. J. Stanley.....	516	— and the Hova Bible, A. T. Pierson.....	731
— The Year 1895 in, George William Knox.....	648	— Present Aspects of Work in, James Sibree.....	429
— <i>General Intelligence</i>	320, 392, 596, 622, 778, 837	— Protestantism and Romanism in, George Cousins.....	434
— American Board Deputation.....	715, 857	Madeira.....	730
— Anecdotes.....	478	MALAYSIA. (See <i>Java</i> ; <i>Sumatra</i> , etc.).....	376, 480, 640, 702, 711, 799
— Bible Distribution.....	339, 449, 705	Map and Money, V. F. Penrose.....	763, 933
— Character of People.....	947	March of Events, A. T. Pierson. (See Editorial Department.).....	189
— Children.....	839	Massacres. (See <i>Armenia</i> ; <i>China</i> .)	
— Converts.....	719	Medical Missionary College.....	208, 942
— Doshisha University.....	719	— Missionary Work Among Heathen Women, Maria White.....	686
— Foreign Missionary Movement.....	399, 478, 558	MEDICAL MISSIONS	63, 155, 234, 316, 461, 471
— Medical Missions.....	159, 706		712, 791, 792, 794, 867, 870
— Methods of Work.....	558	— A Plea for, W. P. Mears.....	666
— Orphans' Asylum.....	399	— True Basis and Results of, R. H. Graves.....	673
— Outlook.....	320, 538, 928		
— Progress.....	342, 558, 858		
— Red Cross Society.....	399, 942		

	PAGE		PAGE
— in China.....	153, 558, 706, 712, 719, 790	— G. C. Knapp, of Turkey.....	794
— Egypt.....	472	— Adolphe Mabile, of Africa.....	353
— Japan.....	158	— Samuel Mateer, of India.....	298
— India.....	311, 396, 397, 790	— Charles R. Mills, of China.....	777
— Palestine, 794; Syria.....	847	— William Moon, of England.....	63
MELANESIA. (See <i>New Hebrides</i> ; <i>Fiji</i> .).....	533, 560	— Mrs. George Müller, of England.....	221
METHODS of Work in Mission Fields.....		— J. L. Phillips, of India.....	692, 778, 848
— China.....	470, 747, 784, 785	— Mrs. Mary R. Schauffler, of Turkey.....	316
— India.....	144, 629	— W. A. Scott, of Africa.....	709
— Turkey.....	238, 386	— H. M. Scudder, of India.....	622, 861
Metlakahla. (See <i>Alaska</i> .).....	318, 472	— J. H. Shedd, of Persia.....	532, 538
MEXICO.	940	— Robert Steel, of Australia.....	393
— as a Mission Field, S. P. Craver.....	474, 599	— Theodore Wageman, of Berlin.....	76
— Missionary Conference of Toluca, J. W. Butler.....	198	— Sydney Roberts Webb, of Africa.....	709
— Missions in, D. L. Pierson.....	447	— Maria A. West, of Turkey.....	298
— Utility of Missions in, J. M. Euroza.....	213, 375	Negro as a Missionary. (See <i>Freedmen</i> .)	
Micronesia.....	841	J. R. Bridges.....	327
Miracles of Missions, XXIII.-XXV., A. T. Pierson.....	534	— Developmental Status of the, G. R. Ste- son.....	437
Missionaries' Sons.....	81, 721, 801	— Missionaries.....	708, 712
Missionary Forces of 1895.....	620	Need of a Medical Mission Training Col- lege.....	208
— Life.....	152	NEEDS of the Mission Field.....	310, 870
— Meetings. (See <i>Conventions</i> .).....	235, 470	— Canadian, Northwest.....	394
— Work of Jesus, W. P. Mears.....	381, 463	— China.....	235, 309, 629, 638
Missions in Theological Seminaries, J. E. Adams.....	666	— Egypt.....	773
Model Working Church in London, James Douglas.....	283	— India.....	476
Mohammedan Controversy in India.....	191, 295	— Korea.....	661
— Lands. (See <i>Turkey</i> ; <i>Persia</i> ; <i>Africa</i> .).....	148	— Persia.....	156
— Prayer.....	607	Nestorian Church in Persia, W. A. Shedd.....	741
MOHAMMEDANS	737	— Tablet in China.....	136
— of China.....	737, 794	Nevius, John L., A. T. Pierson.....	881
— of India.....	65	New Caledonia.....	708
— Malaysia.....	148, 226, 305, 860	New Guinea.....	639, 800
— Persia.....	640, 711, 799	— Transformations in, Samuel McFarlane.....	506
— Turkey.....	306	New Hebrides.....	480, 560
Mormons.....	555	— Missionary Work in the, J. H. Laurie.....	568
Mosquito Coast Controversy. (See <i>Central America</i> .).....	854	New York (see <i>City Missions</i>), Triumph of Righteousness in.....	139
Mountain Whites of America, Mrs. S. M. Davis.....	301	New Zealand.....	160
— J. T. Wilds.....	422	Obligation of the Church to Evangelize the World, G. E. Moule.....	571
Müller Orphanages at Bristol, A. T. Pier- son.....	921	Opening of Effectual Doors, T. D. Wither- spoon.....	418
Museum of Religions.....	115	Operations, Diversity of, in the Mission Field, D. L. Leonard.....	746
Nationalism in Missions.....	221	Opium Traffic.....	138, 141, 146, 303, 587, 850, 874
Native Pastors.....	227, 465	OPPOSITION. (See <i>Difficulties</i> ; <i>Persecutions</i> ; <i>Riots</i> .)	
NECROLOGY , Mrs. R. M. Brierly, of Africa.....	466	— Africa.....	550
— Marian A. Clark, of Siam.....	777	— China.....	60, 309
— Mrs. Cochran, of Persia.....	699	— India.....	142, 390, 718
— Mr. Cruikshank, of Palestine.....	298	— Persia.....	457, 699
— Mrs. Benjamin Douglas, of California.....	298	— Turkey.....	318, 395
— C. W. Forman, of India.....	78	ORGANIZATIONS, MISSIONARY, and Denomi- national Notes. (See <i>Finance</i> ; <i>Salvation Army</i> ; <i>Y. M. C. A.</i> ; <i>Y. P. S. C. E.</i> ; <i>W. C. T. U.</i>)	
— Stanley K. Framer, of Siam.....	298	— American.....	70, 168
— William Gibson, of Paris.....	63, 298	— Baptist Mission Union.....	168, 233, 299, 553
— A. C. Good, of Africa.....	221	— Bible Society.....	593, 633
— A. J. Gordon, of Boston.....	161, 241, 294, 537	— Board of Commissioners.....	43, 168, 219, 234
— Pastor Gundert, of India.....	225		332, 293, 634, 715
— W. J. Hall, of Korea.....	158		
— A. P. Happer, of China.....	252		

	PAGE		PAGE
— — Missionary Assoc.....	75, 167, 776	— Madagascar.....	429
— — Tract Society.....	542	— Peru.....	379
— — Christian Alliance.....	793	Pan American Congress at Toronto.....	775
— — Disciples (Christians).....	234, 394	Palestine. (See <i>Turkey; Syria; Jews.</i>).....	157, 228
— — Free Baptists.....	313	300, 302, 306, 389, 395, 475, 555, 794	
— — Friends.....	154, 392, 399, 449	— D. L. Pierson.....	934
— — International Missionary Alliance.....	75	— The Jews in, H. H. Jessup.....	887
— — Lutherans.....	47	Papacy. (See <i>Romanism.</i>).....	711
— — Methodists (Canada).....	394	Papal Europe, a Bird's-eye View of, J. M. Mitchell.....	22
— — (North).....	54, 154, 239, 312, 556	— — and the Papacy, D. L. Pierson.....	614
— — (South).....	168, 312	— — At the Close of 1894, Teofilo Gay.....	20
— — Protestant Episcopal.....	168	— History, An Apocalyptic Crisis in, A. T. Pierson.....	561
— — Reformed (Dutch).....	168, 300, 313, 414	Paraguay.....	787
— — (Presbyterian).....	940	Pariah Outcasts in India, James Johnston.....	271
— — South American Evangelical Mission.....	936	Parliament of Religions.....	381
— — United Brethren.....	234, 853	Parsees.....	786
— — Presbyterian.....	168	Paton, John G., Vindicated.....	296
— <i>British</i>	150	Pentecost at Hilo, A. T. Pierson.....	81
— — African Inland Mission.....	776	PERSECUTIONS. (See <i>Massacres; Oppositions</i> , etc.)	
— — Aged Pilgrims' Friend Society.....	235	— China.....	618, 698, 760, 774
— — and Foreign Bible Society.....	316, 554	— Syria.....	800
— — Baptist M. S.....	148, 548	— Turkey. (See <i>Armenia.</i>).....	33
— — Central Soudan Mission.....	619	PERSIA , D. L. Pierson.....	770
— — China Inland Mission.....	554, 635, 780, 789	— Jews in, S. G. Wilson.....	738, 897
— — Christian Lit. Soc. for India.....	230	— Nestorian Church in, W. A. Shedd.....	741
— — Church M. S.....	76, 317, 554, 788, 790	— Outlook for 1895, S. G. Wilson.....	3
— — East London Institute.....	235	— <i>General Intelligence</i>	63, 636, 955
— — Free Church of Scotland.....	395, 544, 635	— — Need, 156; Opposition.....	457, 699
— — London M. S. 76, 155, 184, 271, 316, 388, 911		— — Progress.....	366, 467
— — Medical Mission, Edinburgh.....	461	Peru. (See <i>South America.</i>).....	379, 714
— — North African Mission.....	554	Polygamous Converts.....	551, 618, 698
— — Presbyterians.....	309, 635	POLYNESIA . (See <i>Samoa</i> , etc.).....	152, 533
— — S. P. F. E. E.....	702	— Transformations in, Samuel McFarlane.....	506
— — S. P. G.....	75, 228, 548, 789, 875	Population of World.....	34
— — Tibetan Pioneer Mission.....	397, 458	Prayer for Missions.....	222, 396, 459
— — United Presbyterians.....	156, 394, 635	Prince Rupert's Island.....	553
— — Wesleyan M. S.....	80, 152, 229, 308, 788, 953	Principles of Missionary Work.....	710
— — <i>Continental</i> , etc.....	150	Problem, The Missionary.....	201, 445, 765
— — Australian Methodist.....	240	Program of Missions, A New, A. T. Pierson.....	641
— — Presbyterian.....	461	PROGRESS OF MISSIONS. (See <i>Civilization; Converts</i> , etc.).....	154, 168, 220, 311, 790
— — Basle M. S.....	77, 637	— Africa.....	220, 228, 240, 381, 467, 468, 478
— — Berlin M. S.....	941	— Arabia.....	780
— — Denmark Lutherans.....	147	— China.....	312, 638
— — French Evangelical Society.....	156	— Hungary.....	317
— — German Lutherans.....	226	— India.....	236, 237, 308, 470, 548, 795, 924
— — Gossner Mission.....	556	— Islands of the Sea.....	480, 506
— — Japanese Foreign Board.....	473	— Japan.....	342, 558
— — McAll Mission.....	299	— Korea.....	379, 831
— — Missionaries' Children's M. S.....	713	— Madagascar.....	888
— — Moravians.....	147, 225, 522, 610	— Persia.....	306, 468
— — Rhenish M. S.....	635, 784	— Siam.....	396
— — Spanish Reformed Church.....	156	— South America.....	846
— — Swedish M. S.....	458, 717	— Syria.....	476
— — M. U.....	717	— United States.....	859
Orphanages of George Müller, A. T. Pierson.....	115	Prospectus for 1895.....	57
— — Dr. Bernardo's.....	474	— — 1896.....	936
OUTLOOK in Missionary Lands, A. T. Pierson.....	1	PUBLICATIONS.....	382
— — Africa.....	623, 788	— Students' Missionary Enterprise.....	56
— — China.....	223, 553, 633, 689	— Neglected Continent, Lucy E. Guinness.....	60
— — France.....	427		
— — India.....	683, 787		
— — Japan.....	558, 582, 928		

	PAGE		PAGE
— Lutherans in all Lands, J. N. Leuker . . .	60	Reforms in China, Gilbert Reid	819
— Gospel Triumphs among the Jews, John Dunlop	60	Religions of the World	34, 823
— Records of the First Shantung Conference	212	Results (see <i>Progress</i>) of Medical Missions, R. H. Graves	678
— James Gilmore and His Boys, Richard Lovett	222	Retrenchment. (See <i>Finance</i>)	459, 471, 618
— Kin-Da-Shon's Wife, Mrs. Eugene Willard	222	Revival, A. A. Missionary, J. A. Richards	463
— In Brightest Asia, H. C. Mable	232	Riots in China	618, 636, 917
— The Great Closed Land, Annie W. Marston	222	Roman Catholic Missions	80, 473, 908
— Woman in Missions	223	ROMAN CATHOLICS, France	717
— The New Womanhood, James C. Fernald	223	— South America	153, 853, 870
— Our Work in India, C. B. Ward	223	— United States	233, 315, 599
— Joseph Hardy Neesima, J. D. Davis	233	ROMANISM (see <i>Papacy</i>) in Africa	478
— Among the Matabele, David Carnegie	223	— Madagascar	434
— Among the Maoris, Jesse Page	223	— Mexico	474
— A Dispensational History of Redemption, E. P. Martin	223	— Spain	635
— Korean Repository	290	RUSSIA	140, 457, 954
— Life of John Thomas, A. C. Chute	312	— The Gospel in	725
— Demon Possession in Mission Fields, J. L. Nevius	365, 462	— Sabbath Observance	599
— Story of Pittcairn Island, Rosalind Young	881	Salvation Army	58, 235, 237
— Northfield Echoes	460	— In Africa, 880; in India	237
— Missionary Songs	462	Samoa	480, 540, 866
— Missionary Treasury	462	Science and Missions. (See <i>Civilization</i>)	231
— Congregational Year Book	463	Scotland	297
— Christian Socialism, F. Naumann	463	Scriptural Reference to Higher Classes, Gilbert Reid	108
— Mrs. Booth, the Mother of the Salvation Army	624, 700	Seamen, Missions to	234
— Kwang Tung, Five Years in South China, J. A. Turner	630	Secular Powers and Missions	65
— A New Program of Missions, L. D. Wishard	641	Self Help in Mission Schools, C. C. Tracey	51
— Madagascar of To-day, W. E. Cousins	700	Self-support in Missions	73, 596, 785
— Mahomet and Islam, Sir William Muir	700	SIAM AND LAOS	219, 557, 718, 858
— The Missionary Pastor, J. E. Adams	700	— Hindrances and Helps in, Chalmers Martin	321
— Modern Missions in the East, Lawrence	700	— Outlook for 1895, W. C. Dodd	8
— Histoire de Jesus, S. A. Anderson	700	— The Land of the White Elephant, A. T. Pierson	869
— Missions at Home and Abroad, E. M. Wherry	779	Siberia	437
— A Hundred Years of Missions, D. L. Leonard	779	Slave Trade	19, 218, 729
— Forty Years in China, R. H. Graves, D.D.	780	Sociology in China, A. H. Smith	84
— William Burns Thompson, J. L. Maxwell	782	SOUTH AMERICA. (See <i>Argentine Republic</i> ; <i>Brazil</i> ; <i>Chili</i> ; <i>Paraguay</i> ; <i>Peru</i> .)	153, 853, 870
— The New Acts of the Apostles, A. T. Pierson	785	— D. L. Pierson	27, 851
— Ancient Religions of the World, R. N. Cust	823	— Spain	156, 360, 635, 875
— Map of China, Miss Burt	850	— D. L. Pierson	617
— The Congo for Christ, J. B. Meyers	868	— at the Close of 1894, Teofilo Gay	21
— John Livingstone Nevius, Mrs. Nevius	881	— Bird's-eye View of, J. M. Mitchell	34
— Miracles of Missions—II., A. T. Pierson	933	Spiritual Heredity, The Law of, A. T. Pierson	756
Races of the World	34	Spurgeon, Charles H., A. T. Pierson	161
Railroads in Turkey, H. H. Jessup	339	— Anniversary	139
Railway in Africa	857, 880	STATISTICAL NOTES. (See <i>Finance</i> ; <i>Organizations</i> , etc.)	76, 143
Rationalism	222	— Baptist Societies	594, 601
Reasons for Foreign Missions	550, 571	— Central America	214
— Edward Webb	367	— China	136, 398, 477
Reinforcements 74, 75, 76, 156, 234, 297, 473, 475	940	— Chinese in America	960
		— Church-members in United States	714
		— Earth's Population	34, 632
		— India	225, 237, 269, 375
		— Japan	558, 695
		— Japanese in America	960
		— Medical Missionaries	461
		— Mexico	213, 474
		— Missionary Societies	790

	PAGE		PAGE
— of Europe.....	150	— Censureship of the Press.....	349
— of United States and Canada.....	70, 168	— Converts.....	236
— Religions of the World.....	632	— Education.....	236
— Roman Catholics.....	615, 717	— Massacres in Armenia. 62, 133, 140, 219, 876	
— Tibet.....	138	— Medical Work.....	318, 492
— West Indies.....	215	— Opposition.....	318, 319, 857, 955
— Y. M. C. A.....	552	— Persecution.....	33, 236, 850, 876, 955
Student Movement in Other Lands.....	641	Turkistan, Chinese, An Entrance into.....	458
— Volunteer Convention, Liverpool.....	936	Unoccupied Fields.....	376, 708
— Fund.....	57, 143, 293, 380	UNITED STATES. (See <i>Home Missions</i> , etc.)	633
— Movement.....	380, 395, 618	— Romanists in the.....	233, 315, 599
SYRIA. (See <i>Turkey; Palestine</i> .) D. L.		Vanderkemp, Theodore, James I. Good.....	411
— Pierson.....	934	Venezuela.....	141
— Jews in, H. H. Jessup.....	887	Virekanapda.....	301, 305
— Woman's Education in, T. Laurie.....	891	War. (See <i>China; Japan</i> , etc.)	
— <i>General Intelligence</i>	220, 318, 847	WEST INDIES , D. L. Pierson.....	215, 222
— — Conservatism.....	396		543, 630
— — Education.....	636, 712	— Missions in the, W. J. Norman.....	179
— — Persecution.....	300	Westminster League.....	622
Temperance. (See <i>Liquor Traffic</i> .).....	211, 316	Who is this Jesus of Nazareth (poem), Mrs.	
Tendency toward Anarchy.....	217	— Hamlin.....	768
Testimony in Favor of Missions.....	72, 231, 378	Woman as a Factor in Missions, A. T. Pier-	
391, 397, 466, 556, 558, 621, 653, 841, 859, 950		son.....	519
Theological Seminaries and Missions, J. E.		Woman's Christian Temperance Union.....	211, 697
Adams.....	273		711
— — in India, J. T. Scott.....	586	— Missionary Rally, A. W. Pierson.....	514
Three Missionary Ambitions, A. J. Gordon.....	89	— Position and Avocation, Mrs. Crouse.....	593
TIBET	141, 225, 717	— Work. (See <i>General Intelligence Department</i> .).....	73
— D. L. Pierson.....	138	Women, Medical Work among Heathen,	
— Outlook for 1895, A. T. Pierson.....	13	— Maria White.....	686
Tibetan Pioneer Mission.....	397, 458	Women's Education in Syria, T. Laurie.....	891
Tree, A, without Roots, C. C. Starbuck.....	823	World; Population, Races, Languages, and	
Trophies of Heathenism.....	142, 148, 516, 638	— Religions, A. H. Keane.....	34
TURKEY , D. L. Pierson.....	769	Young Men's Christian Association.....	221, 232
— Critical Times in, G. C. Reynolds.....	82		313, 392, 552, 792
— Railroads in, H. H. Jessup.....	539	— — Hindu Association.....	233
— <i>General Intelligence</i>	157, 220, 474, 555, 850	Y. P. S. C. E. (See <i>Christian Endeavor</i> .)	
	863	Young Women's Christian Association.....	153, 313
— — Adopted American Citizenship.....	849	Zenana Work. (See <i>India; Organizations</i> .)	397
— — Bible Translation.....	475		

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XVIII. No. 1.—*Old Series*.—JANUARY.—VOL. VIII. No. 1.—*New Series*.

THE WORLD'S OUTLOOK IN 1895.

BY THE EDITOR-IN-CHIEF.

It is the peak that soars highest and commands the widest horizon that is sought by the daring and determined mountaineer. From such a point of view there is something more than mere range and scope ; at a glance the vision sweeps over a whole landscape and sees it in its proportions and relations.

Our custom has been to present in each January issue a sketch, at least, of the general aspect and prospect of the world's religious condition, and so prepare for the descent into details in subsequent numbers. In the present case we have sought personal estimates from the best available sources, and incorporate them in one combined statement. We have asked men, whose words carry authority, to frame, in as brief and compact a form as may be, their candid, careful impressions of the present condition of religious life in the various lands they represent. Some of these reports have failed to reach us in time for the press, but enough will be found here to challenge the thought and evoke the prayers of every lover of the kingdom of God. Other reports, too late for this issue, may appear in subsequent numbers.

I.—ARABIA.

BY REV. FRANK S. SCUDDER.

Arabia is as a little child in the missionary world. The first real desire to evangelize the country was born only ten years ago ; it was born in the heart of Hon. Ion Keith Falconer, and grew into the first modern mission in Arabia. The apostle Paul went into Arabia, but apparently established no mission there. The Nestorians once had churches there, but their faith was without power, and it was the idolatrous corruptions of Christianity as seen in the Greek Church which really led to the rise of Mohammedanism with its reinforcing of the doctrine of "one God." But hope dawned upon Arabia for the first time when Keith Falconer loved her even unto death.

Since October 28th, 1885, when he first arrived at Aden, the finger of God has written an inspiring page of Christian history. There are now three missions in Arabia.

1. *Keith Falconer Mission*.—The pioneer missionary of Arabia, after whom this mission was named, was a wealthy son of Scotland, an expert student, bicyclist, and phonographer, and a rising Orientalist. He laid down everything at the feet of Christ for Arabia. He bore the entire expense of the mission, including that of necessary buildings and the salary of a medical missionary, asking only that the work be recognized as a mission of the Free Church of Scotland. The mission was established at Sheikh Othman, about ten miles inland from Aden. At this place, while awaiting the completion of the buildings, and living as a pioneer must live, within a year and a half of his first arrival Keith Falconer laid down his life for Arabia, a victim of the trying climate from which he had insufficient protection. But his life was the inspiration of other men. His blood became the seed of the Church in Arabia. The Keith Falconer Mission is to-day meeting with success worthy of its noble founder, under the labors of Rev. W. R. W. Gardner and Dr. Young.

2. *The Arabian Mission*, of the Reformed Church in America, sprang up under the inspiration of Rev. Professor J. G. Lansing, D.D., of New Brunswick, N. J., who infused his knowledge and love of the Arabian people into the students under his instruction. The mission was organized in 1889, and now has a force of three ordained missionaries—Rev. James Cantine, Rev. S. M. Zwemer, and Rev. P. J. Zwemer—and one medical missionary, Dr. J. T. Wyckoff. Three stations have been occupied in Eastern Arabia, at Busrah, Bahrein Islands, and Muscat. Seven native helpers are employed, and the work is carried along the entire eastern coast and rivers for eight hundred miles.

3. *A Mission to the Bedouins* in the vicinity of Mount Sinai has recently been undertaken by the North Africa Mission. A young German, who offered himself for work among these wild warriors of the desert, found his inspiration in the life of Keith Falconer. Thus at last there is a revival of the prayer of Abraham: "Oh that Ishmael might live before thee!"

The Arabians are descended from Ishmael, son of Abraham. They number about eleven millions in Arabia, and are intelligent, generous, and intensely religious. These traits have made them wonderful missionaries of the religion of the sword, and, when they are converted, make them noble missionaries of the cross.

The Outlook.—Especial hope is seen in large sales of Scriptures and educational books and in the power of a medical missionary's assistance. These are messages that have flitted across the Arabian deserts: "Things are waking up in the Keith Falconer Mission; take courage, the redemption of Arabia is drawing near." "We" (the Arabian Mission) "hear nothing but good news from each other in these days." "One can hardly

believe the tremendous impression which has been made on the whole of Arabia in so short a time ; it must be seen to be understood." May the echoes of these good messages soon be heard also from the barren walls of Mount Sinai and its lonely Bedouin mission.

Information.—"Memorials of the Hon. Ion Keith Falconer," Sinker ; "Reports of the Arabian Mission," 25 East Twenty-second Street, New York.

II.—PERSIA.

BY REV. S. G. WILSON, TABRIZ.

The outlook for Persia is cloudy. *Politically* it is in a state of decay. Whenever Russia chooses it can take the northern provinces, and in that case England will probably take the southern ones. Years may pass before this catastrophe arrives. The Shah, whose power was so rudely shaken by the popular and priestly opposition which overthrew the tobacco monopoly, has renewed his grasp upon the reins of government and is gradually bringing the Mollahs into subjection. After a reign of forty-six years, his health is not as robust as formerly. The succession to the throne is more certainly secured to the Vali Ahd—his most prominent rival, the Zil-i-Sultan, having become blind.

Commercially Persia makes little progress. The efforts made a few years ago to open mines and artesian wells, start factories, build roads, navigate the Karun, etc., have been for the most part abandoned. Internal resources remain undeveloped. Stagnation and an unfavorable balance of trade indicate increasing poverty.

Some *religious* customs and social habits are being modified. Certain classes are becoming liberalized and desire to be brought into line with modern civilization. On the other hand, many seem more bigoted. Some religious festivals are increasing in fanaticism.

The outlook for *missions* among the Mohammedans is not reassuring. The martyrdom of Mirza Ibrahim, the reassertion of the law of Islam—death to the convert to Christianity—the hostility to missionaries displayed in certain quarters, seem to defer the day of religious liberty, while the courage of converts, in the face of persecution and death, gives hope that faithful ones may win toleration even sooner than we expect.

The outlook among the Nestorians is encouraging. In spite of Catholics and other opposing bodies, and the drain on the native agency by emigration to America, the Evangelical Church increases and prospers. It is developing in moral stamina, in doctrinal stability, in self-propagating power. The mission retains a friendly attitude to the Nestorian Church and exerts a spiritualizing influence on it. Substantial progress has been made in enlightening the Armenians in Oroomiah, Salmas, Tabriz, Teheran, Hamadan, and Ispahan. In no place has the work been fruitless. Priestly opposition, sceptical tendencies, national aspirations and prejudices have

hindered the work among them. But evangelical truth is having a perceptible influence even upon those who remain Gregorians.

The Protestant Church has gained a recognized place in Persia and has spiritual power and vitality enough to become an efficient agency for its evangelization.

III.—INDIA.

BY REV. W. B. BOGGS, D.D., TELUGU MISSION.

If, in imagination, we take our stand on some Himalayan elevation, whence we may survey the whole land of India, the moral and spiritual view at the present time embraces, among other things, the following conspicuous features :

1. Increased and more direct effort, by various missions, for *the evangelization of the depressed classes*, and also large ingatherings of converts from among those classes. The Methodist Episcopal Mission, according to Dr. William Butler, in *Zion's Herald* (March, 1894), received 18,000 additions during 1893, and a total of 45,000 since 1889, and, according to Bishop Thoburn, they are now receiving converts at the rate of 50 a day. This movement is chiefly among low-caste or non-caste people in northern and northwestern India. Other missions also are awaking to the fact that these classes, poor and ignorant and degenerate as they are, are nevertheless more accessible to the Gospel at the present time than are the higher classes ; and their evangelization before the others seems to be according to the Divine arrangement. There is much in Scripture and in the history of Christianity to lead us to expect them to precede the higher and richer and more learned in their entrance into the kingdom of Christ. Their elevation by the religion of Christ seems to be prerequisite to the coming in of the higher castes in large numbers. For a good many years several missions in southern India have worked very successfully in this line, and have been blessed with abundant results—*e.g.*, the Church Mission at Tinnevely and neighboring places ; the American Baptist Mission at Ongole and surrounding stations ; the American Lutheran Mission at Guntur and vicinity, and the London Mission at Cuddapah and elsewhere ; these and others have been greatly blessed in their labors among the “common people.” And we may expect to see yet larger and larger harvests gathered from among the downtrodden, despised pariah classes, and Christianity steadily working its way up from the lower strata of society to the higher.

2. *A great conflict between the advocates of temperance, purity, and national righteousness on the one hand, and those who are actuated by the worldly, time-serving spirit of officialdom on the other.* A number of very godly faithful missionaries and others in the Bombay Presidency have, within the past few years, been laboring earnestly to expose the fearful evils of the opium traffic, the strong drink traffic, and State-regulated vice,

and agitating for the abolition of this triple curse. Alfred S. Dyer, editor of the Bombay *Guardian*, a very worthy and consecrated Christian worker, a member of the Society of Friends, is among the leaders in this righteous crusade. In consequence of their active efforts the government officials and the newspapers which reflect official opinion have manifested much bitterness toward them. The editor of the *Guardian* and three missionaries were prosecuted recently by a native opium contractor for defamation for having published a statement in reference to the infamous opium "clubs" in Bombay, a statement which they had from various witnesses which they believed to be true, and which probably was true. But the English magistrate, with every show of intense dislike toward the missionaries and their cause, gave judgment against them and sentenced them to one month's imprisonment, which they endured in the Bombay jail. The severity of the imprisonment may be judged by the fact that they were denied even the use of writing materials while in the jail. Their crime is that they write and preach and protest against these great public evils in which the Government is both directly and indirectly a partaker.

In a notorious street in Bombay, inhabited by prostitutes of many nationalities, probably the worst and most shameless vice market in the world is protected by Government, and city missionaries who go there to preach righteousness and warn sinners of their doom are driven out of the street by the police; and when the denizens of the place and the European frequenters of the same brutally assault the missionaries the assailants are sustained and protected by the authorities.

This conflict thickens daily. The advocates of righteousness cannot and will not desist from their agitation of these subjects while the Government of India continues to be the producer, manufacturer, and exporter of a vast quantity of opium, by which countless numbers of the people of China are ruined, and while the same deleterious traffic is promoted in India and Burmah to such an extent; nor can they rest while the Government makes provision for licentiousness for the seventy thousand British troops in India, and while the use of intoxicating liquors is overspreading the land as at present. According to the police commissioner's report for Bombay there were two thousand more arrests for drunkenness in that city during the past year than in the previous one. The *Government distilleries* produce enormous quantities of intoxicating liquors.

On the other hand, those whose living comes from the Government are, almost to a man, apologists for and defenders of these abominations. Thus the two parties are arrayed one against the other. There can be no peace nor truce while these abominations last. Real peace was impossible in America until slavery was abolished. And so in India to-day missionaries and others who lift up their voices against these crying evils may be fined and imprisoned till officialdom is weary, but they cannot cease to agitate for reform. Rev. A. W. Prautch, one of the missionaries recently imprisoned in Bombay, has been sent to England by the anti-opium party in

India to call the attention of the British people more fully to the existing condition of things in India.

3. *The indirect effect of Christian moral teaching on non-Christians.* Enlightened Hindus are now disapproving of the notorious *nautch*—the dance by professional prostitutes, which has always been a prominent feature at celebrations, receptions, marriages, and festive occasions of all kinds ; almost universally approved by orthodox Hindus and patronized often by Europeans of easy-going moral sentiments. Quite a number of prominent Hindus, ashamed of such an objectionable custom, are now advocating its abolition.

Recently some Hindus in Madras, the Hindu Social Reform Association, adopted resolutions of the strongest kind, condemning concubinage, and declaring their determination not to countenance or patronize any Hindu known to be living openly in this sin.

A missionary in Serampore writes : “ The past year will ever be memorable as that in which complete failure attended the pulling of the cars at the Juggernaut festival.” Though the Brahmins urged the populace and used every inducement to persuade them to lay hold of the ropes and pull the cars, they could not get enough to move them.

The Hindus probably think that the credit of the moral reforms above mentioned is due to themselves, but there can be no reasonable doubt that these movements are the result of a waning confidence in Hinduism and of a growing moral sentiment which are indirect effects of Christianity. The extent of these reforms is of course but limited as yet, and it may be long before they gain much headway against the deep-seated conservatism of India, but they are an indication of the present drift of things.

4. The meeting together of Christians of different denominations in various places in *conferences for the deepening of spiritual life*. This is coming to be a regular feature of missionary vacations on the hills. Such meetings are becoming more frequent and are increasing in interest and in power. Camp-meetings and conferences, more or less after the type of Keswick and Northfield, are held, and are generally seasons of much spiritual profit. A very gratifying feature is the fraternal fellowship and co-operation of Christians of different names in prayer and the study of the Word. Among prominent truths are the recognition of the personality of the Holy Spirit and His real presence and power as the rightful administrator in the Church ; also the privilege of Christians to have a conscious experience of His indwelling, and their obligation to live a consecrated, holy, Christ-like life. And these are just the truths that India needs, and not India alone.

5. *Preaching, in English, to non-Christian audiences composed of educated natives*, by visiting ministers from England and America, such as Rev. G. F. Pentecost, Henry Varley, Mr. Haslam, and others. There are thousands of non-Christians in the large cities whose education has been in English from their childhood who can be reached through the English language

just as well as through their own, and even better, for they seem to think that Christian preaching in their own vernacular is rather beneath their notice, but are quite ready to listen to it in eloquent English. Doubtless many of them are actuated simply by secular motives, such as a desire to improve their use of English by listening to public addresses in that tongue, especially if spoken by men of culture and oratorical ability. But even though attracted by such motives as these, the truth of Christ may arrest them. And there are among them sincere inquirers. There is thus a great field of usefulness opening up to those in America, Europe, Australia, etc., whose engagements are such that they can arrange to spend a cool season or longer in India in this kind of labor, and who possess the needful qualifications. Among the qualifications I would place (1) a strong, firm grasp, spiritually as well as intellectually, of the GOSPEL OF CHRIST, with no modern improvements, or modifications, or adjustments, or toning down ; (2) distinct spiritual power, arising from a *practical* and full reliance on the Holy Spirit ; (3) ability to adapt one's speech (not the Gospel, but the *manner of preaching it*) to the Oriental mind, both in argument, illustration, and appeal. This presupposes the ability to acquire quickly a knowledge of Hindu modes of thought.

6. *Much earnestness and activity in Sunday-school and temperance work.* The former is specially due to the influence and labors of Dr. J. L. Phillips, the faithful, energetic, talented Sunday-school secretary for India. Throughout India and Burmah he is developing Sunday-school work with marked success. The temperance campaign has as one of its chief leaders Rev. Thomas Evans, the veteran apostle of temperance in India, and this branch of Christian service is being pushed with much energy in many parts of the land. There is urgent need of this work, when we consider the prevalence of intemperance, whether among the European, the Eurasian, or the native populations.

7. *Christianity advancing with a sure, steady, irresistible movement.* Sometimes this movement is beneath the surface and attracts but little attention, but on it goes. The number of places where Christianity is taking root is being constantly multiplied, and its roots are striking deeper and deeper. Europeans in India who have no interest in or sympathy with the cause of India's evangelization—onlookers from afar of the Canon Taylor type, and "globe-trotters" in breathless haste—may not be able to see any progress ; and proud Hindus may try to make themselves and others believe that Christianity is only gaining a few converts among the low, and is having no appreciable effect on the people at large ; but the country is gradually being so permeated by Christian teaching that a distinct and indelible impression is being made. Native Christians are so increasing in numbers in almost all parts of the land that, although they are mostly in the humbler walks of life, their existence can no longer be ignored. The development of the native churches, their growth in Christian knowledge and character, and in self-directing, self-sustaining ability,

is a most hopeful sign. The steady, irresistible diffusion of Christianity in the Roman empire in the early days is being, in some respects, repeated before our eyes in India to-day. Dr. George Smith, of Edinburgh, in his "Conversion of India," deduces from reliable data the conclusion that if the same rate of progress of Christianity in India which has characterized the last forty years should be continued, "the Protestant Church would absorb the whole population of India about the middle of the twenty-first century." But we may certainly look for a constantly increasing rate of progress.

IV.—SIAM AND THE LAOS.

BY REV. W. C. DODD, MISSIONARY TO THE LAOS PEOPLE.

There are two distinct peoples in Siam, the Siamese proper in the southern part of the kingdom, and the Laos. Only a portion of the Laos people are tributary to Siam and live in the northern half of the kingdom. They are a people, not a nation, and are living under four separate governments. Siam has the southern portion of them, France recently acquired the eastern, China has the suzerainty of those in the north, and a few are tributary to England on the west. Siam's portion is the largest, and hence the whole Laos people may properly be included in the missionary outlook for Siam.

Although the Siamese have been derived from the Laos, yet centuries of different latitude, different food, and especially maritime contact with the outside world, have resulted in differentiating them from their inland Laos brethren. This difference is shown in the modification of the spoken language in distinct written languages, in differences of custom, costume, and worship, and especially in a striking difference in physical and moral vigor in favor of the Laos. There are, therefore, marked differences in all the factors which enter into the present missionary outlook in these two portions of the kingdom. We shall note three such factors.

I. THE PROVIDENTIAL PREPARATION is a most important factor in the present outlook. God has been working in Siam along with the Church's work and long before the Church began to work. He has signally prepared the people for the Gospel. The preparation is shown,

First, in the character of the people. Centuries ago Siam was known as especially friendly to foreigners. Not a great commercial people, but almost wholly agricultural, both Laos and Siamese originally were simple-hearted, peaceful, polite, comparatively pure, receptive and impressionable. In Lower Siam, at present, contact with the worst elements of our occidental civilization has deprived a large portion of the populace of that primitive simplicity, especially in seaport and river towns. Rum and other debauching elements have come in with steamboats, steam cars, electric cars, telegraphs and postal system. Yet a large part of the inland population of Lower Siam is still primitive, hence simple and receptive. And

this is true of almost all the five million Laos people. God has made and kept the majority of the Siamese and almost all the Laos people free from the influence of immoral foreigners ; all are free from caste ; there is no seclusion of women except among the royal families ; there are no strong nationalities, and hence no pride which despises foreigners or is restive under foreign teaching and direction ; polygamy prevails only among certain classes in Lower Siam, and there is almost none among the Laos people. God's preparation is shown,

Second, in the favor of the rulers. With few exceptions the kings, governors, and their subordinates have not only offered no open or secret opposition to the work of the missionaries, but they have been positively friendly, and in many cases have aided by grants of money, land, and influence. The few who have offered decided opposition have been providentially removed. Grants of land and of money for educational and medical purposes are still occasionally obtained in Lower Siam. Among the Laos the government favor is still more marked. For the last fifteen years there has been a government proclamation of absolute religious toleration in Siam. And, with the possible exception of the Laos who are under the French, the same favor to missionaries is found among all the Laos officials outside as well as inside of the kingdom of Siam. In every station and prospective station of the North Laos Mission, ground has been leased to the mission to hold "so long as used for the purposes of healing" (by foreign medicine), "and of teaching the Christian religion." As Dr. McGilvary once said, "That means until the millennium." And this by a government in which Buddhism is the State religion ! The finger of God is here. But among the Laos people at least the most important preparation is what we may call,

Third, the preparation of Buddhism. The Siamese and the Laos people have this in common—viz., that, unlike most countries of Eastern Asia, their nominal religion is Southern Buddhism unmixed with Hinduism, Confucianism, or any other of the ethnic religions. And Buddhism, by its failure to satisfy the head with its puerile and fantastic stories, and also because of its thousands of self-conflicting teachings and by its failure to satisfy the heart with its lifeless pantheism or its agnosticism, and its meaningless ritual in an unknown tongue (the Pali), has paved the way for a religion that can satisfy both head and heart.

Both the Siamese and the Laos people differ in this, that the weak moral nature of the former contents itself with the empty forms. Buddhism retains a strong hold and has a strong outward following in Lower Siam, while it has only a nominal following among the warmer moral natures of the Laos people. So, to its failure to satisfy the Laos head and heart, must be added, as a second negative sort of preparation for Christianity, its failure to keep its own votaries from demon-worship. Although it denounces demonolatry in terms as strong as any in our own Bible, yet its hold is too weak to keep these children of nature from seeking the sup-

posedly personal and vital as objects of worship, and more especially of propitiation. Once admitted, demon-worship leads to accusations of witchcraft ; and these have been, in turn, a positive preparation for the enlargement of the Christian Church, in that they have driven hundreds of Laos people to take refuge from these accusations in the Christ who can cast out evil spirits. The more positive preparations are found in the Laos Buddhist books. Some of them may be classified as follows : Buddhism tells us that it was established by the Buddha, by means of a fraud perpetrated upon his older brother, Alenyah-Met-Tai ; it confesses, therefore, that it is not the final nor the saving religion, and prophesies its own declension and the coming of, first, a thousand years' reign of demonolatry, and, lastly, of the true religion that shall bring salvation. These predictions are worked out with a nicety of detail, much of which can be used by the apostle of Christ and Christianity as pointing to the salvation wrought out by the blessed Son of God.

Unquestionably God has done more to make the work of the Christian Church easy in Siam than in most pagan lands ; especially has His providence prepared the Laos people. By the character of the people, simple-hearted, peaceful, polite, comparatively pure, and hence receptive ; by the absence among them of the hindrances found in most heathen countries—no government opposition and no anti-foreign spirit among the masses, no caste and no seclusion of women, few immoral foreigners and little polygamy, and by the preparations of Buddhism through its failures and its positive predictions ; by all these God is challenging our faith to “ go up and possess the land ; for we are fully able.” Surely no outlook would be at all comprehensive which should neglect these marvellous preparations of God Himself. We note, as another main factor in the outlook :

II. THE INFLUENCE OF MISSION WORK ALREADY DONE. Mission work is comparatively young in Lower Siam, and younger still among the Laos people. The Baptists have one man in Bangkok working among the Chinese resident there ; but the Presbyterian Church is the only one having a work among the natives of the kingdom. There are two missions, the Siam Mission and the North Laos Mission, the latter not yet thirty years old.

In both these missions a part of the pioneering work has been done along the usual four lines—healing, preaching, translating, and educating or training. Medical work, literary work, and educational work are each farther advanced in the Siam Mission, and are exerting a larger influence among those outside the Christian Church than in the Laos Mission. Part of this influence is confessedly due to the civilizing agencies which have come in the wake of the missionaries. But in each of these lines the Mission was the pioneer.

When the veteran Dr. Bradley attempted to introduce vaccination in Bangkok he had to hire the first man to submit to the operation, and then he backed down at the last moment, and man number two had to be found. But within the past year the king has made vaccination by his Siamese

subjects compulsory, and the cost has been provided for by the Government. There are now foreign physicians in Bangkok with a good practice. The Government has established a medical college, in charge of a former missionary and the son of a missionary ; and there are hospitals and asylums for some of nature's unfortunates. Missionaries reduced the Siamese language to printed form, prepared grammars and lexicons, have translated and printed the whole Bible, religious works like "Pilgrim's Progress," "Peep of Day," and others, scientific and educational works, and the first Siamese religious newspaper. They introduced the education of women, and the scientific education of boys and men. The slumber of ages has been disturbed. Siamese secular newspapers have been started. Attempts have been made to electrify the corpse of Buddhist monastic education and to spiritualize and popularize the teachings of Buddhism. This is the beginning of the end. The number of actual converts in the Siam Mission has never been large ; but what was said years ago by a Siamese nobleman is far truer to-day than then : "Dr. Bradley has gone, but he has undermined Buddhism in Siam."

In the Laos Mission there have been none of the civilizing adjuncts to take up the medical, literary, and educational work of the missionaries and diffuse their influence among the people as a whole. The emphasis in mission work has necessarily and happily been placed upon the evangelization of the largest possible number and their training in the Christian Church. Less of translating has been possible ; but particular stress is laid upon the training of practical, zealous evangelists. And this scriptural emphasis has borne its fruit among the simple and hardy Laos people. Direct evangelistic work has ever been unusually successful. There are more accessions to the adult membership per minister annually in that Presbytery of North Laos than in any other, at home or abroad. The sacraments are administered monthly ; and for more than eight years past there has not been a sacramental occasion in which there were not new members received on profession of faith. There are now nearly two thousand baptized adults, and more than one thousand baptized members of their households.

The other lines of missionary activity have been laid under tribute to the planting and training of the Church. The gratitude of thousands of people has been obtained through medical work ; and many of them have found soul-healing. Some portions of the Bible have been translated and printed. Schools for girls and boys and a training school for evangelists have been put into successful operation as the principal means of training the young and the old of the Church. No English is taught, nor is any special inducement offered to attract the children of the heathen. We have scarcely teachers sufficient to care for our own people. More than fifty evangelists, more or less trained in the mission training school, were last year at work a part of the time, and some of them all the time.

The conditions, being so different in the Laos Mission from those in

the Siam Mission, the fruits of mission work are necessarily different. There has been less impress of civilization, education, and culture, more of spiritual power. There are as yet no government schools, hospitals, or printing-presses among the Laos ; but there have been more converts to Christianity. And in all the territory covered by our mission the conviction is general among all classes that Christianity is the coming religion. Almost without exception the heathen concede that Buddhism and demon-worship are doomed. One of the most encouraging fruits of the work is the spirit of evangelism which animates the Church. Each convert makes an effort to bring others to Christ. They are reaching out to self-support, and beyond it to the home mission work among the unevangelized about them. About thirty villages in one church have recently given up the use of betel-nut, tobacco and wild tea—immemorial practices in that land, and perhaps not demonstrably wrong, *per se*—in order to buy books to distribute among the heathen. They have pledged the salary of two men for about three months annually to do purely evangelistic work for them outside of their own territory.

Having merely glanced at the outlook as determined by the preparatory and co-operating work of God's providence, and by the work done in the two missions and the forces set at work in each, it remains to consider—

III. THE PROBLEM YET BEFORE US. In a word, it is the evangelization of at least eight million people. There are perhaps four million unevangelized Laos—people speaking and reading that language, but living to the north and east of the influence of our established work, our brothers and sisters who have never had an opportunity to accept salvation through Christ. A member of the Siam Mission is authority for the statement that there are at least that many unevangelized Siamese. Appalling as is the thought of it when standing alone, yet when it is placed alongside the problem of the evangelization of China to the north or of India to the west, ours is a simple task and easy.

God's providence clearly indicates God's purpose of its speedy accomplishment. He has made it possible. It is true that there are hindrances : prejudice, occasionally persecution, the influence of generations of heathenism, and, especially in the field of the Siam Mission, immoralities introduced and fostered by foreigners. But when all has been said, it yet remains true that we are free from the great obstacles that are found in most other fields ; the conditions and the means of evangelization are within our reach. The whole country in both missions is open to the Gospel, and is virgin soil, except possibly that portion which France has taken. Both missions have the favor and the assistance of the rulers. Each mission has a fine plant of zealous workers from America and valuable property. The labors already accomplished have given to the Laos Mission more than half a hundred reliable workers, wholly or partly trained as evangelists, as well as a church that is reaching out to self-support and to evangelistic work in the regions beyond ; to the Siam Mission fewer workers, but the

whole Bible and by no means a scanty Christian literature. The Siam Mission has what the Laos Mission lacks—waterways and other means of travel and transportation. These are the conditions and the means at hand upon the field.

Fifty thousand dollars for expansion of the work—less by far than the cost of single church edifices in many of our large cities—would send us the men and women needed to plant a few more stations among the Laos people that would be educational and evangelistic centres from which the whole people could be reached by the native workers, and to double the effort in the Siam Mission to train reliable men and lead them out to all the people of their land and tongue.

An unparalleled opportunity is here offered for the investment of stewardship funds. In the words of another, "The only discouraging outlook is the outlook toward America." Thus far it has been impossible to get the Church to see her opportunity, feel her responsibility, and do her duty. One man now means more than ten men if delayed ten years, for the conditions must change. The primitive simplicity of the people will soon be destroyed by the forces already at work. But if the Church will move at once and as she ought, before A.D. 1900 every Siamese and Laos man and woman shall have heard of the Christ and His salvation.

V.—THIBET

is especially the cynosure of all eyes now, because it seems as though the exclusion and seclusion of centuries were about to give way. The recent organization of the Thibetan Pioneer Mission is significant. At last accounts Miss Anne Taylor and her brave band had been detained at Darjeeling by a new and unforeseen hindrance. Shortly after their arrival there the Deputy Commissioner of the district called on Miss Taylor and informed her that the Government would not permit her and her party to enter Thibet. She thereupon wrote to the Governor-General of India to ask the meaning of the order, and reminding his excellency that there was nothing in the Sikkim-Thibet treaty, recently concluded, that appeared to warrant the Government in excluding one class of British subjects more than another; and drawing his attention to the case with China, where, in 1842, the treaty ports were opened and missionaries had the same liberty of residing in them as had any other British subject.

Before any reply was received to this letter the Lieutenant-Governor of Bengal (Sir Charles Elliott), while taking the chair at the annual meeting of the Union Church in Darjeeling—at which meeting Miss Taylor and her party were present—took occasion to refer pointedly to the subject, saying that the time had not yet come for undertaking missionary operations in Thibet, and that he was sorry for the disappointment that this must be to Miss Taylor and her party, but that they must accept the opinion of the Government in the matter. Miss Taylor thereupon addressed a second let-

ter to the Governor-General of India, asking whether she was to regard Sir Charles Elliott's speech as the answer of the Government to her first letter ; and if so, why missionaries were to be denied the rights granted to British subjects in general, when it was a well-known fact that missionaries had ever been to the front in entering new countries with the Gospel, and by their peaceful operations had opened the way for trade and civilization to follow. At length, on May 27th, an answer was received from the secretary to the Governor-General saying that the Government had issued no orders in the matter, and that her letter would be passed on to the Lieutenant-Governor of Bengal as being a matter coming within his particular province.

From some of the Calcutta papers it would appear that the Government is afraid that any movement of missionaries toward Thibet will embarrass their political officer in certain negotiations with the Chinese authorities which are said to be still pending ; and one of the papers in question, under a paragraph headed "*Meddling Missionaries*," says :

"As it is not likely that missionary fanaticism will be influenced by considerations of this nature, it will be all the more necessary for the Government to take a firm stand and absolutely prevent any members of the so-called Thibetan Mission at Darjeeling from crossing the frontier."

Possibly the publication of sentiments like these has encouraged the adverse action of the Bengal authorities, as they do not appear to be under any orders from the central Government. However, the pioneer party are fully convinced that when they are themselves prepared with the language and otherwise, for making an advance into the country, God will assuredly open them a way in spite of all the barriers that may oppose themselves to the progress of the Gospel. In some respects the opposition has been a blessing, as it has undoubtedly had its measure of influence toward drawing them closer together in the one aim of their lives.

The Lieutenant-Governor of Bengal is not personally averse to missionary enterprise. On the contrary, he is believed to have much sympathy with it, but probably looks at matters from an exclusively official point of view—a very common failing of Indian official life. Sir Charles Elliott, the Lieutenant-Governor, subsequently invited the party to a missionary "At Home," given by himself and Lady Elliott. They were most cordially received, Sir Charles conversing with some of the band about their Thibetan studies, and Lady Elliott introducing Miss Taylor to some of the Government officials present, with whom she conversed about Thibet and Thibetan feeling toward foreigners.

Noga, the treacherous Chinese guide, who robbed and nearly murdered Miss Taylor during her perilous journey through Thibet, has recently appeared in Darjeeling and has favored her with a call ! Whether or not he has any true penitence for his actual and attempted crimes, he judged it prudent to bring some fine cloth and some beans as a peace offering. His

appearance has created much interest among the band of pioneers, who believe that God has brought him to Darjeeling for some special purpose, and they hope and pray that this purpose may be his conversion.

It may be well to add that the formerly independent State of Sikkim lies between Darjeeling and Thibet. British subjects have long enjoyed the right of living in Sikkim; but now, apparently to retard the present advance of missionary effort (which it is thought may hinder the development of trade relations) the Government have instituted a system of "passes," which passes must be applied for and obtained by any who wish to enter the State of Sikkim. Miss Taylor thinks it would be well if the band moved forward into Sikkim for the next six months (where the study of the language would still be continued) and occupied a position that would have all the surroundings of actual Thibetan life, and she has accordingly applied for the necessary passes.*

From what Miss Taylor writes, it appears that Gnatong (the place appointed by treaty for a trade mart) is not in Thibet at all, but a day or two's march on the Indian side of the frontier. However, while the mistake that has apparently been made in the treaty may be injuriously affecting trade prospects, it would not seem to have any marked effect on the missionary side of the question, as it appears from trustworthy information received through the natives that it is not the *missionaries* but *traders* that the diplomatists of China are anxious to exclude from Thibet, not wishing that the existing exclusive trade between Thibet and China should be interfered with. No treaty seems wanted on behalf of messengers of the Gospel, and provided the *Indian Government* does not keep the missionaries back, there seems nothing else to prevent their entering into the hitherto "great closed land."

VI.—COREA.

Here, again, the eyes of lovers of missions are attracted with intense interest, first from the apparent emergence out of long hermitic seclusion, and secondly from the peculiar perplexities which the existing war involves.

A new mission, known as the Korean Itinerant Mission, was organized the present year in America, Mr. Malcolm C. Fenwick as Superintendent, who has already been five years in Corea. At this date it is quite impossible to forecast the probable issues of the complex situation. It is well known in the East that the Japanese have been quite willing to measure their own strength against some other power, and have been especially jealous of China's encroachments and supremacy. The Coreans have a deep-seated hatred for the Japanese, and it is traceable back to the Japanese invasion and devastation in the sixteenth century. Naturally they would, in the

* The latest intelligence, from Darjeeling, is that Miss Taylor and party have moved on to Gnatong, in Sikkim, the necessary passes having been obtained, and that they will there spend the winter and make further preparations, by study of the language and people, for immediate entrance into Thibet proper when God opens the way.

present case, play into Chinese hands. Russia has long coveted Korean harbors, and Britain would naturally frustrate any movement which would advance Russia's naval prestige in the Orient. The port of Wonsan is open all winter, and is especially desirable from its geographical as well as maritime position. It is too early to forecast the future, and while these paragraphs are getting into print the conditions may essentially change.

Meanwhile, let us remember that not until ten years ago did the first Protestant missionary seek this lone land. The first tidings of Christianity reached the hermit nation in 1777 through a batch of books sent from Peking to a number of Korean literati who were studying under a Confucianist. Among these books were some treatises on philosophy, mathematics and religion by Jesuits in Peking. These books awakened interest and led Peiki, one of these literati, to journey to Peking with a message to the bishop; he was baptized and returned to Korea, where others were led to adopt the new faith. Persecution relaxed, and a curious history followed, which Bishop Scott, of North China, outlines as follows:

"A hierarchy was formed after the model which the original one of their number had seen in Peking. Francis Xavier—the name taken by one of the converts—was made bishop, and others were chosen as priests. Separating to their various posts, they baptized, confessed, confirmed, and distributed sacred elements in communion, robing themselves in Chinese silk, and erecting platform confessionals. After two years doubts arose in their minds as to the propriety and validity of these proceedings, and at the risk of wounding weak consciences, they resigned each his ministry, and again sent to Peking for instructions. The envoy was baptized and confirmed, and he returned to Korea with a chalice, missal, ornaments, and everything necessary for the celebration of the eucharist in case a priest should be able to visit them.

"Dismay and trouble were caused by the Episcopal decision against the worship of ancestors. The faithful Christians who did not fall away were more severely persecuted than ever, and in December, 1791, the two first martyrs laid down their lives for the faith. In ten years' time from the baptism of the first Korean in Peking, it is estimated that there were 4000 Roman Catholic converts in the country.

"The first priest who entered the country was a Chinese, who, after four years' work, paid for his fidelity and courage with his life.

"In 1835 the first French priest entered the country, and he was shortly followed by a second, and at an interval of a year by a French bishop. All were of course disguised, and remained in hiding; but the work went on rapidly, and in 1838 there were 9000 Christians.

"Again persecution broke out, and these three men were put to trial, tortured, and beheaded with circumstances of great cruelty. It was six years before another foreign priest crossed the border into Korea, and then, after a period of success, the same result ensued: more edicts, more cruel persecutions, more martyrdoms, alike of Frenchmen and Koreans.

"Every approach of a European or American ship roused the rulers to a state of panic, and endangered afresh the lives of the intrepid workers, who, however, held to their posts till, in 1882, the first political treaty was made with Korea by the United States. Others quickly followed, and we may hope that the period of danger for Christian missionaries is past,

though there is as yet no legal toleration for natives professing Christianity."

Thus came the first news and the first fruits of the cross. Before the first Protestant missionary had landed in China, and one hundred and seven years before we reached Corea, Jesuit missionaries were living in these lands, preaching, suffering, and dying for the sake of JESUS CHRIST. In 1857 the Jesuits claimed 15,000 converts, after being driven again and again from the field. But the ritual they brought was very far from satisfying the Corean heart. Its people had not yet found freedom and life in God.

Corea has a coast line 600 miles down either side. Its seaports are Wonsan, with its fine sheltered harbor, its Japanese business colony, and its large Corean town of 20,000 inhabitants; Fusan, with its pine woods, its strong Japanese colony, its barren hillsides, fine anchorage, and rambling Corean settlement; Chemulpo, the western treaty port 25 miles from the capital, Seoul; and the capital itself, with its steamers running fortnightly to Japan and China. Thousands live within Seoul's massive gates and walls, with their towers two stories high, in Chinese style, pierced for archers, and solidly built of stone.

The area of the country is the same as that of Great Britain, about 80,000 square miles. The population is estimated from 7,000,000 to 13,000,000, of Mongolian origin, and their civilization is based on that of China. The literary classes profess Confucian ethics, while the State gods of China are worshipped by the common people. Buddhism and Taoism have also some following.

Isolation has long been the policy of the Government. Even China has been held at arms' length. In late years all the great European powers have tried in turn to open the country, but without success. In 1870 the United States sent a fleet under Commodore Rogers. Five of the forts were taken and dismantled, but the Government still held out in its refusal to negotiate a treaty. Japan next tried her hand. Having equipped a large force, she sent it to Corea, and, by following closely the tactics of Commodore Perry in 1857, succeeded where the others failed. This was in 1876. Since then the Corean deputies have been seen in foreign capitals. The traveller has done Corea pretty thoroughly, so that the country is now well known.

"You are making a great mistake. Why don't you work the other way?" said an intelligent Corean to one of the missionaries. "If you want to win Corea win the women. *Win the mothers of Corea, and all Corea will be Christian.*" But they cannot be reached by men, and but a handful of women who love Christ have gone to seek them. Woman's existence in Corea consists of endless drudgery. The wealthy wife goes inside her husband's house on the wedding day and never comes out again till she is carried to her grave. Shut in a living tomb, she has nothing worth living for, here or hereafter. To the poorer women, life is summed

up in one word—plod, plod, plod ; but to both poor and rich, for woman existence means an unspeakably wretched slavery to man.

To Corea's 15,000,000 only 61 Protestant missionaries, all told, have gone. Of these many are missionaries' wives, who devote their lives to *their own families* ; some are sick, others on furlough, others studying. At no time can more than 20 out of the 61 be reckoned as active missionaries.

Active propagandism is still forbidden by the law. The Government may at any time suppress the work. It is supposed, however, that contact with the modern powers will stay any disposition to enforce the laws against Christian teaching. Hence the missionaries are going forward, planting preaching stations and spreading their force so as to occupy all the strategic points.

VII.—JAPAN.

BY REV. GEORGE W. KNOX, D.D.

The war with China is the great fact that looms up in the horizon and affects Christian work like all else. Christian Japanese hold meetings to pray for the success of the nation's arms, and circles are formed to work for the aid and comfort of the soldiers in the field and to care for the wounded. Some of the younger evangelists have been summoned to take their place in the ranks, neither ministers nor priests being exempt. To some extent the direct work is hindered ; but in some regions at least evangelistic work does not suffer, the Christians being incited to fresh zeal, and the people being as ready and congregations as large as in times of peace. A quickened sense of responsibility increases the power to work, and leads to renewed discussion of foreign missions. For years a mission to Corea has been talked of, but the obstacles have seemed insuperable. Now the duty appears plain, and the Japanese Church would carry the Gospel to the regions beyond. This is highly stimulating, and the native church has for some time past needed such work. With Japan still evangelized but in part, with work at home sufficient to engross all the activities of the Church, the leaders see foreign missions to be needful and practicable, and as helpful to Christ's cause in Japan as in Corea itself. The decisive triumph of the Japanese arms will involve new and enhanced responsibility for the Japanese Church. Already Corean students are in Tokyo, sent thither by their government, and some of them are Christians, and several have entered Christian schools.

The situation is already improved by the conclusion of the new treaty with Britain, which does not go into full effect for five years, but recognizes Japan as an equal, and does away with extra territoriality. The delay is at Japan's request. All the empire is opened to residence and travel without the vexatious restrictions heretofore imposed. More important still, the foreign agitation loses its inspiration, and the intense feeling of injustice suffered is fast passing away. It is to be hoped the

United States may at once make a similar treaty. On the whole, the outlook in Japan is very hopeful. The Church there is on trial. Let prayer go up to God that it may come forth stronger and purer.

VIII.—BIRD'S-EYE VIEW OF AFRICA.

BY REV. JOSIAH TYLER.

“When Christians are knocking, God is always opening doors,” says Dr. Cyrus Hamlin, the veteran missionary; and unmistakable signs prove that Africa is being opened for the Gospel in answer to prayer. First, *the backbone of African slave trade is broken*. Thirty years ago, in Nyassaland, Dr. Livingstone was made heart sick over the slave caravans that were paraded before him. Though clothed with British consular authority, his efforts to arrest the traffic were unavailing. Arab slave raiders laughed him to scorn. Imagine his reply if he had been told that by 1894 that entire district would be rid of the curse! Gunboats on Lake Nyassa effectually prevent slave gangs from reaching the Indian Ocean, and the English magistrate, H. H. Johnson, apprehends no more trouble from this source. Tippo Tib, who three years ago commanded two thousand men armed with Winchester rifles, *mirabile dictu*, has become an anti-slavery man and ordered his countrymen in the Upper Congo to “quit the business.”

Four years ago, in the Manyema country, where ivory was abundant and slave raiding was practised, now the business is checked. The Brussels Treaty has caused its cessation in the Congo Free State. Professor Drummond thinks that it would be for the good of Central Africa if all the elephants were killed off, as slaves are necessary to transport tusks from thence to the coast; but God in His providence is providing other and better means of transportation. By navigation on the great African rivers, as well as by railroads in process of construction, the productions of the interior will soon reach the seaports. What F. P. Noble, of Chicago, calls “an African devil’s business” will then come to an end.

How about the *rum trade*? Would that I could predict its decrease as I have in reference to the slave traffic! Those who have not seen with their own eyes this greatest of all curses can form a very inadequate conception of the enormity of the evil and the obstacle it presents to Christianity. When Joseph Thomson, the explorer in Central Africa, saw negroes staggering about, rum drunk, he asked, “Is this the way to teach Africa to stretch out her hands unto God?” I can testify from personal observation that the “white man’s grog” poured into Africa bestializes and brutalizes the natives more than their home-made intoxicants. When will so-called Christian nations heed the message sent to England by an African chief: “Send us more Gospel and less rum.”

What must take place ere Africa is evangelized? A gigantic holy war must be waged between Christianity and Islamism and other native re-

ligions. Half the continent is now dominated by Mohammedans, while Christians, including members of Abyssinian and Coptic churches, do not exceed seven millions. Evangelistic laborers throughout the continent are reported to be "equal to eighteen men for France, ten for Great Britain, four for England, and one for Massachusetts and Connecticut together." Mohammedan missionaries are finding their way into "darkest Africa." Were it not for that special Divine promise which rings in our ears like a clarion, "Ethiopia shall stretch forth her hands unto God," we should indeed despair.

IX.—PAPAL EUROPE AT THE CLOSE OF 1894.

BY TEOFILO GAY, D.D., K.I.C.

Eighteen hundred and ninety-four will remain in history as a very eventful time for papacy in Europe, and every thinker will do well to pause a while at the close of it, reviewing the main facts in that field that may have a great influence on its future history.

Seldom, indeed, was modern papacy more busy and at the same time more prosperous and more unfortunate than we see it in the last twelve months.

The grand *encyclica* issued in the spring, calling on all Catholics to keep nearer their Pope, and on all dissenters to return to the Pope's obedience, was a desperate effort of old Pope Leo to give papacy again some of the power and ascendancy it has lost forever, and proved, as was to be expected, an utter failure. It was a grand sight, perhaps, from a worldly point of view, but very sad for a Christian, to see an old man begging on all men to come to *him*, to obey *him*, to worship *him*.

Thus far how has papal Europe answered his invitation? In *Italy* two of the leading men of the nation have distinctly replied by calling on their fellow-countrymen to return to God. Signor Crispi, the Prime Minister of King Humbert, the old companion of Garibaldi, when unveiling in Naples an inscription commemorating King Humbert's visit to the hospitals of that city during the plague of 1884; and Signor Carducci, a professor in the famous Bologna University, a member of the Senate, and the most celebrated of living Italian poets, when inaugurating with a splendid address the new palace of the council of the famous little republic of San Marino; both said emphatically: "What our nation needs is to *return to God*." What practical or lasting influence such a noble appeal may or will have on the future of Italy no man can tell; but the fact remains that at present the motto of the leading minds of the nation is not "Return to the Pope," but "Return to God."

It is worthy of remark that the two great men above named belong to that Free Masonry which the Pope violently condemns as "atheistic." Another sign of the times is seen in the fact that King Humbert has

knighted the veteran Professor Geymonat, D.D., of the Waldensian College of Florence, on the very day he was elected president of the Waldensian Synod in September last. Indeed, it seems as if Italy were turning a deaf ear to the Pope's appeal and looking for something better.

And what about *Spain*? She has sent to Pope Leo, it is true, some thousands of priests and poor fellows on a pilgrimage with return tickets at reduced rates, and she has complained in a Catholic congress that she has not been able to send rather some thousands of armed men to try and set up again the Pope's temporal power; but alas for papacy! one great solemn fact has marred the splendor of all these fine "wishes." Spain has allowed a Protestant bishop to be consecrated and settled in Madrid itself! No threatenings of prelates, no prayers of bigoted ladies, have been able to prevent religious liberty to have its free course and effect; and Señor Cabrera, an early convert of Malaga, elected some years ago to the bishop's office by his brethren of the Reformed Episcopal Church of Spain, has received the episcopal ordination to which he was entitled, though the Papacy left no stone unturned to prevent such a fact, which she deemed especially baneful to her. As a consolation to the Pope, the man who in 1869 did most for the establishment of religious liberty in Spain—Emilio Castelar—went soon after to Rome and visited old Leo and did his best to comfort him.

When in 1850 the Bishop of Rome dared to establish a Catholic bishop in London he little thought that forty-four years later an Anglican archbishop would establish a Protestant bishop in Madrid! But the world moves on, and even Spain is moving on!

As to *France*, the anarchist plots and murders that have so awfully troubled her of late have at once struck her as so similar to those instigated by the Jesuits (viz., the "gunpowder plot" and Henry III. and Henry IV.'s assassinations) that she cares very little by this time to show herself the eldest daughter of the Church, and looks toward papacy with suspicion.

The punishment inflicted by the government on that Archbishop of Lyons into whose arms some weeks afterward President Carnot expired, killed by a youth who used for years to assist his priest at the mass, is a clear sign of the attitude assumed by the rulers of France toward papacy. And the hundreds of thousands of copies of Zola's novel, "*Lourdes*," sold in a few months, show how the people that read in France delight in a work that paints in its true light of a comedy and a financial speculation the most prosperous and famous modern religious establishment in France, that of the Virgin of Lourdes.

What next? *Austria-Hungary* was supposed to be, too, a great stronghold of papacy in Europe; how does she just now respond to Leo's encyclical? By passing in the Hungarian Parliament laws which are bitterly opposed by the papacy. The bitterest pill for the Pope and his clergy is the bill on civil marriage, because it takes off their hands the matrimonial affairs, through which they used to exert such an influence and to make

so much money. They had made of marriage a sacrament in order to have the sole control of such an important business ; but Hungary has decided it to be a civil contract, and the Catholic Emperor of Austria had to sanction the anti-Catholic bill, and old Leo had to send to his servants over there an order of *pati debere*, as the formula runs—that is, that they will have to suffer the measure to take effect. To be sure, nothing else can be done. Really, papal Europe at this moment does not appear very much papal, very much like what papacy would wish it to be.

There remains only one little corner of papal Europe where for the moment the ascendancy of papacy seems to prevail. It is *Belgium*, where the last elections have given a majority in the parliament to the Catholic party. And wherefore ? Because the fight there was between conservatism and socialism ; and as the people thought there was no other alternative but Catholicism or free thought, and the latter did not appear as a sure defence against the perils of socialism, all those who fear these perils saw no other way of safety but to vote for Catholic candidates.

Oh ! that the Pope would now select Belgium as his residence, where he would be surrounded by true followers ! He would relieve the Italian Government of the difficulties arising from his presence in Rome, and perhaps before long make Belgium itself wish to get rid of his presence, and so alienate from papacy the last and only corner of papal Europe that still clings to it. But no ; the so-called Holy See will not move from Rome, because it would nowhere be as well as in the city of the seven hills, and because no nation would care to have it in its territory. Besides, papacy was born in Rome, and in Rome it will die—by and by.

J. MURRAY MITCHELL, LL.D., also writes : To give a bird's-eye view of papal Europe, it will be necessary to treat of these lands separately, for the diversities that exist between them are of considerable importance.

We begin with *France*. The Roman Catholics form 78 per cent of the whole population. Things have changed since the great battle cry of Gambetta used to sound on every hand, "*Le clericalisme c'est l'ennemi*." Rome can adapt herself to circumstances ; and she has no desire to link herself to any cause that is irrecoverably lost. She contends no longer for king or emperor ; and the present Pope, who is a man of great sagacity, does everything in his power to provide a *modus vivendi* between his church and the republican government. At the same time much has been said during a few years past of "*un attendrissement de l'âme humaine*" (a soft ening of the human soul), as exhibited in the writings of the chief literary men in Paris. They no longer exhibit the sneering, bitter spirit of Voltaire and the encyclopædists ; they see that man cannot live by bread alone, and they admire at least the poetry of religion.

Further, the pilgrimage to Lourdes seems to be attracting greater and greater crowds. Every conceivable disease, it is believed, will vanish when the Virgin, who appeared to the shepherdess, is invoked, and when the

waters of the miraculous fountain that sprang up are drunk or bathed in. It might seem as if Romanism were gaining fresh vigor by what takes place at this astonishing place—one of the greatest marvels of this century.

The three things I have rapidly touched do lead some to the conclusion that Romanism is regaining lost ground, and perhaps about to regain its ancient ascendancy. We do not at all think so. Nay, it occurs even to thoughtful Romanists that a terrible reaction is inevitable. The immense majority of the afflicted who go expecting to be cured receive no benefit ; and the results are bitter complaints and maledictions. The vivid picture of the scene supplied by Zola will also immensely damage the character of Lourdes, and the place will probably, ere long, pass into oblivion as completely as its forerunner, La Salette, has done. What will Rome then say ? Oh ! she is prepared with her answer. She will tell us that there was no question *de fide* involved ; the Church pronounced no judgment ; it was a pious belief with some bishops that miracles were performed at Lourdes ; and if the good men were mistaken, what then ? It is only the Pope that is infallible. But will that answer satisfy France ? We do not think so. The present gain, drawn from the madness regarding Lourdes, is certain to be followed by an enormous and permanent loss.

We see no indication of moral improvement in papal France. Insubordination, lawlessness, immorality, fierce attacks on the head of the State, and general bitterness of party spirit, these evils are certainly not decreasing. We are also startled by new manifestations. At present there is immense agitation at Nîmes because the Government has forbidden the continuance of the bull-fights which had been lately introduced. The bloody pastime prevails in Spain, and largely accounts for the slow progress of things there. But that shocking exhibitions worthy of the dark ages should be introduced into refined and cultivated France, and that the Government should be defied when it forbids their continuance, is a startling phenomenon. It indicates deplorable retrogression, in the south of France at least. On the whole, the picture we have drawn is dark. And yet there is much good doing in France. The Protestant churches—both the Established and the Free Church—are, we believe, increasingly active and useful. The McAll Mission is exceedingly useful, and so are various other agencies. The sale of the Bible has been considerable ; and the figures would have been more encouraging had it not been that foreign residents in France, willing to do good, distribute a large number of Scriptures gratuitously—a practice which is, we fear, unwise. The Pope, in his encyclical of 1893, exhorted the clergy to study the Scriptures in the original ; but he said nothing about giving them to the people in the language they understand. The translation of the Gospels by Lasserre was, a few years ago, exceedingly popular, and many hoped that a new day had dawned on papal France ; but the circulation of the book, though it was the work of an earnest Romanist, was forbidden, and is likely to remain so in spite of earnest efforts of the author to get the prohibition removed.

Yet the rapidity of the sale, so long as it was allowed, was a full demonstration that multitudes in France desire as well as need the bread of life. One trembles to think of the awful responsibility of those who refuse to give it to those famishing millions.

In *Italy* Romanism is very much what it is in France. On political grounds the dislike to it is stronger, for no *modus vivendi* has yet been discovered between the Government and the so-called "august prisoner of the Vatican."

The pressure of taxation all over Italy is tremendous ; the maintenance of her immense armaments, military and naval, is more than she can bear, and unless some genius in finance arises it does not seem possible for Italy to escape national bankruptcy. She also shares in the earth-hunger that marks the leading European powers, and her African possessions add to the load that crushes her. Earthly trial is often blessed to make men think of religion ; yet one cannot expect that a population continually struggling to maintain existence will have much leisure to attend to spiritual things. We have met Italians who eagerly maintained that the superabundant trials of life are a sufficient proof that there is no God ; and the insubordination and lawlessness that generally prevail are an evidence of atheism being widely spread. Education without religion is the rule in the universities ; and one cannot wonder when he hears of one or another of these institutions being temporarily closed on account of the bad conduct of the students.

Are we, then, without hope for Italy ? By no means. The venerable Waldensian Church—no longer confined to its ancestral valleys—is hard at work. So is the Chiesa Libera ; so are Count Campello and his friends ; and Methodists and Baptists, both British and American, add to the efforts put forth by native Italians. The Waldenses act with more zeal than ever, in consequence of a true, and, we may say, deep, revival of religion with which their valleys have been lately blessed. What strikes us most of all is the extent to which the Holy Scriptures are circulated ; it is very large, and it has, up to the present day, been steadily increasing. It is simply impossible that this can continue without issuing in blessed results.

So far as Italy shared in the movement of the great Reformation, the influence was witnessed among the higher classes, hardly at all among the lower. It is quite otherwise now. It is the masses that are affected. "Unto the poor the Gospel is preached," and it is not preached in vain.

We come now to say a few words about *Spain*. Byron, in his "Childe Harold," breaks out, "O lovely Spain ; renowned, romantic land !" and I suppose we all cherish an idea of the old Spanish grandee as a very stately, chivalrous character, and we are disposed to think that some gleam of the former magnificence still appears in his character and bearing. It is a fond imagination and nothing more, we fear. A friend of ours, a man of much penetration, lately returned from Spain. We asked him about the missions and the converts. "Converts !" he exclaimed ; "the Spaniards

cannot be converted, and are not worth converting!" We protested. "Well," said he, "the Spaniards are the most degraded people I know. I have no hope of their improving." They are exceedingly bigoted. One proof of this we have at present in the immense excitement caused by the Archbishop of Dublin and two other Irish bishops consecrating Señor Cabrera to the episcopate. Lord Plunket honestly believes that the episcopate is necessary not to the being, but to the well-being of the Church, and hence his action. When Rome consecrates bishops in Britain do even high Anglicans now protest?

Evangelization in Spain encounters special opposition when conducted by British people. Gibraltar is a British possession, and we cannot wonder at the Spaniards feeling bitterly the intrusion. Even Scriptures are often rejected when the title-page reveals that they have come from England.

We have referred to the exclusiveness and bigotry of the Spaniards, and yet there is little faith among the people. The agent of the British and Foreign Bible Society declares that "educated people in Spain are very largely sceptical; and the man, or even woman, who is an intelligent, believing Catholic is rare."

Our words may, perhaps, leave the impression that we cannot hope much of Spain. Such, however, is not the idea of the men who are engaged in evangelistic work and Bible circulation. The Rev. W. Jameson maintains that "no other Latin country can show more response to the appeals which the Bible societies are making than that which is made in Spain."

What has been said of Spain applies in a large measure to Portugal.

I conclude with a simple question: Of the multitudes of Britons and Americans who now visit the Continent, what proportion can be said to take any hearty interest in the struggling Protestant churches in papal lands?

X.—GERMANY.

BY REV. A. A. MERENSKY, BERLIN.

The state of religious life in Germany varies very much according to the different parts of the country. We will confine ourselves to the state of the Protestant sections. With reference to the Roman Catholics, it will be remembered that one third of our population belongs to them. Our Catholics are, as a whole, very ultramontane—that is, they are faithful to the Pope, to their church and priests, and it cannot be denied that there are many pious people in their way to be found among them.

Although the Roman Catholic Church is doing her utmost to subdue Germany once more, there is no doubt that she loses a good number of people every year, whether such people are taking the side of the anti-religious socialists or are joining Protestant churches.

The Protestant churches of Germany are established churches, more or less closely connected with the governments of the different States or provinces. The free churches and denominations are small and well-nigh insignificant. In the church of the grand duchy of Baden the rationalistic tendency is prevailing; in others, as in the Protestant churches of Saxony and Bavaria, a true evangelical disposition is dominating. The Church of Prussia tries as much as possible to compromise with the different tendencies. Among the ministers there are many sincere, pious, evangelical men; the Gospel and biblical truth is preached in most of the pulpits; but the younger generation of ministers and students are largely influenced by the school of Ritschel, in a sceptic way. The number of theological students has, however, considerably augmented during the last few years. In the year 1877 those students numbered 599; at present we have as many as 2189. The new start of religious life in the country is proved by the building of churches. The want of the capital (Berlin) is at last provided for. The pious empress has done all that was in her power; and chiefly to her influence it is due that 26 churches have recently been erected in the city. Personal religious life in Germany is kept hidden away far more than is the case in England or America. But in some parts of the country, in Württemberg and Lithuania in the far Northeast, we find a very active religious life. Prayer-meetings in farm-houses are there much favored and frequented. In Westphalia and Hanover there is also much Christian life among the peasants, but it is cultivated in a closer connection with the Church. A very cheering sign is the establishment of Sunday-schools all over the country; we find them now in about 3000 towns and villages, visited by some 200,000 children. Cheering also is the vast amount of Christian periodicals, of which 1,300,000 are brought in circulation every week. We have about 880 Christian associations of young men, with some 40,000 members, and of Christian associations for young women about 500. For the travelling workmen (artisans chiefly) there are provided 378 Christian homes, as well as 78 such homes for female servants. As the antichristian character of the socialists demanded some counter-action, 250 Christian associations of workmen have been founded. A great blessing is our 60 institutions for training deaconesses, who number now 8500, whose services in hospitals and private homes are valued very much and appreciated more and more. Several hundred hospitals and places of refuge for sick people, for cripples and epileptics, are managed in a true Christian spirit. Against intemperance, drunkenness, and laxity of morals, societies and meetings are struggling on. The large society called after Gustavus Adolphus (Gustav Adolph Verein) is spending about £50,000 every year in erecting chapels and churches and establishing ministers in the "diaspora"—that is, among Protestants living in Roman Catholic districts. Among the sailors in the harbors the mission work is still in the beginning. There are 17 different societies sending missionaries to the heathen; they have a

revenue of about £176,000 a year, and have more than 600 missionaries in heathen lands. Much blessed are the large missionary meetings (*missions-feste*), which are spreading more and more. One meeting in Westphalia (at Bünde) is visited every year by about 10,000 people. As a whole, there is no doubt that, in spite of many antagonistic influences and many difficulties, the religious life in Germany is gaining strength. The Gospel has become again a power, more than was the case some time ago.

XI.—SOUTH AMERICA.

BY D. L. PIERSON.

This is a second "Dark Continent," scarcely less lighted with the rays of the pure Gospel than is her sister continent across the Atlantic. Four centuries of a Romanism which is but a step removed from paganism has spread over this Continent a pall under which hide ignorance, superstition, sensuality, infidelity, and anarchy. Papacy is interpenetrated with paganism and corrupted by a formalism that preserves scarcely the externals of religion! Here, it is true, as in some other lands, one half of the so-called Christians go there "to teach the people to do what is *right*, and the other half *pay* them to do what is *wrong*."

South America has an area of about 7,000,000 square miles, or about twice that of Europe, while its population is only 36,000,000, or nearly equal to that of the British Isles. The number of ordained missionaries, however, is only 200, while the clergy of the United Kingdom number about 35,000. No wonder that Miss Guinness calls it the "Neglected Continent." "Imagine an empire extending from England to India, and from the North Cape to Khartoum, with 37,000,000 people scattered across it, in practical paganism, with 400 workers, men and women!" "Were the people to be reached equally divided among the preachers, every minister in Great Britain and the United States would have a parish of 800; in Madagascar, of 30,700; in Burmah, of 61,000; and in South America, of 92,500!"

South America offers wonderful opportunities for the progress of civilization and Christianity. It has a coast-line of 1800 miles, in which are splendid harbors; a backbone of magnificent mountains, and large districts of tableland which abound in valuable minerals and metals; forests of fine timber, and one of the greatest river systems of the world. Streams of emigration are pouring into this Continent, and the natural resources are being rapidly developed by the wealth and wisdom of capitalists and laborers from Europe and the United States.

But unfortunately the progress and prospects of the evangelization of the "neglected continent" are less encouraging. The scattered population, the power of Rome, the ignorance of the masses and scepticism of the educated, the mixture of races, the instability in political and the degradation in moral life, make the problem exceedingly difficult. There are,

however, many reasons for encouragement. Of the thirteen States all are republics, except the three Guianas. The political leaders of the Continent have sought to elevate their countries by taking advantage of model constitutional governments and modern scientific discoveries. The people are learning, however, that something more is needed. One after another the governments are breaking the bonds which have bound them to the car of the papal Juggernaut; education is being made universally compulsory, and freedom of religious worship is spreading. Moreover, the people are learning that they must look higher than to science and governmental regulations to bring them the peace and prosperity which they desire.

Progress has been slow in South America, owing largely to Romish opposition. There are now in the whole Continent about 103 stations and 173 out-stations, 200 ordained missionaries, 197 female missionaries, and 1130 native helpers. Communicants number about 29,000, and adherents 70,000. Sixteen societies are laboring in this field. Nine of the republics and French Guiana have Roman Catholic governments; one, Brazil, is independent, and two—British and Dutch Guiana (Surinam)—are Protestant. Of the Roman Catholic States, seven proclaim religious freedom; one, Ecuador,* is entirely closed to Protestants; one, Venezuela, allows freedom of belief, but not of worship; and one, Peru, is nominally intolerant, but practically permits religious freedom, for there are two societies with six workers laboring there, and the last census gave over 5000 Protestants. Though Ecuador alone is closed to missionaries, Bolivia is visited only occasionally by an agent of the American Bible Society, and Venezuela has but one missionary. At least one ninth of the people of South America have as yet *no opportunity* to hear the Gospel message.

Missions in this Continent may be said, however, to have accomplished three things: 1. The establishment of congregations, where the Gospel is regularly preached to about 25,000 believers. 2. The formation of schools of various grades, where thousands of children and youth may receive a Christian education. The Congregationalists, Presbyterians, and two Methodist bodies have also normal and theological schools in their respective fields. 3. The production and distribution of an evangelical literature in the Spanish and Portuguese languages. But nothing more than a meagre beginning has been made. Regeneration must come from without and not from within the republics. Christians in America and Europe must send more consecrated men and money if they would be instrumental in turning the "neglected continent" to Christ.

* Intelligence now comes to us that Ecuador is in the throes of rebellion, and that the insurgents are likely to win. Should they succeed, we may hope that the new government will follow the example of Brazil and proclaim freedom of worship, thus opening to missionaries this long-closed door.

XII.—CHINA.

BY REV. WILLIAM ASHMORE, D.D., SWATOW, CHINA.

The Political Situation.—China has been going backward the last few years. She had made no inconsiderable progress in various military, naval, and industrial lines, and had come to think that now she could check the advance of Western people into her land, and possibly crowd them back out of what they have gained. The centre of anti-foreignism has been in Hunan Province, but the feeling prevails extensively over the empire generally. Viceroys like Chang Chi Tang are the leaders. The literary class are very generally in sympathy, and are more or less active fomenters of antagonistic feeling. Infamous literature against foreigners has been circulated, individual foreigners have been assailed, houses have been plundered and burnt, and dastardly murders have been committed. The government officials when pressed, and only when pressed, have interposed to prevent those things, but at the same time they have shielded perpetrators and have dallied with foreign claims. Official communications have had a jaunty air, and have been marked by petty evasions and manifest indifference on their vital points. We have assuredly been slowly drifting toward a war, to which we would have come in a few years but for recent events.

The Missionary Situation.—This is dependent on the political situation, and is largely affected by it. The year has been characterized by great missionary energy and aggressiveness. Large numbers of reinforcements have entered. Many new places have been occupied. The western provinces, notably Szchuen, have had missionaries pouring in. Many converts have been added. The bands of disciples in different places have increased in visibility and assertiveness. They are becoming a recognized power in the land. Even the Chinese opposers admit they have a great future before them; but they are becoming also a burdensome stone to the government, and political functionaries are beginning in certain places to have, concerning them, the same perplexity that Pharaoh had about the multiplying children of Israel. Some of the mandarins, if they could have their way, would dispose of them in about the same manner, and pitch them into the sea, men, women, and babies. It has for several years been a growing opinion among observant missionaries that a bitter persecution of Christians was one of the possibilities of the near future. Great anxiety has been felt, and many prayers for the dissipation of the cloud have been offered. If, indeed, those prayers are now being answered, it is in a strange and unexpected way. Nobody has more at stake, and nobody is noting the progress of present trouble with keener solicitude than missionaries.

The Present War and its Outcome.—At this present writing (November 15th) nothing is concluded. Port Arthur is not yet taken, the final

issue as regards the relations of the two contending powers is not yet determined ; yet some things we may predicate with a fair degree of certainty. (Port Arthur has fallen, and negotiations for peace are in progress.—December 1st, 1894.)

There is a special providence in this war. If it had not come Western nations, some of them, would have been compelled once more to have a collision with China. This time it is not a Western and Christian nation (as we all claim to be), but a next-door neighbor and a heathen power that is to administer the hammering. We ourselves do not give Japan the credit she claims for unselfishness of purpose, but she is in this matter *flagellum Dei* all the same. When the war is over, China will be in no condition to generate strife with Western nations. Her resources will be exhausted, and it will be many years before she will be in a mood to talk about driving back foreigners. The humiliation of China will be great. She has despised Japan and her improvements. Now she sees plainly that she must, as a matter of self-protection, follow those very paths of progress herself. An altered tone as well as an altered attitude toward Western men is an assured certainty at least for a time. Missions are disturbed just now, and will be till order reigns once more ; then the way will be found open for a glorious advance.

XIII.—BURMA AND CEYLON.

BY J. L. PHILLIPS, M.A., M.D., CALCUTTA, GENERAL SECRETARY INDIA
SUNDAY-SCHOOL UNION.

About two thousand miles of travel in Burma, and over a thousand in Ceylon have enabled me to visit the principal missionary stations of all the societies. One cannot move about so comfortably or so quickly here as in India, where we now have more than eighteen thousand miles of working railway. In Burma the waterway is wonderful, and the delta of the Irrawaddy abounds in streams, large and small, that facilitate communication between important points. These steamers of the Irrawaddy Flotilla Company are well fitted up, the best of them furnished with electric lights ; but they are slow, and time seems of little account, so you can hardly plan and carry out engagements as in India. But Burma is now a part of India, and before long I hope will have railway connection with Calcutta.

The work for the children of Buddhists and Hindus and Mohammedans has made a fine start, and I look for rapid progress. There are many beautiful Sunday-schools for Christian pupils—Burmese, Karen, Tamil, Telegu, and English. These are raising up a fine corps of teachers, and our work is being improved and increased. The spread of Christianity among the jungle people is one of the miracles of modern missions. What impressed me everywhere was how wonderfully these Karens are taking the lead here in the East in the matter of self-support or church independence. Their

liberal contributions toward educational and church work are well known to every reader of current missionary literature. At Bassein I saw their noble *Kothabyu Memorial Hall* bearing the name of the first Karen convert—one of the finest edifices in all Burma, built by Karen money and used for school and church purposes. The Henzada Association, comprising forty-nine churches, gave 16,556 rupees last year for church and school purposes, and received but 1280 rupees from America. The A B C of the Karen missions were Messrs. Abbott, Beecher, and Carpenter, strong men and full of faith, who in the Bassein field by God's help laid the foundations of self-support deep and firm in the early days of the mission. Their toil is telling yet, and their example should be seriously studied by missionaries of every foreign field.

Ceylon, with its ten thousand square miles and three millions of people, is a crown colony of England. It is poorly supplied with railways, there being less than three hundred miles of track on the island. Compared with South India—the territory she most resembles in language, climate, etc.—she has hardly one third the railway line. In reaching the chief stations in the north and east I have had to travel hundreds of miles in the “royal mail coach,” which is sometimes a “bullock-bandy,” and on the coasting steamers, one of which is supposed to go round the island once a week. Here, too, we look forward to railway connection with India. Just now the “Indo-Ceylon Railway” is being agitated vigorously. The present Government is opposed to it; but the public must have it, and that soon, I believe. This connection will bring prosperity to Ceylon and promote Christian as well as commercial enterprise.

A member of Parliament, presiding at one of the public meetings of the British Sunday-school Union last year, congratulated our India Sunday-school Union upon getting ahead of the Government of India and annexing Ceylon. Two years ago our Ceylon auxiliary union was organized at Colombo, the chief city and port. Three points have cheered me much during the month's touring on this beautiful island.

The first is the *open doors for the Gospel on every side*. Childhood here is just as attractive and eager as in India; and our teachers may have all the pupils they wish excepting the *Veddas*, remnant of an aboriginal race, of whom but a few hundred are now left in the hills and jungles, for whom as yet nothing has been done in a permanent way. We have here in Ceylon only Buddhists, Hindus, and Mohammedans. The southern end, western side, and central part of the island is Buddhist, and the language is Singhalese. The Tamil-speaking Hindus occupy the north and east. It is well for missionary purposes that the field is not so polyglot as many fields of the same size in India, where we find half a dozen languages contending for the mastery. One feature of the work here differs from what we find in India. Boys and girls from Hindu and Buddhist homes live in missionary boarding-schools with Christian pupils. What finer opportunity could we ask for reaching and teaching the children of this land?

Faithful effort is being amply rewarded. Every department of missionary work—the school, the press, the medical, the evangelistic—is finding open doors confronting it on every side.

Progress toward church independence is another token of great cheer in Ceylon. In the American Mission at the north more than half the churches are already self-supporting, and the English missions, Anglican, Baptist, and Wesleyan, are said to be fully abreast of the American. God is doing marvels in these Eastern fields, of which no adequate report can be made. Beyond all that our bristling statistics can determine or even detect, He is working in human souls and reforming the whole face of society. There is no more cheering token here than the girding of the native church for her work. Upon her more than upon all our foreign agencies depends the evangelization of these populous lands. History is but repeating herself here, and the church of the soil is coming up bravely to bear her own burden and do her own work.

The *heartly co-operation of the churches* working in Ceylon is everywhere apparent and most delightful. In the peninsula of Jaffna there are three societies, the American Board, the Church of England, and the Wesleyan. In central and western Ceylon we find the English Baptists. All four of these began their missions, I believe, in the teens of the present century. They are working together in love, and co-operation seems very cordial and complete. In Colombo, a city of 130,000 inhabitants, there has been a missionary conference on evangelical alliance lines for years. The Sunday-school Union has also proved a bond of fellowship. At the recent Sunday-school convention in Colombo, Baptists, Congregationalists, Episcopalians, Methodists, and Presbyterians met on a common platform for the discussion of themes bearing upon the religious training of the young. This union will result, I cannot doubt, in the multiplication of Sunday-schools throughout the island; and some of these, we confidently hope, will eventually become churches. There is a bright outlook for Ceylon. "The morning cometh." The children of Buddhist, Hindu, and Moor are learning at His feet, the entrance of whose word gives light!

XIV.—TURKEY.

BY REV. GEORGE C. REYNOLDS, VAN, ARMENIA.

It is apparent to the most superficial observer that this country and the Protestant work here are passing through critical times. Cholera has been epidemic in different parts of Turkey for five years. Aside from the direct loss of life, the injury inflicted through interruption of travel and business is very great. Other epidemics also have seemed to rage with unusual virulence during recent years. Scarlatina has been slaying its scores of victims monthly, the aggregate much surpassing that of the cholera epidemic; the ravages of diphtheria are also increasing. In all

this part of the empire a succession of poor crops, for several years, has brought great suffering, keeping the people on the verge of famine. The general insecurity of the country is greater than for many decades. Travel and commerce, except as large caravans unite for mutual protection, is well-nigh impossible. Many even flee from their homes, leaving everything behind, to escape the ravages of lawless bands. In consequence of these things, and the stagnation of business, the poverty that prevails is appalling. Add the fact of the severe earthquake that has recently injured the capital, and those which have within two years done such harm in the provinces, and it seems as if the Lord were bringing all His judgments to bear on this afflicted land. The gravity of the situation for *mission work* is increased by the distinctly hostile attitude which the government is more and more assuming toward it.

These facts are sufficient to show that the condition of affairs in this land is extremely delicate, and indicates the approach of an important crisis. We cannot believe that God will allow His work here to be destroyed. The labor, the treasure, and the lives expended here would not go for naught if all traces of the work were now blotted out. Heaven has been made richer by many thousands of redeemed souls, so that this outlay has been amply justified. Still we have a right to expect more general and enduring results from this expenditure, and such has been the ample promise of all the past. We believe that in some way the Lord will bring these rich results from those very judgments that now seem to threaten the stability of our work. Here in Van, at least, there are signs that men's thoughts are being turned to consider their spiritual condition, and to seek to know more of the way of salvation through Christ. Our services were never so fully attended, and the attitude of friendship and inquiry was never so apparent. We are hoping and praying for a winter of real spiritual blessing.

Dr. John H. Shedd, of Oroomiah, Persia, writes to the New York *Independent* :

"Two of our missionaries have returned from a three weeks' tour in the border districts under Turkish rule. The sad story of misery and oppression and privation they tell compels us to report that the Nestorian Christians are being stamped out of their ancestral homes. The people are tenacious and cling to the fields and graveyards and stone churches of their fathers ; but village after village is being uprooted by the cruel taxation and misrule of the Turk and the repeating rifle in the hands of the Kurd. In the past the wild mountain eastward from the plains of Assyria was Christianized, and held in the Christian name for many ages. The many valleys eastward, now possessed by Kurds, were once Christian, as attested by the ruins of churches in many places. The process of stamping out the Christians has been going on before our eyes in the last thirty years, especially in the districts of Zaboor and Shemisdeen."

After giving some harrowing details, Dr. Shedd adds : "The story might go on to other districts ; but this is enough to show how Moslem rule crushes the Christian population, and to show how difficult is any steady missionary work in the midst of such turmoil and misery. How hard it is for the poor Christians, many of whom are Protestants, and all of whom might be as safe and prosperous as their Moslem neighbors are, if they would give up their faith."

THE WORLD : POPULATION, RACES, LANGUAGES, AND RELIGIONS.

BY PROFESSOR A. H. KEANE.*

None of the current estimates of the population of the globe can be regarded as even approximately correct. Fairly accurate returns are available for nearly the whole of Europe, America, and Australasia, as well as for Japan, British India, French Indo-China, Asiatic Russia, Egypt, French North Africa, British South Africa, the Dutch South African republics, and Liberia. But in Mohammedan and most of Buddhist Asia (Asiatic Turkey, Persia, the Chinese Empire, and Siam), and in most of Africa, all is still mainly guess-work, so that the calculations vary enormously for some of the largest and most densely peopled regions of the Eastern Hemisphere. Thus we have for China proper the popular "four or five hundred millions" reduced by Kreitner and other cautious observers down to 250 and even 200 millions. So with Siam, Asia Minor, and especially Africa, the estimates for which continent range from 127 (Ravenstein) and 168 (Böhm) to 200 millions (Keith Johnston, Sievers, and others). But taking the mean of these extremes, and allowing for a considerable increase since the last general censuses of 1890-91, the population of the world in 1893 probably falls little short of, and may even somewhat exceed, 1500 millions, distributed throughout the six continental divisions as under :

Europe.....	360,000,000
Asia with Eastern Archipelago.....	832,000,000
Africa	171,000,000
Australasia with Pacific Islands.....	6,000,000
North America with Central America and West Indies.	93,000,000
South America.....	38,000,000
<hr/> Total.....	<hr/> 1,500,000,000

According to their physical and mental qualities—color, texture of the hair, stature, facial angle, language, social status, and the like—these multitudes fall naturally into various primary divisions, on the number and character of which, however, much difference of opinion continues to prevail among ethnologists. Some enumerate as many as ten, twelve, and even more distinct groups, which they regard not merely as so many species sprung from a single genus, but as so many different genera, each evolved in a different geographical centre. But these views are now held to be extravagant, and even unscientific, and in recent years general acceptance has been given to the opinion of Professor (Sir William H.) Flower, first of living anthropologists, that the primary divisions are not more than three, the **NEGRITIC** or **BLACK**, the **MONGOLIC** or **YELLOW**, and the **CAUCASIC** or **WHITE**, and that these divisions themselves are not fundamental, but merely so many *varieties* evolved in course of time and in different environments from a *common prototype*. This doctrine, in which Science and Revelation are in complete harmony, rests on the strong grounds that all human groups, from the highest to the lowest, have an

* This article, written by Professor Keane for the new edition of the *Church Missionary Atlas*, and published in the *Intelligencer*, the organ of the Church Missionary Society, is so full of information that we take the liberty to reprint it here in connection with the outlook at the world's religious condition, and as a permanent addition to the literature of missions.—Ed.

instinctive sense of their common humanity, are fruitful among themselves, and in other respects present such close physical and mental qualities as are best explained by their common descent from a common ancestry. Even the most divergent races, such as the European and Hottentot, or the Lapp and extinct Tasmanian, differ in outward appearance far less than do, for instance, the fan-tail and runt, or the mastiff and poodle, the former mere varieties of the common blue-rock pigeon, the latter by no means the most extreme breeds of the canine species.

Of the mental qualities common to all mankind, incomparably the most important is the reasoning faculty with its outward expression, articulate speech. No tribe, however low in the scale of humanity, has ever been discovered devoid of this endowment. On the contrary, the most degraded races, such as the Fuegians, the Hottentots, and the Australians, are found in the possession of languages often distinguished by extremely complex structures, delicate phonetic systems, and remarkable powers of expression. So highly developed is the grammatical structure of the Hottentot, with its three genders, clearly distinguished subject and object, and intricate verbal inflection, that Lipsius felt inclined to affiliate it to the language of the ancient Egyptians, most civilized of all African peoples.

This surprising perfection in the speech of so many rude and savage races is obviously due to constant use, to which must also be in part attributed the fact that language has become far more profoundly differentiated than has the physical type. The primary racial groups, as above shown, are to be regarded as mere varieties of a common stock. But the primary linguistic groups are absolutely irreducible to a common stock; not only so, but they are also indefinitely more numerous than the primary racial groups. In other words, the anthropologist recognizes but one physical stock with three primary divisions, whereas the philologist recognizes hundreds of linguistic stocks ("stock languages," as they are called) with endless primary and secondary divisions. Thus the American aborigines, possessing great physical uniformity, are grouped together by most ethnologists as a single subdivision of the Mongolic type. But the American stock languages are reckoned by the hundred, and J. W. Powell's "Indian Linguistic Families" (1891), the result of many years' study, deals with fifty-eight radically distinct languages in the United States and Canada alone. Hence race and speech are not convertible terms, and those philologists who, like Hovelacque and many others, base their polygenist theories on the ground of numerous fundamentally different forms of speech, prove too much, and therefore prove nothing. If every stock language implies a stock race, then we shall have, not ten or twelve, the most that they claim, but hundreds of stock races, which is absurd. But until the primary truths here set forth are generally recognized, Anthropology and Philology must continue to be antagonistic sciences in their general conclusions.

Notwithstanding their great structural and still greater lexical diversity, all known languages are reducible to four morphological orders of speech—ISOLATING or "MONOSYLLABIC," AGGLUTINATING, POLYSYNTHETIC, and INFLECTIONAL—and these several orders not only correspond in a general way to so many continuous geographical areas, but are also to a large extent respectively characteristic of so many great divisions of mankind. Thus the Isolating are exclusively confined to the southeast Asiatic branch of the Mongolic division (Chinese, Tibeto-Burmese, Shans and Siamese, Annamese, Karens, Nagas and other hill tribes); the Agglutinating is peculiar to all the other Asiatic, European, and Oceanic Mongols (Finno-Tatars, Japanese, Dravid-

ians, Malays), and to all the Negritic division (African Negroes and Bantus, Australians, Papuans); the Polysynthetic is co-extensive with the American branch of the Mongol division; while the Inflectional, rightly regarded as the highest order, belongs almost exclusively to the Caucasian or highest division of the human family (European, Iranian and Indian Aryans, Arab and Abyssinian Semites, North African Hamites).

The ISOLATING LANGUAGES are so called because each word in the sentence stands apart, without any change in itself or contact with its neighbors, the sense being determined solely by position: *you strike it; it strike you*. Till recently, this order was supposed to represent the primitive condition of articulate speech, in which each word was assumed to be an unchangeable monosyllabic root, from which the other orders were gradually evolved. But it is now shown that monosyllabism is no necessary condition of primordial speech, of which, not the word, but the sentence, is the unit or starting point, and that the monosyllabism of the Isolating languages is in fact the result of profound disintegration, or phonetic decay; in Chinese, for instance, reducing an original trisyllabic word *tadaka* to the monosyllable *i* = "to doubt." By this process of decay, going on for ages, thousands of polysyllables were whittled down to a few hundred homophonic monosyllables, which would be undistinguishable in conversation but for the different *tones* with which they are uttered. Thus the monosyllable *pa* will be toned in six or more different ways to represent so many original dissyllables, *pada*, *paka*, *pala*, *pana*, *pasa*, *pata*, . . . and some of the Chinese and Shan dialects have, in fact, as many as ten or twelve such tones, which unless correctly uttered lead at once to the greatest confusion and to all kinds of misunderstandings. Hence these languages are now called isolating and *tonic* rather than isolating and *monosyllabic*. In Southeast Asia all languages are toned except the Cambodian group (Khmer, Kuy, Cham, etc.), which shows affinities with the untuned agglutinating Malayo-Polynesian of the Indian and Pacific oceans. It is also to be noted that the tonic principle is by no means confined to Southeast Asia, but reappears wherever monosyllabism largely prevails, as in the Otomi of the Mexican highlands. The Tshi, Ewe, and Yoruba, allied linguistic groups of Upper Guinea, have all at least three tones, high, middle, and low, and in Ewe the verbal root *do* has eleven distinct meanings, discriminated possibly by as many different shades of intonation.

AGGLUTINATION in linguistics almost explains itself. It is, on the whole, a somewhat simple process, in which the formative elements are, so to say, mechanically tacked on ("glued"), either as prefixes or suffixes, to the root, which for the most part remains unmodified, or at least is never modified beyond recognition. In *manly*, the *ly* is attached so loosely that another element, *full*, may be thrust in between it and the root *man*: *man-ful-ly*. What is exceptional in English is normal in the agglutinating languages, as in the Turkish *ruh*, spirit, *ruh-ler*, spirits, *ruh-un-ler*, of spirits, etc. In this way a large number of particles may be tacked on, especially in verbal conjugation, so that the time, mood, personal subject and object, voice, affirmation, negation, doubt, possibility, and other relations may be expressed all in one word.

Such is the theory; but in reality agglutination is found to be a somewhat elastic expression, and in many linguistic groups the principle is so highly developed that it is not always possible to draw the line between agglutinative and truly inflecting forms. In the non-Aryan Basque still surviving in the Western Pyrenees, a language which has no congeners elsewhere, the extremely intricate verbal conjugation presents many com-

bina-tions of root and formative elements which are undistinguishable from true inflection. The same remark applies, though perhaps to a less extent, to the Chechenz, Georgian, and some other stock languages of Caucasia, to several members of the Finno-Ugrian group (Finnish, Magyar, Mordvinian), and even to some of the agglutinating Sudanese tongues, such as Hausa and Fulah. In Vei (North Liberia) the fusion of words into a single sentence is due to the great play of accent and euphony, resulting in a polysynthetic structure like that of the American system. Thus *n-kumu m-be a fo wá-ye* = "I tell you this," becomes *nkúmbafówuye* in pronunciation. In general all languages may be said to show traces of all the morphological orders of speech, which are separated by no hard-and-fast lines, and which are continually tending to pass one into the other.

The POLY-SYNTHETIC differs in two respects from the agglutinating process; it cuts down or otherwise modifies the roots, and it is much more comprehensive, allowing even the nominal subject and object to be amalgamated. Verbal conjugation thus tends to become interminable, while all the parts of the sentence tend to merge in a single word sometimes of prodigious length. In Cree (an Algonquian tongue) the sentence "I shall have you for my disciples" becomes *kaúkiskinnhohumowakunimimittukúk*, a word of fourteen syllables. In his account of the Chippewa (another Algonquian tongue) the Rev. Th. Harlbert tells us that "to conjugate the verbs to love, to see, to burn, through all the inflections of which they are susceptible would be a work of years." In fact, American conjugation is never exhausted, because fresh forms arise with every fresh coalescing object, and with every fresh accident of time, place, manner, and other extensions of subject and predicate, each often involving fresh euphonic changes of the several constituent elements.

In true INFLECTION, the root and the formative elements, which may be either prefixed, postfixed, or infix-ed, are completely fused together by a sort of chemical action, so that it is no longer possible to separate the component parts. *Foot, feet; sing, sang, sung*, are cases of pure inflection, in which the root vowel has been modified under the influence of suffixes which have themselves afterward disappeared. So in the Latin *amabuntur*, they shall be loved, the root *am* is extended by a stem *a* (*am-a*), to which are inseparably attached the various elements of futurity (*b*), plurality (*n*), personality (*t*), and of passivity (*r* for *s* = *se* = *self*). Philological analysis clearly shows that all these elements were themselves originally full notional words tacked on to the root by the agglutinative process and afterward gradually merged with it in one inseparable word. It thus appears that inflection, like polysynthesis, grows naturally out of agglutination. But the Aryan inflectional system differs profoundly from that which appears to be substantially the same in the Semitic and Hamitic groups. Consequently the Aryan and the Semito-Hamitic languages must have followed two independent lines of development from the agglutinating to the inflecting states. It follows also that the attempts constantly made to trace the Aryan and Semitic groups to a common origin must always end in failure, the agglutinating state from which both diverged long before the dawn of history being no longer recoverable. On the other hand, the Semitic and Hamitic have so many structural features in common, that their descent from an original Semito-Hamitic stock language cannot be seriously questioned.

The chief physical and mental characteristics of the three primary divisions of the human family are shown in a comparative table on page 41.

These primary divisions everywhere branch off into more or less distinct

sub-groups, which intermingle along the frontiers of their respective domains, producing numerous intermediate varieties (Negroid, Mongoloid, Caucasoid peoples) often difficult to classify. Subjoined are all the more important sub-groups and intermediate varieties, with their geographical distribution.

I.—NEGROITIC DIVISION.

Two main branches : AFRICAN (CONTINENTAL) AND AUSTRALASIAN (OCEANIC) :

Of the African branch there are two great divisions : *Sudanese* in the north, from the Sahara to about 4° N. lat., and *Bantu*, thence southward to the Cape ; besides the aberrant *Hottentot-Bushman* in the extreme southwest (Great Namaqualand and Cape Colony), and the dwarfish *Negrito*es dispersed throughout the forest regions of the Congo Basin.

Chief SUDANESE groups : *Wolof (Jolof)* and *Serer*, between the Senegal and Gambia rivers ; *Mandingan* with numerous branches (Kassonké, Soninké, Jallonké, Bambarra, etc.) between the Upper Niger and West Coast ; *Felup*, Casamanza River ; *Susu*, Rio Pongas ; *Bulom*, *Tinni*, *Kussa*, *Gallina*, Sierra Leone : *Vei*, *Gola*, *Bassa*, *Kru*, *Grebo*, Liberia ; *Agni*, *Avikom*, Ivory Coast ; *Ewe* (Ashanti, Fanti, Wassaw, *Ga*), Gold Coast ; *Tchi*, *Yoruba*, Slave Coast ; *Songhay*, Middle Niger ; *Hausa*, between Middle Niger and Bornu ; *Mossi*, *Gurma*, *Dafina*, within the great bend of the Niger ; *Borgu*, *Nupe*, *Igarra*, *Ibo*, *Mitchi*, *Bassa*, *Iju*, Lower Niger, Benue Confluence, and Delta ; *Okrika*, *Andony*, *Qua*, *Efik*, Oil Rivers ; *Kanuri*, *Mosgu*, *Kanembu*, *Baghirmi*, *Buduma*, Central Sudan ; *Batta*, Adamawa ; *Maba*, Waday ; *Runga*, *Kreji*, *Banda*, Nile-Congo waterparting ; *Denka*, *Shilluk*, *Nuer*, *Bongo*, *Bari*, *Madi*, Upper Nile and its western affluents ; *Zandeh (Niam-Niam)*, *Mombutu (Mangbattu)*, *A-Barmbo*, *A-Babua*, *Momfu*, Welle-Makua basin ; *Yanghey*, *Fallangh*, *Bonjak*, *Chai*, Sobat basin ; *Basen (Kunama)*, Mareb basin ; *Nuba* (Fur, Kunjara, Kulfán, Tumali, Barabra), Dar-Fur, Kordofan, Dar-Nuba, Nubia ; *Fan*, Gaboon and Ogoway basins.

Chief BANTU groups, mostly Negroid, all of Bantu speech : *Wa-Ganda*, *Wa-Nyoro*, *Wa-Pokomo*, *Wa-Kamba*, *Wa-Nyamwesi*, *Wa-Sagara*, *Wa-Swahili*, East Central Africa ; *Wa-Rua*, *Wa-Lunda*, *Ba-Rotse*, *Mashona*, South Central Africa ; *Mpongwe*, *Ba-Teke*, *Kabinda*, *Ba-Kongo*, *Bunda*, *Nano*, *Ganguela*, West Central Africa ; *Ova-Mpo*, *Ova-Herero*, *Be-Chuana*, *Ba-Suto*, *Zulu-Kafir*, South Africa.

Of the Australasian branch there are also two main divisions : the AUSTRALIAN aborigines thinly scattered over the Continent at the time of the discovery, now dying out, and the PAPUANS, occupying all the Melanesian Islands, Solomon, New Hebrides, New Caledonia, Loyalty, New Guinea, Waigiú, Aru, Ké, parts of Ceram and other islands in Malaysia, as far west as Floris. As in Africa, here also there is an aboriginal *Negrito* substratum mostly extinct, but a few groups still surviving in the Philippines, the Malay Peninsula, and the Andaman Islands. The extinct *Tasmanians* appear to have been intermediate between the Papuans and Australians.

The descendants of the African Negroes introduced as slaves into the New World have become the dominant and almost exclusive population of Hayti, Jamaica, and many other West India Islands ; they are also numerous in most of the Southern United States, on the Venezuelan and Guiana coastlands, and in some of the Eastern States of Brazil. Many half-caste varieties have sprung up (Mulattos, Mestizos, Cafuzos, Mamelucos, etc.),

some of which are stable, while others show a tendency, since the emancipation, to revert to the pure Negro type.

II.—MONGOLIC DIVISION.

Seven main branches :

1. MONGOLO-TATAR of North and Central Asia, parts of Caucasus, of Asia Minor, the Balkan Peninsula, and Russia. Chief groups : *Sharra* (Khalkha, Sunui, Chakhar), East Mongolia ; *Kalmuck* (Western Mongols), Zungaria and Lower Volga ; *Buriats*, Lake Baikal District ; *Tungus* (Tungus proper, Manchus, Lamuts, Gilyaks, Oroches, Goldi, and others), Southeast Siberia and Manchuria ; *Korean* ; *Japanese* ; *Aymaks* and *Hazarah*, North Afghanistan and Northeast Persia ; *Osmanli Turks*, Asia Minor and Balkan Peninsula ; *Turkomans*, West Turkestan and Northwest Persia ; *Nogai*, Crimea and Caucasus ; *Usbegs* and *Kara-Kalpaks*, East Turkestan, Khiva, Bokhara, Balkh ; *Kirghiz*, West Siberian Steppes and Astrakan ; *Red and Black Tatars*, West and Central Siberia ; *Yakuts*, Lena basin, East Siberia.

2. FINNO-UGRIAN of Siberia, North and Central Russia, the Baltic, Middle and Lower Danube. Chief groups : *Baltic Finns* (Karelians, Tavastians, Esthonians, Livonians, Lapps), Finland, Baltic provinces, Lapland ; *Volga Finns* (Mordvinians, Cheremissians, Chuvashes), Middle Volga ; *Permian Finns* (Permians, Votyaks, Siryanians), Perm, Petchora basin ; *Ugrian Finns*, Ostyaks and Voguls of West Siberia ; *Magyars* of Hungary ; Bulgarians (now Slavonized in speech), Lower Danube ; *Arctic Finns* (Samoyedes, Yuraks, Koibals), North Russia and North Siberia.

3. TIBETO-CHINESE of Southeast Asia. Chief groups : *Tanguts*, North Tibet ; *Bodpa* (Tibetans proper), South Tibet ; *Ladakhi*, *Balti*, *Garwhali*, *Magar*, *Lepcha*, *Lhopa*, *Mishmi*, *Dafla*, southern slopes of the Himalayas ; *Kachari*, *Kuki*, *Khasi*, *Naga*, South Assam uplands ; *Burmese*, Irawady basin ; *Talaings* (*Mon*), Pegu ; *Kakhyens* (*Chins*), *Karens*, *Lushai*, North Burma, Arakan, and Tenasserim ; *Shans* (*Lao*), *Siamese*, Yunnan uplands, Siam ; *Annamese*, Tonquin, Cochin-China ; *Chinese*, China proper.

4. DRAVIDIAN of South India and Ceylon : *Telugu*, *Tamil*, *Kanarese*, *Malayalam*, *Tulu*, *Kodagu*, *Oraon*, *Gondi*, *Sinhalese*, *Marathi* (Aryanized in speech), *Brahui* of Baluchistan (?).

5. KOLARIAN of Central India : *Santhal*, *Munda*, *Juang*, *Korwa*, *Kurku*, *Bhil*.

6. MALAYO-POLYNESIAN of Indo-China, Malaysia, Indian and Pacific Oceans. Chief groups : *Cambojans*, *Kuys*, *Chams*, Camboja and South Cochin-China ; *Malays proper*, Malay Peninsula, Sumatra, Borneo coastlands, Tidor, Ternate ; *Javanese*, *Sundanese*, *Madurese*, Java and Madura, most of the Natives of the Lesser Sunda Islands, Celêbes, Jilolo, the Philippines, Formosa, and Micronesia ; Malagasy of Madagascar, all of Malayo-Polynesian speech but Negroid type ; *Indonesians*, Dyaks of Borneo, Mentawey Islanders, Battaks of North Sumatra, many of the Natives of Jilolo, Ceram, Timor ; the Eastern Polynesians (Samoans, Tongans, Maori, Tahitians, Marquesas Islanders, Hawaiians), all of Malayo-Polynesian speech but Caucasoid type.

7. AMERICAN ABORIGINES. Chief groups : *Eskimo* of the Arctic Regions, Greenland, and Labrador ; *Athabaskan* (*Tinné*) of the Yukon, Mackenzie, Rio Grande and Colorado basins ; *Algonquian* from the Churchill River of Hudson Bay southward to Pamlico Sound, North Carolina, and from Labrador westward to the Rocky Mountains ; *Salishan*, British Co-

lumbia, Washington, Oregon, and Montana : *Shahaptian*, Washington, Oregon, Idaho ; *Haida*, Queen Charlotte Archipelago ; *Tsimshian*, coastlands opposite Queen Charlotte Archipelago ; *Shoshonean*, Oregon, Idaho, Nevada, Utah, Wyoming, Colorado, Texas, California ; *Siouan (Dakotan)*, Manitoba, Wisconsin, and most of the Missouri and Arkansas basins ; *Iroquoian*, shores of Lakes Erie and Ontario, Upper St. Lawrence River, parts of Virginia, both Carolinas, Tennessee, Alabama, and Georgia ; *Muskhogeans*, Georgia, Alabama, Tennessee, Mississippi, Florida ; *Caddoan*, Louisiana, Texas, Nebraska, Kansas, North Dakota ; *Pueblos (Zuñi, Tañoa, Moqui, Keres)*, Arizona and New Mexico ; *Yuman*, Arizona, Lower California ; *Piman*, Northwest Mexico ; *Aztec*, Mexico and Nicaragua ; *Maya-Quiché*, Vera Cruz, Tamaulipas, Yucatan, Chiapas, Guatemala ; *Chibcha*, Colombia ; *Carib*, Venezuela, the Guianas, Brazil ; *Tupiguarani*, Brazil, Paraguay ; *Aymara-Quichua*, Ecuador, Peru, Bolivia ; *Mocobi* and *Vilela-Lule*, Gran Chaco ; *Araucanian*, Chili ; *Tsoneca*, Patagonia ; *Ona*, *Yahgan*, and *Alacaluf*, Tierra del Fuego.

III.—CAUCASIC DIVISION.

Four main branches :

1. **ARYAN** of Europe, Irania, North India ; and in recent times spread throughout America, Australasia, and South Africa, and along the North African seaboard. Chief groups : *Indic* of the Indus and Ganges basins ; *Iranic* of Armenia, Kurdistan, Persia, Afghanistan, and Baluchistan ; *Thraco-Hellenic* of Anatolian coastlands, the Archipelago, Greece, and Albania ; *Italic* of Italy, Roumania, France, Spain, Portugal, parts of Switzerland and Belgium, Mauritania, Tunisia, Lower Egypt, Lower and parts of Upper Canada, Mexico, Central and South America, Mauritius, and Bourbon ; *Keltic*, Brittany, Wales, West of Ireland, Scotch Highlands, Isle of Man ; *Teutonic*, Germany, Scandinavia, Holland, parts of Switzerland and Belgium ; England, Scotch Lowlands, East of Ireland ; nearly all North America ; British Guiana, Falkland Islands, South Africa, Australasia ; *Letto-Slavonic*, most of Russia, Lithuania, Poland, Lusatia, Moravia, parts of Bohemia and Hungary, Servia, Croatia, Dalmatia, Istria, Montenegro, parts of Siberia and Caucasia.

2. **SEMITIC** of Southwest Asia and North Africa. Chief groups : *Assyrians* of Mesopotamia ; *Arameans* of Syria ; *Hittites* of Asia Minor (?) ; *Phœnicians* of the Syrian and South Mediterranean coastlands ; *Israelites* (Jews) of Palestine ; *Arabs* of North and Central Arabia, Mauritania, the Sahara, and parts of Sudan ; *Himyarites* and *Sabœans* of Southwest Arabia (Arabia Felix, Yemen) and Abyssinia, all now extinct or assimilated in speech to the Arabs, except the Abyssinian Himyarites (Tigré, Amhara, Shoa), and the denationalized Jews dispersed throughout the Christian and Mohammedan Worlds.

3. **HAMITIC** of North Africa. Chief groups : *Egyptians* still represented by the *Fellahin* (peasantry) and *Copts* of the Lower Nile and Delta ; *Libyans* (*Berbers* of Mauritania, *Tuaregs*, and *Tibus* of the Sahara) ; “*Ethiopians*,” comprising the Gallas and Somali of Gallaland and Somaliland ; the *Masai* and *Wa-Huma* of Masailand and the equatorial lake regions ; the *Afars* (Danakil) between Abyssinia and the Red Sea ; the *Bejas* between Abyssinia and Egypt ; the *Fulahs* of Futa Jallon and Futa Toro (Senegambia), and dispersed in small groups throughout West and Central Sudan ; since beginning of the century politically dominant between the Niger and Bornu ; type originally Caucasic, now mostly Ne-

groid; language also of Negro type (agglutinating), but totally distinct from the Nuba, so that the "Nuba-Fulah" group figuring on language maps has no existence.

4. The aborigines of Caucasia. Chief groups: *Georgians, Imeritians, Lazes*, in the south; *Circassians and Abkhassians* in the west; *Kabards* in the centre; *Lesghians, Chechenzes* and others in the east (*Daghestan*).

COMPARATIVE TABLE OF THE PHYSICAL AND MENTAL CHARACTERISTICS OF THE THREE PRIMARY DIVISIONS.

	I. NEGROITIC.	II. MONGOLIC.	III. CAUCASIC.
HEAD	Dolichocephalic, <i>i.e.</i> , long from occiput to glabella, compressed at the sides, and often very high.	Brachycephalic, <i>i.e.</i> , short and round, though never quite circular.	Two distinct sub-types, long (a) and round headed (b) almost everywhere intermingled.
FACE	Flat nose broad at base; thick everted lips showing the red inner skin; high cheek bones; prognathous (projecting) under jaw; large, black, rolling eyes with yellowish cornea.	Small, narrow, concave nose; high cheek bones; thin lips; moderately prognathous jaw; small, black, almond-shaped eyes, slightly oblique.	(a) Large, straight or arched nose; blue or gray eye; (b) small, narrow nose, sometimes snub and sunk at root; black, sparkling eye; (a and b) low cheek bones; orthognathous jaw; regular features.
HAIR	Black, woolly or frizzly, rather short, flat in transverse section; scant or no beard.	Black, coarse, lank, of the horse-tail type, sometimes very long, round in section, mustache common, but beard scant or absent.	(a) Flaxen, light brown, and even red, wavy or curly; (b) black or dark brown, straight, sometimes curly; both oval in section; full beard.
COLOR	Smooth, glossy, deep brown or black skin, cool to the touch, and emitting a distinct odor.	Light yellowish coarse skin, passing into olive and various shades of brown.	(a) Florid or ruddy; (b) pale, light olive or swarthy. Thus (a) and (b) are Huxley's Xanthochroi (Fair), and Melanochroi (Dark) types.
STATURE..	Above the average, from 5 feet, 6 inches to 5 feet, 10 inches, and even 6 feet; but Negroito sub-group dwarfish (4 feet, 4 inches to 4 feet, 10 inches).	Rather below the average, 5 feet to 5 feet, 6 inches; but American sub-group often very tall (Patagonians over 6 feet).	(a) Average 5 feet, 7 or 8 inches; (b) 5 feet, 5 or 6 inches; but much diversity within each group.
TEMPERAMENT.....	Sensuous, indolent, and unintellectual; fitful, passionate, and cruel, but often affectionate and faithful; little self-respect, hence easy acceptance of the yoke of slavery; mental faculties generally arrested after puberty. Science and art undeveloped.	Sluggish, somewhat morose and sullen, with little initiative, but great staying power; frugal, thrifty, and industrious; but low moral standard and reckless gambling very common. Science slightly, art moderately developed.	Active, enterprising, and highly imaginative; hence both speculative and practical; (a) serious, steadfast, solid, and stolid; (b) fiery, impulsive, and fickle; science, art, and letters brought to the highest perfection in both; all great names in philosophy and poetry are Caucasian.
SPEECH.....	Exclusively agglutinating; both with prefixes and suffixes. Great diversity (numerous stock languages) in the north (Sudan); great uniformity (two stock languages only, Bantu and Hottentot) in the southern half of the Continent.	Partly agglutinating, chiefly with postfixes and vocalic harmony; partly isolating and toned; partly polysynthetic with great structural and lexical diversity almost everywhere; stock languages very numerous.	Almost exclusively inflecting; chiefly by suffixes fused with the root in the Aryan system; chiefly by internal vowel change in the Semitic and Hamitic systems. A few (aborigines of the Caucasus and the Basques) speak highly developed, agglutinating languages verging on and even reaching true inflection.
RELIGION..	Non-theistic; worship of the natural forces and of ancestry; witchcraft and fetishism prominent features; sanguinary rites still prevalent. Belief in a future state common, but not universal.	Polytheistic; worship of spirits and of ancestry; Shamanism and Buddhism mainly confined to this division. Belief in a future state often takes the form of transmigration.	Monotheistic, with priesthood (mediation) and sacrifice general features. Judaism, Christianity, and Mohammedanism mainly confined to this division; dogma based on revealed writings. Belief in a future glorified state almost universal.

NOTE ON THE RELIGIOUS POPULATION OF THE WORLD.

The table subjoined on the Population of the World according to Religions differs in some material points from that in the sixth edition of the C. M. Atlas and requires a little explanation. The Eastern Archipelago is now brought into Asia, and New Guinea left to Australia. Over half (7,684,906) of the "Other Christians not specified" in Europe, are French, who at the last census "declined to make any declaration of religious belief." Most of the others are Russian sectaries too numerous to specify. The Orthodox Greeks and the Roman Catholics have greatly increased in recent years, as shown by the official populations of Russia (January, 1893 : 124,000,000, of whom at least 90,000,000 are nominal Orthodox) ; of the Hispans and Lusitans—American States (Brazil now 16,000,000) ; of Austro-Hungary, Italy, etc. There are also 6,000,000 Roman Catholics in the Philippine Islands, which are generally overlooked in estimating. The figures for the Jews, although differing considerably from those usually given, are prepared from trustworthy sources. The large number of Protestants in America is due to the great increase of the population in the United States. The 160,000 Buddhists in Europe are the Turgat branch of the Kalmucks who migrated to the Lower Volga in the seventeenth century, and of whom that number still remain, the great body of the nation having returned to Zungaria in 1771. The 20,000 Pagans in Europe are the Samoyedes and a few Votyaks (Volga Finns).

	Europe.	Asia with E. Archi- pelago.	Africa.	America.	Australia with Polynesia and New Guinea.	Total.
Jews.....	5,500,000	260,000	430,000	300,000	15,000	6,505,000
Mohammedans.....	5,750,000	160,000,000	40,000,000	.....	25,000	205,775,000
Hindus and Sikhs.....	.....	207,000,000	300,000	100,000	.....	207,400,000
Buddhists, Jains, Shin- tus, Taoists, and fol- lowers of Confucius..	160,000	430,000,000	.....	.....	14,000	430,174,000
Religions not specified, and sundries.....	350,000	250,000	.....	200,000	30,000	830,000
Pagans.....	20,000	15,000,000	125,000,000	14,000,000	1,600,000	155,620,000
Total Non-Christians.	11,780,000	812,510,000	165,730,000	14,600,000	1,684,000	1,006,304,000
Roman Catholics.....	156,000,000	8,500,000	1,200,000	57,000,000	850,000	223,550,000
Protestants.....	86,000,000	1,000,000	820,000	59,000,000	3,135,000	149,955,000
Orthodox Greeks.....	92,000,000	6,000,000	30,000	.....	.....	98,030,000
Armenians, Syrians, Malchites, Copts, and Abyssinians.....	300,000	3,000,000	3,000,000	.....	.....	6,300,000
Other Christians not specified.....	14,000,000	1,000,000	.....	.....	30,000	15,030,000
Total Christians.....	348,300,000	19,500,000	5,050,000	116,000,000	4,015,000	492,865,000
Grand total.....	360,080,000	832,010,000	170,780,000	130,600,000	5,699,000	1,499,169,000

FACTS GLEANED FROM THE EIGHTY-FOURTH ANNUAL MEETING OF THE AMERICAN BOARD.

BY REV. JAMES H. ROSS, BOSTON, MASS.

The eighty-fourth annual meeting of the American (Congregational) Board of Commissioners for Foreign Missions was held in Madison, Wis., October 10th-13th. The annual report and survey of the foreign field reported progress and no deficiency save in the treasury, a debt of \$116,000. Forty-four new missionaries have been sent out, during the year. A proposal was made that a fund of \$500,000 be raised within the coming year to cancel the debts of all Congregational missionary organizations, and to distribute the balance in the interests of new work. The sermon was delivered by the Rev. Dr. Clapp, of Manchester, N. H., on "The Calling of the Gentiles to Salvation." Rev. Dr. Creegan spoke on the work that might be done before the century is concluded and the ninetyeth anniversary of the Board is observed. He indorsed educational work for the youngest, and he inquired: "Would it be regarded as Utopian that in a rich country like our East Central African Mission, where thousands of acres of fertile land, with beautiful streams of water, are now in possession of the mission—would it not be worth while to consider the wisdom of establishing farms, and gardens, and orchards, and shops, and other methods of self-help, not only to make the mission, so far as is practicable, self-supporting, but for the sake of the natives, that they may be taught to cultivate the soil, to raise flocks, and be skilful in the use of tools as carpenters, blacksmiths, and other branches of industry? I think when we study the methods of Dr. Hamlin, in Turkey, and General Armstrong, at Hampton, we shall come to the conclusion that the best way to educate people living in heathen lands like Africa and the Islands of the Sea, is to train the hands to toil, as well as the mind to think. I am strongly impressed with the wisdom of establishing institutions for manual training, or, if you please, self-help, in connection with many, if not all of our missions. The only practical way of evangelizing heathen lands is by training the natives to be teachers, preachers, and evangelists among their own people. Half the sum of money necessary to build a man-of-war would roughly equip all our colleges in Turkey, China, India, Japan, and elsewhere, not forgetting the higher educational institutions for girls. If Dr. J. C. Holland was right when he stated that to convert the world we must begin with the children; if the Catholics are right in saying that if they can have the first seven years of a child's life they can mould him intellectually and morally to suit themselves, is it not time that we should press our work with a great deal more vigor along these lines? I was greatly pleased the other day to find that one of the accomplished and consecrated young ladies who sailed for Smyrna was expecting to give her entire time to training the little army of kindergarteners, who will go forth to establish schools among the children in all parts of the Turkish

Empire. President Eliot says, in the last number of the *Forum*: 'It is always through the children that the best work is to be done for the uplifting of any community.'

"If Korea is not open to-day for missionaries, she will be to-morrow; if there are any provinces in China where the missionary cannot safely preach Christ this year, when the war closes it will be found, in all probability, that he will be welcomed everywhere in that vast empire. Thibet, which only yesterday seemed to be closed against any possible entrance of the missionary, even there we find brave Miss Taylor, with twelve associates, determined to make an entrance."

Dr. Hitchcock, District Secretary for the middle West, called attention to the fact, that in the heart of Africa there is a vast population, exceeding that of our Republic, without a missionary; that 250,000,000 of the human race are practically naked; that one half of mankind are living in huts and caves. For the first time, he said, the Bible is in a fair way to be given to the nations of the world. During the century 160,000,000 copies and portions have been issued in 220 tongues, comprising the languages and dialects of nine tenths of the human race. From 1880 to 1890 the average translation of the Bible was five translations for each year, or fifty translations in a decade. There issues daily from the presses of the British and Foreign Bible Society a pile of Bibles and portions equal in height to the Eiffel Tower. In 1892, 280 missionary societies received more than \$14,000,000. There are now seventy-two women's foreign missionary societies. The various missionary societies maintain the work of evangelization in at least six distinct but related departments, and expend only 7 per cent in administration, agencies, and publications; and, as a rule, guide their affairs with an enterprise and fidelity unsurpassed in any calling. For the first time in history our generation sees the Christian religion thoroughly organized for an advance upon all the pagan world. Even in Africa railroads are projected from the south and the east, and a telegraph line from Cairo to the Cape. The new appliances for postal communication, for financial exchange, for rapid printing, and for safe and swift travel are bringing all the world into a community of interest and life. It is impossible for savage and barbarous nations to stand before the inroads of Western civilization.

Four fifths of Africa is already under European protection. England's queen is Empress of India. Islam's political power is waning. Only Turkey, Afghanistan, Persia, and Morocco are left to fight its battles. Nearly half the Eastern population of the earth is under Christian rulers.

To-day nearly 9000 Protestant missionaries and nearly 55,000 native laborers are on heathen soil. Fifteen thousand distinct points are occupied by them. The native and regular missionaries whose services are actually paid for exceed by several thousands the entire army and navy of the United States. In 1892 there were 571,000 Protestant Christians in India.

During a recent vacation of Bishop Thoburn he found on his return that 15,000 converts had been added in his own diocese. Taking India as a whole, there has been a gain of 141 per cent in ten years. In China,

after fifty-seven years of toil, only six converts were found. That was in 1843, the year set by the Millerites for the end of the world. It would have been a poor time for that event, so far as China was concerned. Now there are 500 churches and about 50,000 members besides 150,000 adherents. China has 105 Christian hospitals and dispensaries, where more than 350,000 persons are treated annually.

In Japan there are 365 churches and nearly 40,000 converts. The new treaty now being considered by the Western powers gives Japan a place among the civilized nations, and it will probably open all the interior country to the free travel and labor of missionaries.

In the Turkish Empire the American Board alone has 120 churches, more than 12,000 members, and 12,000 pupils in its schools and colleges. There are believed to be 50,000 Protestant Christians in the empire.

In Africa there are 150,000 converts. Upon Africa the eyes of the whole world are turned. It is fairly probable that the children are already born who will live to see the Dark Continent divided up into great Christian commonwealths. More than forty missionary societies are now at work, employing more than 700 ordained missionaries and more than 7000 native preachers. Including all baptized persons in South Africa, the Protestant Christians number fully 350,000 and the adherents about 1,000,000. In fourteen distinct groups, comprising more than 300 islands, Christianity is the recognized religion. Other groups are partially Christianized.

Think of the once cannibal New Hebrides, where within the lifetime of Dr. A. Paton twenty-three of the islands have been evangelized and 14,000 converts gathered; of the Friendly Islands, with their 30,000 members, where fifty years ago there was not a convert; of Samoa, now Christianized; of the Sandwich Islands, lifted from savagery into a Christian republic; of the Fiji Islands, where four fifths of the population regularly attend Christian worship, and where a single training school now has 109 students for the ministry; of Erromanga, where the two sons of the murderer of John Williams are now men of peace and prayer, one of them preaching the Gospel, the other lately baptized in the presence of 700 of the islanders, among whom not a heathen remains.

The more salient points of the address by Rev. Henry H. Jessup, D.D., were as follows:

"1. You founded the first evangelical mission of modern times in Western Asia. The Christian churches of England, Scotland, and Germany were nearer to Syria and vastly more wealthy, but it was reserved for two young men from New England, Pliny Fisk and Levi Parsons, to carry back New Testament Christianity and an open Bible to Bible lands.

"2. You organized the first Reformed Evangelical Church in Syria since the days of the apostles. It has now grown to more than 150 churches, not a few of whose members wear the martyr's crown. If these 150 churches shall provoke to love and good works, to reformation and return to Gospel purity the Greek and Armenian, the Nestorian and Jacobite, the Maronite and Coptic churches, so that they enter once more on the true missionary spirit of Christianity, to labor for their neighbors, their mission will have been accomplished.

"3. You set up the first printing-press in the Turkish Empire. It stands to-day just above the grave of Pliny Fisk, on the premises of the American Union in Beirut. It has already given to Western and Southern Asia and Northern Africa 500,000,000 of pages in the Arabic language, and is printing 25,000,000 pages annually. Its publications are scattered over 120° of longitude, from Megadore, on the Atlantic Coast of Morocco,

to Peking, in China. The 500 works on the Press Catalogue all bear the printed permit of the Imperial Ottoman Government.

"4. Your missionaries founded in Beirut the first day-school for girls ever opened in the Turkish Empire. On the 18th of last April a memorial column was unveiled in Beirut, to commemorate the spot where was built the first edifice in Western Asia to teach girls to read.

"5. Then followed the next pioneer movement of the mission, and a girl's boarding-school was opened by Dr. and Mrs. De Forest. This gave a new impulse to female education. The impulse thus given sixty years ago by your missionaries has revolutionized public sentiment and proved a benediction to the whole Turkish Empire. To-day there are in Protestant schools alone in Syria and Palestine 9000 girls, and there must be as many more in schools of other sects.

"6. Your missionaries also opened the first boarding-school for boys in the Turkish Empire, under Mr. Hebard and Dr. William M. Thompson, in Beirut in 1837. This was succeeded by Abeih Seminary, in Mount Lebanon, under Mr. Calhoun, and Bebek Seminary, under Dr. Hamlin, which two schools culminated in

"7. The first two colleges in the empire—the Syrian Protestant College, in Beirut, under Dr. Daniel Bliss, and the Robert College, in Constantinople, under Dr. Cyrus Hamlin—both of which were begun in 1863. Your missionary, Simeon H. Calhoun, founded in Mount Lebanon the first theological school for training a native ministry. This work has been continued until hundreds of young men have been trained all over the empire for the Gospel ministry.

"8. Your eminent missionary scholars, Drs. Eli Smith and Cornelius Van Dyck, gave to the world the first correct and classical translation of the Bible into the Arabic language. You will find copies in the bazaars of Constantinople and Teheran; in the shops of Mosul and Aleppo; in the houses and homes of Damascus and Jerusalem; publicly hawked in the streets of Cairo, Alexandria, and Zanzibar, and among the marts of Tunis, Algiers, and Morocco. The Moslems of Arabia, India, and China have received it as God's Word in the Tourah and Enjeel, approved and sanctioned in their own Koran. Among all the beneficent works wrought by the missionaries of your Board in co-operation with the American Bible Society, none can surpass that of giving the Word of God in a translation of classical purity to 70,000,000 of the Arabic-speaking races.

"9. Your missionaries were the first educated and scientific physicians to carry the blessings of medical and surgical science to the East.

"10. Your missionaries in Syria were the first to introduce into that land steam printing-presses, petroleum oil, sewing-machines, photography, brass clocks, and windmills, and in other parts of the land they introduced American agricultural implements; and in Constantinople, one too well known to need mention here, introduced to the Empire of the Sultan the electric telegraph.

"11. Two of your missionaries in Syria have received Imperial decorations for medical services in times of pestilence, and one a decoration for eminence in Arabic literature.

"12. And, lastly, two of your missionaries were the pioneers in modern times in Palestine exploration.

"13. Your missionaries in Syria have been through repeated visitations of pestilence and six different outbreaks of domestic and foreign war. In pestilence they have gone to infected towns with medicine and supplies, and saved whole provinces from plague by wise sanitary measures and counsels."

II.—INTERNATIONAL DEPARTMENT.

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

Lutheran Industrial Mission, Liberia, West Africa.

BY REV. DAVID A. DAY.*

Our work at Muhlenburg moves on slowly, and in the very nature of the case will continue to do so for years to come, but we trust it is in the right direction, and that the results will be permanent. We are doing our best to accomplish what is the ultimate object of all Christian effort in all lands—the salvation of men both in this world and in the world to come.

Leaving out all considerations of the unhealthiness of this climate, I suppose there is no more difficult field in the world than this. We cannot forget Africa's long night. From the very earliest dawn of history she has been the oppressed of all nations and the prey of all people. On her devoted head seems to have been poured the vice, corruption, and iniquity of the earth for ages; the slave trade, with all its attendant horrors, marred her fair beauty, and made the Continent "the open sore of the globe." When that ceased then came that gigantic crime, perpetrated in the name of commerce, the rum traffic, with its unending train of body and soul-destroying curses, un-

til one wonders that the whole population has not been wasted. The fact that, in spite of crime committed on her people, wrongs brought about by greed of gain, she still survives, shows a vitality which measures up to that of any nation or race that ever existed.

Humanity in Africa is in much the same condition as its soil, wondrously fertile and capable of almost unlimited production of all that is fairest and best, but so overgrown with dense jungle, that the light of the sun never reaches the earth nor the breezes ever stir its heavy and damp vapors. Before there can be any planting of healthful seed or tree there must be a vast amount of cutting of bush, drying in the sun, and burning, with clearing away of rubbish, stumps, and decayed vegetation.

We who are now on the field know that we are only the veriest pioneers, whose duty it is to clear away, that others who shall follow may plough and plant, sow and reap. It is the hardest kind of work, and taxes to the utmost all the consecrated energies that any man may have. Seeing the promises "afar off" requires faith to keep one at work.

The fact is, the Dark Continent is still an unsolved problem, and the work to be done in it before it is brought to the Cross will require the sanctified and united effort of the entire Christian Church.

Our plan of work at Muhlenburg is, perhaps, peculiar, but, in the light of existing facts, I believe it is the best we can adopt. The preaching of the Gospel, as that term is understood in other countries, can do but little good to these people. Even when combined with "book learning" it does not reach the desired end. We are very apt to forget that these people have a physical existence, on whose well-being depends, to a great extent, their salvation. How

* Rev. D. A. Day has been for twenty years in charge of the Lutheran Mission at Muhlenburg, Monrovia. He and his most excellent wife are largely endowed with sanctified common sense. Familiarity with this mission work through years of study and personal friendship with Mr. and Mrs. Day, and from facts gathered in Liberia during a personal visit years ago, have convinced us that this mission has the only true underlying principle for permanently successful mission work among African tribes. Mr. Day is a genius and a general, besides being a Christian gentleman, but he has no patent on his model, and it is at our solicitation that he furnishes what we here present to our readers. It is "too good to keep." Mr. Day's delightfully informal communications to the *Lutheran Missionary Magazine* are worth the price of that Magazine,
J. T. G.

many grand men and women have toiled here almost in vain and found unmarked and unknown graves, only to demonstrate that they were on wrong lines! We all know that preaching and brain culture are necessary, but it is not all. The harmonious training of heart, head, and hand is the key-note to the redemption of Africa, so in our work we are trying to meet the requirements by combining manual labor, preaching, and teaching the rudiments of the school books, so that our pupils may be able when we are through with them to meet the changed conditions of life—the new life into which we endeavor to lead them. Our efforts are mainly given to the children, though the old are by no means neglected, and the Gospel is preached to all as opportunity offers, and with persistent effort. The training in the schools is all in the English language, as the people are broken up into so many small tribes, each speaking a different language, that it would be impossible to systematize them. Taking into consideration the fact that at no very distant time English will be the language of all West Africa, we think this is best, though many of our native workers in the native villages do their preaching in the language spoken by the people of that place, be it Bassa, Pessa, Dey, Golah, Vey Mambo, or Boosie.

We take into the mission children of both sexes of any age between six and twelve years, and keep them with us until they are of age, endeavoring in that time to give them as good a home-training as possible, as the entire social fabric of Africa must be changed in its redemption.

The natural resources of this country are almost inexhaustible, and when developed more than sufficient to give the inhabitants enough to make life happy and pleasant. We know, too, that in teaching them to bring out of this fertile soil its God-intended products, we prepare their minds for a more ready acceptance of the Gospel than by any other method.

Difficulties of course meet us at every turn, as the African is naturally averse to work and does not take readily to the culture of the land. One might almost write a book on the reasons given by this man of the tropics why work is a nuisance, or, as he calls it, "a cuss." "Work palaver kill somebody," he tells you, and then he goes on to show you that "Dis ting call work, fool ting too much."

At this station we have a school of about one hundred pupils, who are boarded and clothed by us and kept close to the workers. They are given four hours' daily train in school books, combined with Bible reading, prayer-meetings, regular preaching, and such other Christian training as may be suited to their wants, with four hours' work on the farm or in the shop, according to the taste and ability of the pupil.

Connected with the station there is a blacksmith and carpenter shop, with turning lathes for iron and wood, and a number of small circular saws, a good set of coffee hullers, fans, etc., all driven by a first-class, twelve-horsepower engine, and all run by native boys brought directly from the bush and trained in our own mission.

This I regard as the best educator we have. Nothing that I have yet seen so stirs the sluggish mind of the indolent heathen into living curiosity. It is a mystery that calls out the broad grins and wild grimaces in a fashion wonderful to the beholder. At first sight it strikes him as something only intended for the white man and "no good for we," but when we take one of his own sons, train him to handle and control the fiery-hearted iron giant, he reports at home after a visit, "Dat black boy, my son, liv' for make dem ting walk all same white man; black man got sense all same he," and he is set to thinking in a way that all the talking we could do cannot effect. The same may be said of the sewing-machine, typewriter, etc. Not long ago I had an ice-machine come out, not very large, it is true, but large enough

to freeze a few quarts of water solid. In some of my talks with these people I had been rash enough to tell them that in our country water became so hard because of the cold that you could walk on it. They had been believing all the other wonderful tales they had heard about that land, but at solid water they drew the line, and while they were polite enough not to call me a liar directly, I soon found out that they thought it. To save my reputation, and for the comfort of our sick missionaries and others, I had this machine sent out, and I can assure you it was a revelation to the native, who in all his wildest dreams of cold weather could never imagine anything even as cold as frost. For this man to have a piece of ice suddenly laid on his naked spinal column was a demonstration he did not soon forget.

While I am writing a dozen men stand peering over my shoulders at the manipulation of the typewriter, asking such questions as suggest themselves to a man who has never seen such a thing before, and to whom it is a mystery as high as heaven. "Did [we] make dem ting, or did [we] dig him from ground, or did he grow tree?" Do you wonder that now and then my mind gets away from the subject, and the fingers wander among the keys in a way that brings to confusion spelling and all grammatical forms?

We have under cultivation, on which we raise cassava and other vegetables common to this country for use in the mission, about seventy-five acres of land. In addition there are about one hundred and ten or twenty acres planted with sixty thousand coffee-trees, which in a few years will have come into full bearing, and which will continue to bear for fifty years if they are well cared for. Two weeks ago we sent to the United States six thousand pounds of first-class coffee, and in another month will be able to send from the last season a crop of sixteen thousand pounds more, or in all over twenty thousand pounds, worth in the market,

after deducting shipping expenses, about 22 cents per pound.

This not only gives us a working capital, but our people are being taught to grow a product which has a money value in the world's markets, and enable them to purchase what they may need from abroad to supply their new wants.

The extensive cultivation of the soil around the station has added greatly to the health of the place. We are all familiar with the frightful mortality among missionaries to this coast in former years. On my arrival I found the land about us covered with dense jungle, and knew that I could not live without clearing it away, so that we might get air and light. It was not enough simply to cut it down, but it had to be put under cultivation and kept clean. Coffee at that time seemed the best thing for us to plant, and the years since have justified that conclusion.

The example, too, has been a good one for our pupils. When they finish their course at the mission they get married and go to housekeeping, as all Christian people should do. Little plantations are springing up all around us, and every year the free pupils of the mission are putting out thousands of young coffee plants. On the road running from the mission lands toward the interior, one may now walk ten miles through cleared and cultivated land, which ten years ago was in primitive forest. The young man now who cannot boast his coffee-farm is considered poor and shiftless indeed. These Christian homes are becoming light centres in the midst of the heathen darkness in which many of them are situated. In these little communities, among the first buildings erected is the little thatch church, which they can and do build themselves without a copper of money from home. More than once I have dedicated to God these little twelve by twenty churches, and preached the sermon with more thanksgiving, and took in it more real, hearty, Christian pride

than if I had been in the States dedicating the finest marble temple that money could build or skill devise.

Schools and Sabbath-schools, too, are kept up in the same way. It is true, they would hardly pass muster at home, but they are doing their work and in a way that we believe is in line with God's own plan.

The congregation at Muhlenburg, numbering something over a hundred members, has for years supported its own native pastor, trained in the mission, besides taking care of its own Sabbath-school, purchasing its books, international lessons, etc.; and yesterday three young men were set apart as evangelists, the sermon being preached by the writer from the text (Acts 3 : 6), "Silver and gold have I none; but such as I have give I thee. In the name of Jesus of Nazareth, rise up and walk."

The children who come to us from "the bush" are, of course, taught to wear clothing, and in a general way to live differently from the way they do at home. We have no right to create in any human being a want without at the same time teaching him how to supply that want. When I teach the boy to wear a shirt, I am in duty bound to show him how to get it, and when the girl from the jungles is taught to put on and wear a dress, some one must teach her how to obtain one.

All this makes expense, which must be provided for in some way. The home could not be asked to do it, and they ought not to be. When a couple get married and go to housekeeping, the husband must find some remunerative labor, so as to clothe himself and wife until his own plantation is old enough to give him an income. Our farm enables us to do that without drawing on the home church.

Connected with and under the general training of the mission there are several hundred half-civilized people, men and women, who attend church, keep the Sabbath, and at least on Sunday put on more clothing than is customary to the native. These people

come to us, and by working on the plantation earn the cloth needed for this extra dress.

Still one more advantage is this, along the coast in the factories and trading stations there is a great demand for native clerks, and the temptation to the boys to drift there is very great. As in nine cases out of ten it simply ruins the boy, we discourage everything of the sort to the best of our ability. If we can get one of them to put an acre of land under cultivation, the sense of ownership at once makes him a better man and fixes him to the spot.

Of course there are a great many failures; it could not be otherwise, and the discouragements are very many indeed; yet, looking back over the twenty years of continuous work, we have reason to praise the Lord and press onward.

We have in this congregation a Y. P. S. C. E. of half a hundred members, who have in their treasury quite a snug sum toward sending a missionary to the interior. To-morrow we begin our normal Bible class, which will continue a month, with two recitations each day and one hour of devotional exercises. The class will number about fifty members, who will be taught by the writer from the blackboard. They are nearly all able to take notes, and all come furnished with pencil and paper. When we remember that ten years ago the majority of these bright boys and girls were in the jungles running wild, and compare their condition then with what it is now, we exclaim: "Behold what God hath wrought!"

I intended to have sent you a number of photographs, which would better tell the story of the work being done than anything I could write, but when I came to print I found I was out of chemicals, so I will have to wait a few weeks until the new supply ordered comes to hand.

I do not know how long I shall remain out this time, but not as long as I did the last time. Ten years is too long a time for any man to remain in

this climate with justice to his health, to say nothing of the effect on the mind. I only realized when I again came into contact with civilization how much I had fallen in arrears.

We have besides myself now in the mission one white worker, a splendid young man, and hope soon to have another.

Self-Help in Mission Schools.

BY REV. CHARLES C. TRACY, ANATOLIA COLLEGE, MARSOVAN, TURKEY.

It is with some newly evangelized foreign peoples a pleasing dream that the pecuniary assistance, which has been afforded them to some extent in order to the inauguration of the evangelistic enterprise, will be largely increased and indefinitely continued as the work goes on. They think that the dear people who sent the missionaries, established the schools, stirred the new hopes will go on helping them generously in all respects. This is the dream. The hard fact is that every nation, however poor, must learn to stand upon its own legs. The churches, the schools now receiving some degree of foreign assistance, must face the certainty of being called upon in the near future to do without that assistance. We are not planting trees in pots, but in the soil, where they are expected to grow. Nor will they be watered many years from foreign aqueducts.

The best way to help a human being is to help him to help himself. That is God's way, and should be man's way. This, our missionary age, needs a good supply of hard, common sense, especially in the prosecution of its educational work in missionary fields. Nothing calls for greater care and wisdom than the education of young people in our missionary schools. It is lamentable if they are trained to dependence. Train them we must to a certain extent. It is the A B C of missions that in the main a country must be evangelized by natives of the country.

Missionaries cannot complete that work; could not if their numbers were multiplied by ten thousand. *Of all things human in missionary work, the native agency is the most important.* If so, the question which should cause us the greatest solicitude is the question *what kind of native agency we are to have.*

How to bring forward the best native agency—this is the great, first question. The second is not like unto it, but next to it—namely, how to do this most economically.

Let us examine and see what we want in native evangelists, pastors, and teachers.

The lands wherein missionary operations are carried on are, in general, lands of poverty. At least the companies of evangelical people will be found hard bestead with many burdens upon them, and a great work before them. This being the case, the laborers in this work will have to be energetic, efficient, practical, self-denying men. The sort of native agency we do not want is the sort that is helpless and dependent, or bookish and visionary and given to dignity and broadcloth. In all these fields the successful men will be the men who are not afraid of work of any kind—who are deeply in sympathy with the people who earn their bread by the sweat of the brow—and the vast majority of all peoples must be of that class.

I say the native evangelical leaders must be energetic, practical men, as well as endued with the Holy Spirit. In the mission schools these leaders must be brought forward. The education of a few in Europe or America may be advisable and profitable, but the idea of educating abroad the whole or the main part of the force of evangelical laborers is quite as childish as that of doing the whole work by missionaries alone. To the mission schools we must look for the supply of these practical, industrious, and independent men and women. *The self-help system tends to develop such men.*

It is now time to define self-help in mission schools. It is well first to make clear what the system is *not*. It is not a system whose object is to teach trades. It is not manual training, except incidentally. It has not, for its chief end, the introduction of improvements or the advancement of civilization, though it does efficiently help in this respect. It has not for its object the gaining of money, for it cannot in ordinary cases be made to pay all expenses, even though it can be made decidedly economical, doing away with much expense ordinarily incurred, in direct and indirect ways, in the support of beneficiaries. *The object of self-help in mission schools is to develop manhood and test character while educating the student.* It intends to make him not less, but more self-reliant and versatile and hardy for toil on the completion of his course of study in school or college than he was at its beginning, and so more fit to be a successful Christian laborer among his own people.

If experience, the world over, teaches anything, it teaches that the successful men are the men who work their way up, not those who are lifted and carried. Even kings and emperors recognize this, and put their sons in the ranks to be drilled as soldiers preparatory to putting them in command of armies. The wise merchant educates his son from the bottom of the business before putting him at the top. No man is fit to be a leader of the people who has not trodden the paths of the people, tasted the labors of common folks, known something of their burdens and sweat. The people are laborers, and sweat is the rule.

The self-help system, as it is beginning to be conducted, is essentially this: Shops or places of labor are provided wherein students with small means are employed a certain definite portion of each day, and during vacant days, receiving pay, and thereby supplementing the expense of their education. So much time is allowed for labor as will favor health and physical development,

and will not interfere with the efficient prosecution of study. The avails of their labor go to the support of the Self-help Department.

What are the benefits of this system in mission schools, as compared with systems which make needy students entirely or mainly beneficiaries?

1. The *moral* benefits as the highest in importance. Labor is, no doubt, self-denial for most, and so a good discipline. Carrying this lighter cross in youth prepares one cheerfully to lift the heavier crosses in after life. Especially is it useful if there be a natural tendency to indolence. Also the habit of continuous, systematic labor develops patience, perseverance, and other qualities, all important for a Christian laborer. Caring for one's self develops self-reliance and independence, while, at the same time, it tends to the growth of sympathy with those whose lives are lives of labor. Who so utterly heedless of others as the one who has always been ministered unto? The avoidance of bodily toil by students, on which they so felicitate themselves, is a curse to them. It is surprising how little notice, comparatively, is taken of the fact that our Lord and perfect Example toiled at the carpenter's bench till He was thirty years old. His greatest apostle labored at weaving tent-cloth while pursuing his studies under Gamaliel and while he preached the Gospel in Asia and in Europe. Most of the disciples of Christ and the disciples of their disciples were laboring people. It would be well if all Christian leaders could have at some time in early life the taste of bodily toil to give them livelier sympathy with the toiling, sweating human race. The moral benefits of all the college athletics and all the Olympian games revived or invented bear no comparison with those of sturdy productive labor with the hands.

There is another moral advantage connected with systematic labor. There seems to be, as yet, almost no appreciation of the extent to which bodily laziness breeds vice, and bodily labor pre-

vents it. Genteel exercise, as fencing, boxing, riding, hunting, do no good in that direction. All the sports of princely houses, even those involving Spartan hardihood, have proved unavailing as preventions of vice. Laboring peasants, with far less incentives to decency, have got on better. There is such a thing as sweating out sin by sweating out the physical conditions that lead to it.

2. The effect of systematic labor is good on the *mind* as well as the *body*. It acts through the body, favoring good digestion, developing the muscles, producing good circulation, a better action of the skin and lungs, banishes headaches and vapors, and puts the student in a good frame for study. It is unspeakably better than strolling or loitering, swinging canes and telling stories, which in colleges generally passes for exercise. As for baseball, supposed to be such splendid exercise, it may be good for the nine who play, but what advantage to the nine hundred who look on, smoking, sitting on benches or fences, making no other exertion than that of an occasional hurrah?

3. The self-help system affords an additional and excellent *test of character*. Of all the gifts mentioned by Paul, one of the most necessary for a missionary is the gift of discerning spirits. It is one which few of us possess in any remarkable degree, and is usually most deficient in those who think themselves most acute in the exercise of it. A young man wants education. He comes to the missionary; he proposes to be a preacher. Oh, yes, he is willing to suffer all things for Christ's sake! He is ready to die for Him. Very well. Let us see whether he is willing to sweat for Him. I have less and less confidence in the *talk tests* of character; I want to see the *work test* applied—the sweat test. Humble, persevering labor, with no applause and no reward but the privilege of preparing for a manly and useful career, is too severe a test for the conceited self-seeker, the impatient zealot, or the would-be gentleman

to endure. Such a one will not stand it; some day he will be seen packing up his bundle to leave. Good riddance! The young man of ordinary health, in any country, who is not willing to labor with his hands two hours a day to educate himself is not worth educating at all. There are weak missionaries who write letters home and get their friends to support such persons in school. Every one of this class becomes a nuisance afterward.

4. The advantage as regards *economy*. The self-help system would be truly economical, even if it cost more, instead of less money. The men who have been taught the worth of money by earning it are more careful in the use of it afterward. When they come to establishing schools, building churches, or carrying on any Christian work, they do it in a more practical way and with less outlay. The man who has always had his bills paid for him is always coming for more. His salary is always insufficient; his congregation cannot support him; every enterprise he undertakes costs double what he expected. He is not practical; his hands are soft, his tissues flabby, his spirit indolent. He fails and enters some other occupation or seeks a better country. There is a painful amount of history in these brief words, as every experienced missionary knows.

But there is a more direct economy in self-help. Instead of a chaotic education society without system, with a little help from boards for indigent students, a little help from missionaries and their private friends for special cases, let there be at the educational centre a well-organized industrial system, as indicated above, furnishing such work as is most productive. Let all be on a humble and inexpensive scale. The avails of the students' labor will, in large part, cover the expenses of the department, though not wholly—the deficit being by no means equal in amount to that which would otherwise have been spent in unsystematized direct aid—aid often given to the detri-

ment of the student, and accompanied with the loss of the priceless advantages of self-help. A little capital is required at the outset, good management always, and then the self-help system, already in successful operation at some points, will become an incalculable blessing in our mission fields. The grace of God first, wise methods next. The operation of the former is hindered by the lack of the latter. *It is God's way to help man to help himself.*

Methodist Episcopal Missions.

This REVIEW is undenominational in the sense that it presents independent societies and work on the mission field; but it is pan-denominational in that it proposes to treat the work of all denominational missions. The Editorial Department last month presented some statements about the annual meeting of the American Board. We propose to make similar mention of the meeting of the General Missionary Committee of the Methodist Episcopal Church, held in Brooklyn in November last.

The entire missionary authorities of the Methodist Episcopal Missionary "Society" are the creation of the General Conference in its quadrennial session, which modifies its constitution and appoints all its officers; thus in a large sense it is no "society" at all, but the "Church as such," conducting missionary operations. The Board of Managers is little more than a committee, attending to important details and emergent occurrences, and acting for the corporation in civil proceedings and appointing some lay missionaries. It, however, disburses all moneys of a contingent and incidental character within limited amounts. It receives through the secretaries from the foreign fields the estimates of the moneys needed from the several fields, and from these makes a budget which it recommends to the General Committee, which meets annually and votes supplies in detail for the several fields. Neither the Board nor the Committee appoint the clerical missionaries, that being done by the bishops in charge of the fields respectively. The Woman's Foreign Missionary Society and the Woman's Home Missionary Society have each their independent treasury, and select their own missionaries and direct their own affairs on the fields, their "appropriations" being nominally subject to ap-

proval not of the Board, but of the General Committee, and their missionaries abroad being subject to "appointment" by the bishop presiding at the conference on the field, though in actual administration he rarely, if ever, exercises his prerogative other than in a confirmatory way. There is also a "Bishop William Taylor Building and Transit Fund Society," which reports to the General Committee.

The great and controlling authority under the General Conference and in the interim of its sessions is the General Missionary Committee. This meets annually. It is composed of the eighteen bishops, two of whom are diocesan missionary bishops—Taylor in Africa, Thoburn in India; four secretaries; two treasurers; fourteen representatives, elected by the General Conference for the fourteen Episcopal districts into which the whole Church is grouped; and fourteen representatives of the Board of Managers, elected by themselves from their own number. Sixteen of the eighteen bishops travel through the Church at home and abroad by a system of rotation arranged semi-annually by themselves, and are hence familiar by practical administration and inspection with every part of the work. In this committee they have no episcopal authority, speaking and voting only as others.

It is the business of this General Committee to determine what fields shall be occupied by a majority vote, and by the same process to say how the money shall be appropriated in detail. There is no possible portion of the field at home and abroad detailed information of which cannot be furnished by some one present who has been in constant touch with it, or who has very recently personally inspected it.

As the moneys voted are on the basis of probable prospective income for the following year, the first crucial business is the determination of the aggregate amount, not to be exceeded in the total appropriations. It is not unusual to spend from six to twelve hours in deliberation and discussion of this question, the debate covering the financial conditions of the country as well as internal factors of the Church. A body so constructed with checks and balances (not bank checks and balances) cannot fail of being at once progressive and conservative.

One important item on which judgment is based is the income for the preceding ten years. At the Brooklyn meeting in November, 1894, the following showing was made;

YEARS.	Collections from Churches.	Legacies.	Lapsed Annuities.	Sundry Sources.	Totals.	Increase or Decrease.
1885.....	\$694,034.95	\$101,901.83	.....	\$30,891.58	\$826,828.36	\$95,702.50
1886.....	836,592.37	133,958.21	.....	21,577.89	992,128.47	165,300.11
1887.....	932,205.91	35,843.78	.....	76,743.22	1,044,793.91	52,667.44
1888.....	935,121.38	41,983.67	.....	23,476.19	1,000,581.24	44,214.67*
1889.....	1,014,082.09	71,325.25	\$20,800.00	23,930.46	1,130,137.80	129,556.56
1890.....	1,051,642.04	58,681.20	4,000.00	20,948.52	1,135,271.82	5,134.02
1891.....	1,078,541.81	117,515.44	16,385.05	16,435.74	1,228,888.04	93,616.22
1892.....	1,119,896.36	122,078.46	1,500.00	13,298.10	1,257,372.92	28,484.88
1893.....	1,109,457.65	72,496.37	2,000.00	13,714.75	1,196,668.77	60,764.15*
1894.....	1,088,186.96	35,107.28	2,000.00	12,513.62	1,137,807.86	58,800.91*
Total	\$9,859,764.52	\$791,431.55	\$46,695.05	\$252,530.07	\$10,950,421.19	.....

NOTE.—A star (*) after amounts in the last column indicates a decrease.

Even within this discrimination is made, the receipts from collections by the churches being the most reliable test; that of bequests being a fluctuating item, the annual average of \$80,000 for the ten years may be taken as the guide. This committee has no relation to the Woman's Foreign and Home Boards other than to approve their appropriations. The income of these societies, however, affords some other data for judgment. Adding \$311,925, raised by the Woman's Foreign Missionary Society, and \$125,000, by the Woman's Home Missionary Society and the "Taylor" Society's income, the aggregate missionary income of the Church, exclusive of local societies, amounts to very nearly two millions of dollars. Of this about a million, two hundred thousand is for "foreign" missions, located in Liberia, Congo, and Angola, Africa; Argentina, Uruguay, Paraguay, Brazil, Peru, Chili, Bolivia, and Ecuador, South America; distributed in four extended mission plants, Foochow, North, Central, and West China; Germany; Switzerland; Norway; Sweden; Denmark; Finland, and St. Petersburg; five conferences extending over India from the Punjab to Bombay and Bengal; Malaysia; Bulgaria; Italy; Mexico; Japan; Korea.

The domestic missions embrace the missions among North American Indians, Freedmen, and all the foreign-speaking populations, Mormons, and others.

The foreign fields enroll 120,000 communicants and 80,000 adherents, and have an average attendance on Sabbath services of 100,000. Over 200,000 pupils are receiving instruction in the several schools; 263,000,000 pages of literature were issued from mission presses on these foreign fields last year; the real estate, school buildings of the so-

ciety, is estimated at \$3,500,000. The missionary agents on the field sent from America number 581, and the native agents, 4823.

Nothing was more striking in the sessions of this Committee than the ignoring of the war conditions in Eastern Asia. This is accounted for by several facts. 1. They believed that the ultimate result of the war would be enlarged opportunities and responsibilities. 2. During the Franco-Chinese war in Tonquin gracious revivals occurred in many parts of China, eminently in Shantung; and so now an unprecedented revival goes on in the Methodist Missions in Hinghwa, Foochow, and Rev. Mr. Brewster will probably receive 2000 converts from the heathen this year. Besides, except the interruption at Peking, the missionary work is not affected by the war. The dominant thought was that as no change of dynasty would convert the people, the duty still is ours to give them the Gospel, whatever their government or whoever rules.

This missionary committee has no secret or executive sessions; it discusses the merits of its missionaries; its own blunders; failures on the fields; discouraging or encouraging concurrent facts; and gives away its own plots, plans, schemes, or what not to any of the public who choose to attend, and to the tender mercies of the reckless sensational reporter of the secular press. Sherman said of Grant that he was never afraid of an enemy he could not see, and this Committee seems willing that the enemy shall know exactly where it is to be seen. Its prudence is that it "fears God and nothing else."

An illustration of this open canvass was this year given in an able and brilliant discussion by masters in debate on both sides, fortified with well-digested

information in the consideration of the question whether this society should continue to occupy Bulgaria. Even some of the bishops opposed continuance, others argued for more aggressive work. Bishop Newman, with brilliant oratory, calculated to overbalance calmest judgment in a less expert body, plead for advance movement. "No spot on earth," he said, "has been so swept with the besom of destruction as little Bulgaria. It is a great prize. Bulgaria has been robbed of her womanhood, and where could we expect success for the Christian Church under such circumstances! The harems of the Turks have been filled with Bulgarian women." Bishop Fitzgerald said they already occupied the leading cities of Bulgaria, had well-built churches in these centres, with an average of fifty members in each church. Bishop Vincent said in many places they stood face to face with the Roman Catholic Church; in Bulgaria alone they confronted the Greek Church; the Woman's Society was doing a great work among the homes of the land, and "Wherever men live and love, and have families and consciences," they ought to carry the Gospel.

Other great pivotal questions considered in the more than fifty hours of these public deliberations must be unmentioned from lack of space.

J. T. G.

We are pleased to learn that the American Board has had \$17,500 damages awarded from Spain on account of their loss of property and other injuries inflicted on it at Ponape by the Spanish authorities. The Board, it is stated, is now permitted to resume its work on those islands. It is a grievous damage, however, that no money indemnity can compensate, that their work has suffered. We are glad, however, that the Department of State took the matter up, and though they did not act vigorously at first, yet have pressed the matter to a successful and righteous issue.

The Indian Witness says:

"A Chinese scholar and statesman, who has given much attention to investigation of the causes of the fecundity and steady growth in population of the Chinese, finds them in the social and

religious habits and customs of the people. The results of his observations are tabulated under the following heads:

"1. Filial piety, which in the case of the Chinese extends to the point of being obliged to leave descendants, if only as a compliment to their ancestors.

"2. The dishonor of dying without posterity.

"3. The importance attached to marriage.

"4. The frequent adoption of heirs.

"5. The disinheritance of daughters.

"6. The marriage of soldiers.

"7. The abundance of matters of primary necessity and their cheapness.

"8. The frugal life of the people.

"9. The peace of the empire.

"10. The absence of political pre-occupation.

"Some of the observations and explanations under these headings are novel, yet all are founded on practical knowledge of the condition of the people."

There are 7000 Japanese on the Pacific coast. One seventh of them are communicants in the Methodist Episcopal Church.

Book Mention.

"The Student Missionary Enterprise" (Revell Company, New York and Chicago) contains the addresses and discussions of the second International Convention of the Student Volunteer Movement for Foreign Missions, Detroit, Mich., 1894, edited by Max Wood Moorehead. The student delegates present numbered 1082, from 294 institutions of learning in the United States and Canada, from Manitoba to Texas, from California to Nova Scotia; 63 foreign missionaries from many parts of the world were also present; and 54 official representatives of mission boards. It could not be otherwise but that this should contain great store of information and be a magazine of inspiration in missionary matters.

IV.—EDITORIAL DEPARTMENT.

Prospectus for 1895.

The new year invites to new advance; and in this REVIEW we propose to follow the Divine law: forgetting what is behind, pressing forward and reaching forth to that which is before. The new feature of illustration, notwithstanding the additional trouble and expense, we hope to use to make impressions the more vivid and permanent. The chromo-lithograph frontispiece, which is found in this issue, representing the Indian idol, Ganesha, is a valuable addition to any collection of missionary curios, and can be obtained of the publishers in a separate form, accompanied by explanatory letter-press, so that it may be used in women's and children's missionary bands to stimulate intelligent interest in world-wide spread of that Gospel, which can displace dumb idols by a living Christ.

The editorial staff continues as before, and the staff of editorial correspondents is filled out, where vacancies have occurred, by the best available men. Extensive correspondence with various mission boards has given us names of parties most competent to discuss the great questions of missions, and to give broad and accurate views of the progress of the kingdom. We shall spare no pains, and we appeal to our readers to regard themselves our helpers in a common cause.

It seems now possible that the editor-in-chief may make a partial tour, if not a more complete one, of the missions of the world in the course of the year. If the way shall be providentially opened, this purpose of many years will be carried out; and, if so, letters direct from the field, accompanied with new illustrations gathered or made for the purpose, will appear in these pages.

We invoke help from above in a most laborious work, done only for His

glory who has left us His world-wide commission.

The following letter from Seoul, Korea, dated October 3d, 1894, was not designed for publication, but we think it ought to be printed. It conveys both encouragement and a most wholesome lesson. Who will go and do likewise?

DEAR MR. PIERSON: While a student at Union Theological Seminary I enjoyed the opportunity of subscribing for THE MISSIONARY REVIEW at the reduced rate offered to student volunteers. I found in it a most valuable companion to the Bible in my search for spiritual food. I was "brought up"—missionarily—on the REVIEW, receiving much-needed stimulus from its pages. Moreover, the mails conveyed my REVIEW, fully marked, to my present companion in labors, and I feel sure that it won its way into her family, and prepared the way for her departure to this field as nothing else did, God's Word and grace excepted.

The Lord has so blessed the REVIEW to us that we want to repay Him by helping to supply it cheaply to some other laborers, whom it may help send forth to the harvest. So you will find an order for *ten dollars* enclosed for that fund.

With our wishes and prayers for the best success of the work you have undertaken,

I remain yours sincerely,

FREDERICK S. MILLER.

The editor would add that, at the very time of the arrival of this donation, he was arranging to supply the REVIEW to a band of fifty needy student volunteers, and this ten dollars was at once applied to the supplying of these dear brethren with this organ of missionary information. Our Volunteer Fund is still in arrears several hundred dollars, which we had

hoped some benevolent friends of missions would have helped us to make up. We repeat that for every ten dollars contributed to this fund we have had reason to believe that one new candidate has been turned to the distant fields. Mrs. Catharine H. Bowie generously encloses *fifty dollars* to be applied to the Student Volunteer Fund for free distribution of the REVIEW. The publishers and editors thank her; so will the *students*. May we not again appeal for help in the same direction?

Dr. Sylvester Scovel, who is to prepare a sketch of Dr. A. P. Happer for February, writes that "the last book the veteran missionary was reading before his death was the editor's latest contribution to the literature of missions, 'The New Acts of the Apostles,' and that his paper-knife rested on the chapter on wonderful answers to prayer."

The Salvation Army had a grand and very enthusiastic meeting, for the reception of "General" Booth, the founder and leader of this great modern enterprise, at Philadelphia, on Friday night, November 2d, 1894. This was but one of a series of these receptions, planned from New York City to San Francisco. The meeting at the Academy of Music may be taken as a type of all. The edifice was crowded to its utmost capacity, and the enthusiasm was "immense." Hon. John Wanamaker presided, and his speech was a fine specimen both of oratory and of deserved tribute. He said:

"The General does not come to America as an unknown man. Above the sound of waters that roll between our shores and the Old World I hear the voices of a great multitude sweeping down, from Britain to the distant Adriatic, joining in one mighty chorus of loving commendation of this apostle of the poor, beloved and honored of God throughout the wide world this preacher of a pure Gospel.

"We read in the eleventh of Hebrews the story of the Gospel knights, of Enoch and Noah and Abraham, and the men that received promises and

confessed that they were strangers and pilgrims on the earth, who believed the promises of God, and who, by their faith, 'subdued kingdoms, wrought righteousness, obtained promises, and stopped the mouths of lions;' and to the verses written long ago they bid us add another, and it reads: 'By faith, a servant of God, William Booth, accounting that God was able to cast down the walls of modern Jericho, and deliver the poor and wretched and sin-stricken, offered up his life and fortune, enduring as seeing Him who is invisible.'

"The Church at Philadelphia catches up the echo from the valleys of Switzerland, and the hills of Scotland, and the plains of France, and the sunny slopes of Italy, and from all the lands where God's poor abide, and salutes you with unfeigned affection and joy. We make you welcome, seventy million times welcome, to this country, the paradise of the honest poor of every clime, and to this city, the City of Brotherly Love. Mayor and citizen, church and college, minister and layman, irrespective of sect, color, or nationality, give you a welcome so cordial that it will not only be spoken, but shine from every face and home, from the broad Atlantic to the serene Pacific.

"No man since Spurgeon's death could, by a visit, have excited so deep an interest as yourself, and in many respects your unique position as a Christian leader and philanthropist will be hailed with more enthusiasm than could be accorded to any other living man.

"We give thanks to God that you didn't die too soon, when your great ideas were undeveloped and misunderstood. We rejoice that every church in these days crowns you with wisdom of conception, sincerity of purpose, sacrificing endeavor, common sense in dealing with men and consecration to the Son of Mary and the Christ of God. We rejoice that your coming is not to take away from any man's vineyards, nor to steal other men's labors, but to create out of the rubbish of the cities a new temple to the glory of God; to put more of man into men, and more of Christ into the life, to improve the soul quality, and kindle the fires of a kingdom of heaven patriotism, to brighten and upbuild the world.

"We bid you God speed in your work. You are the only General from a foreign shore to whom Americans will surrender, but you shall have our hearts and help, if the poor and fallen can be lifted up to see the face and hear the will of God.

"We pray God that this great land to which you come may receive a new impulse, a mighty power, through your visit, and that the Salvation Army may from this time move forward more mightily, a conquering host for the glory, not of the banners or the uniforms, or of the stars you wear, but for the glory of Him whom we love and whom we are striving to serve.

"You who join me in these few feeble words of greeting; you who are willing to stand by this godly man, who in his later years, when many men would step aside and say, 'I have done my work;' this man who is not willing to be mustered out until the last moment of life; this man who makes this long journey, and, like Paul, will go as a missionary all over our country, you who will encourage him with your prayers, your kindly words, your sympathy, your money, I beg you to stand up, and say so by your standing." (The entire audience having risen, Mr. Wanamaker again turned to the General, bowed, and said, "These are your friends, General Booth.")

There is no disguising the fact that the leader of the Salvation Army is making a triumphal progress through this whole land; and one aspect of it is both significant and peculiar: he has compelled recognition and conquered more than a peace, a victory, even from his former opponents. For fifteen years he was persecuted, derided, treated with contempt and scorn; pelted with the mud clods of aspersion and misrepresentation. He went straight on in his effort to secure a resurrection of the unjust this side of the Day of Judgment, when such a resurrection means restoration to manhood and to God. While apathy and lethargy abounded even in the nominal churches of Christ, while professors of religion treated the lowest of the lost with indifference, or at best talked of what ought to be done, this man simply went and did it. Deaf to the voice of mocking laughter, dead to the world's applause, amid prevailing hostility, as well as lack of sympathy, he had enough of the spirit of Christ to identify himself with the least and lowliest of the Lord's poor and the devil's outcasts; and now he has his reward in the very approbation of those who at first ridiculed him.

It is becoming a serious question whether we shall stand on our dignity and so-called respectability, and avoid identification with men whose work God is honoring, because we do not approve all their utterances and doings, or whether we shall overlook some things which we cannot approve, and notwithstanding them, give the right hand of fellowship to those to whom manifestly God has given His grace (Gal. 2:9).

The Pietists of Germany began in Philip Jacob Spener, in the latter half of the seventeenth century. The central principle of Pietism was that Christianity was the first of all life, and that its true apologetics is found in the religious experience and life of believers. It aimed at a reformation; it was a rebound from ritualism, symbolism, theological hair-splitting, and sceptical philosophy toward simple primitive piety. With one voice the theology of the Lutheran schools exclaimed against this new "sect," which was everywhere spoken against. The theological faculty of Wittenberg detected and designated in the writings of Spener three hundred false doctrines; but the movement was of God, and Spener shook the authority of the Lutheran symbols as Luther had shaken the papal throne with his tack hammer more than a century before him. The prayer-meetings were his *collegia pietatis*—the college of piety—and the conventicles in which he gathered the awakened souls about him proved *ecclesiolæ in ecclesia*, little churches within the Church, for the nurture of a piety whose breath and bread was the Word of God and prayer. And by these simple means the Pietists unconsciously created a new, a popular, a biblical theology which has since found its way not only into theological literature, but into theological schools and chairs. Essentially the Pietists and Moravians are at agreement. Their theology centres in the cleansing blood of Christ, and finds its objective point in awakening a true piety and developing a true evangelism.

This so-called "sect," derided and denounced, not only survives, but the greatest impulse given to missions since apostolic days can be traced to *this source*. Not only Spener, but Francke, of Halle, and through them such men as Ziegenbalg, Von Zinzendorf, Schwartz, and a host beside have been given to the missions of the world; and those who have read the charming life of Christlieb will know how he also owed his apostolic character largely to the Pietist school.

The grand question which will not be easily dismissed recurs, Shall we withhold fellowship from men on whom the grace of God manifestly rests, who are Holy Ghost men, because we do not adopt all their peculiar notions or practices? or shall we set aside minor differences and join hands with men whom the King delighteth to honor? For ourselves the choice has been long ago made. We purpose with God's help to share the ridicule and contumely visited on modern "Pietists," and co-operate with those whom God works with and owns, General Booth and A. B. Simpson among them.

Among helpful books recently issued, we make particular mention of "South America" and the "Neglected Continent," by E. C. Millard and Lucy E. Guinness, published by F. H. Revell & Co. Within one hundred and eighty pages it gathers a world of information, presented in a most attractive, impressive way. It has not only illustrations, but charts and maps, most happily devised and executed to impress vividly the facts presented. Every lover of the kingdom must have this book, the *only one* thus far published comprehensively treating South America's spiritual needs and wants.

Rev. J. N. Leuker, of Grand Island, Neb., has issued "Lutherans in all Lands," by a company of the same name in Milwaukee. This compact volume of nearly nine hundred pages must have cost great labor, and is in-

valuable as a sort of encyclopædia of the subject it treats. It traces the work of the Lutheran Church at home and abroad from the Reformation down to our time.

Queen Victoria and the Prince of Wales have each accepted a copy of "Memories of Gospel Triumphs among the Jews," the jubilee volume of the British Society for the Propagation of the Gospel among the Jews, written and prepared by the Secretary, the Rev. John Dunlop.

A correspondent writes to suggest "world-wide prayer for the fulfilment of the promise in Isa. 43:19 for *Central Soudan*. Being much interested in the recent article in THE MISSIONARY REVIEW in regard to this section, I feel moved to suggest that we ask God to make a way in that wilderness by which the field may be reached, and rivers of the Spirit's light and power in those veritable deserts.

"Recognizing the dispensational application of this Scripture, may we not still claim 'it as a special missionary promise for this special field in this day, when in the face of so much of failure so many are seriously thinking of this land. If it is of God, the Spirit will give a 'symphony of prayer.'

"G. L. K."

Mr. C. A. Studd writes from Tientsin, China:

"The officials in China seem to be getting more opposed than ever to the preaching or preachers of the Gospel. The last mail brought news of a persecution originated by the officials in Manchuria, and also of a remarkable apparent Gospel success among the people near Singan, the capital of Shensi province, where two hundred and forty villages are said to have received the Gospel, with the result that seven mandarin officials are going about everywhere threatening the people. Only a few weeks ago here the magistrate made a most direct and unprovoked attack on us here, and a public one; and what made it worse was the fact that at the very time when he did so I was, at his own special request, doing what I could

for a poor slave girl in his own yamen, who had the most awful leg I have ever seen—gangrene. My wife and I were going every day to wash and dress it; and you cannot imagine the stench, which nothing could keep under; and likewise my wife gave his wife, at her request, some medicine for her eyes, which made her well. It did seem rather a back-hander when we found out that he had played us this trick. However, we had our revenge in rather a satisfactory way; for when, some days afterward, he sent us a present for our trouble, we returned it to him with thanks.

"The opium commission does seem to be a rum affair; why, from what some people say, we should all be smoking opium, and should be stronger for doing so; what is rather grieving is to think of the enormous number of poor people who are kept out of the Christian Church because they are doing such a good thing as smoking opium. However, if the pro-opiumists win the day, it will be nothing more than a logical consequence that all the restrictions on the selling of opium in England be removed, for why restrict the buying and selling of a really good article, which, they say, prolongs life, gives strength, protects from malaria, and what not!"

In the eighty pages of this monthly issue, perpetual vigilance is exercised to keep out errors, yet they will creep in, especially in figures, and we thank our friends for any corrections.

Apropos of this matter, we give Mr. Thomas Holt, one of the Soudanese missionaries, his chance to explain a statement made by us *on the highest authority* in the July number; and that no lack of fairness may be found in these pages, we print Mr. Holt's letter:

THE CENTRAL SOUDAN MISSION,
LAGOS PIONEER SECTION,
OGBOMOSO, WEST CENTRAL AFRICA,
August 7, 1894.

Rev. James Douglas:

REVEREND SIR: Reading the MISSIONARY REVIEW OF THE WORLD for July, I see, in the editor's remarks, some very erroneous and misleading statements regarding the Central Soudan Mission. Three missions are at present trying to enter the Soudan: 1. The above mission from the north, where we have three stations, and from the west. 2. The Alliance of U. S. A.,

working inland from Sierra Leone. 3. The Soudan Interior Mission, working from Lagos.

In your columns the first mission and the third have been jumbled up together. The two young men were in connection with the former. I am one of them. Both had been in North Africa, and were acquainted with the Arabic and Hausa languages, and could not be in any way considered inexperienced, though we admit our experience was not of West Africa. The route *via* Niger River is only closed to missionaries by the intolerant rule of the chartered company—namely, the Royal Niger Company, who have signed treaties with the Mohammedans of the Soudan, saying that they will give no facilities to missionaries trying to enter for work among the Mohammedans; this is evidenced by the fact that, though the company refused us passages up river in their steamers, they would even have helped to support us if we would have bound ourselves to confine our efforts to the pagans on the lower Niger. We were not short of funds; certainly we had not the supply of medicines we ought to have had, but, then, during our stay at the coast, we were within easy reach of a good doctor, whose services were, however, of no avail when my co-worker was taken with black-water fever. My companion died May 20th, 1893, and I returned to England partly on account of my health and to prepare for another attempt to enter from a different point. On arriving in England I became acquainted with the three young men who now form the Soudan Interior Mission, and informed them that I should try the route *via* Lagos on going out again. They landed in Lagos in December last; I and two companions arrived on May 30th. The wet season kept us in Lagos until July 20th; but we are now fairly started on our way to the Soudan. We are only waiting here until we can engage fresh carriers; we are striking for Bida, where we hope to get carriers to take us as far as Yakoba, twenty-nine days' journey from where we are at present. We are well supplied with provisions, medicines, barter cloth, and everything we need for the journey. We had no sickness in Lagos, and have had none on the road, only that I had a slight touch of dysentery after passing Awyaw (Oyo).

I have not the slightest doubt about the possibility of entering the Soudan by this route. I believe it is open. The only difficulty is the expensiveness of it, and the dangerous climate. Any

information regarding our work can always be had from our secretary.

THOMAS HOLT.

Mr. F. D. Phinney, of Burma, sends the names of three Bible translations, to be added to the list on pages 745, 746 of the October REVIEW, and points out two corrections to be made in the list of New Testaments on page 747.

The additional Bibles are : Sgaw Karen, Burma ; Pwo Karen, Burma ; Shan, Burma [also New Testament in Garo (Assam) and Mondai (Central India)].

The corrections are : Remove "74. Pegu, Prov. of Pegu, Indo-China," from the list, since it refers to the same translation, more accurately described, as "93. Taleing, Burma." Remove also "84. Shan, Indo-China," since it was some years ago made a complete Bible, as noted above.

The following item as to brightening conditions in Korea reaches us too late to incorporate with the world outlook, in its proper place :

The Korean Government has requested Dr. Avison, of the Presbyterian Mission in Seoul, to resume charge of the Government hospital in that city on most favorable terms, and he has consented to do so. Dr. Avison was formerly in charge of this hospital, and was cordially supported by the king ; but the obstructions put in his way by subordinate Korean officials compelled him to resign his position. The tide of Japanese victories has, however, secured for Dr. Avison a new and stronger backing from the Government in power.

When the armies of China and Japan gathered around Pyeng Yang, Korea, the handful of Korean Christians in the city met together, and after prayer earnestly requested Rev. Mr. Moffett, Presbyterian missionary, to linger no longer to secure their protection against government persecution, but to withdraw to a place of safety for himself, trusting their own case in the hands of God. Thus urged, and acting upon telegraphic advice from the capital, he removed to Seoul.

At the latest report all the Christians in Pyeng Yang were safe, and Mr. Moffett's house was occupied by two Japanese soldiers who are Christians, and every day offer prayer for the blessing of God on Korea. Messrs. Moffett and Lee, and Dr. Hall, of the Methodist Episcopal Mission, had started back to Pyeng Yang on the first opportunity.

From Pyeng Yang, Korea, Samuel A. Moffett writes : "A physician and a hospital are greatly needed for the new station of the Presbyterian Church at Pyeng Yang. At present there is but one minister there, and a minister and his wife under appointment. This is the only station among 2,000,000 people."

M. Reubens Saillens writes from Paris, October 12th :

"On October 9th Pastor Marc Fraissinet took leave from the French churches, as he is about to sail for Tonkin, where he goes as the first Protestant French minister of the Gospel. There are many French Protestant soldiers and officials in Tonkin, and our brother will also, no doubt, try to do something among the natives. His farewell meeting took place at the Temple du Saint-Esprit, Paris. It was a very touching occasion.

"The annexation of Madagascar is violently advocated by the Roman Catholic press, and the French Protestants are denounced as anti-patriots, because they are supposed to feel some sympathy for the English missionaries in that island. The *Eglise Libre*, a Protestant periodical, has very courageously stood on behalf of the rights of the natives. Nevertheless, it is probable that the occupation of that large country will be effected, as our politicians are almost unanimous in the matter."

The massacres in Armenia again startle the civilized world, like similar atrocities in Bulgaria some years since. Because some Christian subjects of the Sultan unwisely resisted the collection of taxes, multitudes, without distinction of age or sex, have, by order of a Turkish pasha, been brutally murdered. England has promptly taken steps to verify the accounts and make her protest against such atrocious barbarity.

Rev. William Gibson, of the Paris Wesleyan Mission, who died in October last, was one of the leaders of evangelical thought and work in France who deserves to stand side by side with Robert W. McAll in history. This devoted Methodist, converted in a revival, carried the spirit of revival into his whole career. From Woodhouse Grove School to Wesley College, and from the college to the parish and the wider sphere of missions, he bore the coals of sacred fire and set others aflame. He began to preach in 1852, and after serving as assistant to Rev. John Farrar, he was sent to Paris in 1862, and spent ten years there. After six years more in London he returned to Paris in 1878, and gave the remnant of his pure and beautiful life to the work of French evangelization, which he followed *con amore*. He was one of those seers of God who have insight into popular needs and Divine plans, and with singular sagacity he adapted himself to the crisis of French history, as he saw clericalism and superstition yielding to the incoming of new light and liberty. He regarded Paris as one of the world centres, to be held as a fortress in God's war of the ages. He believed the only panacea for its maladies and miseries to be the Gospel. His devoted wife and daughters shared his convictions and his sacrifices. They aided him in the translation and publication of hymns and tune books suited to French Protestant worship, evangelistic periodicals and tracts, and full justice yet remains to be done to the joint labors of this humble but consecrated family.

Mr. Gibson, who thus gave to work in the home of his adoption twenty-six years, was a man who was fired with a holy passion for souls. Like Livingstone, on his heart was written the great object of his life, and wherever his body rests, his heart is buried in France. He had a Johannian face, and his gentleness threw a marvellously beautiful light over his patience and tenacity of purpose. He passed away suddenly as a burned-out candle ceases to burn.

But long will his candle shine in the city where he so long lived.

During the same month (October) William Moon, M.D., passed away at Brighton, England, in his seventy-fifth year.

The memorable point in his career was reached when, fifty years since, God entrusted him with "*the talent of blindness*," as he learned to think of it and term it. Little did he know when he was mysteriously led into the darkness in 1840 by the loss of his sight, in consequence of scarlet fever, what a Divine purpose lay behind the affliction! Some ladies taught him to read from Frère's type. After mastering this and other systems, he taught a class of blind students, and so there came the Blind Asylum of Brighton. Next, feeling the need of a simpler method, he himself invented the *Moon type*, which has but nine simplified characters, and has been applied to nearly five hundred languages and dialects.

His first publications were a monthly magazine and devotional extracts; then, portions of the Word of God being in demand, in his own poverty he rang the bell of heaven, and asked aid from above. A donation of £5, shortly followed by other gifts, enabled him to go forward. Now 50,000 stereotyped plates may be seen at the institution. The same year in which he brought out his embossed type his daughter was born, who, as she says, was thus *born into the work*, and carries it on. Dr. Moon was a world-wide missionary, as his invention is used in all lands. His simplicity in prayer was wonderful, and it was as a child talking to a father. He conducted each Lord's Day a service for the blind, and rejoiced in the world-wide outreach of the system he had devised. Like William Gibson, he died suddenly, and after a career of marvellous service. His great affliction, like the fires that long since desolated the mountains of Spain, but opened up rich veins of metal, was, in fact, the disclosure of a new light for the world. "He doeth all things well."

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

—“ We are told that in some cases—China especially—we are introducing a disturbing force, one which is calculated to increase the difficulties of her rulers by rousing discontent among her people, one that may tend to disturb the established order and discredit time-honored customs. We are said to be intermeddling with their unquestionable right to govern their own people in their own way. Have they, then, such an unanswerable right to be considered? Bear in mind how these Eastern rulers have treated their people, and that for ages; how they have let the multitudes toil in misery; how the social and physical conditions of their lot have been neglected; how all political rights have been withheld: with what cool indifference they see their subjects the victims of famine, of pestilence, of flood, of drought; how they have studied only the art of riding safely on the back of this great dumb, blinded monster, the nation, and fattening on the luxuries they have taught the starving creature to procure for them. I do not forget honorable exceptions, which I know exist, but looking at them as a class, knowing their political aims, knowing their callousness to misery which does not touch them, their insensate dread of any change, lest it should in the remotest degree affect their consecrated privileges, I ask you, is it for us, the free peoples of the earth, who have witnessed for liberty, as our fathers died for it, who have preached the rights of men to the treasures of knowledge and the opportunities of success and advancement, to be tenderly scrupulous about their claims, to endorse their

right to enslave forever, and to hold back the light which may shine with searching censure on their ways?”—Rev. GEORGE T. CANDLIN, in *Chinese Recorder*.

—Here is a letter from a lady missionary in Central China:

“ UNDER THE SHADOW OF THY WINGS.”

“ CHI-CHEO, April 26, 1894.

“ To-day as I sit on this little sunny veranda, in the midst of this heathen city, I think how safe and secure one may be under the shelter of God among the heathen. The sunlight is streaming across the nether part of the veranda, while a light breeze is gently moving the rose leaves and the foliage of the other plants which gaudily decorate it.

“ Little tables and chairs are also about. There are two dishes of roses and a laburnum-looking blossom in a kind of wooden bowl. A big straw native hat is hanging up in case we need it for an immediate exodus into the sun. My friend sits beside me studying the ‘precious’ epistle of Peter.

“ These fourteen square feet in which I am writing might cheer many a home friend’s, a mother’s, or a sister’s heart as they think of dear ones in far-away, lonely China. Oh, the sunlight! What a blessed gift of God! It is indeed a pleasant thing for the eyes to behold the sun and the lovely blue of the sky this morning, and the flaked clouds breaking and chasing each other in the distance all fill the soul with joy.

“ Yet we are *alone*, very really alone among the heathen—the only foreigners here. It is a day, or day and a half, or two days’ journey to the nearest practicable station, and yet they who hold the fort here are two sisters! Surely God has chosen the weak things, and the things that are not.

“ But so happy does the life seem here, busy with thoughts of others—of

the little church which they are called to minister to, to watch over and tend ; of the women outside that they try to gather about them, and of the sick of the neighborhood, some who may come for some healing potion. Or it may be, as yesterday, a trip into the country beyond the confines of the town, to speak the word of life to one far gone in disease. At night they come home like tired children, and go and tell Jesus. This is a very sweet life to live, and can one doubt that the Master Himself likes to come here and hold communion with those He calls His sisters, because they are doing His Father's will ?

"This is a charming little home—charming in its simplicity, but with a little tact and deftness no one but can have a touch of home and beauty, even in 'far-away Cathay.' 'The Lord thinketh upon me,' is the principal text of the little sitting-room, and don't you think it a comfort when one has no one to look to, to consult but God, that the details of our daily life, our joys and sorrows are all known to Him ?"

—*Medical Missions.*

—It appears that of 112 plague-stricken patients received into the Alice Memorial Hospital at Hong-Kong, only 17 recovered ; and yet it seems that the government hospital was even less fortunate ! This is indeed the black death. God keep it from the world at large ! Five hundred years ago it is said to have carried off half mankind.

—The Bombay *Guardian* remarks : "Rev. John Ross, the veteran missionary, has reached this conviction : 'China will never be won to the Gospel by our appeals to the secular power to intervene in every little trouble that we may experience. This appeal to "Cæsar" or the "British gunboat" simply deepens in the mind of patriotic Chinese the belief that the missionary is a political agent.'"

The present writer, having urged this position in an article on China, is deeply gratified to have it confirmed by the

so much higher authority here quoted. Dr. Ross in this is fully supported by Rev. Hudson Taylor. Neither gentleman, as we understand, denies the lawfulness, in extremity, of such an appeal, but each insists that it should only be made in extremity, and that the extremity should be an evident one. Too many appeals to Europe have again and again ruined—or almost ruined—the Catholic missions, especially the Jesuit ; we can probably find a more evangelical model to follow. Whoever connects gunboats with the Moravians !

—We are apt to forget, as the Rev. W. DIETRICH remarks in the *Zeitschrift*, that one twentieth of the Chinese are Mohammedans. They form, as agrees with their religion, a very inflammable part of the population, although they have often valiantly served the crown. Persecution is much more agreeable to the temper of Islam than martyrdom. The Chinese Moslems, being almost entirely descendants of foreign soldiers and Chinese women—except in Yunnan—are naturally very susceptible on the point of honor. Notwithstanding the many eminent public men they have furnished, they remain still an undigested element in the commonwealth.

AFRICA.

—"Wissman has said : The business of missions is to teach, *first*, work ; *then*, pray ! and the saying has been widely echoed, unfortunately also in many Christian circles, who were not in a position to judge of the true state of the case. 'Missions must train these idle children of nature to labor !' Who would not agree with this position, taken generally ? But let us look at the matter distinctly. The friend of missions understands the expression as meaning : Missions should train the native to labor 'for himself,' for his own person. The white planter or dealer and his European friends mean it in this sense : Missions are to train the natives to labor 'for us *whites*.' The ideal of missions is found in communi-

ties where every one eats his bread in the sweat of his brow, has his own piece of ground, which he cultivates, being, of course, ready, for due wages, to serve his white neighbors so far as he needs. The ideal of the other is found in natives that have nothing, and, as unremitting laborers for him, are *slaves*, if not in name, yet in fact. Let a missionary settlement be ever so flourishing, a place where every man eats his own bread, it is good for nothing unless it is ready by night and day to place a force of laborers at the disposal of the Boer, laborers with whom he is at liberty to deal just as he pleases. 'Labor!' says the missionary; 'labor is the *freeman's* crown!' 'Labor!' says the white man; 'for you exist only for me, you are my *slave*!' Is it not true, at least to a certain extent, that the remarkable popularity of the Catholic missions in our day is owing to their willingness to respond to this demand of the whites, while Protestant missions, in principle and in fact, resist and must resist it?"—Inspector BUCHNER, in *Allgemeine Missions-Zeitschrift*.

—In this matter Las Casas and his missionary associates would stand with us, and would be very much ashamed at such a policy of their Catholic successors.

—Père Rolland, of the Society of Jesus, remarks the *Church Missionary Intelligencer*, declares that the Egyptian Copts are a good deal more open to Catholic influences than they once were. He attributes this to the liberalizing influence of the Protestant missions among them, rendering them less afraid of the West.

—"This last year *Lessuto* has had no political history; the tribe has continued to benefit by its privileged situation; master of its soil, endowed, under a benevolent protectorate, with an almost complete autonomy, it presents in the south of Africa a unique exception to the rule, which is the more and more complete predominance of the white race over the indigenous element.

"It might be that this very advantage concealed a danger.

"The enterprising statesman who presides over the destinies of South Africa appears to include in his programme the suppression, in the region submitted to his influence, of the aboriginal question, thus clearing ground for the fabric of his dreams, a more or less independent federation of the States of Austral Africa. We know the rapid issue of the conflict between Cape Colony and the Matebeles. This haughty tribe, which for fifty years seemed to have opposed to civilization an insurmountable barrier, has been broken in a few weeks, and quite recently the journals have announced the submission and annexation of Pondoland, a remnant of the former Caffraria, and the only part of South Africa which was yet independent. Is not the anomaly of a territorial reserve and of an almost complete internal independence in favor of the Basutos destined to disappear under the powerful hand which is now levelling the region situated between the Cape and the Zambesi? One may fear it, and the appeal to the Cape of the great Basuto chiefs Lesotho, son and successor of Letsié, Jonathan, the son of Molapo, and other chiefs besides, might well have grave consequences, the more so as these chiefs, it will be remembered, have given more than one occasion for dissatisfaction.

"There would be in this season of disquiet for the friends of the Basutos, if Divine Providence had not already intervened so many times in favor of this people, a people visibly prepared, by its character, by its language, by its geographical position, by the national unity which it has preserved, to exercise a grand influence on Southern Africa.

"This might have been in other times a national and political force of action; but the time is past when the influence of a wise and powerful chief made itself felt afar; and the moment when the black race, having drawn

from its contact with the whites all that it is to receive of them, shall reassume possession of itself and shall expand into a civilization of its own, this epoch, if it is ever to dawn on Africa, is in the far-distant future. To-day there remains but one domain in which the special aptitude and the expansive force of an intelligent and vigorous tribe can display itself—it is that of religious activity. The diffusion of the Gospel among the Africans, this is the field of action reserved to the Basutos, or rather to the churches of Basutoland (Lessuto), for, if we do not err, it is the Church which will be in history the inheritor of the tribe, whose force it will absorb for the service of the Gospel and the good of the colored race.

“Accordingly, to constitute the Church of Lessuto, to make of our missionary dioceses, hitherto isolated from one another, a powerful organism, resistant, armed for the combat, capable of surviving the nationality itself, if this should be destined to succumb in the struggle in which has foundered the independence of so many tribes—this is the grand and noble work which God is now reserving to our missionaries.”—*Annual Report of Société des Missions Évangéliques.*

—“When our brother K. S. Walfridsson was down in that three-months’ struggle with the Congo fever, which finally carried him off, it is witnessed of him that he never complained of the Lord’s dealings with him as though some strange thing had happened unto him. Once when he was very weak in bed, his wife found him crying, but the tears were tears not of sadness, but of joy, ‘because I have such a good Saviour.’ His works do follow him. ‘It seems,’ writes Mrs. Walfridsson, ‘as if the great outpouring of the Spirit, so long prayed and hoped for, is not far off. We are enjoying times of refreshing. The women especially seem to be roused out of their former sleepy indifference. There is hardly a Sunday passing without some new-

comer to my class of candidates for baptism.’”—*Medical Missions.*

—Herr Müller writes in the *Evangelisch-Lutherisches Missionsblatt* from the highlands of East Africa: “Hearty greetings from MAJAME. I send you three little photographs, to which you will allow me to add a word of explanation. They will satisfy you no more than they do me. Photographing in the interior of Africa is a troublesome thing, takes up much time, and causes many disappointments. The chemicals decompose much easier, the copying paper, through the abundance of moisture, has become so dark and spotted that I wonder it will take any impressions at all. More practice and better-packed materials will give more satisfying results. To these pictures of our dwelling house I would gladly have added one of Mount KIBO, or of our house, with Kibo in the background; but friend Kibo has been for many weeks the day through hidden behind a wall of clouds, and only unveils himself in the overpowering magnificence of his beauty when the evening shadows are already resting on the mountains of Majame. And when I lately wished to photograph another magnate of East Africa, namely, our chief Shangali, with his train, the attempt came to naught through his superstition. ‘If you write me off’—the natives have naturally no word for photographing—‘I shall die!’ he exclaimed; and although my *sanduku* (camera) was all ready, it was to no purpose, for Shangali was careful to keep hidden behind the back of one of his men, and at last fairly bolted. Superstition is rooted deep in the hearts of the people of Majame, as we know better and better. Indeed, on various occasions they even sacrifice beasts, thereby giving the lie to the assertions of many travellers who talk as if the negroes were on too low a level to have any thoughts of higher beings or of religious worship.

“Fair is the land and fruitful are its savannas, yet the fairest thing is yet to

be brought to the dwellers therein : God's Word in their own tongue. The Lord give His servants joyfulness for learning, and when the time is come, for teaching."

English Notes.

BY JAMES DOUGLAS.

Church Missionary Society. — The Rev. H. Carless, writing from Ispahan on the subject of "the Gospel in Persia," speaks of the entrance of the Gospel into that land as being one of the slowest. One reason for this is that the cross to be taken up in professing Christ is one of the heaviest. Mr. Carless tells of two cases—father and son—where, though the spirit is willing the flesh is weak, in view of the cross involved ; also of another who, at the last moment, shrank from baptism because it was judged needful his wife should know of it. "Sahib, you will leave me here alone to-morrow, and how can I face death alone with no one near to help and strengthen me?" This question points to a real difficulty. "Can a new-born babe do what we expect from a man, and can a poor sheep or a weak lamb stand up and fight the ravening wolf alone? Where are the under-shepherds? Where are the laborers?" On June 14th, 1875, the Church Missionary Society adopted the Persia Mission. What has been achieved? A slender foothold has been secured in this one Mohammedan stronghold of Ispahan ; no second place is yet occupied, nor are there men enough to properly man the one station. Meanwhile, the sheep are in distress, and there is no shepherd.

Medical Work at Gaza.—In the absence as yet of visible fruits, an important medical and Christian mission is being energetically conducted at Gaza by the Rev. R. Sterling, B.A., M.B., and helpers. During the past fifteen months 18,767 patients have been registered. Dispensary is held three days of the week—on Mondays, Wednesdays, and Fridays. A portion of God's

Word is read and expounded with special reference to the Mohammedan question. "A remarkable testimony to the value of medical missions is seen in the fact that large numbers listen day after day to the Divine plan of salvation without dissenting from it. This great boldness in preaching the Gospel may not seem remarkable, but let it be remembered that the falsity of the Mohammedan religion is necessarily implied."

Baptist Missionary Society. — Mr. Glennie reports the baptism of seven youths, in the early part of this year, at Bolobo Station, Upper Congo. First-fruits of Gospel service are reported from Stanley Pool after five years' labor. Two have been baptized, and there are several others who have given their hearts to Jesus and who are expected soon to join the church. The work at San Salvador needs more helpers than can at present be found. Several towns are begging for teachers—a demand which cannot yet be met. At Wathen Station the school-roll now reaches 110, a rapid and considerable increase. At Mbanza Manteke and Lukunga, stations of the American Baptist Missionary Union, the work of the Lord prospers.

Jalpigori, India. — The Rev. W. Bowen James tells of the conversion and baptism of three natives ; two belonging to the Rayasth, or writer caste, the third to the Mech tribe. A special interest attaches to the last mentioned, because, according to his own statement, he is the first member of his community who has embraced Christianity. He seems to belong to the number of those who, in the dark night of heathendom, have heard the voice of God speak to their souls, and who, in striving to obey that voice, have been eventually led forth into the light and liberty of the glorious Gospel of Christ.

Patna City, India.—The Rev. John Stubbs, of Patna City, has, at Mrs. Spurgeon's request, translated one of her late revered husband's sermons

(No. 1500, or "The Uplifting of the Brazen Serpent") into Hindi for circulation among Hindi-reading people here.

Patna is not virgin soil, and is all the more difficult to work on that account. A good Sunday-school, however, is being established; and a suitable piece of ground, at the eastern end of the city, has been obtained for the erection of a much-needed house for a native preacher.

Wesleyan Missionary Society, Ceylon.

—The Rev. C. S. Casinader, native minister of the Kalmemai Circuit, tells of a gracious revival in his church. "Souls," he says, "have been converted and the Christians awakened, and many young men now gladly join us in evangelistic work. We have ten vernacular schools with 885 children on the books." Mr. Casinader also reports favorably of the home mission at Illurupittya, among a number of fever-stricken and half-starved people far away in the jungle. In that place, infested by cheetahs, bears, and elephants, there are now 20 Christians.

Mysore.—For some years past it has been the custom to hold in each circuit half-yearly meetings for evangelists and other workers. A series of such meetings was arranged to be held at Tumkur, from July 6th to 10th inclusive, and they have been a decided success. Among the subjects dealt with were "The Holy Spirit," "The Spiritual Life and How to Increase It," "The Study of God's Word," "St. Paul a Pattern to Evangelists," etc. Mr. Haigh explained some of the principles which had guided the revisers of the Kanarese New Testament, and also the principal changes which had been introduced.

Sunday was a high day. A hearty prayer-meeting, commencing at seven, gave a good key-note to the services of the day. At eight the ordinary service was held, when over 300 Christians crowded the chapel. Mr. Hudson preached on the parable of the un-

profitable servant. The administration of the Lord's Supper followed; and at 4 P.M. a love-feast was held, when many gave very clear and interesting accounts of their conversion. An English service concluded the day. As the Kanarese Christian literature is exceedingly meagre, these gatherings give an opportunity of supplementing such teaching as exists.

Presbyterian Church of England, Corea.—The Presbyterian missions in Corea are wisely moving toward one native Presbyterian Church. They are now uniting in a tentative organization, the "Presbyterian Council of Corea,"

probably as yet only a council of missionaries. The missions thus drawn together are those of the American Northern Presbyterian Church, with ten men and eleven women missionaries, and Southern Presbyterian Church, with three men and four women, and the Australian Presbyterian Church, with one man and eleven women, and two independent Presbyterian missionaries.

Province of Hunan.—Although this province, like Thibet, is a closed land so far as Protestant missions are concerned, missionary journeys through it have taken place again and again. And once, twelve years ago, a splendid China Inland Mission missionary, now dead, Mr. Dorward, was permitted to settle and labor in a Hunan town for more than three months. He rented a house in Hung-Kiang, on the Yuen River, first put two native helpers in charge, and then himself ventured to go to the place, in the early months of 1882. He was mobbed and compelled to leave after a stay of three and one half months. A further stand was made in another town of the same province, but a riot, fomented by a Spanish priest, broke out; and since that time there has been no Protestant worker stationed in Hunan. There are Hunanese Christians, however, a good many in number, and Hunan will yet receive the doctrines.

Statistics of the Missionary Societies of the

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

NAMES OF SOCIETIES.]	Date of Organization.	Missionary Income.		Missionaries.				Native Helpers.	
		At Home.	From the Field.	Ordained.	Laymen.	Wives.	Unmarried Women.	Ordained.	Other Tolders.
American Board	1810	\$705,133	\$89,145	184	19	185	183	241	2,681
Baptist Missionary Union....	1814	485,000	56,247	176	24	153	103	254	1,330
Southern Baptist Convention.....	1845	106,383	5,944	42	....	38	14	25	66
Free Baptist.....	1836	20,000	377	8	2	10	12	5	85
Seventh-Day Baptist.....	1842	4,500	200	3	2	1	3	....	8
Christian (Disciples).....	1875	80,258	1,747	19	3	18	9	3	57
American Christian Convention.....	1886	5,000	.....	4	....	1	2	2	11
Lutheran, General Council.....	1869	16,428	.....	8	....	8	2	2	96
Lutheran, General Synod.....	1837	56,925	1,624	9	4	5	4	1	478
Methodist Episcopal.....	1819	967,097	101,200	230	96	234	155	226	3,137
Methodist Episcopal, South.....	1846	238,755	5,977	55	3	46	5	101	22
Methodist Protestant.....	1882	14,089	714	5	4	3	3	5	4
Wesleyan Methodist	1887	3,000	200	2	....	2	3	....	10
Protestant Episcopal.....	1835	288,102	7,409	28	47	22	19	69	343
Presbyterian.....	1837	843,412	30,460	216	51	230	146	177	1,574
Presbyterian, South.....	1861	143,774	5,000	50	7	41	31	20	115
Cumberland Presbyterian.....	1828	20,038	740	8	....	6	8	3	16
Associate Reformed Presbyterian, South	1879	4,182	250	2	....	2	2	3	5
Reformed Presbyterian (Covenanter)....	1856	19,255	600	5	1	5	7	...	37
Reformed Presbyterian (Gen'l Synod)...	1836	6,000	40	5	....	4	....	....	28
United Presbyterian.....	1859	112,315	41,815	26	2	25	21	34	482
German Reformed.....	1878	32,971	2,528	5	....	5	2	9	18
Reformed (Dutch).....	1836	106,571	9,279	23	3	25	17	88	376
Evangelical Association.....	1876	9,608	975	7	....	7	....	3	20
German Evangelical Synod..	1883	16,484	276	6	....	4	....	....	28
United Brethren.....	1853	11,000	520	4	....	3	7	6	40
Friends.....	1871	8,500	.....	12	....	8	19	...	27
Canada Baptist.....	1866	55,045	1,175	17	....	14	17	11	170
Canada Congregationalist.....	1881	3,500	25	1	2	1	1	....	4
Canada Methodist.....	1873	122,010	4,559	77	....	60	...	26	44
Canada Presbyterian.....	1844	124,114	7,500	23	11	37	32	34	244
Twelve Other Societies.....	....	544,250	49,090	76	142	192	201	33	303
Totals.....	.....	\$5,173,749	\$425,615	1,336	323	1,335	1,028	1,331	11,800

United States and Canada for 1893-94.

work done in non-Catholic Europe, while covering that in behalf of Indians, Chinese, and Japanese in to 1894, though sometimes the year includes a part of 1893. The aim has been to leave the fewest possible

Total Working Force.	Stations and Out-Stations.	Communicants.	Added Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.
3,441	1,307	40,187	3,055	137,000	1,170	50,406	Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria.
2,040	1,340	115,250	6,344	230,000	1,246	26,214	Burmah, India, China, Japan, Africa, France, Spain.
185	211	3,328	706	10,000	15	375	China, Japan, Africa, Italy, Mexico, Brazil.
122	13	835	59	1,558	79	3,199	India (Southern Bengal).
17	4	76	6	150	2	36	China (Shanghai).
109	30	875	101	1,750	10	919	India, China, Japan, Turkey.
20	25	200	.....	350	2	25	Japan (Tokyo, etc.).
116	152	1,441	.....	3,757	95	1,608	India (Madras).
501	12	6,160	628	17,000	199	5,490	India (Madras), West Africa.
3,908	450	31,949	4,546	85,000	1,467	43,085	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America.
232	149	10,036	547	15,000	46	2,184	China, Japan, Mexico, Brazil.
24	10	312	47	800	4	240	Japan (Yokohama).
17	2	250	10	600	5	208	Africa (Sierra Leone).
514	187	6,062	161	12,000	132	5,682	Africa, China, Japan, Haiti, Greece.
2,376	700	31,953	3,141	85,000	875	30,460	India, China, Japan, Korea, Africa, Syria, Persia, Spanish America.
264	132	3,202	560	10,000	26	1,400	China, Korea, Japan, Africa, Greece, Italy, Mexico, Brazil.
41	10	617	45	1,200	4	150	Japan, Mexico, Indians.
14	10	250	30	400	5	110	Mexico (Tampico, etc.).
55	11	259	13	600	18	539	Northern Syria, Asia Minor.
37	10	350	23	700	3	60	India (Northwest Provinces).
590	306	11,055	651	27,000	267	13,514	Egypt, India (Northwest Provinces).
39	20	1,960	273	4,500	2	160	Japan (Tokyo, Sendai, etc.).
482	225	6,226	508	16,000	151	5,302	India, China, Japan, Arabia.
37	17	650	105	1,200	1	25	Japan (Tokyo, Osaka).
38	9	356	1	800	14	520	India (Central Provinces).
60	20	2,146	200	6,000	9	415	China, West Africa.
56	40	670	....	1,500	9	643	Mexico, Alaska, Jamaica, China, Japan.
213	48	3,343	374	9,000	67	1,529	India (Telugus).
9	1	12	....	50	2	75	Africa (West Central).
198	95	7,607	291	15,000	40	2,500	Japan (Tokyo), Indians.
391	98	3,094	385	8,500	121	5,624	China, India, New Hebrides, West India.
947	104	11,331	....	23,000	38	1,868	
15,064	4,648	301,942	22,810	725,415	6,134	204,555	

THE KINGDOM.

—This is the testimony of Rev. F. E. Clark, in his "Our Journey Around the World": "I am glad to have my last words in this book testify to the fact that missionary work of all the various Protestant denominations in all parts of the world is, in my eyes, the most promising and hopeful feature of modern civilization. For the enlargement of commerce, for the spread of civilization, for the uplifting of humanity, for the redemption of the world, there is no such force as that which is exerted by the Anglo-Saxon missionaries of the Cross, the ministers of the Lord Jesus Christ."

—The fruits of the Spirit appear even upon the countenance; for a missionary writes: "To one who has never seen it as we do, it is hard to describe what we mean by the 'Christian look.' I have tried to watch and analyze it. I cannot make the difference between heathen and Christian faces plainer to you than by saying that the Christians look alive; there is a light in the eyes, and a certain life—I know no better word—in the whole face which you miss in other Chinese, bright intellectually, and pleasant socially, as some of them are. It is so comforting to watch this light shining out for the first time in the eyes of new converts."

—Dr. Pentecost says that he knows of a common drunken sweeper in India who died some years ago, leaving his twelve-year-old daughter to the missionaries. She was educated, taking the degree of Master of Arts, and is now the principal of an educational institution in India.

—Rev. C. H. Wheeler reports that on the Euphrates, in a small self-supporting church, ten poor members give one tenth to support the pastor, and he is satisfied to live as well as the average of his members.

—We have little idea of how much more it costs to follow Christ in heathen lands. As one who knows suggests:

"In a country like China, native Christians often give more than they receive credit for in statistics. When a man becomes a Christian, even if he keeps his place under his heathen employer, through his observance of the Sabbath he must lose one seventh of his income. Of course no heathen is willing to pay for seven days' work when he has only six days of labor; so that it really means that every native Christian gives one seventh of his income to the Lord."

—An old Bedaween woman who had been restored to health in a Christian hospital, returning to her tribe, said to her husband: "The doctor was as kind to me as if I had been a man!"

—It was the late Hon. Daniel Appleton White, of Salem, says the *Boston Transcript*, who, being at the time a member of the Massachusetts Senate before which was pending a bill to incorporate the American Board, replying to an objection that "we had no surplus of religion to export," said: "Religion is a commodity of which the more we export the more we have."

—Considering the source, what higher commendation ever was, or ever could be, bestowed upon the "slum sisters" of the Salvation Army than when Cardinal Manning said to General Booth that he "Never saw them without thinking of the angels in heaven!"

—The *Intelligencer*, of the English Church Missionary Society, contains this hearty outburst of thanksgiving: "May the Lord be praised—for the nearly 4000 adult converts who confessed Christ in baptism last year; for the remarkable ingathering among the Ainu of Japan; for the more recent shaking among the dry bones of Islam in Bombay and the Central Punjab; for trophies won for the Lord from the high castes and the depressed classes of India, from Buddhist Ceylon and China and Japan, from the benighted races of Africa, and from the tribes of the Red Indians; for tokens of the Holy Spirit's reviving grace upon be-

lievers, especially at Mengo, in Uganda ; at Jilore, in East Africa ; at Tokushima, in Japan ; and at Kincolth and Aiyansh, on the North Pacific coast. For the work completed of our brothers and sisters, Bishop and Mrs. Hill, and Leversuch, and Vernall, and Sealey, and Mathias, and Miss Mansbridge."

—Dean Walker, of the University of Chicago, speaking of the wretched homes in Eastern Turkey, says : "The word 'home' is Teutonic. The Arabic language can come no nearer to it than the word 'house,' and a house is not a home."

—Dr. D. S. Gregory believes the time has come when, instead of the expression, "Christian giving," we should say, "the Christian's use of wealth as the steward of God."

—Rev. W. H. Sheppard, twenty years ago a poor little yellow boy in the streets of Waynesborough, Va., is, at the age of thirty, perhaps the most distinguished colored man in the Southern Presbyterian Church, and the only American negro who has ever been made a fellow of the Royal Geographical Society.

—It is the worst possible economy, says Dr. James Johnston, to encourage or even permit the missionary to diminish his already scanty leisure for the real work which took him to Africa, by frittering it away in manual labor that he may have food to eat.

—The Michigan *Christian Advocate* makes mention of an extreme case of taking a collection for missions—to wit, when for peculiar reasons it appeared to be meet and right to pass the contribution box *at a funeral*. As a result : "The father of the child gave liberally ; each mourner contributed something, and the total offering was found to be the largest collection for missions ever given at that appointment." Surely comment is needless, and repetition is scarcely required.

—The words in Japanese for *rat* and *fountain* are very much alike. So an

accomplished missionary, in delivering an earnest discourse, made the very easy mistake of urging his congregation to "come and seek the living rat," instead of "come and seek the living fountain." Of another evangelist the story is told that he said, with a loud voice : "If you don't repent you will go to the post-office," the words for post-office and hell being very similar in sound.—*Bishop Galloway*.

WOMAN'S WORK.

—Dr. Jessup tells the story of Dr. Mary Eddy's effort to secure her diploma from the Imperial Academy of Medicine in Turkey. After months of waiting and working the order came for her examination. The doctors had made a collection of sixty of the hardest questions in every department. She answered all ; and those staid, dignified embodiments of Oriental conservatism arose, and said, "Bravo ! Bravo !" Scarcely less significant was the advice of the Governor of Syria when she applied for her local permits. "Go where you like," he said ; "but let me advise you to confine your treatment to the women. If men should come with their complaints they might soon develop a serious palpitation of the heart."

—Miss Evelyn Stoddard, of Scotland, has been doing evangelistic work for two years in connection with the China Inland Mission, and she finds that her sex is possessed of some peculiar advantages. She writes : "This is one of the interior stations where women are in command. I think none but the China Inland Mission undertakes such work, but I am safe in saying they have proved it to be eminently successful. Being of the gentler sex they are not suspected guilty of any political motive such as a man might have. Then, being *only* women, from the Chinese point of view, it is often a case of *n'importe*. Thus disturbances are prevented. Another point is that it throws much more responsibility upon the na-

tive Christians, more than if they had foreign men behind them."

—*Heathen Woman's Friend* for November is an admirable number, and is packed with matter relating to medical missions.

—The sixth anniversary of the Mary J. Drexel Home and Philadelphia Motherhouse of Deaconesses was held October 16th. There are at present 39 Deaconesses in the Home, 13 full sisters, and 21 probationers. During the year 5 new sisters were consecrated and 5 probationers admitted. The Old People's Home has 39 inmates. In the Children's Hospital there are 3 sisters and a number of assistants. During the year 323 children were cared for in the hospital, and 4927 in the clinic. The most important station occupied is the German Hospital, where there are 25 sisters, in charge of an average of 160 patients.

—At their annual meeting in Washington in October the Methodist women found that the receipts of their Foreign Missionary Society had reached \$311,926, an amount *larger* than last year by \$34,622; and hence, very naturally, "after this announcement the audience rose and sang 'Praise God from Whom all Blessings Flow.'" And besides, the Home Missionary Society is able to report receipts amounting to \$82,757.

—During the autumn more than 50 women left England for service in heathen lands, and sent out by the three principal women's societies, the Church Zenana Mission, the Zenana and Bible Medical Mission, and the Society for Promoting Female Education in the East. Of these one third were going out for the first time.

THE YOUNG.

—On the missionary side the scheme of Christian Endeavor is made complete, now that the *Golden Rule* has organized a missionary study department, conducted by Mr. Amos R. Wells, and outlined a course of reading, suggested

officers, programmes, etc., to be adopted by clubs. To master 12 great missionary biographies a year, with as much knowledge of the country in which each missionary worked, is in brief the plan of study. With this course of study, and the booming "extension" lecture movement, and the constant agitation of systematic giving, the host of youthful disciples must needs grow in grace.

—A writer in *The Evangelist* truthfully says that "good citizenship, now such a popular watchword among Endeavorers, is only another phrase for 'home missions.'"

—The total amount of money given to missions by the New Jersey Christian Endeavor societies during the year 1893-94 was \$11,560, of which the Junior societies gave \$1334.

—Forty-five and one fourth per cent of the Endeavorers of the city of Cleveland are systematic givers.

—Eleven hundred Christian Endeavorers are now supporting missionaries by the co-operative plan.

—Here is yet another novelty in this day of experiment and innovation. The young people of the Clarendon Street Baptist Church, Boston, for two years have been sustaining with their gifts a missionary in Africa, but now have gone much farther, and in addition have sent to China two of their own number, one of them a native of that country, and are to be responsible not only for their support, but for *their oversight and direction also*.

AMERICA.

United States.—The Inter-Seminary Missionary Alliance, so closely akin to the Student Volunteer movement, held its fifteenth annual meeting November 1st, in Springfield, O., with about 200 delegates in attendance and representing 35 theological seminaries. It was reported that Princeton leads in the number of students and in the number of volunteers; McCormick takes first

rank in the number of missionaries sent out during the last three years ; while the Western, of Allegheny, leads in the matter of giving ; with only 96 students, it contributed \$1050 to foreign work. All the reports were very hopeful and inspiring.

—The report of the Tribune Fresh Air Fund for the year 1894 is published. The receipts were \$22,249. The contributors were the means of helping to give two weeks' vacation to 10,171 boys and girls. In the eighteen years that this fund has been in operation 133,303 children have been sent to the country for two weeks, and 136,411 for one day, at a total cost of \$327,990, and at an average cost of \$2.40 per capita.

—Edward Marsden, now of Marietta College, but a native Tsimshean of the Northwest Coast, sends a letter written by David Leask, an evangelist of the same tribe, and one of the trophies of William Duncan's Metlakahla work, telling of a Gospel tour in the vicinity of Fort Simpson. Wherever he went he found a hunger for the truth.

—The International Missionary Alliance has a force of 164 men and women in the foreign field. At the opening of the Missionary Training Institute in October nearly 100 students were present for study.

—The American Missionary Association reports receipts for last year amounting to \$340,469, and an indebtedness of \$66,360. The summary of educational work in the South is as follows : Chartered institutions, 6 ; normal and graded schools, 36 ; common schools, 43 ; total schools, 84 ; instructors, 409 ; pupils, 12,604. Statistics of Indian work : Churches, 14 ; church-members, 249 ; schools, 11 ; missionaries and teachers, 86 ; total pupils, 417 ; Sunday-school scholars, 1301. The statistics of Chinese work are : Schools, 21 ; teachers, 34 ; pupils, 1201 ; ceased from idolatry, 197. General summary : Schools, 110 ; pupils, 1422 ; missionaries, 646 ; churches,

170 ; church-members, 10,337 ; Sunday-school scholars, 17,015.

—The First Church of Chicago, Rev. E. P. Goodwin pastor, has contributed \$1,100,000 to benevolent objects.

—At the Iowa Yearly Meeting of Friends it was stated that there were 30 young men and women in that meeting who feel called to missionary work and are ready to go when an opportunity opens.

—The Methodist Missionary Board has fixed the salaries of missionaries in Asia on the following basis—though not to take effect till 1896 : For the first five years, married men, \$950 ; single men, \$650. For the next ten years, married men, \$1000 ; single men, \$700. For the next ten years after the first fifteen, married men, \$1100 ; single men, \$800. After twenty-five years, married men, \$1200 ; single men, \$900. Allowance for children, \$100 a year up to 21 years, except that for those between 14 and 21 who are at school in the United States, the allowance shall be \$150.

—During August and September 45 Presbyterian missionaries sailed, 15 returning to their work and 30 recently appointed. Among them were 9 ordained men, 6 physicians, 10 married women, and 6 unmarried.

EUROPE.

Great Britain.—In the Society for the Propagation of the Gospel, "clergymen and Churchmen who have paid two annual subscriptions of a guinea become members, with the right of voting at meetings of the society, upon their election by ballot." The number of members is about 5400. In the Church Missionary Society "clergymen and Churchmen who subscribe, the former half a guinea, the latter a guinea, become members immediately, with the right of voting at meetings of the society." The number of members is about 25,000. Again, the committee of the Society for the Propagation of the Gospel number about 300 members ;

but the committee of the Church Missionary Society more than 6000 members.

—Mr. Baynes, the Secretary of the English Baptist Missionary Society, said in his annual address: "While sitting in my office last week, the door opened and a very rough-looking man entered and laid down on my table £20 with the words: 'Mr. Baynes, I have saved this for the Congo Mission, enter it as before, remembering the words of the Lord Jesus, "It is more blessed to give than to receive."' You know who I am. I came here last year; I'm a London scavenger.' I did remember him, for he brought £20 last year for missions! Only a few days ago a young woman brought me £20, saying she was sorry she could not give more. She was a domestic servant and had to support her mother, and it had taken her two years to save this amount."

—Of 126 missionaries recently forwarded by the Church Missionary Society to their fields in more than half a score countries of the globe, these details may be given: Clergy, 28 returning, 15 recruits; doctors, 2 returning, 2 recruits; laymen, 2 returning, 10 recruits; women, 12 returning, 26 recruits; wives of missionaries, 21 returning, 5 recruits; engaged to missionaries, 3 recruits. To the total of 126 Bishop Stuart's daughter should be added. Of the 15 new clerical missionaries, 7 were from the Church Missionary College, 6 from Cambridge, 1 each from Durham and Highbury; of the doctors, 1 had an Edinburgh and 1 a London degree; of the laymen, 9 came from the Church Missionary College, and 1 represented the Church Army and the University of Oxford.

—The London Society has 17 medical missionaries upon its rolls, and only one of the number is a woman. Of these, 10 find their field in China, 4 in India, and 1 each in Madagascar, Central Africa, and Samoa. They ministered to 3598 in-patients last year, and attended to 99,743 cases.

—A recent number of *Mission Field* (organ for the Society for the Propagation of the Gospel) calls attention to the fact that "no less than 3 of the papers in this number are by native clergymen, 1 in South Africa, 1 in India, and a Karen of Burma. Such reports are in themselves significant. The mere fact that there are hundreds of natives in holy orders in lands where a few generations back there were no native Christians, and that these are working with us for the conversion of their fellow-countrymen, and write encouraging us by describing what they do, is a fact to make us feel how mightily the Word of God is growing and prevailing."

The Continent.—There are in Spain representatives of 14 Protestant churches and societies, and they report 20 foreign male and 29 foreign female missionaries, 41 Spanish pastors, 37 evangelists, 3600 communicants. The American Board and the Baptist Missionary Union are the only American societies at work. The others are from England, Scotland, Germany, Sweden, and Holland.

—Theodor Wangemann, the director of the Berlin Missionary Society, died on June 18th. For nearly twenty-nine years he had held the helm of the Society with a firm hand. In 1857 the enthusiastic Wallmann had pulled the Berlin Mission out of a swamp, where it seemed likely to perish. Wangemann was able to hold the positions which had been acquired, and, in addition, not only to extend the knowledge and the love of missions in Prussia, but to spread the work of conquest in Central Africa, in China, and on the shores of Lake Nyassa. Twice he made a careful visitation of the German mission stations in Kaffraria, in Natal, in the Orange Free State, and in the Transvaal. Almost all the 64 Berlin missionaries who are now at work have been trained and sent out under his direction.—*Journal des Missions Évangéliques*.

—In the October *Moravian Quarterly* the following extract is given from a private letter: "Have you ever been to Herrnhut, among the Moravian Brethren? I was there last month. Never in my life have I thought that there was such a town in the world, where every resident is a true Christian; where spiritual life is at the highest state; all the inhabitants like one family; a short service in their chapel every day in the week. As I think of my visit there I feel as if I had been to a fairy land."

—The income of the Basle Missionary Society was \$250,845 last year. The contributions from the field were \$33,610. The ordained missionaries number 153; the laymen, 47; wives, 101; and unmarried women, 6. Native pastors (ordained) are found to the number of 35, with 846 native assistants. In and about the 449 stations are 14,274 communicants and 28,209 adherents. The schools contain 13,155 pupils.

ASIA.

India—"Among the influences at work in India, as in China, is that of emigration, which, though now only of small dimensions, may play an important part in the Christianizing of that continent. The return of the delegates to the Parliament of Religions without forfeiture of caste or imposition of fine is a significant fact in this connection. During the past ten years emigration has rapidly increased, it being estimated, according to a recent return, at upward of 300,000 persons per annum. Natal and Fiji are old fields of coolie immigration, Australia already complains of too much of it, but like or no like, the tendency will grow, and, once it fairly breaks away from those things which retard its growth, the number will increase by leaps and bounds, not only bringing the Hindus to Christian settlements, but enabling them to take back some knowledge of the Lord Jesus gained in other countries."

—In the Hoogil District the Scottish Free Church has rented a piece of temple land for missionary purposes with the novel condition "that no cows are ever killed, or beef is ever eaten upon the premises."

—One reason given for the sufferance of vermin in Hindu houses, is their superstitious and firmly-rooted belief in the transmigration of souls. A missionary was recently visiting a high-caste woman who had lost her child. As she sat talking, a cockroach walked across the floor, and she was about to brush the insect away, when the mother cried, "Don't harm it, I beg you; my little baby's soul is in that cockroach."

—In a recent number of the *London Times* is an article, two columns in length, on the tea production of India and Ceylon. The statement of this article will be a revelation to many. The writer well says: "One of the most striking episodes in the annals of modern commerce is the struggle between India and China for the tea supply of the world. But this struggle is not long. The Indian and Ceylon tea growers have won the fight. During the past thirteen years they have displaced China teas from the British market to the extent of 76,000,000 pounds. In 1881 Great Britain consumed 112,000,000 pounds of China teas; in 1893 she consumed nearly 36,000,000. In 1881 Great Britain consumed nearly 48,000,000 pounds of Indian and Ceylon teas; in 1893 she consumed 172,000,000."

—The statement comes that Miss Annie Taylor and her party, after sojourning six months in Darjeeling, working at the Thibetan language and otherwise undergoing training for their future work, have struck camp, and gone forward some four or five days' journey to Gnatong, in the border State of Sikkim, and situated just on the border of Thibet. Travelling and residence in Sikkim having recently been brought under special government regulations, they had to obtain passports from the

Bengal Government before they were able to make the advance. Most of the party left Darjeeling on September 28th, Miss Taylor, with two others, remaining behind a day or two to superintend the despatching of their boxes, 118 in number.

—The first person baptized by Dr. Judson in Maulmein died in the mission hospital there last July. She was a very aged Burman woman.

—The death of the Rev. Charles W. Forman, of the Lodianna Mission, which occurred August 27th, removes one of the most venerated and beloved missionaries connected with the Presbyterian Board. Dr. Forman was a native of Kentucky, and a graduate of Princeton Theological Seminary. He sailed for India in 1847, while mission work in that vast empire was still in its infancy. In 1846, at the close of the first Sikh war, the mission had crossed the Sutlej and planted a station at Jullundur within the Punjab. From that day to this he has toiled steadily on for almost fifty years with great efficiency, and being universally beloved. A notoriously anti-Christian newspaper published in Lahore states editorially that "no foreigner has ever entered the Punjab who has done so much for the Punjab as Padri Forman Sahib." Not least among his services to the Church and to India was the giving of 3 sons and 2 daughters to the missionary work, 2 of whom are connected with the Lodianna Mission.

China.—Miss Elizabeth Stoddard writes as follows in the *Independent* concerning a trip into the interior: "As I heard the schoolgirls sweetly singing first and second parts of 'All the way long it is Jesus,' I could not help thinking what a disastrous thing it is for Satan's kingdom in China when the name of Jesus and the story of His love is set to some sweet melody and hymned out from native lips, prompted by a heart of gratitude. I am not sure if there is anything that makes devils tremble much more than the discovery

that the Chinese can be taught to make melodious sounds as well as have melody in their hearts. Oh, the horrible concatenation of sounds that passes for music in this China! Now many mothers may put their children to sleep hushed by the same sweet lullabys our mothers hymned to us in days gone by."

Again: "On the boat passing the 'customs' you will hear the men shouting out 'Jesus Hall' and then you appear by way of confirming their verbal testimony by personal witness. On the river boats, you may find a list of the passengers as follows: 'Sixty-eight Chinese and 3 Jesus men.' You will hear, perhaps, also 'foreigner—Jesus,' by some one passing."

She also ventures to suggest: "They do not have any too much fun in their often dark and sunless lives. I have sometimes thought since coming to China that councils might perhaps add with advantage to the list of necessary qualifications for an intending missionary, the possession by the candidate of a quarter of an ounce of solid fun! It might stand them in very good stead sometimes."

—"His name is Sun-ho, and he is a sugar merchant in Peh-tsiu-ou, a station of the Swatow Mission in the Jamsau District. Mr. Sun-ho, a man in comfortable circumstances, but by no means rich, is a Christian. He was at first a member of the church at Jamsau. He resolved some years ago to set up a station in his own town, and subscribed the greater part of the money required for the erection of a place of worship. He paid the whole of the preacher's salary for the first year, and a large part of it in each subsequent year. He buys medicines and gives them away to the poor. His house is open to all Christians passing through the town; and to crown his proofs of sincere faith, he has been an active and successful Christian worker."

—Rev. Gilbert Reid, for ten years a Presbyterian missionary, and still in ex-

cellent standing, though no longer connected with the Board of that denomination, is to open work among the higher classes of China, which include : (1) The mandarins, military and civil ; (2) the local gentry ; (3) the literati ; (4) the nobility ; (5) the leaders of charitable, religious, and reformatory movements. They are called the higher classes simply on account of the superior influence which they possess. Mr. Reid's aim is to endeavor to reach these because their influence upon the millions is so unlimited. The annual expense of the new mission will be \$8000, and \$7000 is the estimated expense at the outset, which will be spent largely in books, photographic and electrical apparatus, a stereoscope, a polariscope, a microscope, a stereopticon, globes, fixtures, and paintings.

—Shanghai, beyond any other city in the empire, is a centre for missionary influence. Fifteen societies are found here and 3 hospitals which treat nearly 50,000 patients a year. There are 5 boarding schools and 2 colleges. More than 2000 children receive instruction in the various schools. They have 78 missionaries and nearly 200 native preachers, teachers, and Bible women working in the city and immediate vicinity. These 15 societies include 2 Bible societies which have scattered portions of the Bible all over the province. The Presbyterian mission press is located in Shanghai. More than 1,000,000 copies of books and tracts were printed the past year. There is also Bible work carried on for the Japanese.

AFRICA.

—On a tablet in a church of Algiers is the name of "Devereux Spratt, 1641." The traveller naturally inquires what that means, and he is told that Devereux Spratt, an Englishman, was captured with 120 others in 1641 by the Algerian pirates. He was put to work with his fellow-slaves on the fortifications around Algiers. Cut off from congenial company, he looked to God

for sympathy and strength, and God's grace proved, as always, sufficient. Finding his fellow-captives full of despair, he began to cheer them with words of faith and hope ; and soon he had gathered about him, through his faithful testimony, a little band of praying and worshipping Christians. Through the influence of his brother in England, after several years, Devereux Spratt was ransomed, and the order for his release was brought to the fortifications. His fellow-captives rejoiced with tears at his good fortune, but expressed regret that their leader was to leave them. Devereux Spratt, however, refused to accept the ransom, and remained until he died a slave among slaves, that he might continue to comfort those whom God had brought to Christ through him.—*Rev. A. C. Dixon.*

—An officer of the Congo Free State writes an interesting article in a Belgian paper respecting the climate of the equatorial section of the Congo. Notwithstanding the fact that this region lies directly under the equator, the writer states that the heat is far from being so excessive as is supposed. He illustrates his favorable view of the climate by stating the case of the Rev. Charles Banks and his wife, two American missionaries who have lived at Equatorville seven years. Their three children were born there, and all are surprisingly healthy. The Belgian official attributes this to the fact that Mr. Banks used great care in the location of his cottage, and uses native fruits, vegetables, and milk altogether. He avoids all canned goods, using for meat native goats, sheep, and poultry ; uses goat's milk instead of condensed milk, and raises his own vegetables, which, being fresh, are far preferable to the canned goods from Europe.

—Says the *Missionary Herald* : "Probably no city in the world has had a more remarkable growth than Johannesburg in the South African republic. Starting from nothing in 1886, it is now a large and well-built city,

having in 1892 over 40,000 inhabitants. Its streets have a length of 85 miles and are broad and regularly laid out, the taxable valuation of the immovable property being over \$15,000,000. Almost everything necessary to the enjoyment of life can be found there. The city is said to be more than 5000 feet above the level of the sea, and is located on the "Witwatersrand," a reef which is marvellously productive of gold. Hither come workmen from all parts of the world seeking their fortunes." And especially for the sake of the Zulus congregated here the American Board sustains a mission in the city.

—The Church of Rome, through the White Fathers about Lake Tanganyika, makes a specialty of redeeming slaves in great numbers, and by this means secures a never-failing supply of "converts." *Les Missions Catholiques* gives this bill of particulars: "Of the sums collected for the redemption of slaves, his Eminence Cardinal Ledochowski, Prefect of the Sacred Congregation of the Propaganda, has granted to Mgr. Barthet, Vicar-Apostolic of Senegambia, 30,000 liras (Italian); to Mgr. Toulotte, Vicar-Apostolic of the Sahara, 10,000 liras; to Mgr. Hirth, Vicar-Apostolic of the Victoria Nyanza, 20,000 liras; to Mgr. Lechaptols, Vicar-Apostolic of the Tanganyika, 20,000 liras."

—Thus far only men have been sent to Uganda as missionaries, but now the Church Missionary Society is seriously considering if the time has not come when women also may bear a part in the arduous task. Four or five married couples may soon be selected, and with them a few unmarried women may be despatched.

—The British and Foreign Bible Society makes this announcement: "A large grant of Ganda Scriptures was made by the Committee to the Church Missionary Society on July 30th. Of these, 1800 copies of the Book of Daniel, which had recently issued from the press, were sent off last month; 10,000

copies of the New Testament were also granted, but as the Society's stock of these was exhausted, printing had to be begun. On September 5th, 5025 copies, or a little over half the required number, were sent out of the warehouse to be shipped for Mombasa. They were packed in 67 zinc-lined boxes, containing 75 each, and weighing about 60 pounds. It is expected that the remainder, with 2000 copies of the latter half of the New Testament, will be printed, packed, and despatched in time for the next monthly shipment."

ISLANDS OF THE SEA.

—The Protestant portion of Christendom cannot but watch the encroachments of France upon Madagascar with deepest solicitude and apprehension; for wherever she undertakes to subdue or colonize she is quite certain to play the part of meddler and mischief-maker. Against the English tongue she holds a grudge, and though caring little for any religion for religion's sake, yet prefers Catholicism because it can be used for political purposes. Should she invade and conquer the island, the magnificent missions now existing would be in the utmost jeopardy.

—The Australasian Wesleyan Methodist Missionary Society has fallen heir to the achievements wrought by the English Wesleyans in Fiji, Samoa, New Britain, and British New Guinea, and makes report of 1542 preaching places occupied by 23 English missionaries, 76 native ministers, 1243 teachers, 2388 local preachers, 4085 class leaders, and 2379 school-teachers. The native church-members number 33,376, with 6205 on trial and 118,817 attendants on public worship. There are 40,875 in the day schools. Fiji alone has 30,583 in the churches. This society has decided to purchase a boat to be used in conveying teachers to and from New Britain and New Guinea. The Rev. F. Langham, of Fiji, has been invited to visit the colonies in order to carry out the revision of the Fiji Bible.



CHINESE INN, ON THE ROAD TO KALGAN.



MISSIONARY IN NORTH CHINA STARTING ON A TOUR.

THE MISSIONARY REVIEW OF THE WORLD.

·VOL. XVIII. No. 2.—*Old Series*.—FEBRUARY.—VOL. VIII. No. 2.—*New Series*.

MIRACLES OF MISSIONS—NO. XXIII.

THE PENTECOST AT HILO.*

BY THE EDITOR-IN-CHIEF.

Among transformed communities there is one which deserves a separate setting as a peculiarly lustrous gem. Among all miracles of missions we know of none so suggestive of supernatural working.

Titus Coan, now just sixty years ago, in 1835, began his memorable mission on the shore belt of Hawaii. He soon began to use the native tongue, and made his first tour of the island within the first year. He was a relative of Nettleton, and had been a co-laborer with Finney; and from such men had learned what arrows are best for a preacher's quiver, and how to use his bow. His whole being was full of spiritual energy and unction, and on his first tour multitudes flocked to hear, and many seemed pricked in their hearts. The crowds so thronged him and followed him that, like his Master, he had no leisure, so much as to eat; and one day preached three times before he had a chance to breakfast. He was wont to go on four or five tours a year, and saw tokens of interest that impressed him with so strange a sense of the presence of God, that he said little about them and scarcely understood them himself. He could only say, "It was wonderful." He went about like Jeremiah, with the fire of the Lord in his bones; weary with forbearing, he could not stay.

In 1837 the slumbering fires broke out. Nearly the whole population became an audience, and those who could not come to the services were brought on the backs of others or on their beds. Mr. Coan found himself ministering to fifteen thousand people, scattered along the hundred miles of coast. He longed to be able to fly, that he might get over the ground, or to be able to multiply himself twentyfold, to reach the multitudes who fainted for spiritual food.

Necessity devises new methods. He bade those to whom he could not

* *Eschol.* By S. G. Humphrey, D.D.

go, to come to him, and for a mile around the people settled down. Hilo's little population of a thousand swelled tenfold, and here was held a two years' colossal "camp-meeting." There was not an hour, day or night, when an audience of from two thousand to six thousand would not rally at the signal of the bell.

There was no disorder, and the camp became a sort of industrial school, where gardening, mat-braiding, and bonnet-making were taught, as well as purely religious truth. These great "protracted meetings" crowded the old church with six thousand, and a newer building with half as many more; and when the people got seated, they were so close that until the meeting broke up no one could move. The preacher did not hesitate to deal in stern truths. The law with its awful perfection; hell, with its fires, of which the crater of Kilauea and the volcanoes about them might well furnish a vivid picture; the deep and damning guilt of sin; the hopelessness and helplessness of spiritual death—such truths as these prepared the way for warm Gospel invitation and appeal. The vast audience swayed as cedars before a tornado. There was trembling, weeping, sobbing and loud crying for mercy, sometimes too loud for the preacher to be heard; and in hundreds of cases his hearers would fall in a swoon.

Titus Coan was made for the work God had for him, and he controlled the great masses. He preached with great simplicity, illustrating and applying the grand old truths; made no effort to excite, but rather to allay excitement, and asked for no external manifestation of interest. He depended on the Word, borne home by the Spirit; and the Spirit wrought. Some would cry out, "The two-edged sword is cutting me to pieces." The wicked scoffer, who came to make sport, dropped like a log and said, "God has struck me." Once, while preaching in the open field to two thousand people, a man cried out, "What shall I do to be saved?" and prayed the publican's prayer; and the entire congregation took up the cry for mercy. For a half hour Mr. Coan could get no chance to speak, but had to stand still and see God work.

There were greater signs of the Spirit than mere words of agony or confession. Godly repentance was at work—quarrels were reconciled, drunkards abandoned drink, thieves restored stolen property, adulteries gave place to purity, and murders were confessed. The high priest of Pele and custodian of her crater shrine, who by his glance could doom a native to strangulation, on whose shadow no Hawaiian dared tread, who ruthlessly struck men dead for their food or garments' sake, and robbed and outraged human beings for a pastime—this gigantic criminal came into the meetings, as also his sister, the priestess, and even such as they found there an irresistible power. With bitter tears and penitent confession, the crimes of this minister of idolatry were unearthed. He acknowledged that what he had worshipped was no god at all, and publicly renounced his idolatry and bowed before Jesus. These two had spent about seventy years in sin, but till death maintained their Christian confession.

In 1838 the converts continued to multiply. Though but two missionaries, a lay preacher and their wives constituted the force, and the field was a hundred miles long, the work was done with power because God was in it all. Mr. Coan's trips were first of all for preaching, and he spoke on the average from three to four times a day ; but these public appeals were interlaced with visits of a pastoral nature at the homes of the people, and the searching inquiry into their state. This marvellous man kept track of his immense parish, and knew a church-membership of five thousand as thoroughly as when it numbered one hundred. He never lost individual knowledge and contact in all this huge increase. What a model to modern pastors, who magnify preaching but have "no time to visit"! It was part of his plan that not one living person in all Puna or Hilo should not have the Gospel brought repeatedly to the conscience, and he did not spare himself any endeavor or exposure to reach the people.

He set converted people to work, and above forty of them visited from house to house, within five miles of the central station. The results were simply incredible, were they not attested abundantly.

In 1838 and 1839, after great care in examining and testing candidates, during the twelve months ending in June, 1839, 5244 persons had been received into the church. On one Sabbath 1705 were baptized, and 2400 sat down together at the Lord's table. It was a gathering of villages, and the head of each village came forward with his selected converts. With the exception of one such scene at Ongole, just forty years after, probably no such a sight has been witnessed since the Day of Pentecost. And what a scene was that when nearly twenty-five hundred sat down to eat together the Lord's Supper ; and what a gathering ! "The old, the decrepit, the lame, the blind, the maimed, the withered, the paralytic, and those afflicted with divers diseases and torments ; those with eyes, noses, lips, and limbs consumed with the fire of their own or their parents' former lusts, with features distorted and figures the most depraved and loathsome ; and these came hobbling upon their staves, and led or borne by their friends ; and among this throng the hoary priests of idolatry, with hands but recently washed from the blood of human victims, together with the thief, the adulterer, the Sodomite, the sorcerer, the robber, the murderer, and the mother—no, the monster—whose hands have reeked in the blood of her own children. These all meet before the cross of Christ, with their enmity slain and themselves washed and sanctified, and justified in the name of the Lord Jesus and by the Spirit of our God."

During the five years ending June, 1841, 7557 persons were received to the church at Hilo, or three fourths of the whole adult population of the parish. When Titus Coan left Hilo, in 1870, he had himself received and baptized 11,960 persons.

These people *held fast* the faith, only one in sixty becoming amenable to discipline. There was not a grog-shop in that whole parish, and the Sabbath

better kept than in New England. In 1867 the old mother church divided into seven, and there have been built fifteen houses for worship, mainly with the money and labor of the people themselves, who have also planted and sustained their own missions, and have given in the aggregate \$100,000 for holy uses, and have sent twelve of their number to regions beyond.

Christian history presents no record of Divine power more thrilling than this of the great revival at the Hawaiian Islands from 1836 to 1842. When, in 1870, the American Board withdrew from this field they left behind nearly sixty self-supporting churches, more than two thirds having a native pastorate and a membership of about fifteen thousand. That year their contributions reached \$30,000. Thirty per cent of their ministers are missionaries on other islands. That same year Kanwealoa, the old native missionary, in presence of a vast throng, where the royal family and dignitaries of the islands were assembled, held up the Word of God in the Hawaiian tongue, and in these few words gave the most comprehensive tribute to the fruits of Gospel labor :

“Not with powder and ball and swords and cannon, but with this living Word of God and His Spirit, do we go forth to conquer the islands for Christ !”

FOREIGN MISSIONS AND SOCIOLOGY IN CHINA.

BY REV. ARTHUR H. SMITH.

It is one of the claims of Christianity that it is a religion which is profitable for the life that now is. The civilization of Christian lands is in many respects so much superior to that of non-Christian lands, that it is very natural for missionaries to cast about for ways in which they may inject some of the forces of the higher civilization into the lower. Something of this sort is the legitimate outcome of the introduction of Christianity anywhere, as the history of missions in all ages and in all lands abundantly shows. Without entering upon so wide a subject, it is the purpose of the present paper to give, from a single, limited field in the northern portion of the Chinese Empire, a few illustrations of the difficulty of introducing new sociological conditions among ancient races with a hoary civilization. Nothing is more essential to the well-being of a community than good roads, facilitating communication. In Northern China the travel is largely by carts, and yet the public highways are never repaired, and are so far from justifying their name, that it is a proverb that an old road becomes a river, which in the summer rains is literally the case. Much of the waste and misery resulting is preventible, yet it cannot be prevented ! When we try to influence a farmer to repair the road over against his own house, he refuses on the ground that the track is no more his to use than it is that of others. He has no time to waste

on such work—that is to say, he is unwilling to confer a benefit on others, even though he reaps a greater one himself. But there is a deeper reason still. The repair of roads requires earth, and in a land where every available square foot is necessary for tillage, who is to furnish the earth? Nobody. And therefore it never is furnished. Every missionary is able to perceive that, despite the industry of the Chinese, they are laboring under great disadvantages, owing to the lack of good tools; but he can seldom introduce better tools into actual use, either because they are far too expensive for the narrow means of a single farmer, or because, while they might be used for several families, jealousy and selfishness would prevent the experiment from becoming a success. One of the clumsiest of the Chinese machines is the set of rollers by which cotton is very slowly and imperfectly seeded, but a foreign machine cannot be introduced to take the place of the other, for the reasons already given, as we have had opportunity to observe. Every foreigner who has travelled in the cotton States of America, and afterward in the cotton-growing Chinese provinces, is struck with the thought of introducing the American cotton plant into China. This has been done many times, but so far as we know the experiment has never succeeded. The imported plant grows rank and tall, but has the fatal defect of bearing little or no cotton; or if it does, after a season or two the seed must be renewed, which is a permanent check on the anticipated improvement. The same has been found to be the case with grains. Yet tobacco, maize, the peanut, a variety of beet, cabbage, and the potato have all been introduced into Northern China during the present dynasty, and all of them are well acclimated. Yet every such innovation has to fight for its existence for a long time, and there are probably few plants that can spring at once into favor as the poppy has done—a type of the persistence of evil and its universal adaptations.

Conservatism and suspicion are in all Oriental countries twin sisters, which resent any interference with what already exists. It is due to these traits that one is so often struck with the fact that contrivances for saving labor, which have long been in use in one region, are altogether unknown in other regions not far distant. An instance of this sort is to be found in a district in the province of Chihli, where the common form of water-wheel is fitted with buckets drawn up by a rope coiled on a windlass turned by a donkey. The machinery is rude, the buckets ill made and leaky, and the waste of power very great, but, on the whole, this is much more economical than drawing water by hand. Yet in a belt of country along the Grand Canal, only about two days' journey from the district where water-wheels are used, these devices are wholly unknown, and the only method of irrigation is either from wells with a windlass worked by men, or by two men tossing water from wicker baskets from the river into a pool above, and from thence to the field to be irrigated, thus using the labor of four men and spilling about half the water in transit. Within a few years, however, the water-wheel in a very imperfect form has made

its appearance on the banks of the Canal, introduced by two men relatively more enterprising than their neighbors. The reason given for not having bought a machine sooner was poverty—the compendious explanation of so many of the ills of China. The water supply of all Oriental lands is of the most defective description, and here, if anywhere, it would appear that Western knowledge might be applied for the benefit of great numbers of people and on a large scale. In centres of population the people drink the water of rivers into which filthy cities have been for ages drained, and in many cases stagnant water is all that is to be had, and is used as freely as if it were the best. Where good water is supplied to the Chinese gratis, as in the French settlement of Shanghai, the people show their appreciation of the benefit by allowing the water to run all the time. In the country most Chinese wells are so shallow as to furnish only surface water, often so impregnated with “ates” and “ites” as to be really unfit for use. In these districts, and especially in such of them as are troubled with quicksands, what is needed would seem to be driven wells, going below the surface and tapping the pure water below. Experiments have been made with such wells on the great soda plains around the city of Tien-tsin, but the result was a failure. The nature of the difficulty was aptly expressed by one of the coolies employed on the work, who was asked why the pipe was not driven deeper. To which he replied that it was, but “the deeper we went the more there wasn’t any water!” An enterprising missionary physician living in a country mission station in Shantung, having had practical experience in California of a kind of well-boring, which drills an opening and then inserts galvanized iron pipe, has recently introduced the plant for this work into his field, and many experiments have been made with it, both at Tien-tsin and in the country; but though the tubing can be driven into the earth to the depth of sixty feet or more, it has been impossible thus far to get sweet water, which was the principal object in view. In the absence of any pump, a rude one was devised which answered the purpose, but it was so hard to work that the coolie who was employed to draw the water was very shy of the pump, and declared that it was harder than to draw up water hand over hand in the old way; but the well with its pump was surrounded by a crowd all day long, attracted from great distances by the exaggerated rumors which had gone forth. The benevolent physician was much amused from time to time to see a man who had been laboriously pumping up water from great depths, wiping the perspiration from his face, as he explained to the listeners the advantages of the “self-come water!” This experiment in a Shantung village recalls another experience many years ago in the same place. One of the missionaries had the happiness of welcoming a second son to his household, an event which seemed to the Chinese villagers of such happy omen, that they were moved to unite in subscribing a fixed sum from each family in the village, to purchase a silver neck ornament for the infant. As the suggestion was not absolutely and peremptorily

declined, the committee in charge went ahead and ordered the silver chain and padlock, after which the delicate question arose by what means this gift should be acknowledged. After canvassing many plans, one was at length hit upon which appeared to satisfy all the requisite conditions, which were in brief that the thing bestowed should be a distinct benefit to all the people, and one which they could all appreciate. It was proposed to put a force pump in a village well not far from the mission compound, where a great deal of water was daily drawn by a great many people with a great deal of labor. The force pump would make this toil mere child's play. The plan was so plainly foreordained to success, that one of the missionaries—although not having the felicity of two sons—was moved to promise also a stone water trough, which, in Chinese phrase, should be a joy to “ten thousand generations.” The village committee listened gravely to these proposals, without manifesting that exhilaration which the obviously successful nature of the innovation seemed to warrant, but promised to consider and report later. When the next meeting of this committee with the missionaries took place, the former expressed a wish to ask a few questions. They pointed out that there were four or five wells in the village. “Was it the intention of the Western foreign ‘shepherds’ to put a ‘water-sucker’ into *each* of these wells?” No, of course not. It was meant for the one nearest the mission house. To this it was replied that the trinket for the shepherd's child had been purchased by uniform contributions from each family in the village. Some of these families lived on the front street and some on the back one, some at the east end and some at the west end. “Would it be consistent with the ideal impartiality of Christianity to put a ‘water-sucker’ where it could only benefit a part of those for whom it was meant?” After an impressive silence the committee remarked that there was a further question which occurred to them. This village, though better off than most of those about, had many families which owned not a foot of land. These landless persons had to pick up a living as they could. One way was by carrying and selling water from house to house in buckets. According to the account of the shepherd the new “water-sucker” would render it so easy to get water, that any one could do it, and the occupation of the drawers of water would be largely gone. It could not be the intention of the benevolent shepherds to throw a class of workmen out of work. What form of industry did the shepherds propose to furnish to the landless class, to compensate them for the loss of their livelihood? At this point the silence was even more impressive than before. After a pause the village committee returned to their questions. They said that “Western inventions are very ingenious, but that Chinese villagers attain unto stupidity. As long as the Western shepherds were at hand to explain and to direct the use of the water-suckers, all would doubtless go well; but they had noticed that Western inventions sometimes had a way of becoming injured by the tooth of time or by bad management. Suppose

that something of this sort took place with the 'water-sucker,' and suppose that no shepherd were at hand to repair or replace it, what should then be done after the villagers had come to depend upon it?" A lady member of the station to whom this was reported aptly observed that this was a wise word. "Father Hunt" once imported a force pump into Peking to be used in the deep wells there, but the fine sand at great depth clogged the valves so that they would not work, and it was necessary to pull the pump up again! In view of these various considerations, is it surprising that the somewhat discouraged shepherds gave up the plan of interfering with Oriental industries, or that the obligation to the village was finally acknowledged by the payment of a sum of money which they used (theoretically) for the repair of a rampart about the village, but which really went nobody knows where or to whom. The Roman Catholics have introduced the art of repairing watches among their converts, and it has proved a means of support for a multitude of persons in China; but the number of possible industries of this sort appears to be small. Electro silver-plating has also been introduced to some extent, and may have been a partial success, but it certainly opens an avenue to fraud which the average conscience of the Chinese is unable to resist. The plaiting of straw braid has been a new and valuable industry in many parts of Northern China, but this has been greatly interfered with by the inevitable tendency to adulteration of good straw with bad, and to short weights and short measures. No experiments of this sort are successful unless they remain successful.

Manual labor schools in a country with so complex a civilization as China meet with difficulties of peculiar obstinacy, but by long trial these can no doubt be overcome. There is space to speak but briefly of another aspect of this polyhedral subject—the function of charities in dealing with Oriental civilizations. We in the West have but just come to the consciousness that we know very little about this matter, and that most of what we have hitherto supposed ourselves to know is erroneous. Famine relief in India, with its relatively altruistic Anglo-Saxon Government, is one thing. A similar relief in China, with its patriarchal rule, where the emphasis is principally laid upon the patriarch himself, is quite another thing. Wisely conducted, famine relief has often been the means of presenting Christianity to the Chinese in a very favorable aspect, and was, under God, the golden key to unlock hard hearts long and obstinately closed to the true light; but we cannot for a moment disguise it from ourselves, that such relief, viewed as a sociological force, either as a cure or as a preventive, is wholly out of the field. We can never relieve a millionth part of the distress which we see, and we are wholly powerless to do anything which even remotely tends to prevent the recurrence of the miseries which are so frequently to be met in China. In the autumn of 1893 a conference of the missionary societies working in the Province of Shantung was held in the city of Ch'ing Chou Fu, at which two papers were read on

the "Poverty of Shantung, its Causes, Treatment, and Remedies." A careful perusal of these interesting and able essays would convince any thoughtful reader of three things. In the first place, the evils to which the existing social condition is due are deep-seated and ancient, and their roots are intertwined with those of the whole social system. In the second place, the only impulse toward a serious inquiry into the cause and possible cure of these evils comes from outside the present social system, and is directly connected with Christianity. In the third place, these evils can seldom be dealt with directly. It is not enough to introduce new conditions. The "personal equation" is the largest and most essential factor of all, and without a modification of the individuals who compose society, under any imaginable new conditions, the old evils will presently reappear with seven other spirits worse than the first.

Previous to experience it would have seemed tolerably safe to predict that it would be easier to modify the social condition of a non-Christian community than to modify its religious condition; but as the result of experience it appears that it is easier to introduce Christianity than to alter the type of the current civilization, and that the only permanently successful way to alter the civilization is first to introduce Christianity, after which little by little "all these things shall be added unto you."

THREE MISSIONARY AMBITIONS.

BY REV. A. J. GORDON, D.D.

We are often greatly indebted to one who asks us a question. A student inquired of us one day whether the Bible anywhere sanctions ambition. Yes! for though the word is not found in the English concordance, it occurs in the original. The word *φιλοτιμέομαι*, to love honor, is found three times in the Greek Testament, and the three texts where it occurs constitute an admirable chain of missionary exhortation.

I. *The Field*: "Yea, so have I been ambitious to preach the Gospel, where Christ was named, lest I should build upon another man's foundation" (Rom. 15 : 20).

This is not according to the course of this world. If one were buying a house-lot it would be no objection, other conditions being favorable, that he could secure a plot where the foundation-stones had been already laid, leaving nothing to be done but to rear the superstructure, story upon story, till the building should be complete. "No!" says the apostle, "I desire a field where not a sod has been turned, where not a turf has been broken, lest I should build upon another man's foundation." If this saying sounds paradoxical, we believe that on reflection the whole philosophy of missions will be found wrapped up in it. The great commission reads, "Go ye into all the world and preach the Gospel to every creature,"

not, "Stay in one part of the world and build up a Christian civilization." As distinctly as concentration was the principle of Judaism, so clearly is diffusion the principle of Christianity. The requirement of the one was that all should come to Jerusalem; the command of the other is that Jerusalem shall go to all men. And this latter idea is so vital to the Gospel that it cannot be violated without the most fatal results. There is a wise saying that "capital is the blood of business," and the body politic can only be healthy as it is kept in circulation. But who, looking at the condition of the Protestant world to-day, can doubt that Christianity is suffering from congestion at the centres—too much blood around the educational centres of Christendom, producing that intellectual vertigo by which so many theological professors are made to stumble upon the *skandalon* of sceptical criticism; and too much blood about the religious centres, the home churches, causing that fatty degeneration of the heart by which Christians are becoming inclined to a good-natured and easy-going toleration of all religions, pagan, heathen, and infidel. "In union is strength," the world's maxim; "in diffusion is strength" is the motto of Christianity. "Tear down the rookeries if you would be rid of the rooks," was John Knox's advice for dealing with the religious houses where the monks and friars of his day were congregated, to fatten on the life of the nation. What intelligent Christian can question the vast benefit which would accrue to the world if there could be a removal of those theological "*foundations*" on which such learned professors as Wellhausen and Kuenen and Pfleiderer and their American sympathizers have rested, while they have undermined the authority of that Bible which they are employed to teach? And if the endowments of their chairs could be capitalized for sending hundreds of plain, pious, and consecrated missionaries to the heathen, even though those missionaries were utterly ignorant of Hebrew or Greek or systematic theology. Cromwell put the same hard sense into another saying when, inquiring about certain silver shrines in the cathedrals, he was told that they were effigies of the twelve apostles. "Melt them up and coin them into shillings, and send them about doing good!" he exclaimed. So we say with the utmost emphasis concerning the architectural luxuries and the artistic choirs and the sumptuous adornments of our modern sanctuaries. What an unspeakable blessing might come to the world if the evangelical wealth thus employed could be coined into missionaries and sent to those who have never heard the Gospel! The apostle's saying embodies the deepest wisdom, and its truth was never more apparent than now. We believe that the great commission contains the best antidote against the great relapse which threatens the Church to-day; that apostolic missions, undertaken with new zeal, furnish the only line of resistance against the apostate theology and the apostate Christianity which are now coming in upon us like a flood. Diffusion or death is the alternative which faces us. The church which is not a missionary church must now become a missing church. The foundations which our fathers laid in faith

and prayer are in many instances being built upon with hay, wood, and stubble ; the true-hearted must turn aside from them and build anew upon the foundation of apostles and prophets.

In a word, it seems to us that in the apostle's method lies the true secret not only of the salvation of the world, but of the safety of the Church. The mission workers in our city who, without pay or patronage, plunge down into the slums to rescue the perishing, are rarely found to be unsound teachers of the Gospel. In mingling with them we have constantly been surprised and delighted at the evangelical correctness of their teaching. On the other hand, there are scores of preachers in the same city who are building on ecclesiastical foundations many generations deep—creed foundations, wealth foundations, and culture foundations—of whom it may be said without slander, that the preaching of the simple, evangelical Gospel is the last thing they know how to do. We see the saying of Dr. Duff demonstrated on every hand : “ The church which ceases to be evangelistic will soon cease to be evangelical.”

II. *The Work.*—Paul exhorts the Thessalonian Christians that they “ *be ambitious* to be quiet, and to do their own business,” etc. (1 Thess. 4 : 11). The nature of that business is not defined, but the *τὰ ἴδια* points to the Christian's special and peculiar work. “ Wist ye not that I must be about My Father's business ?” asked Jesus when His mother was chiding Him for neglect of parental claims. And since the great commission was given, every disciple may answer the claims of business, and the claims of society, and even the claims of the home church with the question : “ Wist ye not that I must be about my Master's business ?” There is, there can be now no work comparable for a moment with that of making known the Gospel to the unsaved millions for whom Christ died. And is there any sphere where a sanctified ambition is more strongly demanded than here ? The lament of an eminent laborer on the foreign field, that in spite of all which the Christian Church has attempted and accomplished in this century, “ it has thus far only been playing at missions,” is a statement borne out by actual facts ; for do not men who “ mean business” put themselves and their energy and their capital and their time into their special work ? Has the Church of the nineteenth century, with all its efforts toward world-wide evangelization, done this ? “ Let us not be pessimists, but let us be truthists,” says, and well says, a Scotch preacher. We do not expect perfection in the Christian Church, but it is better that we aim at perfection and come short of it than to aim at imperfection and attain it. We are in danger of self-complacency in view of what we have done, if we do not impartially judge ourselves for what we have failed to do.

Let us examine ourselves, then, concerning our outlay for the great work in comparison with our inlay for ourselves.

According to the best estimate which we can obtain, there are now above *nine thousand* missionaries on the foreign field—a noble army of witnesses, for which we should devoutly praise God. But it is computed that there

are a *hundred and thirty thousand* ordained ministers at home representing the same constituency. How vast the disproportion ! Fifteen times as many building on foundations already laid as there are preaching the Gospel where Christ is not named. Does this represent the most aggressive business policy in the enterprise of missions ?

At the lowest estimate *fourteen million* dollars were given by Protestant Christendom last year for the cause of foreign missions. We praise God for this testimony of Christian hearts to the constraining power of Jesus' love, and for all of sacrifice and self-denial which it represents. And yet, though the Christians of America gave nearly one half of this sum, they gave it, according to the reckoning of Dr. Strong, based on the census of 1890, out of wealth amounting to thirteen billions of dollars now in the hands of the Christians of the United States ; so that by the law of proportional giving they contributed on that year, he says, *one thirty-second part of one per cent* of their means to foreign missions. A widow's mite, indeed, but a mite subtracted from millions left untouched—a speck of gold-dust dropped from a mountain of gold coins ! Does this look like an aggressive policy on the part of those who are doing business for God ? Again, it is held by many Christians that the task which the Church has assigned to her is that of converting the whole world to Christ. If success is any criterion of business enterprise, let us ask what has been actually done ? Hardly more than two million disciples can be reckoned as the result of the toil and effort of this century of missions ; and if we add what are called “ adherents ”—those who have in some sense been influenced by Christianity and identified with it—we may perhaps compute two millions more. But while we rejoice and give thanks for what has thus been wrought, we have to remember that in the same hundred years in which this has been accomplished the heathen and Mohammedan population of the globe has increased by *two hundred millions* ; in other words, the false religions have outstripped the true seventy to one, in the race for the conquest of this earth to Christ.* How long will it take to convert the world at this rate of speed ? Is it true that the children of this world are swifter as well as wiser in their generation than the children of light ? A hundred years have elapsed since Carey went to India, and still vast portions of that empire remain unreached. The British Government took the census of India three years ago, and did it in a single day—its two hundred and eighty millions of population numbered and registered within twenty-four hours ; and yet in a hundred years missions have not succeeded in reaching all in that vast empire, and Standard Oil cans are found to-day adorning the native houses in India, where as yet no Christians are found.

Nay, more ; we have to be rebuked not only by comparing ourselves with the children of this world, but with the children of the Evil One.

* This is according to the estimate of Dr. Jonstone (“ Century of Missions ”).

Did we spend less than a million for promoting the worship of our Christ in China last year? One of the oldest missionaries in that empire estimates that the worshippers of demons spent *a hundred and thirty millions* in sacrifices to their god, the prince of the power of the air, the spirit that now worketh in the children of disobedience. What shall we say to these things? We must ponder them seriously, and ask thoughtfully whether there is not room for a vastly larger business ambition in carrying on the work of missions? And if, perchance, we see those who really rise to the height of this great argument, let us not count them fools and fanatics. A scene which recently occurred at a missionary meeting of Dr. Simpson, in New York, has been reported far and wide, and with not a little comment. It seems that at this gathering the people became so impressed with the claims of missions, and with a sense of their supreme obligation to Christ on behalf of a lost world, that they brought not only their money, but their jewels and bracelets, their watches and their rings, and laid them on the altar for foreign missions. Some conservative Christians have spoken against this action as decidedly unbecoming, as nothing less than an outbreak of religious hysteria, from which they pray to be delivered; and more charitable critics have said that at least it was a very eccentric procedure. Eccentric to what? Such as become truly centred in Christ are likely to be found out of centre with those whose orbit is the world. That was an eccentric scene recorded in the nineteenth of Acts, where many that believed came and confessed and showed their deeds, and made a sacrifice that counted up "to fifty thousand pieces of silver;" but the issue thereof was that "mightily grew the Word of the Lord, and prevailed." In these days of burdened missionary treasuries the last thing we need to fear is an extravagant ambition in doing the Lord's business, which is our business, and in giving the Lord's wealth.

III. *Our Reward*.—"Wherefore *we are ambitious*, that, whether present or absent, we may be well pleasing unto Him" (2 Cor. 5 : 9, *vide* R. V.). This certainly is the highest evangelical motive. Neither apostolic succession nor apostolic success constitutes the truest credential of the missionary. "No soldier on service entangleth himself in the affairs of this life" (2 Tim. 2 : 4, R. V.). No; not even if, by so doing, he could enhance his success and multiply his conquests. "That he may please Him who enrolled him as a soldier" is the chief aim. The joy of the harvest is blessed; but one must not fix the eye upon this, so as to forget the approval of the husbandman, which is greater than all.

The first great missionary could say as his highest confession: "I do always the things that please Him" (John 8 : 29).

The chief missionary of the apostles writes: "Or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Gal. 1 : 10). "I have one passion, *it is He, He alone*," wrote Zinzendorf. "Here I am, Lord, send me," said David Brainerd. "Send me to the rough and savage pagans of the wilderness; send me from all that

is called comfort on earth ; send me even to death itself, *if it be but in Thy service and to promote Thy kingdom.*" The final award will not be "Well done, good and successful servant"—though blessed are they who shall be counted worthy to achieve success—but "Well done, good and faithful servant."

THE CHINESE PHILOSOPHER LAO-TSE : A PROPHET FROM AMONG THE GENTILES.

(Condensed from the German of Victor von Strauss by C. C. Starbuck.)

Some travellers assure us that there are tribes wholly without a sense of religion. Waiving the extreme improbability that a hasty traveller through barbarous tribes, often himself a man none too well affected to religion, could give a trustworthy witness as to such a point, and supposing that there were such peoples, this would by no means imply that religion is a simple accident of humanity. We may sometimes see plants of the higher orders growing under conditions so unfavorable that they can bear neither flowers nor fruit ; yet it is of their nature to bear both. Even so it is essential to human nature to have a sense of God, and where this does not appear, it only implies that under unhappy conditions there is an unhappy atrophy of the flower and crown of humanity. The oldest monuments of culture always bear witness to religion.

These monuments attest, moreover, that a deep and mighty consciousness of God was the nurse and educatrix of mankind in its earliest childhood ; that men or nations have not advanced out of a state of faithlessness to faith, out of atheism to theism or polytheism, out of materialism to idealism. History shows rather that unbelief, atheism, and materialism are products of decomposition, of that moral rottenness which breaks out only in highly cultivated peoples, and unless arrested leads to their downfall. A world-moving genius has never been a denier of God, nor a cultivated people in ascending development unbelieving. Let the truth at last come "to be held down by unrighteousness ;" then, it is true, there arises a generation of "fools, saying in their heart, There is no God."

If Divine Revelation shone upon the cradle of the human race, we can hardly suppose but that reminiscences of it, more or less distinct, would long survive, an afterglow sinking at last, here sooner, there later, into misapprehension or dull forgetfulness. Here and there, however, it seems to act less as a nourishment to false religion than as a stimulus to earnest inquiry after the true. "That they should seek the Lord, if haply they might feel after Him, and find Him," says St. Paul. Now God appoints nothing for which He does not give power. "He is not far from every one of us," says the same profound apostle. True, as he declares, mankind as a race, though capable of knowing God by the light of nature, have turned away from Him, and sunk into darkness, yet his recognition

of the duty and possibility of finding God, and his respectful, indeed reverent quotation of a Gentile poet, who refers to our filial relation to God, shows that he by no means denied that individuals may have found Him. And there have been, among many peoples and in many ages, poets, thinkers, and sages, who have variously wrestled with this great problem. Indeed, this effort was at the bottom of all the pre-Christian philosophies.

We must distinguish that which can be known of God without revelation and that which cannot. That which depends on God's *freedom* can only be made known by Himself. That which is *necessary* to the very idea of God can of course be developed in thought out of that idea. Take any essential attribute of God, and every other is included. It by no means follows that pre-Christian thought has always apprehended even these, but we must admit the possibility, and need not, therefore, ascribe every profound perception of this kind to an immediate revelation. The chief end of Revelation is not to make known to us what we could discover without it, but what God, out of His unconditioned freedom, has willed, done, and wills. Indeed, the most essential part of Revelation is not found in doctrines, but in free deeds of God, of which doctrine is only the exposition.

It is worthy of note now that even human inquiry, for the discovery of God, is referred to a product of His free activity, to the work of creation, which, though bound by necessary laws, points *beyond* itself to a free cause and His free act; which appears to imply that deeper thought might find freedom to be involved in the very idea of God.

These remarks seem worthy of being premised, in turning our attention to the oldest philosopher of the world who has left written records. This is the Chinese Lao-tsè. In him we are surprised to find not a little which we are wont to refer only to revelation.

Lao-tsè's system deserves to be studied. It is deep and grand. But were it not, it would be of interest to note how philosophy was pursued in China in the time of Pythagoras and Thales. Elsewhere, too, philosophy, from its first beginning in India and Egypt till its full development in Greece, still the foundation of our own systems, is everywhere more or less interconnected. In China, on the contrary, it stands forth absolutely unique and isolated.

However we may interpret the confusion of tongues, it doubtless refers to some primeval event, which disintegrated the original unity of our race. Jehovah came down and confounded their speech. What does this mean in Oriental usage? Plainly, that God came into their consciousness, whereupon they could not understand each other religiously. The religious divergence thereupon separated them into peoples. All gods at first were national gods. The divergence into tribes implied the rapid divergence into tongues. The endless variety of these implies—what is confirmed by science—that the original language was the simplest.

Now in China we find a simple monosyllabic speech. This section of

mankind seems to have had no division of tongues or of peoples, no mythology, but from of old the sense of a unitary, all-controlling heavenly power, an abstract theism. It seems possible, therefore, that it came into East Asia before the confusion of tongues. Here held safe in its primal form by seas, mighty mountains and wastes, it seems to offer the petrified image of early mankind, a self-developed culture, and a clear, documentary history of four millennia. Buddhism, with its outgrowths of superstition, appears during that time to have been the only foreign admixture, and this not coming in until after Christ. Confucius was five centuries earlier, and he was, and professed to be, only a restorer of the earlier China, morally, politically, and ceremonially. He was not in the least the founder of a religion.

Confucius—Khùng-tsè—was a strong, fine, penetrating spirit, but utterly void of a feeling for religion, for everything supraterrrestrial, transcendent. In this, too, he was the incarnation of the already declining Chinese spirit. Laò-tsè, on the contrary, was just the opposite. Older than Confucius, he was born as early as the seventh century B.C.; a deep and genial thinker, whose views of things suprasensual belong to the most significant efforts of antiquity. Confucius, who visited him in his extreme old age, acknowledged that he was overwhelmed by the fiery “dragon-flight” of his thought. Most naturally. At every point, and of set purpose, Laò-tsè breaks through the restricted limits of Chinese thought, which entirely contented Khùng-tsè. Yet, all fancies notwithstanding, he borrowed nothing from the West. He quotes elder teachers, indeed, but these are plainly Chinese. Whomsoever he quotes, his way of thinking is all his own.

Not until old age, when retired from court, where he had been keeper of the archives, did he, at the urgent instance of a friend, consent to write a book, the “*Tàò-tě-king*.” This is the only but trustworthy record of his teaching.

In form the “*Tàò-tě-king*” is far from showing dialectical art. It is abrupt, aphoristic, apparently heterogeneous things mixed in seeming disorder. It is like a primeval wood. But, even as in nature, seeming disorder here conceals real harmony, the detail being always subordinate to the consonance of the whole, everywhere giving evidence of a system thoroughly thought out, fully rounded off.

The primal centre of Laò-tsè's whole thinking is the great world-cause, which he names *Tàò*. Out of this central intuition of the absolute—for this is *Tàò* to him—develops itself his metaphysics, his theology, his ethics, and his politics. In view of this, the most momentous thing is to recognize one's non-recognition; for not to know knowledge is a sickness only curable by a painful sense of itself. The objective possibility of the knowledge of *Tàò* rests in the fact that in the absolute knowing and being are one. That Laò-tsè recognizes this is beyond doubt; for when, in that central intuition, the insight discloses itself to him that *Tàò* has

become world creator, and he himself then raises the question, whence he knows this, he answers: "Through Him"—i.e., through Taò Himself, an answer which necessarily presupposes the acknowledgment of this unity. The experience of the absolute is at the same time the knowledge of the same. The subjective possibility of the knowledge of Taò rests upon the fact that the man free of desire, turning away from sensuousness, and turning within, beholds Taò's spirituality, and when his doing accords with Taò, "becomes one with Taò." This expresses not merely the general oneness of the divine and human knowing, but as it must first be brought to pass and is attached to a condition, so that before the occurrence of this condition this oneness with Taò did not exist, pantheism is thereby precluded. Very remarkable is it that Lao-tsè already attaches supreme knowledge to the ethical behavior, makes it dependent on an ethical act. This gives great significance to his declarations, "Whoever knows himself is illumined."

While one now plunges his thought into the contemplation of Taò, he finds him first as yet, as the pure capacity of being, even of his own being, and so far yet as "void abyss," as mere potency in which being is yet restrained, therefore as not yet being. Then first he passes over to being, "Being comes out of Not-being." The significance of this simply potential, not yet actualized being, is repeatedly indicated. In this form Taò is altogether unutterable and unnamable, admitting of no predicate concerning Him. Being, however, proceeds out of bare potentiality, in that Taò—the eternal, nameless—becomes beginning and cause of heaven and earth—that is, actually posits that being out of which all existences arise.

The absolute Essence, however, can only maintain created being by abiding in it. Yet, as he may not resolve himself into his own creation, he must revert into the former state of unutterableness and namelessness. How, then, shall finite being continue to be, as the substratum of a manifold world? Only in that Taò, in turning away from it, positing himself thus as Unity, at the same time abides with it, engendering his other Self. The Second, positing Himself now as Taò, as the Second Might, which gives to all beings form and development, or is "the mother of all beings." Thus Taò is then a Dyad—an Upper, who is unnamable, unsearchable, undiscernible; a Lower, who is nowise dark and has a name, in beginning to create, to give form to Being; and thus both, as we saw, are of the same source and of unfathomable depth, as the very first chapter declares.

From the Dyad Lao-tsè proceeds to a Triad. He says expressly that all beings were brought forth by Three. "In Taò is the Spirit, His Spirit is supreme purity." This Spirit he calls the "Valley Spirit"—i.e., effluent. He is immortal, and "His gate is the root of heaven and earth." Mediating between the First and the Second Might, He is partaker both of being and not-being, and is therefore "*as if* existent." He is also called "the deeply feminine." Lao-tsè, therefore, sums up his com-

pleted system in this formula : "Taò engenders One, One engenders Two, Two engender Three, Three engender all things."

Laò-tsè, however, is not content with declaring that Taò in His Three-ness brings forth all ; he also gives deep views into the How. These are (1) the universal specifications of being as it is brought out of not-being ; (2) the interior process whereby Taò accomplishes this production.

As to the first, Laò-tsè is very brief and indirect. He accepts from the elder Chinese philosophy the three principles of nature known to us : The dark, reposing, feminine principle of matter, named Jīn ; the light, active, masculine of form, called Jāng ; and the psychic principle connecting the two, Khí. "All beings," says he, "have Jīn for substratum and Jāng for content ; Khí effects their union." We may well assume that he would have these three principles referred to the three powers of Taò, the first, nameless Power, being the cause of Jīn ; the second, the named Power, of Jāng ; the third, the effluent Spirit, of Khí. The primal, undistinguished Being, by thus distinguishing itself into the three principles, becomes capable of originating all beings.

Now as to the interior process in Taò, as creating. The first Power is empty capacity, mere infinite force, but of this proceeds the essential Taò [whom we may rightly call the Logos of Taò—C. C. S.], giving to the first Power defined content. In this [Logos], the Second Power, are all creatures, as ideally existing. How are they to receive substantial, distinct existence ? For this we must trust the Spirit. To trust Him is to trust Taò, for He is Taò. He gives to each thing, at its appointed time, its distinct, individual existence. Creation had a beginning, but is then continuous, and the origination of each new existence is included in it.

Taò, having brought all things into being, says, "They are not Mine." He sustains them, but does not need them. His doing toward them is not-doing, and His not-doing, doing. They, on their part, all turn to Him, as their origin and Father—that is, His doing never appears as such in the world. It escapes all observation. To appearance there is only an endless chain of necessary workings of antecedent causes ; and it is precisely in the wonderful steadfastness, loftiness, and beauty of the supreme law of the world, ethical and natural, that Taò's ever-working will is recognized. His action consists in letting His will come into effect *in* and *through* things and events. Thus He acts and is at the same time without action. The end of His ways now is restoration ; for all things, unfolded and consummated by Him, return to Him, their root, their origin. Man, however, is not absorbed into any universal world-soul, but in the proportion in which any one has here become one with Taò, has returned to a filial relation toward Him, death has for him no danger. Only he who has followed the things of the outer world has no hope in his death ; but whoever turns inward, and then returns to the light of Taò, "loses nothing by the destruction of his body, inasmuch as he has clothed himself upon with eternity. His life has no mortal spot." "For

Taò is all beings refuge, the good man's supreme treasure, the unvirtuous man's deliverer. Through daily seeking is He found. He forgives them that are guilty. Therefore is He the thing most precious of the universe."

It is plain that for Taò, as conceived by Laò-tsè, we have no other name than God. And what a depth of living thought has the Divine idea with him, compared with the abstract theism not only of traditional Chinese doctrine, but of many of our own contemporaries! This is an apprehension of God which, outside of Revelation, has not its like for depth and truth.

LAÒ-TSÈ'S ETHICS.

So much for Laò-tsè's theology. His ethics rest on the same foundation. Yet one of its chief principles, "not-doing," has exposed it, both within and without China, to manifold misapprehension. It has, in fact, been declared to involve the most extravagant Quietism. Let us see with what justice.

Laò-tsè's ethical doctrine develops itself out of his theology. For his ethical ideals "the holy man" is such only inasmuch as he is participant of Taò and one with him, holds him fast and walks in him. This he attains by turning away from externality and sensuousness, by turning inward, recognizing there the inshining light of Taò, and finding in him his "mother," and so, recognizing his filial relation, returning to him. "To be returned into his origin signifies to rest; to rest signifies to have fulfilled his appointed function; to have fulfilled his appointed function signifies to be eternal. To know the Eternal signifies to be enlightened. Not to know the Eternal demoralizes and makes unhappy. Whoever knows the Eternal is comprehensive, therefore righteous, therefore a king, therefore Taò's, therefore enduring." It is this which leads him to inner unity and simplicity, wherein he is in this like to the innocent child, that his demeanor and action knows nothing of reflexive intentionality, and never has his own person as its object; that, on the contrary, it goes right out from him in pure selflessness, according as he is determined by his life-principle Taò; whom, therefore, he imitates, even without express purpose, by the very virtue of being determined by Him, so that he cannot do otherwise. Inasmuch now as Taò unweariedly brings forth all beings, provides for them, nourishes, defends, develops, consummates them, loads them with benefits, so in this also must the holy man be like unto Him. Wherefore He also lovingly concerns Himself for all, helps all, benefits all; forsakes no man, indeed, no creature. This is so often and so expressly inculcated, that it ought to have confuted the notion of Quietism. Indeed, the very last words of the book are: "The holy man's wont is *Doing*, and not *Striving*."

Laò-tsè now praises this doing of the holy man, and also his not-doing. He must therefore find a distinction between doing and doing. The one is a doing that should be; the other, a doing that should not be. So it is

in God, and so it should be in man. He who sinks wholly into the life of God ceases from self-regarding human activity, and enters into a receptive activity, determined by the Godhead dwelling in him. This unity with God is a being, which is the not of doing. No phenomenal doing exhausts it. The holy man converts men to God more by what he is than by what he does. It leads them to love the beautiful and the good, and to hate the ugly and the evil. In this sense, and evidently in this only, does Laò-tsè commend Not-doing above Doing.

Laò-tsè, therefore, rates legality low. He propounds no formal doctrine of duty. Such schemes, to him, mark a decline from unity with Taò. He gives the descending scale as follows : Union with Taò ; formal Virtuousness ; Humanity ; Justice, and at last mere Seemliness, the beginning of anarchy. The holy man is portrayed in traits very much like the Sermon on the Mount. He is to deal with the evil and the good, with the impartial benignity of Taò, and to account himself rich in proportion as he gives, rather than as he receives. He is to overcome evil by good. The deep antithesis between him and Confucius is seen in the fact that Confucius censures him for this requirement, which appears to us the height of virtue.

Laò-tsè's deep sense of the converting power of perfect holiness raises him to almost prophetic heights of anticipation. When the perfectly holy man shall have come, he declares, the crooked shall be made straight, and the rough places plain, and the valleys shall be filled. He shall come in self-forgetting humility, and therefore shall he shine forth in peerless pre-eminence. He shall not strive, and therefore men cannot strive with him. By the power of his holiness he turns all men to himself. We might almost call Laò-tsè the Evangelical Prophet of the Gentiles.

LAÒ-TSÈ'S POLITICS.

As Laò-tsè's ethics proceed out of his theology, so his politics are derived from his ethics. In China the State had been recognized from of old as the ethical form of social life, and government as an ethical function. Laò-tsè, of course, knows government only in the form of patriarchal monarchy. Yet as the moral perfection of the subjects implies the free development of their individuality, Laò-tsè assumes in the ruler such a self-limiting condescension as is only possible in "the holy man."

Laò-tsè [in the very spirit of a Fénelon—C. C. S.] inveighs against the wasting and rapacious pomp and luxury of rulers, "when palaces are grand and fields are untilled." The best jewels of the sovereign are the happy homes of his people. The lust of extension and conquest beggars the empire or the lesser State which it appears to enrich. Above all things he detests the intemperate rage of governing, that undertakes to interfere at every point with the natural evolution of human life. A calm and resolute maintenance of universal justice, a wise and virtuous example in the monarch, and a disposition,

so far as clear necessity does not call for interposition, to have individual activity free, appears to be the foundation of Laò-tsè's political science.

Laò-tsè hates "destroying war" with all the energy of feeling which the warlike Achilles expresses against it. He who is one with Taò may sometimes be obliged to wield arms, but he does it most unwillingly. "He conquers and is not proud ; conquers and triumphs not ; conquers and exalts not himself." He weeps over the victims of the battle-field, and does all that in him lies to limit such direful sacrifices. This even in suppressing rebellion. As to war between rival States, he has no allowance for it. "Be subject one to another," he exclaims, "so are you all conquerors and all conquered."

CONCLUSION.

The coincidences between Laò-tsè's system and Christianity are certainly most remarkable.

And, first of all, it draws attention that Laò-tsè, simply from the fact of creation, develops the idea of an eternal Trinity. A greater distinctness as to personality would render this almost coincident with the Christian dogma. This shows convincingly that the doctrine of the Trinity is not a simple development from the gradually unfolding facts of salvation, nor a mere transference of these into the eternal life of God. If, therefore, any one rejects the Trinity because it is not conceivable to him, we may well ask him how the assumption of intrinsic inconceivability is consistent with the fact that this doctrine was thought out by such a thinker as Laò-tsè, in the sixth century before Christ.

How nearly Laò-tsè's doctrine of creation coincides with the Christian ! No extra-Christian thinker has ever raised himself to so pure a conception of the origination of all beings of and through God. If we must recognize in the unspeakable, unnamable Taò, God the Father, *of* whom are all things, so in Taò as namable we recognize the Son or the Word, *through* whom are all things ; for this is precisely what Laò-tsè declares.

The close resemblance of Laò-tsè's morality, moreover, with the Christian, needs not to be insisted on. The Gospel also requires the very same self-surrendering to God, and self-renunciation of our own things, out of which, because God alone now reigns in the heart, all virtues well up. And is it not the very same virtues which we also praise as emanations of a soul united with God ?

Even into the eternity beyond Laò-tsè looks forward with a word of promise, teaching that he that is conjoined with God clothes himself upon with eternity ; and that when the body sinks away death has no power against him.

"In all this, it is true, his doctrine stands nearer to the New Testament than to the Old, and I hesitate not an instant to style him a prophet from among the Gentiles. But how comes it that this doctrine, which

was proclaimed more than twenty-four hundred years ago, which is known to every cultivated Chinese, which is claimed as its own by a whole religious community, organized under high priests and a pope, and calling itself after Tao, which has more than once even been the creed of emperors—that this pure and lofty doctrine has had no practical result, but has sunk down into an association of jugglers, sorcerers, and fools? This, I believe, is because this doctrine is only a doctrine, a philosophy, without connection with Revelation, not borne up by it, not accredited with the seal of the living God, not attached to the historical self-manifestations and acts of God. It is true, it speaks of the not-good or bad, but the knowledge of sin, as that which separates us from God, it has not. It speaks, indeed, of conversion, but it has no regeneration, which is at the base of conversion. It says of God, that He is the Deliverer of the not-good, and forgives guilt, but it has no means of giving assurance of either, and stops with the bare affirmation. In a word, it has no history of salvation and no institute of salvation. Let us thank God that we have both, and that thereby the way to salvation is opened to us, to which the venerable thinker with whom we have been engaged has pointed in yearning anticipation.”—*Allgemeine Missions-Zeitschrift*.

REV. JAMES EVANS, MISSIONARY TO THE NORTH AMERICAN INDIANS.

BY REV. EDGERTON R. YOUNG.

Some men are so busy making history that they have but little time and less inclination to write it. This was emphatically true of Mr. Evans. Although his life was full of most wonderful events, he has left behind him but few written records of his marvellous career; and yet, without question, he was the grandest and most successful of all the missionaries to the Indians in the vast domains of British North America.

In burning zeal, in heroic efforts, in journeyings oft, in tact that never failed in many a trying hour, in success most marvellous, in a vivacity and sprightliness that never succumbed to discouragement, in a faith that never faltered, and with a solicitude for the spread of our glorious Christianity that never grew less, James Evans stands among his brethren without a peer.

If the full accounts of his long journeys in the wilds of the northern part of the Dominion of Canada could be written, they would equal in thrilling interest anything of the kind known in modern missionary annals.

His mission field was nearly half a continent, and over it he travelled in summer in a birch canoe, and in winter with dog-trains. From the north shores of Lake Superior away to the *ultima Thule* that lies beyond the waters of Athabasca and Slave Lakes, where the Aurora Borealis holds

high carnival ; from the beautiful prairies of the Bow and Saskatchewan rivers to the muskegs and sterile regions of Hudson's Bay ; from the fair and fertile domains of Red and Assiniboia rivers to the foot-hills of the Rocky Mountains, enduring foot-prints of James Evans may still be seen.

At many a camp-fire and in many a lonely wigwam old Indians yet linger whose eyes brighten and whose tongues wax eloquent as they recall that man, whose deeds live on, and whose converts from a degrading paganism formed a goodly multitude.

His canoe trips were often of many weeks' duration, and extended for thousands of miles. With his experienced Indian canoemen to manage his birch canoe no river seemed too rapid and no lake too stormy to deter him in his untiring zeal to find out the Indian in his lonely solitude, and preach to him the ever-blessed Gospel.

The Rev. James Evans was born in England, near Hull, in the year 1801. His father was a sailor, and early in life his son James longed for the sea. Some rough experiences, however, in a measure cured him, and he was willing to settle down to his studies at an English boarding-school. When his school-days were over, and while serving his apprenticeship in a store, he was enabled to hear the celebrated Irish missionary, the Rev. Gideon Ouseley. Under his faithful words James Evans was induced to listen to the voice of the Heavenly Master, and with a glad and full surrender to Him he gave his heart, and to Him he fully consecrated his life. Shortly after he emigrated to Canada and accepted a position as a school-teacher among the white settlers. After a varied experience he was appointed to teach the Indian school at Rice Lake. With his devoted wife he threw all his energy into what was to prove his life work, and labored incessantly in every way possible for the uplifting and salvation of the poor, neglected Indians. Possessing a marvellous memory, he successfully overcame the crudities of the Indian languages and became a fluent speaker in several of them. Hymns and portions of the Word of God were translated by him into different Indian dialects, and very delightful and encouraging was it to witness the marvellous transformations which were witnessed in the lives of the natives.

Mr. Evans was a man of great vivacity and cheerfulness. Possessing a splendid physique and perfect health, he ever seemed the personification of brightness and good-humor. No sullen, down-hearted Indian could long remain so in the presence of his sunny smile and pleasant words.

Even in times when food was scarce and money there was none, James Evans and his brave wife found something over which to rejoice and be glad. A friend visiting them one day found them rejoicing over their homely meal, which consisted only of pancakes, made by mixing some fish-spawn and flour together, and cooked on top of the stove. My honored father, the late Rev. William Young, then just entering on his work, once called upon them when at their dinner, which consisted only of a loaf of bread and a little milk ; yet they were full of enthusiasm and laugh-

ing at their poverty ; they were zealous for their Master, and rejoiced that the blessed work was so prospering.

For a number of years he labored among various Indian tribes in different parts of what was then known as Upper Canada, but now called the Province of Ontario. He found as his greatest obstacle to success the "fire-water" of the white man. As it has been in many other lands, where devoted missionaries have had to mourn their plans thwarted, the people debauched, the churches ruined, their work of years undone by white men from so-called Christian lands, so has it been among the poor Indians ; but even with all these oppositions Mr. Evans and his fellow-workers toiled on, and succeeded in gathering hundreds of Indians together in different missions, all of whom, on their being received as members of the Church, signed the pledge as total abstainers from all intoxicating liquors.

After spending a number of years with great success in the work in Upper Canada, where he was associated with such devoted fellow-laborers as William Case, Peter Jones, John Sunday, Solomon Waldron, and Thomas Hurlburt, a very much wider and more responsible field opened up before him.

The English Wesleyan Missionary Society had been for some time anxious to begin missionary work in the Hudson's Bay territories, but were delayed by the difficulty in finding a suitable man to be the leader of the devoted company who were to be the pioneers of such an arduous undertaking.

While praying and inquiring about the matter, the fame of the Rev. James Evans went across the sea, and at once the minds of the members of the committee with singular unanimity went out to this man who had been so very successful among the red men in Canada as just the leader for whom they were seeking. Never was a better choice made. Grandly was he equipped for the work by the varied experiences obtained in the successful years just ending.

With all the enthusiasm of his ardent spirit he gladly accepted of the appointment, although it meant the sacrifice of all the blessings of civilization, and complete exile from kindred spirits into a region of blizzard storms and degraded savages. To such a man difficulties and hardships hardly entered into his calculations. To honor God in the salvation of precious souls was his consuming passion.

So full of zeal and faith was he that amid the hurry of preparation we hear him saying : "I am in high spirits, and expect to see many of the poor savages converted to God." Such were the difficulties of travel in those days and the wretched facilities for transportation, that Mr. Evans's household effects had to make two trips across the Atlantic Ocean : first they were shipped from Toronto to England, then they were reshipped in a vessel of the Hudson's Bay Company to York Factory, on the west shore of the Hudson's Bay. From this place they were taken up in little river boats to Norway House. So difficult was this river transit, owing to the

many rapids and obstructions in the rivers, that at least seventy times had the packages to be lifted out of the boats and carried on men's heads over the rocky portages.

Mr. Evans and his family went by the canoe route from Thunder Bay, on Lake Superior, to Norway House. The trip was a dangerous one, and they were in dangers oft ; but nothing could quench the zeal of this brave man. At the different posts where Indians gathered he preached the Word, and hundreds listened with intense interest. He took with him two young Ojibway Indians, converted, zealous young men, who told their astonished brethren in those northern regions the joys and blessedness of this great salvation. One of them was the Rev. Henry Sternham, who became a very successful missionary, and who after many years of glorious toil finished his course with joy and entered into rest. Two noble sons are active and useful in the field.

Of Mr. Evans's trials and triumphs in the vast regions of the Northwest we cannot enter here in detail.

Glorious were his successes. There seemed to be such a power and influence attending his words that even the old Indian conjurers and medicine men were silenced and subdued. The Indians in hundreds accepted the teachings of the great Book, and missions were established in many places. Many and importunate were Mr. Evans's appeals for brave men to come and occupy these fields, so open and so ripe for the reapers ; but, alas ! the responses were so few that many inviting fields were neglected, and the poor Indians became suspicious and soured, and even doubted the genuineness of the religion of some of the churches. In their simple, candid way they argued, " If Christians really believe that their religion is such a blessed thing, and so necessary for us all, how is it that Mr. Evans cannot get any of them to come and live among us and tell us all about it ? "

To make up for the lack of helpers Mr. Evans was in journeyings oft.

For only about four months of each year were the rivers and lakes free from ice, but during those months his canoe was well used, and often his trips were of many weeks' duration. No river was too rapid, and seldom were the great lakes too stormy for this man of unquenchable zeal, whose whole soul was fixed on the one work of finding the Indian in his wigwam retreats or distant hunting-grounds, that he might tell him the wondrous story of a loving Saviour, mighty to save.

A perfect genius at invention, Mr. Evans manufactured a canoe out of sheet tin. This the Indians called the " Island of Light," on account of its flashing back the sun's rays as it glided along over those beautiful lakes, propelled by the strong paddles in the hands of his well-trained canoeemen.

Mr. Evans was a man of fearless spirit. He shunned not to declare the whole counsel of God. With the spirit of Elijah he denounced sin wherever he came in contact with it. He was an outspoken advocate for

the observance of the Sabbath, and taught his Indian converts to "remember the Sabbath day, to keep it holy."

This brought him in direct conflict with the great and despotic fur-trading company, who held undisputed sway in that great land.

They employed thousands of the Indians as trippers, to take by small inland boats, which will each hold about four tons of cargo, the goods for the fur trade to the island posts. The goods are brought out from England by the company's ships to York Factory. Some of the far-away inland posts are thousands of miles away, and yet by these hardy Indian *voyagers* the packages of goods must be taken to those places, and the bales of rich furs brought out to be shipped to European markets.

Before the advent of the missionary such a thing as the observance of the Sabbath on these long, toilsome trips was unknown. Like beasts of burden, they toiled on in rushing river or rocky portage. The work was very hard indeed. Many a stalwart man broke down under his heavy load, and many a brave fellow perished in the treacherous rapids. Mr. Evans taught them that one day's rest in seven would not only be pleasing to God, but would enable them to do better work in the six days than they could now do in the seven.

When the Christian Indians, converted through his instrumentality, began to put in practice his teachings, the opposition and then the persecution of the company assailed him; but, conscious of being right, he quailed not before them. He appealed to them to test the matter by experiment to see if the Christian brigade, that kept the Sabbath, could not do better work in less time than any non-keeping Sabbath brigade in all the vast country.

For a long time they were too arrogant to yield to the request of the missionary, but bitterly persecuted him and his Indian converts. Failing to daunt his spirit or stop his teachings, they resorted to the basest calumnies and the vilest accusations against his character. Lying accusations were sent to the home Church officials, and this blessed man had to leave his work to fight for what was dearer to him than life itself. Gloriously was he vindicated and humiliated were his persecutors.

As the outcome the Christian Indians secured the right to rest on the Sabbath day on these long trips of many weeks' duration; and the result has been that even the selfish company have had to admit, as often they have done to the writer, that our Christian Indian boatmen, who always rest on the Sabbath day, can do better work in less time than those who know no Sabbath.

For eight successive seasons I watched the strife between the brigades, and never once were the Sabbath-keeping ones anywhere else but far away in the front.

That the Sabbath is so well kept in the vast domains of the Canadian northland to-day is owing to the brave stand taken at the beginning by James Evans. The great work of Mr. Evans's life, and that which will

ever keep his name memorable in missionary fame, was the invention and perfecting of what is now so widely known as the Cree syllabic characters. Like other missionaries among the wandering Indians, who as hunters are ever following the game, he found it almost impossible to keep them long enough together in one place to teach them to read in the ordinary way.

The thought came to him, Cannot they be taught by a simpler method? With this he struggled for years, and success the most wonderful was at length realized in the substitution of syllabics for letters. The principle of the characters which he adopted is phonetic. There are no silent letters. Each character represents a syllable, hence no spelling is required. As soon as the syllabics are mastered—and there are but thirty-six of them and a few additional secondary signs, some of which represent consonants, some aspirates, and some partially change the sound of the main character—the Indian student, be he an old man of eighty or a child of eight years, can by average diligence learn to read the Word of God in a few weeks. It has been the joy and privilege of the writer to go to a pagan horde of Indians, and after securing the good-will of perhaps all but the conjurers and medicine men, to mark Evans's syllabic characters on a rock with a burnt stick from his camp-fire, where his bear's meat or musk-rat had been cooked for his dinner, and with his varied audience of young and old to give them their first lesson. After a few hours' drill at the coal-marked rock, the Bibles, the gift of the British and Foreign Bible Society, were opened, and commencing at the first verse in Genesis they began to read, slowly, of course at first, the wonderful words of God.

Mr. Evans had many difficulties to overcome ere this marvellous invention was perfected and put into practical use. Living so far in the wilderness, he was destitute of tools and various other things which would have been so helpful, but with him there was no such word as failure. Obtaining as a great favor the thin sheets of lead that were around the tea chests of the fur traders, he melted them down into little bars, and from them with his pocket-knife he cut out his first types. His ink was made out of the soot of the chimneys, and his first paper was birch bark.

It required a good deal of ingenuity to make a press that would do its work, but in that he succeeded at length, and then the work of printing began. If great was his satisfaction, greater still was the amazement and delight of the Indians. The fact that bark could talk was to them most marvellous. Not very artistic was the work at first, but it was intelligible and succeeded. Portions of the Gospels were first printed and also some of the most familiar hymns.

The story of this invention reached the home missionary society. Generous help was at once afforded. Samples of the type of the syllabic were sent home. A goodly supply was cast in London. A serviceable press, with all requisites, including a large quantity of paper, was sent out *via* Hudson Bay, and so for years that inland mission was the distributing centre from which considerable portions of the Word of God were scat-

tered among many wandering tribes, conferred blessings innumerable, and causing more than one deputation to be sent importunately pleading for teachers to come and explain what the good words meant.

In later years the British and Foreign Bible Society has most cheerfully and generously taken charge of the work, and now those northern Indians have the whole Bible freely distributed among them, and multitudes of them are reading its glorious truths.

Mr. Evans had his own sorrows and troubles. Persecutions assailed him because of his brave, determined stand against the use of all intoxicating liquors, Sabbath desecration, and the vicious habits of some of the white traders among the Indians. Another terrible disaster, that undoubtedly shortened his days, was his unfortunate accident in shooting his beloved and faithful interpreter by the premature explosion of his gun. This awful calamity nearly distracted him. From it he never recovered. To the family of his deceased interpreter he surrendered himself in such a state of grief and sorrow, that he seemed to little care whether they killed him or not. They were pagans, and at first were inclined to wreck dire vengeance upon him and exact blood for blood. Wiser councils, after three days' discussion, however, prevailed, and Mr. Evans was adopted into the family in the dead man's place. He was a good foster son to the old parents of his beloved Hassel, and did all he could for them as long as he lived; but he did not survive many years longer. His great heart was breaking with the memory of this terrible accident. He threw himself with all his energy into his work, and whether it was in his swift canoe, in still seeking the lost sheep in the wilderness, or on the platforms of large churches, in the home land, before vast audiences, pleading the cause of missions, he was the tireless worker still, but his sore heart was breaking, and one night, at the close of a glorious missionary meeting, where he had stirred to their very depths all who had heard him, his great heart broke asunder, and suddenly he went up from his triumphs and his troubles to be forever with the Lord.

Thus passed on to the "glorious company" James Evans, aged forty-six, but to judge by his work, he lived a thousand years.

SCRIPTURAL REFERENCE TO THE HIGHER CLASSES.

BY REV. GILBERT REID, CHI-NAN-FU, CHINA.

Whenever a missionary seeks to influence persons of the upper classes in the non-Christian lands, immediately there are those who at once exclaim, "The scriptural view is always that of working from the bottom up, and no other plan has ever been proved to be God's plan."

While believing that it is not always necessary to follow the minutiae of certain incidents of the Bible in our present dealings with men, it is

nevertheless profitable to test the application and force of these great principles which are deduced from biblical record. This is especially true in establishing any theory of universal missions.

Though the Bible seldom seems to direct special attention to the conversion of persons high in rank or authority, except in the theocratic government of Israel, yet contact with such a class always existed, and a beneficent influence was always sought. As to the chosen people of Israel, there was certainly no neglect of the men highest in power, but prophets, priests, and kings were always classed together, and to them the people looked as the special representatives of God Himself. In the casual contact of the chosen people with the outside tribes and the Gentile nations, any such neglect of the ruling classes or of the men of highest influence is certainly not commanded and not even countenanced. The one who was early made a type of the Messiah was none other than the King Melchizedec, who with his kingly powers united those of the priest, and one to whom Abraham did not refuse to offer his gifts of praise and worship. Joseph, rising in the Egyptian kingdom to the most dignified position next unto the throne ; Moses, versed in all the wisdom of the Egyptians, becoming a sagacious revolutionist in a tyrannical kingdom, the human founder of the only theocratic government that has ever existed, and one of the most profound legislators that history has recorded ; Daniel, instructed in the language and arts of the Chaldeans, appointed first by the royal favor of Nebuchadnezzar and Belshazzar to be ruler over the whole province of Babylon, then under Darius the Mede elevated still higher to supreme head of the pashas, and finally, in the succeeding Persian dynasty of Cyrus the Great, by a retention of his previous power, being probably instrumental in the issue of the royal edict that commanded the restoration of the exiled Hebrews to their native land ; Esther and Mordecai, in the reign of Xerxes, securing by their admirable dexterity as well as by providential interposition the most honorable of positions, the one that of queen, and the other that of chief minister ; Ezra, by the esteem of Artaxerxes chosen civil ruler of the Jewish province, and securing special privileges for his unfortunate race ; and later on in the same reign, Nehemiah gaining first as royal cup-bearer the friendship of the heathen monarch, then generously commissioned to rebuild the city of Jerusalem—these are the fascinating incidents from among the chosen people in their intercourse with the heathen monarchies of Egypt and Babylon, Media and Persia.

In the Bible history it is noticeable that the Old Testament gives special prominence to kings and princes, judges and rulers, while the New Testament unfolds in the main the progress of the Church among the common people. To this general phase, however, there are striking divergencies, showing that no class of society is to be overlooked by Christian effort. When the news went abroad in the time of Christ that "the poor have the Gospel preached to them," it was indeed a joyful moment in the lives

of those down-trodden people ; but this hope aroused and joy manifested were no evidence of the superiority of the poor, but a recognition of the rights vouchsafed by Christianity not only to the favored, but to the unfortunate and neglected. Whoever is neglected, whoever is lost—whoever is poor—has a claim on Christianity. Christ came to save, not the poor men, but *man*. In His ministry in Judea He favored the poor, not because the rich, the rulers, and the learned needed no favors, but because their favors were already abundant. “We sometimes speak and feel,” said the late Phillips Brooks, “as if Jesus had only to do with the poor and needy. Yet Jesus was not simply the champion of the poor and needy. He was the representative of humanity, in order that He might inspire humanity with love to God. He asserted the way in which a man shall be superior to the fact of poverty or the fact of wealth.” “Not many wise men after the flesh, not many mighty, not many noble are called,” but by this saying it is taught that at least there are a few. An attractive, wealthy young man of good social standing came to Christ with a solemn question, and the answer was one of love as well as truth. From an after-remark the disciples concluded that the rich more than others were excluded from salvation ; but this human idea of saving faith was shattered by an appeal to a Power unseen but not unfelt, “With men it is impossible, but not with God.” Spiritual life as it works in the heart of man, whatever his rank, is Divine alone, but the presentation of truth is by the co-operation of human agency.

What, now, are some of the actual facts in New Testament history ? It is related that one time, when certain Pharisees and high priests sent some small officers to seize Christ, these men failed to execute their mission, being led to admiration and belief by the matchless words of Christ. Surprised by such a result, some of the Pharisees, as if to crush forever the popular craze, boastfully asked, “Have any of the rulers or of the Pharisees believed on Him ?” How little did they know that the patient, beneficent life of Christ had produced its effects even within their own ranks ; that “among the chief rulers many believed on Him, only because of the Pharisees they did not confess Him” ! Striking, indeed, was the fact that the first persons to do Christ honor after His death were two members of the Jewish Sanhedrim—Joseph, an honorable counsellor, and Nicodemus, a secret inquirer ; the one to devote his own burying-ground as the place for Christ’s burial, and the other to bring myrrh and aloes to lay upon the body of Christ.

Of the twelve apostles, Matthew was an officer in the Roman Government, called directly from the tollbooth, and prominent not only as an evangelist and missionary, but as one of the authors of the life of Christ. Another officer, called Zaccheus, in becoming a disciple of Christ gave evidence of his sincerity in declaring, “Half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold.” Two other men of prominence, high functionaries of

Capernaum, the one a centurion and the other a nobleman, were led by the healing skill of Christ to become firm believers.

Later on in the early Apostolic Church, one of the first converts was a treasurer of the heathen queen of Ethiopia, who, according to tradition, was instrumental in establishing the first Christian church in that land. So also one of the first converts in the city of Athens was Dionysius, a judge of the court of the Areopagus, who, according to tradition, became the first bishop of that city. And what, in fact, might we have expected if the early Church had not been aided and moulded by a man of superior learning, practical common-sense, powers of organization, adaptation, and perseverance, the great missionary to the Gentiles, the Apostle Paul, a man able to meet kings and rulers, like Felix and Agrippa, and who finally secured converts in the imperial palace among Cæsar's household?

Enough has been pointed out from the Bible record to show that the true teaching is to neglect no one, no race, no nation, no class, no soul. The efforts of the Church reach forth, even as with Christ, to all the world, and in His name the world will one day be won.

Mr. Reid* is director of a mission among the higher classes in China, having its centre in Chi-nan-fu. He sends the following general statement concerning the work:

The higher classes of China are: (1) the mandarins, military and civil; (2) the local gentry; (3) the *literati*; (4) the nobility, and (5) the leaders of charitable, religious, and reformatory movements. They are called the higher classes, simply because of the superior influence which they possess.

Dr. Nevius has said: "While most missionaries give their chief attention to the middle or more illiterate class, a few feel a special call to attempt to influence the *literati* and officials; not only because they exercise a dominating influence upon the masses, but also because they have been in general too much neglected."

Out of fifteen hundred Protestant missionaries in China, men and women, only three are devoting a large portion of their time to the upper classes, and of these two are specially engaged with the literary department. Such a neglect, and that, too, of an influential class, without whose aid China can never be transformed and uplifted, makes the need both apparent and imperative.

The aim of the mission to the higher classes is (1) the unfolding of truth, moral, religious, historical, and scientific; (2) conversion and loyalty to truth, to God, and the world's Redeemer; (3) the utilization of the dominating influence of these men for the benefit of the masses and for greater peace and protection; (4) the salvation and prosperity of China as a nation; (5) the cultivation and establishment of international friendliness and religious toleration, and (6) greater enlightenment and improved civilization.

* The leading English daily paper in Shanghai says of Mr. Reid: "Mr. Reid is a man of observation, penetration, and strong common sense. He has shown peculiar ability in dealing with Chinese officials. His tact, combined with native shrewdness, has enabled him to interview, generally with success, in the course of his career more than a hundred officials, from those in a subordinate military position to the Grand Secretary, the Viceroy Li, and the foreign officer. To him has been entrusted with success the settlement of difficulties in connection with the acquisition of land and buildings by missionaries in Chi-nan fu, Chi-ning chow, and other places, and so well have his services been appreciated by the Chinese officials, as well as by his colleagues, that when he was leaving Chi-ning chow ten of the leading mandarins gave him a farewell banquet, and presented him with a silken banner embroidered with their names and ranks."

The methods to be pursued, in the spirit of conciliation, respect, and kindness, and based on the experience of the past, seem to be suitable and clear. In brief they are as follows : 1. Social contact with the acquaintances already made and with those to be made still in the future. This is essentially fitted to Chinese life. It is conversation rather than lecture or sermon. 2. Extended influence on matters of purely a business character. As the mandarins are the recognized authorities of the Chinese Government, and as the missionary organization is under the protection of that government, it is eminently fitting that some line of communication should be established between the two for greater peace and security, mutual understanding and friendliness. Efforts in this direction would be put forth as opportunities arise. 3. The establishment of a simple museum to attract and inform the literary Chinese. 4. By means of such simple and suitable apparatus, as the museum would contain, the formation of an illustrated lecture-course on rudimentary topics. 5. The preparation along with other missionaries of literature to be distributed among this class. 6. The establishment of a book depot, with reading-room and reception-room attached, in which may be found on sale all the best religious and scientific books prepared in the Chinese language, and forming literary headquarters for the Chinese *literati*, and a mode of approach to their respect and sympathy. 7. The formation of a few monthly classes of instruction to which some of these men would be invited as guests, and where fundamental truths would be explained and enforced.

Rev. F. F. Ellinwood, D.D., Secretary of the Presbyterian Board, says in reference to the work : " While it is thought best that this work shall be carried on independently of the Presbyterian Mission, I wish to say that the relations between Mr. Reid and the mission with which he has been connected, as well as with the Board, are most cordial, and that we have reason to believe that he will still be useful to the Presbyterian Mission and to the great cause of the Gospel in China."

Thus the work as now initiated will be interdenominational, relying on the support of persons of all creeds and churches and aiding in return in the spirit of unity all the denominations in China, as opportunity shall arise.*

REV. WILLIAM C. BURNS, PIONEER EVANGELIST TO CHINA.

BY REV. JOHN G. FAGG, AMOY.

William C. Burns, the first missionary of the English Presbyterian Church to China, was born at Dun, a quiet village in Angus, Scotland, on April 1st, 1815. He graduated with honors from Aberdeen and Glasgow. A students' missionary society had been organized at the University of Glasgow, and Burns became a member. Here earnest men reviewed the lives of Brainerd and Martyn ; were thrilled by the latest news from Duff and Marshman in India ; listened to men on the eve of depar-

* The person who inaugurates the work is alone responsible for the management. In due time all the missionaries in China approving of the effort, and willing to coöperate, will form the associate membership, with whom counsel will be taken. Funds donated may be received by the bankers, Brown Brothers & Company, 59 Wall Streets, New York City, who will duly transmit them to Mr. Reid in China. A full account, properly audited, will be rendered every six months, and along with all reports of the work and other published matter, will be sent directly to all contributors. In brief, the funds needed are divided into two classes—one the estimated annual expense for the next three years, about \$3,000,000 ; the other the expense for securing a permanent equipment, about \$7,000,000.

ture for the regions beyond, and to returned veterans who sounded the clarion call for volunteers. Burns's devotion to Christ was kindled into glowing intensity, and in his soul he felt that his sphere of service was to be in the lands far hence. In 1838 he offered himself as a missionary to Hindostan, but he could not be sent immediately.

He was called to minister at St. Peter's, Dundee, during Robert McCheyne's tour to Palestine on behalf of the Jews. It was no easy task for any one, even for a short time, to occupy the pulpit of a man known throughout Scotland as one of the most gifted, singularly spiritual, and successful preachers of his time ; but the very consciousness of insufficiency made Burns strong. Older members of the congregation trembled for him as they saw the youth standing in the place of one whom they so deeply revered. Their fears were dispelled almost at the first sound of Burns's voice. "As he led with deep-toned spirituality and power the prayers of the sanctuary, they seemed to hear only the sound of his Master's feet behind him. Gifted with a solid and vigorous understanding, possessed of a voice of vast compass and power, and fired with an ardor so intense and an energy so exhaustless that nothing could dampen or resist it, Mr. Burns wielded an influence over the vast congregations whom he addressed, almost without parallel since the days of Wesley and Whitefield." From Dundee he went to Kilsyth, a mill town near Glasgow. A wonderful awakening followed his preaching. One of his sermons was preached with extraordinary power. "There was about him throughout an awful solemnity, as if his soul was overshadowed with the very presence of Him in whose name he spoke. As he went on that presence seemed more and more to pass within him and to possess him, and to bear him along in a current of strong emotion which was alike to himself and his hearers irresistible. Appeal followed appeal in ever-increasing fervor, till at last as he reached the climax of his argument, and vehemently urged his hearers to fight the battle that they might win the eternal prize, the words, 'No cross, no crown!' pealed from his lips, not so much like a sentence of ordinary speech, as a shout in the thick of battle."

Crowds of inquirers flocked at every invitation to the vestry or the manse to seek spiritual counsel. Prayer-meetings of the old and young sprang up everywhere in the village and the surrounding hamlets. The mountain glen, the coal-pits, the harvest fields, the weaving loomsteads became vocal with sounds of prayer and praise. Like results followed his preaching at St. Andrew's, Perth, Newcastle, Edinburgh, and in numerous country villages. He was called to Canada. He ministered to crowded congregations in the churches. He visited the barracks and preached with great power to the soldiers. He returned to Glasgow in 1846. The call to the Orient came in definite form. Two years before the English Presbyterian Church had concluded to open their first mission in China, and had been looking out for God's appointed servant to enter upon this work. They found him in Mr. Burns. He embarked for Hong Kong in

June, 1847. From 1847 to 1851 he tarried at Hong Kong and Canton, studying the language, and preaching in the towns and villages on the mainland opposite Hong Kong and about Canton. In July, 1851, he reached Amoy. Having a remarkable linguistic faculty, he soon acquired the new dialect, and was out among the villages on the mainland opposite Amoy Island. What a contrast his life and work in China after eight years of most fruitful labor in Scotland and Canada !

There crowds flocked to hear him, eager for the truth, understanding the message and daily evidencing that God's Word had borne fruit to the saving of their souls. Here crowds, too, but how different ! Curious crowds, idolatrous, apathetic crowds, most of them caring nothing for the words of the preacher, responding to most earnest appeals by inquiries as to whether his hair could grow long, or what was the cost of the shoes he wore. He said : " Unless the Lord, the Spirit, continually uphold and quicken, oh ! how benumbing is daily contact with heathenism ! " We have not become all at once and forever superior to the withering influence of a hard, irresponsive heathenism by wearing the name missionary. Who in foreign lands has not felt his spiritual life at times ebbing away, with the powerful undertow of a cold and widely prevailing indifference and unbelief. The brightest lamp will burn dim in a carbon-charged atmosphere.

But William Burns was not left without assurance of the Lord's approval of his work. When, in 1853, a rebellion against the present dynasty broke out in Amoy and the surrounding region, " when no other European could venture out among the rebels, he was free to go where he liked. " " That's the man of the book, " they would say, " he must not be touched. " At Peh-chuia, an inland town, his labors were signally blessed. Crowds of interested hearers thronged to his preaching hall. Whole families turned to God, bringing their idols and ancestral tablets and burning them in full view of their neighbors. The Word of God grew mightily, and prevailed. " There were all the signs of the coming of the kingdom of God, after the true model of apostolic times ; the general and widespread interest ; individual decision and self-sacrifice ; the division of families, the separation of brother from brother for Christ's sake ; the joy of first love, and the spontaneous spread of the sacred influence from village to village, and from heart to heart. "

In 1855 Mr. Burns went to Shanghai, hoping to get an interview with the leaders of the Taiping rebellion, in connection with whom in the beginning of the movement great expectations were cherished for the spread of Christianity in China. He never saw the leaders, and all hopes of any furtherance to the Gospel from that quarter were soon abandoned.

Thence, in company with J. Hudson Taylor, he went to Swatow, where the first seed was sown, whence has sprung so goodly a harvest in the present flourishing Presbyterian Mission. He visited Foochow, led

preaching bands through the streets of the city and the surrounding villages, and assisted in the preparation of the Foochow hymn-book.

Thence he went to Peking "to endeavor to obtain the same recognition of the civil rights of Protestants that the Roman Catholics had." His hopes were not realized in the manner he desired; but his mission was not fruitless. He did not tarry long. Hearing of virgin soil at Newchwang and the country around, he proceeded to the borderland of Manchuria. He prepared the way for the coming of the Irish Presbyterian Mission. There he died, April 4th, 1868. He was the pioneer of three now prosperous missions, at Amoy, Swatow, and Newchwang. He was unselfish enough to break up the fallow ground and then go on, giving others the joy of reaping and gathering into the garner. He gave his means, supplying himself with only the barest necessities. When the trunk containing nearly all the property he had left arrived in Scotland and was opened, it contained only a few sheets of Chinese writing material, a Chinese and English Bible, an old writing-case, one or two small books, a Chinese lantern, a single Chinese gown. "Surely," whispered a little child standing by, "he must have been *very* poor."

" Earnest, unselfish, consecrated, true,
With nothing but the noblest end in view ;
Choosing to toil in distant fields unsown,
Contented to be poor, and little known,
Faithful to death. O man of God, well done !
Thy fight is ended, and thy crown is won."

A HALF CENTURY OF FAITH WORK.

THE MÜLLER ORPHANAGES AND SCRIPTURAL KNOWLEDGE INSTITUTION.

BY THE EDITOR-IN-CHIEF.

The venerable George Müller, of Bristol, England, has given to the world his fifty-fifth report of the work at the New Orphan Houses and of the Scriptural Knowledge Institution for Home and Abroad.

For sixty years the God of praying souls has sustained and enlarged this work, and not only cared for all temporal wants, but blessed with marvellous spiritual blessings what Mr. Müller and his co-workers have done in His name. Instead of finding in this Report tedious repetition, its very monotony is melody, like the performance of M. Jullien upon a single violin string.

PRAYER is the one word to be written in large letters on this whole work. I have stood in awe with uncovered head in the sacred room, on Ashley Down, where three prayer-meetings are usually held every week; and beside these, Mr. Müller and his son-in-law, James Wright, pray day by day together, and Mrs. Müller and her husband at least twice daily

together, and often as many as six times ; and this does not include Mr. Müller's individual prayers alone repeatedly each day ; and all this volume of private and individual prayer goes up to God for His help for the Institution and His blessing on every step taken in carrying forward this multiplied work. What wonder unspeakable bounty is bestowed !

The manner in which, and the principles on which, this far-reaching service to God and His poor is conducted many may be interested to note, and so we here present some facts, carefully sifted out from this report, believing that the high rank we assign to this work, as one of the miracles of missions, and the unusual space which we give to this *résumé*, will be abundantly justified by the remarkable facts recorded :

One donor has sent for nearly thirty years, as a donation for the Institution, *what he would have paid to insurance companies*, and has been many times preserved from fire, when it has been near his premises. He writes with this last donation : " There has been another fierce fire within fifty yards of the back of my works and warehouse, a large factory having been completely burned down in broad daylight. To God be all the praise for His gracious preservation of premises, insured with Himself through our Lord and Saviour Jesus Christ." Mr. Müller has acted on this principle himself for more than half a century ; the Orphan Houses, though erected at an expense of £115,000, having never been insured, and yet year after year preserved against fire.

Another donor traces the fulfilment of God's promise in these words : " You received my letter and enclosure of £12 on Saturday. On *that very day* a large order was written out in *Bristol* for me, amounting in net value to more than £21, and this, together with your letter, reached me Monday morning, also several other good orders by the same post. Then, again, as I sat down to write this note to you, a letter reached me, which contained a check for £12 (the exact sum I sent you), in payment of an account three months overdue. ' The Lord is good to them that wait for Him, to the soul that seeketh Him.' " This Christian donor has for many years trusted in the Lord, and he has found Luke 6 : 38 verified, " Give, and it shall be given unto you ; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." " This has also been my own experience," adds Mr. Müller, " for sixty-four years and six months, ever since January 1st, 1830." Then he dwells a little on this scripture. " *Give*, contribute to the temporal necessities of the poor or to the work of the Lord, out of the money with which the Lord has entrusted you, be that little or much. ' And it shall be given unto you.' Thus I have found it invariably in my own experience, and in numberless instances of other children of God, with whom I have become acquainted. But notice further, ' *good measure*'—viz., *abundantly*. Hundreds of times this has been verified in my own experience since January, 1830. And this is not all, for it is added, ' *pressed down and shaken together and running over* shall men give into your bosom. An abundance will be the return, if the love of Christ constrains us to lay up treasure in heaven. ' Shall men give into your bosom.' Already, while yet in the body, we shall reap, as we sow ; but how infinitely greater will be the harvest in the world to come !"

Another donor says : " I had intended leaving to you at my death the enclosed sum of £25 for the orphans under your care, but I now deem it

best to give it in my lifetime." Often sums of money are sent, hundreds and thousands of pounds during the lifetime of the donors, who thus become their own executors and save also the legacy duty for the benefit of the Institution; and sometimes such donations come to hand when money is greatly needed. Another Christian gentleman sends, on the anniversary of the birthday of each of his children, the average expenses for one orphan, and has done so for a number of years.

Another writes: "Last year, as I had had losses, I thought I could not afford to send to you, but since then God has sent me sickness also, so that I cannot sleep. In reading the Bible to-day I came across Prov. 3:27, 'Withhold not good from them to whom it is due.' I thought it seemed like the voice of God speaking to me, so I have sent you a small amount." Two of the former orphans (husband and wife, both Christians for about forty years) sent £3 12s. 6d. for the support of one orphan for three months. This amount is sent quarterly, and has been received for many years.

With £10 comes the following communication: "I am glad that in your Reports every year you urge the adoption of the practice of giving systematically, and I wish others would advise this too. It is good for the givers as much as for the recipients. It should be *proportionate* as well as *systematic*—i.e., in proportion to ability to give without neglecting other claims, which may be prior claims. To illustrate my meaning I would give my own practice to you—namely, that I began business about sixty years ago in rather a small way, and soon began to give 5 per cent, then 10 per cent, which was not increased for some years, because, though the business prospered, my family increased also. But after some years the business income increased beyond all reasonable family expenditure, so I gave 15 per cent, then 20 per cent, and 25 per cent. Then, having put by, for my widow (in case I should die before my dear wife) and children, what I considered would be as much as expected by them, I continued in business and gave away *all my income*. Several years ago, however, being unable longer to fulfil duties of business, I gave it up to my sons. Since then I have lived economically on the interest of my capital put by. I give away from that reserve fund, and in the course of fifty years I have given away more than £100,000 among God's devoted servants, in order to strengthen their hands in His work." Another donor, who encloses a check for half the dividend upon an old debt, adds: "Ten years ago I decided that half of any amount I might obtain of it should go to the orphanage fund, and I now send the amount received this day in redemption of my pledge. This dividend has come quite as a surprise, for during the last ten years I have ceased to expect anything."

Here the reader has another glorious proof of the blessedness of systematic giving as the Lord is pleased to bless us in our temporal affairs. Though the Church of God will remain the little flock in comparison with the world at large to the end of the present dispensation, and though, generally speaking, the children of God are poor as to this world, yet we do not hesitate to say that, if all acted according to these principles, at least ten times more would be accomplished for God than is accomplished; for in his long Christian experience Mr. Müller has found in almost numberless instances that individuals who have acted on these principles, constrained by the love of Christ, have always had ample means to spend upon the work of God.

How grateful should the whole Church be that God has spared Mr. Müller's life for so many years, and has sustained him amid numerous severe

trials of faith and patience, and made him a living witness in this century to the Church, and even to all the world, that the God who supplied the needs of the ancient Israelites for forty years in the desert is still the living and true God. His example led Hudson Taylor to venture to China, trusting in the Lord alone for support, and has made him such a blessing to that vast country, who with his coadjutors are laying the foundations of a widespread Christian Church in that empire, and Mr. Müller has contributed largely toward it, having assisted them from time to time. The whole Church owes a debt to this aged saint for having dared to set such an example of faith in God, which has already produced such results, and the extent of whose influence none but God can fully understand. Hundreds of disciples pray that God will not take dear Mr. Müller home for a long time to come. He has been such a help to their own faith that every day they ask God to strengthen him and to keep him in perfect peace, and pray that the Lord will incline those who have His gold and silver to give it to the orphans.

All this work goes on not without both severe trials of faith and wonderful rewards to believing prayer. Week after week the income has been small in comparison with the great expense. The balance in hand at the beginning of the last financial year was so reduced that not the fifth part was left of what they began the year with, though only three months had elapsed. Under such circumstances Mr. Müller fell again on his knees, asking that even that day—the Lord's Day—when they take in no letters, He would be pleased to give means for the Institution. And now note what followed. After the meeting at Stoke's Croft Chapel, a gentleman, an *entire stranger*, came to him, with whom he conversed for a few minutes, and then he put a letter into his hand, saying it was for the orphans. It contained these words: "Dear Sir, will you please apply the enclosed for the maintenance of the orphans in your homes. Yours respectfully, a Pilgrim." The letter contained a £100 Bank of England note. See the power of prayer and faith! Verily we do not wait upon the Lord in vain. Thousands of times Mr. Müller has found this true within the past sixty-four years, and expects to find it thus to the end of his earthly pilgrimage. And all who are reconciled to God by faith in the Lord Jesus Christ will find it thus, more or less, just as there is real trust in Him and patient, believing prayer. For all this long series of years God has made these orphan houses to be an object lesson to thousands, and a source of blessing, probably, to hundreds of thousands. Praise be to God for this glorious fact, for it seems now that the trial of his faith was intended for *blessing*, to show how "man's extremity is God's opportunity," and for the strengthening of the faith of many real Christians who watch with interest His dealings with Mr. Müller. Many believers have by this been led to a new standard of both living and giving. One donor says: "For many years I conscientiously gave a tenth of my income to the work of God, but now all that I have is His, and I give as He leads me. I am laying nothing by for sickness or old age, for I expect the speedy return of the Lord Jesus, and desire to lay up treasure in heaven. If He should delay His coming, I may not see old age; but even if I do, the Lord will provide. I believe God is greatly honored by a life of *full* trust in Him, and I see this more and more the older I grow."

Through a remarkable providence of God one donor came into the possession of £3000 a short time since, and gave the whole of this amount in six donations of £500 each to the Institution, whereby for many weeks were supplied sufficient means for the orphans, when otherwise the income would not *nearly* have been sufficient. Thus God in one way or another

continually helps, and often in the most remarkable manner as to human appearance. Hear another confession: "Reading your Report has opened my eyes to my error, and even *sin* of not laying aside a proportion of my income for the Lord, but I have now resolved to put by five per cent, hoping to give a tenth of it to Him. I feel already grateful to God for helping me to see my mistake and to enter upon a *system of giving*, every Lord's Day morning to lay apart threepence out of every five shillings as an act of worship and grateful acknowledgment that my God is the giver of all that I receive." "It was a comfort to me recently to notice, while reading Genesis 47, from verse 13, of Joseph taking up all the money, the cattle, the land, and the people in exchange for the care wherewith he fed the Egyptians, that the Lord says of Himself correspondingly: 1. 'The silver and the gold are MINE.' 2. 'MINE are the cattle upon a thousand hills.' 3. 'The land is MINE.' 4. 'All souls are MINE.' So that no redeemed person should ever doubt where his supplies are to come from, nor to whom he should seek in times of straitness." "I made it a rule, on entering business as an apprentice, to give away part of my quarter's salary, and I find that God has blessed me all the four years that I have done so."

Readers of this Report may ask why all these donations are recorded, and for their sakes Mr. Müller states the following particulars. "More than sixty years since I saw clearly that the Church of God needed nothing so much as an *increase of faith*; and I therefore decided that, by God's help, I would rely upon Him alone for assistance in the way of obtaining pecuniary supplies; and would not, in the hour of need, make known my necessities to any human beings whatever; and to this plan I have adhered, without ever swerving from it. The deliverances which God has wrought for me were recorded afterward, and God has made these narratives a great comfort and encouragement to believers, by strengthening thus the faith of multitudes of His children, so that tens of thousands of persons in all parts of the earth have been benefited by this my way of carrying on the work of the Lord. Not a few, too, have been converted by seeing thus the reality of the things of God. Because the Lord has thus so abundantly blessed my way of laboring for Him, of which I had thousands of proofs among the many hundreds of thousands to whom I have preached in forty-two of the countries of Europe, America, Africa, Asia, and the six colonies of Australia in the course of seventeen years; and knowing that even avowed infidels had been stopped in their downward course to perdition, by seeing how times without number God had appeared on my behalf, simply in answer to prayer, I judge that it will tend, with His blessing, to the profit of the reader if I further relate how He has helped me, for every sum referred to in this Report, small or great, was sent directly in answer to my repeated supplications and to those of my numerous fellow-laborers." A variety of donations are received from all parts of the earth, and generally from individuals entirely unknown to him.

The results of this work are worldwide. The orphanage which Mr. Ishii is now carrying on in Okayama is really one of the results of Mr. Müller's visit, and of the accounts which he gave, while in Tokyo, of the wonderful way God has provided for the orphans in Bristol. Mr. Ishii, a Christian Japanese, acts now on the same principles.

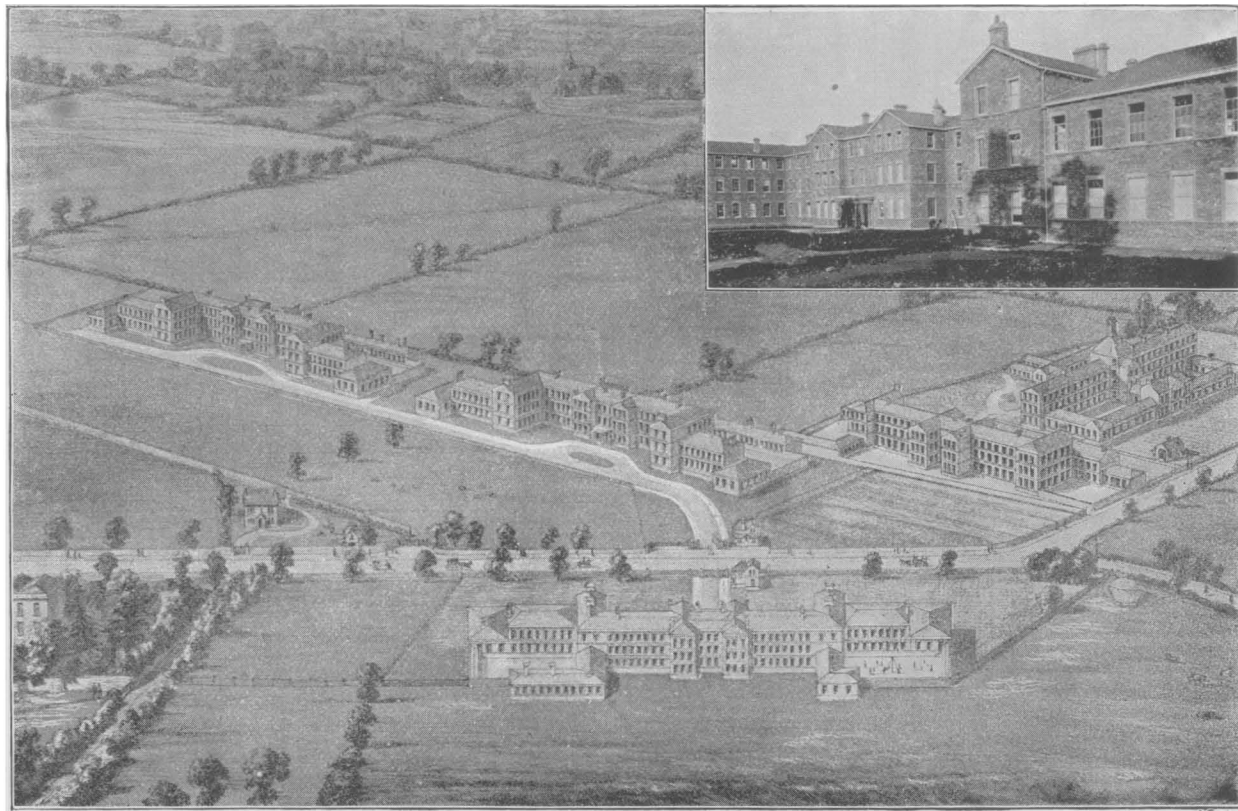
The reader of this Report will see how nothing but REAL trust in God can keep the heart in peace. In Him, however, Mr. Müller and his helpers do trust, and rely upon Him alone for help, while in the mean time they continue in prayer. Another, sending £20 for the orphans, writes:

"This amount I intended should accumulate until my death, but I have been impressed to send it to you at once." How seasonably this donation arrived! The donor was impressed to send the money now, instead of letting it accumulate until her death. How came this impression? It was made by our Heavenly Father, who listens to our prayers and sees our need of help. Oh, the *blessedness* of having the living God as a Friend through faith in the Lord Jesus! A city missionary and his wife, sending £50 for the orphans or for foreign missions, writes: "For nearly forty years I have been a city missionary. Our income has never been large, and we have always given much more than a tenth to the Lord's work, yet our little capital has increased to more than we think it right to possess, and Heb. 13 : 5, 6 has lately much impressed us to *trust altogether in the Lord* and not in money laid by." Let the reader ponder this letter. Here is a poor city missionary giving £50 at once. How *very* much more could be accomplished by the Church of God if more disciples of the Lord Jesus were like this godly city missionary! The money was taken for the orphans, for it was needed ON THAT VERY DAY, and thus the hand of God was the more manifestly seen. There was also received from London the following letter: "I enclose a check for £15, being the expenses of one orphan for one year. I was not able to send my usual contribution at the beginning of the year as my business had been seriously affected by the financial crisis, but my wife has had some money left her by a relative, and she desires to give this amount, which we *SHOULD* have given if my income had allowed it. This money, which came to her through the will of her grandfather, made thirty or forty years ago, was kept by our Heavenly Father till this year, when we greatly needed it, and then sent to supply our need. Surely this was a fulfilling of Philip 4 : 19." From the United States come \$10 with this letter: "Please accept the widow's mite, to be used in the work you are doing for the Lord. *I feel prompted by the Spirit to send it this morning, and as I want to obey God in all things, I hope it will be accepted as coming from Him.*" The donor was prompted to send us this money, because the living God is a Friend to whom we go in need, and He answers prayers. It is particularly to be noticed that the income that day was very small, and this donation, therefore, came in very acceptably.

A donation came from New Zealand, the most distant country in the world from whence it *could* come, God in answer to constant prayers constraining the donor not to delay sending the money, and impressed it on his heart to send it as quickly as possible, because just then there was need of help.

No one can estimate the blessing resulting from reading these Reports. Mr. Müller's financial difficulties and peace of mind during most trying times have been blessed to hundreds in similar circumstances, and his unwavering faith in God has done untold good, as God *only* knows. "For forty years and upward," says Mr. Müller, "we have not had so few donations as for some time past; and yet we have been supplied, bountifully supplied, in answer to our constant believing supplications, for God has so ordered it in His providence that legacies, left a considerable time since, have now been paid, and thus He has abundantly made up the lack of donations."

How many have been actuated to self-denying giving! One man writes: "From the time I went into business, the first money, taken each week, has always been sent to you, although formerly I allowed it to accumulate until it reached £2 or more. After reading your last Report I have



MÜLLER'S NEW ORPHAN HOUSES, ASHLEY DOWN, BRISTOL, ENGLAND.
[SEE PAGE 115.]

daily, and many times each day, asked the Lord to increase my takings, because I desired to send you money quarterly. My business being a very small one, and the first takings varying from one penny upward, it has frequently taken more than twelve months to reach the sum of £2; but during the last three months, many times daily, I have asked the Lord to give me a sovereign for you before the new year should come. Up to the last week in December we had only 13s. 6d. in hand, but I continued to trust in the Lord to give me the amount I had asked for. Strange to say, however, I did not take one penny that week until Thursday afternoon; but in the morning, when praying for you, I remembered a debt of £1 5s. that was owing to me, and I then told the Lord that if He would please to let me have this money, I would send it to you. About three o'clock the bill was paid, *the first money taken that week*, and my daughter earned 1s. 6d., which she gladly gave to make up the £2. Thus the Lord has once more verified His precious promise: 'Ask and it shall be given you.'

This letter came from a distance of more than 12,000 miles, the Lord influencing one of His children, who is anything but wealthy, to take a deep interest in the work and help both by his means and by his prayers. Notice, also, the writer gives the *firstfruits* of his little business to the Lord *every week*, and *perseveres* in prayer till the blessing comes; for this is particularly to be attended to if we desire to have our petitions granted, even to *go on* praying and exercising faith and patience, till we receive an answer to our supplications. "It is to this," says Mr. Müller, "that I owe many thousands of answers to prayer, received within the last sixty-eight years and eight months. When I see that I am asking for a thing, which is according to the mind of God, I *go on* praying till the blessing is granted, though often I have had *long, very long* to wait." One donor encloses a gift *in the way of restitution* regarding certain youthful indiscretions which seem to *demand* restitution. Many disciples forget that restitution is to be made if in our unconverted days we have defrauded any one. If possible, too, the restitution should be sent to the individual who has been defrauded, but, if not living, to his heir or heirs. If there are especial reasons for doing this anonymously, or if no heir is known, the money may be given to the poor or to some charitable institution; for we should remember the word of Zacchæus: "If I have taken anything from any man by false accusation I restore him fourfold."

These Reports show how, after a season of great trial of faith and patience, which lasted more or less for several years, the Lord is now again supplying bountifully the means. The *appearance* during those years of trial was many times, as if God had forsaken and would never care any more about this Institution, but this was only the *appearance*, for He was as mindful of it as ever. It was only in order that faith might be yet further *strengthened* that these trials were permitted; that by meekly enduring the affliction they might glorify God, and that tens of thousands of persons by reading these Reports might be benefited.

In October, 1830, Mr. Müller was led, on scriptural grounds, to give up all *stated salary as pastor* of a church, and solely and entirely to rely *upon God alone* for his temporal supplies; ever since which time, for nearly sixty-four years, he has had no stipend nor emolument whatever, as pastor or preacher, nor as founder and director of the Scriptural Knowledge Institution for Home and Abroad; but God, in whom he trusts, has bountifully supplied all his temporal necessities and those of his family, though sometimes, accompanied by Mrs. Müller, he was almost con-

stantly travelling, for seventeen years, through Europe, America, Africa, Asia, and Australia, and repeatedly required from £100 to £240 *at once* to pay for long sea voyages. During these sixty-four years his faith has often been greatly tried, but instead of being weary of this way of living, he says: "I am *delighted* with it, because it has made me acquainted with the Lord in a way in which, humanly speaking, I should never have become acquainted with Him; and thus great spiritual blessing has been derived instrumentally through my experience, because this Institution itself owes to it its existence."

The orphanage work is but a part of the great service rendered by this worldwide missionary. On March 5th, 1834, it pleased God to use His servant also to found the Scriptural Knowledge Institution for Home and Abroad. Now, after it has existed sixty years, he looks back only to admire the power and adore the love of God.

By it he assists day-schools, Sunday-schools, and adult-schools, in which instruction is given upon *scriptural principles*, and as far as the Lord may give the means, supplies suitable teachers and *establishes* schools of this kind.

Another work of this Institution is to circulate the Holy Scriptures.

The very poorest of the poor are sought out, from house to house, and persons are supplied with the Holy Scriptures, either gratis or on the payment of a small amount, in England, Scotland, Ireland, Italy, Spain, Nova Scotia, Canada, British Guiana, the East Indies, Australia, Africa, and China. There have been circulated since March, 1834, 268,110 Bibles, 1,409,842 New Testaments, 21,021 copies of the Psalms, and 216,185 other small portions of the Holy Scriptures.

Another object of the Institution is to aid missionary efforts.

Ever since his conversion (now over *sixty-eight years ago*), Mr. Müller has taken a deep interest in missionary work. At five different times, within the first eight years, he offered himself most solemnly for work among the heathen; but each time it was most plainly shown that he should serve the Lord by remaining in Europe. As he could not, therefore, go to heathen nations himself, he sought to help on missionary operations to the utmost, being further stimulated to this through receiving in 1829 the truth of the Lord's coming. The moment he saw this truth clearly revealed in the Holy Scriptures the thought occurred to him: "What can I do to make Him known before His return, seeing that He may soon come?" But more than ever was he roused to effort, since the Lord at last allowed him after fifty-eight years to *see the field of missionary labor in India*, to which as a young believer he had so earnestly desired to go. The sight of idolatry in India, in many places visited, and especially at Benares, stirred his soul to the utmost, leading him more than ever to take the deepest interest in missions, and to decide to devote every sovereign that could be spared to this object, besides being led to pray more than ever that God would incline the hearts of great numbers of His children to help with their means.

Between May 26th, 1893, and May 26th, 1894, he has been able to expend £3355 1s. 4d. on missionary operations, and, from the commencement of the Institution, £245,109 6s. 1d. has been spent in this way. During the past year 129 laborers in Word and doctrine, in various parts of the world, were thus assisted.

This work of Mr. Müller thus touches missions at every vital point. He not only builds orphan houses for 3000 orphans, and founds a scriptural knowledge institution, but actually becomes the father of missions in China,

India, Syria, Egypt, British Guiana, Barbadoes, Grenada, Spain, Italy, France, and Germany, besides helping home evangelists.

When, about sixty years since, he found brethren who, on scriptural grounds, could not remain in the position in which they had been, and who had no income in connection with their service in the Gospel, he longed to help them; but, as his own means were insufficient, he gave himself to prayer on their behalf, that the Lord would be pleased to supply means for them. This He has done bountifully, for He has obtained in this way altogether, in answer to prayer, £245,109 for *missionary objects only*. Within the last fifteen or twenty years it has been laid on the hearts of several other brethren to act in a similar way, and God, we rejoice to say, has greatly blessed their labors.

As to these 129 preachers of the Word, in various parts of the world, they are not the missionaries of the Scriptural Knowledge Institution, nor is it bound to give them a stated salary, for this would lead them out of the position of simple dependence upon God for their temporal supplies; but Mr. Müller gladly assists any man of God laboring for the Lord in the Word, whether in a more public or private way, either at home or abroad, not connected with any society, nor receiving a regular salary, and who seems to need help.

Another object of the Institution is the circulation of religious tracts and books. As to *tracts for unbelievers*, the aim is to diffuse such as contain the truths of the Gospel clearly and simply expressed; and as to *publications for believers*, such as may direct their minds to those truths which, in these last days, are more especially needed, or which have been particularly lost sight of, and may lead believers to return to the written Word of God.

Each branch of the Scriptural Knowledge Institution was very small at the commencement. In the first year were circulated 19,000 tracts, a small number only, but this was a *beginning*, for the whole number of books, pamphlets, and tracts circulated now exceeds 103,000,000. They have been sent all over the world, and thousands of Christian men and women have helped in this service. Every year hundreds of applications come for gratuitous grants of tracts, and whenever the cases are suitable, from 3000 to 50,000 at one time have been sent out gratuitously.

The principles on which the institution has been carried on are, that God *alone* is looked to for spiritual and temporal blessing. No one is ever asked for pecuniary help, nor is *debt ever incurred* in order to be able to enlarge its operations, but Mr. Müller waits upon God for means in prayer before he goes forward. Trials of faith and patience continue up to the present time. On the anniversary of the founding of the Institution the income was but £4 16s. 6d., instead of £180 needed. Often for many days together very little is received, yet God has upheld this work for sixty years, and not only is nothing owed, but there is money in hand. Only *twice* in all this time has it been found at the close of the financial year that the expenses were greater than the income, but there were many unpaid legacies amounting to more than six times the amount owing, and there were also many acres of valuable land which could be sold for building. There is good reason to believe that tens of thousands of persons have been spiritually benefited by this Institution.

Let us hear Mr. Müller's closing testimony as to his orphans:

"I aimed from the beginning at the salvation of the children. To make them see their lost and ruined condition by nature, through instructing them in the Word of God, and to lead them to put their trust in the

Lord Jesus Christ for salvation ; and God has given us the joy of seeing *thousands* of them brought to believe in Him. In carrying on this work, simply through the instrumentality of prayer and faith, without applying to any human being for help, my *great desire* was that it might be seen, that now, in the nineteenth century, *God is still the living God, and that now, as well as thousands of years ago, He listens to the prayers of His children, and helps those who trust in Him.* In all the forty-two countries through which I travelled during the past twenty years of my missionary service, numberless instances came before me of the benefit which our Orphan Institution has been in this respect, not only in making men of the world to see the reality of the things of God and by converting them, but especially by leading the children of God more abundantly to give themselves to prayer, and by strengthening their faith. *Far beyond what I at first expected to accomplish,* the Lord has been pleased to give to me. But what I have *seen*, as the fruit of my labor in this way, may not be the thousandth part of what I *shall* see when the Lord Jesus comes again, as day by day, for fifty-nine years, I have earnestly labored, in believing prayer, that God would be pleased, most abundantly, to bless this service in the way I have stated.

“ Further, when I began the orphan work its commencement was very small. I rented a house, furnished it, and received thirty children, which was a very humble beginning ; but compare this with the magnitude of the five large Orphan Houses on Ashley Down, now the greatest Orphan Institution in the world.

“ When it was especially laid on my heart to labor for orphans, the *total accommodation* in all the orphan institutions in England was for 3600 orphans, and at the same time there were 6000 orphans under eight years of age in the prisons of England. This deeply affected me, and I sought therefore to enlarge the orphan work under my direction to the utmost of my power. This ended in providing accommodation for 2050 orphans and 112 helpers at a time, and the result of this has been that, by means of other individuals, or through societies, one institution after another has been opened for the reception of 20, 30, 50, or 100 orphans ; or that orphan houses have been built for 200, 300, 400, and even 500 orphans, so that now, I am happy to say, there is accommodation in England alone for at least 100,000 orphans. From April, 1836, up to May 26th, 1894, there have been altogether 9176 orphans under our care.

In the Orphan Houses there are *many* vacancies for *girls* bereaved of *both* parents by death, who are legitimate children and in destitute circumstances. No payment is expected, nor is influence needed for the admission of orphans. Orphan *boys* also can be received in their turn, each case being considered *without partiality in the order* in which application has been made for it.

“ *Without any one having been personally applied to for anything by me* over £902,532 has been given to me for the orphans *as the result of prayer to God*, since the commencement of the work, which sum includes the amount received for the Building Fund for the five houses. It may also be interesting to the reader to know that the total amount given for the other objects, since the commencement of the work, amounts to £370,875 19s. 1½d.; that that which has come in by the sale of Bibles since the commencement amounts to £20,786 2s. 5d.; by the sale of tracts, £22,922 14s 3¼d.; and by the payment of the children in the day-schools from the commencement, £24,526 11s. 6½d.”

The following *résumé* is given in this Report :

“The total amount of money received by prayer and faith, for the various objects of the Institution, since March 5th, 1834, has been over £1,341,826 sterling; 120,438 persons have been taught in the schools, supported by the funds of the Institution; 268,110 Bibles, 1,409,842 New Testaments, 21,092 copies of the Book of Psalms, and 217,599 other portions of the Word of God in several languages have likewise been circulated since the foundation of the Institution; 103,335,248 books, pamphlets, and tracts in several languages have likewise been circulated from the commencement of the Institution. From its earliest days missionaries have also been assisted from its funds, and for more than forty years a considerable number of them. On this object and on the mission schools there was expended during the past year £3355, and from the commencement £245,109; 9076 orphans have been under our care, and five large houses, at an expense of £115,000, have been erected and fitted up for the accommodation of 2050 orphans at a time and 112 helpers. With regard to the spiritual result of the operations of the Scriptural Knowledge Institution for Home and Abroad, we have the fullest reason to believe that many tens of thousands of souls have been blessed, but the day of the Lord alone will fully reveal all the good which, through His wondrous condescension, has been accomplished within the last sixty years by means of the Institution.”

MISSIONARY SUCCESS IN NORTHERN FORMOSA.

BY MRS. A. C. JAMIESON.

The North Formosa Mission was begun twenty-two years ago, when George Leslie Mackay landed there alone, and throughout his life he has been practically alone, for no other foreigner remained long enough in the field with sufficient physical strength to render real and tangible assistance.

It was my privilege to spend nearly eight years in Formosa, and I found Chinese workers, both men and women, earnest, able, and devoted. Many are apt to imagine Chinese brethren inferior, simply because they are Chinese, but for power on the platform North Formosan preachers are *decidedly superior* to the majority of English and American clergymen. Some have remarkable natural talent, and personal experience of persecution gives force to their words; but the whole band have received such a thorough *training* in the theology and practical use of the Scriptures as is little dreamed of by those who have not had more than a glimpse behind the scenes.

Mrs. Mackay is a clever, bright Chinese lady, who has travelled round the world, spending considerable time in India, Palestine, and Egypt, besides many months in European countries. She is of a cheerful disposition, is very warm-hearted, sympathetic, and possesses wonderful tact. She is beloved by high and low in her own land, and by all foreigners by whom she is known.

In every step in the work God Himself has been directly and humbly appealed to, and times without number He has shown His especial care of His own. Often under severe trial the presence and power of God's Spirit has been felt in such a way as to give fulness of joy at the same time that hearts were wrung with sorrow. Do not say that the Chinese cannot be Christianized. Cross the ocean and *live* for years in China, let the Chinese treat you kindly, grasp your hand as you lay your child to rest and say, “I'm sorry, so sorry for you, my baby's gone too.” Come to the little mud-floored room, draw back the curtain, hear the last dying request, “Sing—please—sing ‘Forever with the Lord.’”

II.—INTERNATIONAL DEPARTMENT.

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

The Ohino-Japanese War.*

BY REV. DAVID S. SPENCER, NAGOYA,
JAPAN.

It is the purpose of this article to present as briefly as possible the causes, immediate and remote, which have led to this war, and to do this from Japan's standpoint, drawing the leading facts from official sources. This will be followed by a brief survey of the results of the war to date. No attempt is here made to palliate the sins of either party, and it is desired to avoid as much as possible taking sides in the issue now pending. But in the interests of all parties the truth should be known.

1. For scores of years China has made it a part of her policy to use the petty States on her borders as buffers for her own protection against foreign powers. But in doing this she has made it a point to incur no inconvenient responsibilities in behalf of such States. Outside nations were to understand that such States were a part of her imperial domain; but, on the other hand, China would not consent to shoulder the responsibility of their acts. To the little nations was assured whatever security might come from the shadow of her wing, but they must be responsible for their own acts except when their character as buffers was threatened. In old times this theory might hold, but with the progress of Occidental civilization it was bound to give way. Step by step China has been compelled to acknowledge the independence of these little States, not only toward the world, but of herself also. Tonquin, Anam, Siam, and Burmah have each in turn taught this lesson, and now Korea is travelling

the same road. The "fiction of ultimate dependence and intermediate freedom" might do forty years ago, but cannot stand against the march of modern events. Japan met this inconsistency in the policy of the Middle Kingdom in 1873. In that year the Korean authorities at Fusan offered a great insult to the Japanese official at that port. Count Soejima was then in China entrusted with a special mission on the part of Japan. Under direction of his government, the count asked the Chinese Government whether Korea was a dependency of China, adding that in such a case Japan would require some amends from China for this act of Korea. China promptly repudiated all responsibility, thus abrogating all claims to suzerainty. In consequence of this the Japan-Korean treaty of 1876 recognizes the complete independence of Korea.

2. For thirty years, ever since Japan began to move in the line of modern progress, China has treated Japan as a petty State, weak and vacillating, a deserter from Oriental canons, imbibing new and useless ideas which should be spurned, and worthy, in brief, of nothing but contempt. That many Chinese and Japanese cordially dislike each other is a fact which foreigners in both countries have observed with no little concern. But Japan has patiently borne the affronts of China, and her leading men, notably Count Soejima, Count Ito (now Prime Minister), Viscount Mutsu (now Minister of Foreign Affairs), and Count Inouye (now Minister to Korea), have endeavored to avoid a collision with China, using their influence to build up mutual international and commercial interests. And these men, with many others who might be named, are themselves experts in Chinese classics.

3. In 1876 Japan and Korea agreed upon a treaty, the first article of which

* This article does not treat of missions, but it conveys information which has been solicited from us by such a host of correspondents interested in missions, that we are glad to present it, for present and future use.—J. T. G.

declares that "Chosen, being an independent State, enjoys the same rights as does Japan." Upon the basis of this treaty Japan has since dealt with Korea. It was Japan that opened Korea to the world.

4. By the Chemulpo Convention of 1882 Japan made a stipulation with Korea that she (Japan) should have the right to station troops in Korea for the protection of Japanese subjects when such a course might seem necessary. This right on the part of Japan the Peninsular Kingdom never questioned.

5. Korea concluded a treaty with the United States in 1882, with Great Britain in 1883, and with other powers later, in all of which the independence of Korea is implied. No claims of suzerainty on the part of China over Korea were then made. If China has secretly demanded and received tribute of Korea since 1876, it is in violation of treaty stipulations touching the independence of Korea. But this is a way China has of doing things. She by no means intended that Korea should exercise the independence which was thus recognized as Korea's treaty right. More distant powers were not particularly inconvenienced by China's deception, and the burden of suffering therefrom fell upon Japan. China, always suspicious lest Japan might have designs upon Korea, ill concealed her disgust, and deception and duplicity have characterized all her actions. She placed a Chinese resident in Seoul, and carried on a covert but persistent course of influencing Korea in her favor and against Japan. This resident (Mr. Yuan) has occupied virtually the position of a sovereign and dictator, though of course not openly so. A faction known as the Min family, from which family comes the present Queen, has long held the balance of power in Korea, much to the dissatisfaction of many of the people. Through this faction, always pro-Chinese, Mr. Yuan has exerted his influence, or, in other words, China's influence. The tenure of power of this faction has depended upon its ability to

conciliate the Middle Kingdom. To meet this draft upon her resources, and also satisfy her greedy and extortionate officials, Korea has been compelled to tax her laboring classes beyond the ability of human flesh and blood to endure.

6. In 1883 and 1884 social troubles arose in Korea. These oppressed laboring classes, ground into the dust by the heel of official oppression, rose up against the Government, and Chinese soldiers were promptly dispatched to suppress them. In both instances the victorious party, regarding Japan as the head and front of progressive tendencies, attacked and destroyed the Japanese Legation in Seoul, and compelled the Japanese to leave the city. "On the last occasion (1884), when the two empires had troops stationed in Korea, the Japanese, a mere handful of men, found themselves assailed by twenty times their number of Chinese braves, and the Japanese representative, with his suite and all the inmates of his Legation, had to fly from a burning building and force their way from Seoul through a mob instigated and abetted by the soldiers of the Middle Kingdom." Japan's forbearance at these crises received the commendation of thoughtful people everywhere. But in the consequent negotiations she secured treaty rights which struck a fatal blow at China's coveted suzerainty, for in 1882 she was allowed to station troops in Korea; and in 1885 she concluded a treaty with China (the Tientsin Treaty), by which each power pledged itself not to send troops to Korea without first notifying the other, the two empires being thus placed upon an equal military footing with regard to the little kingdom. It was equivalent to placing Korea under the joint protection of China and Japan. In the disturbances of 1884 the late Kim Ok-kyun played a prominent part.

7. Japan could not forget the ill treatment which her subjects in Korea received in 1884 at the hands of both Koreans and Chinese, the former urged on by the latter. Japan has been able to

obtain no redress. Innumerable have been the instances and very annoying in which Japan has suffered in this way during the past ten years, no single case assuming such proportions as to warrant a peaceful nation like Japan, and especially under the present Cabinet, in exceeding the limits of diplomatic force to settle it. But delay and postponement have defeated again and again the ends of justice.

8. Of the victims of extortion and oppression who arose in Korea in 1884 to overthrow the dominant faction, Kim Ok-kyun was one of the leaders. His party overcome by the force of Chinese arms, Kim and a few of his associates escaped to Japan, where he has since been sheltered by the Japanese Government, being considered as a political refugee. His family and relatives had all been put to death in Korea, and he must have met the same cruel fate had he returned. Many Japanese believed that Kim was a true patriot, who represented an oppressed class, and for the liberation of whom he was willing to risk all. In March last, as the result of a plot made by Korean political enemies in Japan, Kim was enticed to Shanghai, where he was cruelly murdered on March 27th in a Japanese hotel by a fellow-countryman commissioned by political enemies in Korea to do the deed. China honored the assassin by taking him in triumph on one of her ships of war back to Korea, and on the same ship carried the body of his victim. The assassin was honored at home, while Kim's body was mutilated, disgraced, exposed to public view, and finally cut in pieces and distributed among the eight provinces. Japan saw the point and felt the insult keenly, but said nothing. Enemies of the Min faction in Korea were deeply stirred by this event.

9. Korea, like China, is a country in which misgovernment and extortion have flourished luxuriantly for centuries; but under the recent Min administration a change for the worse has taken place. The former three years' official tenure of office was reduced to one; hence

the official had to get all his plunder in one third the time. The long-suffering people revolted against these burdens, and last spring began what is known as the Togaku-to revolt in the south, which soon assumed serious proportions. The Min politicians, in concert with Mr. Yuan, thereupon requested the Chinese Government to send troops to suppress the insurrection. China responded with unwonted celerity, and after the departure of her 2500 troops, be it noted, gave notice to the Japanese Government. Japan then notified China that she would do the same, and landed several thousand troops at once. China's object was to suppress the Togaku-to revolt, to make sure her own control, and to re-establish in administrative power the party that was working the ruin of Korea. Japan's object was to protect her nationals, and to secure such a position as would enable her to insist upon a radically curative treatment of Korea's malady. The frequent recurrence of such troubles was not only dangerous to Korea, but threatened the peace of Japan herself. At all hazards, the independence of Korea must not be shattered.

But right here occurred an unfortunate incident. China, in giving Japan the above notice, described Korea as her "tributary State." For the sake of peace Japan would have preferred to pass this by, but at this juncture it was a vital point. China had thrown down the gauntlet. Since 1876 Japan had dealt with Korea as her equal, and could not now allow China's boast to pass unchallenged. But the Chinese statesmen took no notice of her protest, and continued to use in diplomatic messages the disputed term. They also undertook to set limits to the numbers and movements of Japan's troops in Korea. In the polite forms of diplomatic usage they indicated to Japan that China would settle the affairs of Korea, and Japan might stay at home where she was needed. Japan again protested against the use of the terms "tributary State," denying China's right to set any

limits as to the number or destination of her troops in Korea.

10. The next step in the affair was a proposition by Japan that the two empires should unite—first, in suppressing the insurrection, and then in the reform of Korea, as this was a matter of great importance to them both. But China refused everything, and demanded that Japan should withdraw her troops from Korea. Japan frankly stated her inability to do this unless valid assurances could be given that the internal affairs of Korea should be so reformed as to remove the danger to herself and to her neighbors. The British Minister at Peking now tendered his good offices to help settle the difficulty, but China refused to negotiate before the Japanese troops were withdrawn, and her manner toward Japan now became insolent. The Cabinet at Tokyo, finding it impossible to secure the aid of China in the task to be accomplished, resolved to undertake it alone. China prepared and sent more troops to Korea. Japan waited in vain twenty-six days for China to recover her sober senses. Japan then informed her, July 17th, that the sending of any more troops to Korea would be considered as a belligerent act.

11. During this period of waiting Japan had been working with Korea. When China refused to co-operate, Japan directed Mr. Oteri Koisuke, her Minister at the Korean Court, to treat directly with the Korean Government on the subject of reforms. These reforms were simple, and show upon the face of them that their object was the betterment of Korea, namely, (1) recognition of personal responsibility of officials; (2) a separate department for foreign relations; (3) the reorganization of the judiciary; (4) the improvement of internal communications; (5) the adoption of a system of strict scrutiny into matters of revenue and expenditure; (6) the improvement of the educational system; (7) the selection of students of promise for study abroad. Avowing her determination to help Korea, to re-

move the danger to her own interests through the constant troubles arising in Korea, and to assist in the civilization of the Orient, Japan began her work of reform, always, however, maintaining toward Korea an attitude of friendliness and courtesy, and always disclaiming any aggressive designs. The Korean Government at first appeared wholly willing to undertake the reforms above proposed. A commission was appointed to carry them out, and the commissioners expressed themselves satisfied with the much-needed movement. Mr. Otori then asked for their consent in writing. Now they showed a total change of front. The scheming of the Chinese Resident, who for nine years had played the part of an uncrowned king, was clearly evident. To-day the Korean Government would promise everything; to-morrow they would make the withdrawal of Japanese troops an essential preliminary. High officials known to favor reform were degraded. Mr. Otori on July 19th sent an ultimatum to the Korean Government, to which the Min politicians, after some delay, replied in an insulting manner. Mr. Otori then asked for a personal interview with the King, who by this time seems to have comprehended the situation, and had resolved to entrust the administration of the State to his father, the Tai Wom-kun, whom, on account of Chinese intrigue through the Min family, he had not seen for ten years. Expecting trouble from this family in such an event, the King requested Mr. Otori to land Japanese troops and escort the Tai Wom-kun to the palace. On the way the Japanese escort was fired into by Korean soldiers instigated by the Min family. The first blood of the present dispute was shed; the Japanese captured without loss or injury all the arms of the Koreans, and sent them flying to their sheds. The work of reform had really begun. Japanese troops had been posted in positions to completely control the capital, and in sufficient force to quell any disturbance that might arise. The Chinese Resident,

now finding Seoul a slightly uncomfortable place for him, was suddenly "re-called." From the first he had refused even a friendly consultation with Mr. Otori unless the Japanese troops were first removed.

12. An event occurred July 25th which removed the whole question beyond the field of diplomacy. China, in total disregard of the warning given by Japan July 17th, had hired transports and sent more troops to Korea. Chinese men-of-war convoyed these transports. Early in the morning of July 25th some Japanese men-of-war ordered to guard the coast near Chemulpo and prevent the landing of Chinese troops, were surprised by the appearance of two Chinese men-of-war from Chemulpo. The latter hoisted the Japanese flag with a white flag above it, and were seen to be clearing for action, as had been the custom of Chinese ships of late when meeting the Japanese, and then fired upon the Japanese ships, of which there were three. The Japanese returned the fire, so shattered one of their ships that it had to be beached, and allowed the other to escape badly riddled with shot and shell. The transport, an English ship, the *Kowshing*, chartered for this special purpose and under command of an English captain, Galsworthy, now came up led by her convoy, the *Tsao-chiang*, which also hoisted a white flag above the Japanese ensign. But this ruse being now understood, the Japanese fired across her bows, and summoned her, as well as the transport, to heave to. The *Tsao-chiang* surrendered. Captain Galsworthy would have followed the Japanese man-of-war as commanded, but the 1200 Chinese troops on board declined to permit this, and threatened the captain with instant death if he did so. He signalled to the Japanese *Naniwa* his inability to act. The Japanese asked the foreigners on board, of whom there were several, to leave the ship. This the Chinese refused to permit. Four hours were spent in parley with them. Captain Galsworthy then called his officers on

board, and when the *Naniwa* opened fire on the *Kowshing* they jumped overboard. The Chinese fired at them as they were swimming for the shore, wounding one, and also at their own countrymen who jumped into the water. The *Naniwa's* boats saved some of the foreigners, but the *Kowshing* with her mutinous troops was sunk. On the same day soon after, namely, August 1st, as the world now knows, the two emperors each issued a declaration of war. As to the spirit and justice expressed in these documents the world must judge.

Japanese Statements of Principal Events of the War to Nov. 6th, 1894.

July 25th : Naval battle at Phung-do, Japanese sink transport *Kowshing*, and 1200 men capture *Tsao-chiang*, destroy another ship, and badly injure a third. *Naniwa* pierced by one shell, Japan's only loss.

July 29th : Battle of Sang-hwan ; Chinese loss, 500 killed ; Japanese loss, 32 killed ; 7 died of wounds ; total, 39. Japanese victorious.

July 30th : A-san occupied by Japanese, who take 8 field guns, large quantities of rifles, tents, 27 standards, and other spoils.

August 26th : Treaty of war alliance between Japan and Korea against China.

September 6th : Hwang-ju captured by Japanese.

September 8th : Chung-hwa captured by Japanese.

September 10th : Japanese naval demonstration at Wei-hei-wei.

September 15th-16th : Ping-yang captured by Japanese. Chinese defence, 16,000 to 20,000 ; Japanese forces, 16,400. Japanese loss, 162 killed, 399 wounded, 4 missing. Chinese loss, 2000 killed, 4000 wounded, 511 prisoners, 42 cannon, large quantities of rifles, military stores, rice, and several hundred thousand dollars of gold and silver. Complete defeat of Chinese, who retreat in disorder.

September 17th : Takushan naval bat-

the near mouth of Yalu River. Chinese force, 14 gunboats, 6 torpedo-boats. Their 5 transports had returned. Japanese force, 11 gunboats. One transport, the *Saikyo Maru*, withdrew from the scene. Chinese loss, 4 ships with all on board destroyed, both her large battle-ships on fire and badly injured, and other ships much shattered. Total defeat of Chinese, though they had much the superior force. Japanese loss, *Mutsushima-kan* injured considerable, but soon ready for service; *Hiyei-ken* lost one mast and received some severe shots, but again ready for action; *Saikyo Maru*, merchant transport, received many small shots, but is fully repaired. Loss in men, 10 officers and 69 men killed and 160 wounded. Time, 12.45 P.M. to after 5 P.M.

October 8th : Occupation of Wi-ju by first army.

October 24th : First army cross Yalu into Manchuria; second army landed on Liautong peninsula, on which Port Arthur is located.

October 24th : Outer defences of Hushan taken by first army. Chinese loss, 20 killed, 2 cannon, 10 rifles; wounded unknown. Japanese loss, no killed, but few wounded.

October 25th : Hushan taken after three and one half hours' fighting. Chinese defence about 6000. Loss, 300 found dead, and buried by Japanese; many wounded; quantities of military stores and cannon. Retreat across river Ai. Japanese loss, 32 killed, 111 wounded.

October 26th : Chiu-lien captured. Chinese defence, 20,000 picked men from Port Arthur, Talien, etc. Chinese mostly retreat during night under cover of a cannonade. Loss, 22 cannon, 300 tents, 4315 rifles, 36,184 cannon-balls and shells, 4,300,660 rounds of ammunition, and much other spoils.

October 27th : An-tung captured. No fighting. Chinese loss, 20 guns, 8552 koku of rice (1 koku 5.13 bushels), a good deal of Chinese money, and other spoils.

October 27th : Sixteen Chinese junks

(transports) captured, loaded with supplies.

October 29th : Japanese occupy Feng-hwang. Chinese fire city and escape.

November 6th : Talien Bay captured, with 6 forts, 80 guns, many torpedoes.

Mrs. Isabella Bird Bishop.

[J. T. G.]

Miss Isabella Bird became a famous author of books of travels prior to her marriage, late in life, to the estimable physician Dr. Bishop, of the Edinburgh University, whose name she now bears. Her "Unbeaten Tracks in Japan" is without a peer, except in Dr. Griffis' "Mikado's Empire," as the source of introduction of that island empire to the Western world. She has had exceptional facilities and opportunities for observation and record of Christianized and un-Christianized races, among North American Indians, the Sandwich Islanders, the Aino of Yezu, Japanese, Malays, Chinese, Tamils, Singhalese, Persians, and Semitic peoples, the nomads of the Sinaitic peninsula, the mixed races called Egyptians, and several of the races of India, eminently in Kashmere, the Punjab, and the British province bordering on Tibet.

Miss Bird was one of two sisters, her letters, which afterward were given to the public in the goodly volumes bearing her name, being addressed to the sister remaining at home, who died soon after their publication. Miss Bird then (1881) married an old friend of her sister and herself, Dr. Bishop. Within a short period Dr. Bishop's health declined, and Mrs. Bishop accompanied him to the south of France, tenderly caring for him till his death.

In introducing Mrs. Bishop at one of the Woman's Congresses in Chicago in 1893, Mrs. Joseph Cook remarked that Mrs. Bishop, unlike many travellers in the far East, had never been indifferent to the mission work, and was converted to an interest in it by what she had actually seen of the self-denying labors

and consecrated lives of the missionaries themselves. Mrs. Cook said Mrs. Bishop had the double gift of tongue and pen, and could always command an audience because she was not only a missionary in spirit, but an eminent author, and that she had already addressed some fifty audiences during that summer on this subject, and proposed to devote the remainder of her life to the dissemination of missionary information, and hoped to make a tour of the missions of the world to this end. We have it on good authority that Mrs. Bishop devotes the proceeds of her literary works to the cause of missions.

She was personally interested, together with her husband, Dr. Bishop, in medical missions, who during his life gave attention to this branch of mission work, and bequeathed funds for the establishment of a hospital in one of the remote corners of the globe, the location not being specified. Mrs. Bishop, subsequent to her husband's death, visited Kashmere, where she had an audience with the Maharaja of that province, pleading in behalf of India's women unprovided with proper medical care, with the result that the prince granted her a piece of land on which to erect a hospital and dispensary for women.

After accomplishing her mission in Kashmere, she sought to return by way of Lhasa, Tibet, but finding it would not then be safe for a lady to do so, she reluctantly gave up her purpose and returned by way of Beloochistan, Persia, and Armenia, being the first European woman who had ever visited the source of the Karun River.

Since then she has made a venture into British Lahoul, studied the Moravian missions, and has just issued a charmingly written story of her travel from Kashmere to Leh, the capital of Lahoul, or British Tibet.* Besides the rather brilliant descriptions of travel under unusual conditions, the author

gives a good deal of information about missions on that ridge of the world's roof.

We are sure our readers will be interested in the following informal personal note received from Mrs. Dr. Joseph Cook (December 3d, 1894), in which she gives information about Mrs. Bishop, some of which we have already stated. She writes:

"DEAR DR. GRACEY: I had the pleasure of meeting Isabella Bird Bishop the winter I spent in Edinburgh, 1880-81, when my husband was lecturing in Great Britain.

"We were guests of Thomas Nelson for ten days when Mr. Cook gave his lectures in Edinburgh, and I heard a great deal about Mrs. Bishop, as she was married that winter to Dr. Bishop of the University.

"There was quite a romance connected with the marriage, which is too long a story to tell here. Of course Mrs. Bishop's friends were anxious to know whether such a traveller as she had been would be content to settle down to home life, but it was currently reported that her husband said if the passion for travelling came upon her he should not restrict her movements. However, the fact was that his health began to decline not long after their marriage, and for three years he was an invalid, and his wife took most devoted care of him.

"Mrs. Bishop's special interest in medical missions comes from the fact that her husband was a physician, and she herself has some medical knowledge, which has enabled her to relieve suffering as she has met it on the 'unbeaten tracks' of travel she has so largely pursued. . . .

"You remember how, in her 'Heathen Claims and Christian Duty,' she appeals to Christians to increase their gifts by selling their personal treasures. This appeal is doubly emphatic from the fact—which she does not hint at, but I learn it from her Edinburgh friends—that she herself has sold many of her valuable possessions and put the money into the Lord's treasury.

"Over sixty years of age, and with serious heart trouble, I regard her as a real heroine to start alone on this tour, from which her physician gave her little hope she would ever return. . . . You know she suffered serious inconvenience in Korea; but my latest intelligence of her is that she is at present at Shanghai, where she was nearly mobbed while photographing by an excited

* "Among the Tibetans," by Isabella Bird Bishop. With illustrations by Edward Whymper. 12mo, pp. 159. New York and Chicago: Fleming H. Revell Co. \$1.

crowd who did not understand what was going on under the black focussing cloth."

We clip the following from *The Examiner* :

"Mrs. Isabella Bird Bishop writes a letter to the London *Times* from Peking, dated October 6th, in which she says that she is enjoying privileges never accorded foreigners before. She says that stringent orders have been issued for the protection of all foreigners. With only her Chinese servant, Mrs. Bishop has been photographing the fortresses on the Tartar walls, with their dummy guns, and even some of the pavilions and gateways of the Forbidden City. While the government has a vestige of power, Mrs. Bishop thinks there will be no riot; but if the Manchu dynasty is overturned a catastrophe is almost certain.

"F. S. DOBBINS."

[*Note.*—The book reviewer of the *Sunday-School Times* inadvertently prefaced a notice of "Among the Tibetans" with some facetious queries, which brought on the unprotected head of the editor of that paper the criticisms of Mrs. Bishop's friends, specially those of Mrs. Dr. Hepburn and Mrs. Joseph Cook. The editor, with a courtliness worthy of a knight of the middle ages, made the *amende honorable*, presenting his sword, hilt toward the enemy. His saying that a "specialist" wrote the book-notice (not a missionary specialist evidently) provokes the inquiry, what is a "specialist" in these days? A story is told of a German philologist who spent the labor of his life on a Greek noun, and dying regretted he had not confined himself to the *genitive case*! Our sympathies were with the author, but are now with our brother editor, seeing we know how awkward it is to be editorially omniscient. —J. T. G.]

The Massacres of Armenians.

[J. T. G.]

Armenia and Armenians are not geographically synchronous. Armenia, strictly speaking, there is none at present. At least the Turkish Government does not recognize any Armenia, but it is likely to find in a new sense that it has to recognize Armenians, or what the Kurds have left of them. When there

was an Armenia, Lake Van was always in it, and was most of the time its centre, the circumference being anywhere from the Caspian Sea to the Euphrates River. Armenians are found mostly in the great natural fort of the world, between the Black, the Mediterranean, and the Caspian seas, remote, inaccessible, isolated. But where are Armenians not? Two-thirds of the race are in Turkey, and they are in Russia, Persia, India, China, Africa, Europe, and the two Americas. They preserve their national individuality almost equal to Jews. Since about A.D. 300 their religious life has been linked with their national or race church—the Armenian or Gregorian Church. They were from the first recognized as a branch of the Christian Church. Since missions have been established among them there has been a gradual rejection of erroneous doctrines which adhered to them.

As they are just now in the public thought of the Protestant Christian world, owing to cruel massacres of thousands of their number, we make room for a statement emanating from the American Board of Commissioners for Foreign Missions, which has three missions among them, comprising 281 stations and out-stations, 944 American and native laborers, 112 churches, with a membership of 11,481, 264 Sunday-schools, with 46,864 adherents, and a number of colleges and theological, high, and boarding schools, with a total of 19,886 persons under instruction. The statement is in substance as follows :

We are not unconcerned about the reports of massacres in eastern Turkey. The position of the 177 missionaries of the American Board within the Turkish Empire is an extremely delicate one. Sympathizing deeply on the one side with all who are suffering by reason of poverty, oppression and misrule, they have yet been loyal to the Government under which they have lived, and have never countenanced sedition or rebellion.

In the Sassoun region, south of the Moush plain, there are, or recently were, many villages inhabited by Armenians,

These people were systematically robbed of their flocks by Koords, and in the latter part of the summer the Armenians pursued the robbers in the endeavor to recover their property. In the fight which ensued a dozen of these Koords were killed, among whom were some enrolled as Turkish soldiers.

When information was given that the Armenians had killed some of the Sultan's troops the charge of rebellion was made, and orders were sent to put down the insurrection. The result was that these lawless and uncontrolled soldiers made indiscriminate slaughter of the people who had sought to defend their property. In the horrible massacres which followed thousands were slain—some state six thousand, others ten thousand. The details of this wretched affair are not obtainable even by those near the scene. They never will be obtained unless foreign governments insist upon a thorough investigation conducted by foreigners. The poor people are in terror and dare not state the truth unless under protection.

Though our missionaries in eastern Turkey are often upon the Moush plain, where there are many out-stations in which evangelical work is conducted by them, yet their work has not extended into this Sassoun district, and hence they have no direct reports from the scene of the massacre. Papers from Constantinople, printed in that city and entirely under the control of the censors of the press, announce that the Sultan has sent one of his imperial guards to the city of Erzingan, in eastern Turkey, to carry a decoration to Zeki Pasha, the commander of the Fourth Army Corps, which is located there. Zeki Pasha is the military commander who led the troops against the defenceless villages in the Sassoun region at the time of the massacre. Another envoy carries four banners from the Sultan to the four leading Koordish chiefs who were associated with the military commander in the reported massacre, and who probably were the instigators of it. After the Sultan has thus approved of the action of his troops and of the Koords it will be impossible for any commission appointed by the Turkish Government to investigate the outrage and bring in any report that reflects upon the action of either the Koords or the army. By this act the Sultan seems to assume all the responsibility of what has been done.

Large mass meetings have been held in London and New York, conducted by most influential Christian men, to

augment the sentiment which demands of the political Christian powers that the Turkish Government be called to explain how such aggravating violence can be suffered within that empire. Humanitarianism with better than the picture-pocket-handkerchief sort of sympathy ought to dominate the political world which claims to suffer the Turk to rule.

As to the responsibility of the Turkish Government in the premises, there seems little room for doubt, since the Sultan sent an Imperial Guard to bear a special decoration to Zeki Pasha, who was in command of the troops who were guilty of these outrages against humanity, decency, and religion. He also sent a silk banner to each of the four Koordish chiefs engaged in the massacre on Sassoun plain. There is small room to doubt the truthfulness of these statements as to the government's awards of merit, as the Constantinople press has published them, which it would do at its peril, unless sanctioned by the Censor of the Press.

In a special article on the Armenian outrages the London *Times* gives the following account of the origin and nature of the horrors that have taken place :

" Though a good deal of uncertainty remains with regard to details, there seems to be no longer any possibility of doubting that revolting cruelties have been committed on a very large scale, not by fanatical villagers or savage Bashi-Bazouks, but by regular troops, acting on the express orders of a Turkish general and regardless of the protest of a Turkish district governor. Worst of all, the conduct of the general has been not only condoned, but rewarded by an Imperial decoration, while the humane protesting official has been summarily removed from his post.

" The causes of the disturbances remain somewhat obscure. The best-authenticated account which we have received is briefly as follows : The Armenian peasants of the Sassoun district are

for the most part practically serfs of the local Koordish Beys, and are protected by these Beys against the attacks of Koordish raiders and the exactions of Ottoman officials. In return they pay their protectors in grain and labor, and they are naturally reluctant to pay additional taxes to the Ottoman officials, who afford them no protection whatever. Some time ago, it seems, they refused to pay these taxes altogether, and were supported in their refusal by their local protectors. Thereupon the Ottoman officials endeavored to enforce payment, but the irregular troops sent thither for this purpose were repulsed by the Armenians and Koords combined.

"When this became known to the Ottoman authorities, some of the more zealous of them, knowing the dominant ideas and the never-ceasing intrigues in and around the Imperial Palace of Yildiz Kiosk, determined to gain distinction by treating the affair as a serious Armenian insurrection, and applied for a large body of regular troops. The Turkish Government appears to have believed that the secret political agitation which has been going on among the Armenians for some time had at length produced a serious revolt, and that it was necessary to quell it at once in energetic and relentless fashion.

"Orders were accordingly sent to Zeki Pasha, the Mushir commanding the troops at Erzinglian, to proceed to Sassoun with a sufficient force and suppress the disturbances. The precise terms of the instructions to this energetic Pasha have not transpired and will probably never be known to any one outside the Turkish official world. Whatever they may have been, the Pasha evidently understood that he was literally to annihilate those who had resisted the authority of the local officials, and he executed what he supposed to be the wishes of his superiors with a barbarity, toward both men and women, which deserves the reprobation of the civilized world. We refrain for the present from reproducing the re-

volting details, though they reach us from sources apparently worthy of credit and certainly not biased in favor of the Armenians. Suffice it to say that the Turkish soldiers hesitated to carry out such atrocious orders against defenceless women and men who offered no resistance, and they did not obey until threatened with condign punishment for disobedience. The protests of the Mutessarif, the civil governor of the district, were disregarded."

Other accounts are given which differ from this somewhat, but whatever the cause of the outbreak, the barbarities connected with it make one "blush to know himself a man." Men were slaughtered without mercy, and women outraged with accentuated devilishness and then cruelly put to death. Others with heroism of the early women who counted it joy to die rather than deny their Lord, refused the proffer of protection if they would but abandon Christianity, nobly saying, "Why should we deny Christ? we have no more reason to do so than had our sisters and brothers whom you have slain," whose mangled corpses lay in full view. Some women are reported to have plunged over precipices rather than submit themselves to the tender mercies of these fiends of passion, cruelty, and crime. However complicated with political questions, these women must be reckoned with the "holy army of martyrs."

A CHINESE INN.

Our frontispiece presents a picture of a Chinese inn. It looks clean and fairly comfortable. But "things are not what they seem." You would find a mass of dirt and dust that would fairly astonish any one accustomed to the luxury of an English inn. Every house in China "stands four square," and all the windows overlook the central courtyard.

You have, in China, your choice of how you travel: carts, sedan-chair, a litter slung between two mules, pack mule, etc., etc.

III.—FIELD OF MONTHLY SURVEY.

The Chinese Empire—China Proper,* Manchuria,† Mongolia,‡ Tibet,§ Formosa||—Confucianism¶—Opium Traffic.

CHINA.

The "Celestial Empire" is one of the most important, most needy, and most interesting mission fields of the world. The "Statesman's Year Book" gives the following statistics for China :

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

There is a tradition that the apostle Thomas labored in the land of Sinim, and it is recorded that the Church at Antioch sent Christians to China in 107 A.D. We have certain record from the Nestorian Tablet, a photograph of which

* *Literature for Reference* : "The Middle Kingdom," by S. Wells Williams, LL.D.; "Story of China Inland Mission," by Mrs. Taylor (*née* Guiness); "China and the Chinese," by J. L. Nevins, D.D.; "Chinese Characteristics," by Rev. A. H. Smith; "Robert Morrison," by W. J. Townsend. See also pp. 29 (January), 84, 108, 112 126, and 144 (present issue).

† "Old Wang," by Rev. John Ross.

‡ "The Moghul, Mongol, Mikado and Missionary," by S. A. Mutchmore, D.D.; "Among the Mongols," by Rev. Jas. Gilmore; "James Gilmore of Mongolia," by Richard Lovett.

§ "The Great Closed Land," by Miss Marston; "Among the Tibetans," by Mrs. Bishop; "Travels in Tartary, Tibet and China," by Abbé E. R. Huc. See also p. 13 (January).

|| "Missionary Success in Formosa," by Rev. Wm. Campbell, Trübner & Co. See also pp. 491 (July, 1894) and 125 (present issue).

¶ "The Religions of China," by James Legge; "Dragon, Image and Demon," by Rev. H. C. Du Bose; "Confucianism and Taoism," by R. K. Douglas. See also p. 94 (present issue).

NOTE.—The literature here referred to may be obtained through Funk & Wagnalls Company, 30 Lafayette Place, New York, as may also the "Encyclopedia of Missions," a library in itself. Maps of China may be procured from the American Board (Boston), the Presbyterian Board (New York), or from A. D. Hosterman & Co., Springfield, O.

is here given, that the Nestorian Church of Asia Minor sent missionaries to China as early as 505 A.D., who made converts and opened a work which continued until the Mongols were expelled in 1368.

This *Nestorian Tablet* is of great interest as an archaeological record and as commemorative of the introduction of Christianity into the "Celestial Empire" nearly fourteen hundred years ago. The tablet was discovered in Si-ngan fu, Shensi province, in 1625, by some Chinese workmen, and was brought to the notice of Europe the same year by some Romish priests. The tablet is a granite slab about eight feet high, three feet wide, and nearly a foot thick. It stands at present amid the ruins of an old Buddhist temple outside the gates of Si-ngan-fu. The top of the stone has on it two winged figures supposed to be *cherubim*—not dragons, as has been said. The large characters beneath the cross give the title of the stone.*

"A Tablet Eulogizing the Propagation of the Illustrious Religion (of Syria) in the Middle Kingdom."

The Chinese characters on the face of the tablet give, in prose, an outline of the doctrine taught by the Nestorians and a sketch of the fortunes of Christianity in China. At the bottom of the tablet we read, in Syriac, that "In the year of the Greeks, 1093, the Lord Jazedbuzid, Priest and Vicar-episcopal of Cumdan (Si-ngan), the royal city . . . set up this tablet whereon is inscribed the dispensation of our Redeemer and the preaching of the apostolic missionaries to the King of China." Chinese names and offices are also upon this portion of the tablet, and it is recorded :

"This was erected in the second year of Kienchung, of the Tang dynasty (781 A.D.), on the 7th day of the first month, Sunday."

A complete translation of the inscription is here impracticable; one may be

* Translated by A. Wylie, of Shanghai.



electronic file created by cafis.org

found in Dr. Williams' "Middle Kingdom" (ii. 277). We give but a summary of it, as it may be found of great interest. The inscription begins by setting forth at length the doctrines of the eternity of God; the creation, "God operating on primordial substance;" the triune and mysterious nature of the Divine substance; the original sinless state of man; the fall; the incarnation of the Messiah by birth from the Virgin, announced by "a bright star," and fulfilling the "ancient dispensation as declared by twenty-four holy men" (the Old Testament writers).

The Messiah "established the new religion of the silent operation of the pure spirit of the Triune. He rendered virtue subservient to faith. He fixed the extent of the eight boundaries [? the Beatitudes], thus completing the truth and freeing it from dross. He opened the gate of the three constant principles [? faith, hope, and love], introducing life and destroying death. He suspended the bright sun to invade the chambers of darkness, and the falsehoods of the devil were defeated. He set in motion the vessel of mercy by which to ascend to the bright mansions, whereupon rational beings were released. Having thus completed the manifestation of His power, in clear day He ascended to His true station. Twenty-seven sacred books (the New Testament) have been left, which disseminate intelligence by unfolding the original transforming principles. By the rule for admission it is the custom to apply the water of baptism, to wash away all superficial show and to cleanse and purify the neophytes. As a seal, they hold the cross, whose influence is reflected in every direction, uniting all without distinction."

The historical part of the inscription says that "In the time of the Emperor Tai Tsung, the illustrious and magnificent founder of the [T'ang] dynasty, among the enlightened and holy men who arrived was the Most Virtuous Olopun, from Syria. In A.D. 635 he arrived at Chang-ngan; the Emperor sent his Prime Minister, Duke Fang Hsiuen Ling, who, carrying the official staff to the west border, conducted his guest into the interior. The sacred books were translated in the Imperial library." The sovereign investigated the subject in his private apartments, and in the seventh month of the year A.D. 638 proclaimed that, "Having examined the principles of this religion, we find them to be purely excellent and natural. Investigating its originating source, we find it has taken its rise from the establishment of important truths; its ritual is free from perplexing expressions; its

principles will survive when the framework is forgot; it is beneficial to all creatures; it is advantageous to mankind. Let it be published throughout the Empire, and let the proper authority build a Syrian Church in the capital in the I-ning way, which shall be governed by twenty-one priests," etc. Then follows an inflated account of the religion under succeeding emperors: "The Emperor Kau Tsung respectfully succeeded his ancestor [Tai Tsung], and was still more beneficent toward the institution of truth. In every province he caused illustrious churches to be erected, and ratified the honor conferred upon Olopun, making him the great conservator of doctrine for the preservation of the State. While this doctrine pervaded every channel, the State became enriched, and tranquillity abounded. Every city was full of churches, and the royal family enjoyed lustre and happiness. In A.D. 699 the Buddhists, gaining power, raised their voices in the eastern metropolis (Lo-yang, in Honan). In A.D. 713 some low fellows excited ridicule and spread slanders in the western capital (Chang-ngan). . . . The high-principled Emperor Hsiuen Tsung [A.D. 713-756] caused the Prince of Ning and others, five princes in all, personally to visit the Felicitous Edifice. He established the worship; he restored the consecrated timbers which had been temporarily thrown down, and re-erected the sacred stones which for a time had been desecrated."

The missionary labors of the Nestorians ceased in 1369, and some have thought that all trace of their work had disappeared; but a missionary in Ningpo tells of a stranger coming to his chapel from the west who, after listening intently, said that he and his ancestors worshipped only one God, the Creator. He knew of Moses and Jesus, and said he was not a Romanist or Moslem, but that his belief had been handed down from his ancestors, and that thirty families in his town had the same religion.*

Roman Catholic missions began under Marco Polo, in 1271, and were continued by Matteo Ricci, 1579. At one time there were over 1100 churches and 100,000 converts in two provinces alone; at present it is estimated that there are

* "Missions and Science," p. 173.

400,000 to 500,000 converts and 471 European priests in the whole empire.

Protestant missions began with Robert Morrison, of the London Missionary Society, in 1807; there are now over fifty societies laboring there, not including the ten educational and tract societies. The Protestant missionaries numbered, in 1890,* 1296 foreign workers and 1657 native helpers; this force has been increased until now there are not less than 1600 foreign and 2000 native laborers. There are 600 churches, 100 of which are self-supporting. Communicants number about 60,000.

The first modern missionary attack on China from the west has recently been made by members of the Swedish Missionary Society. The party consists of one missionary, his wife, a lady assistant, and two Syrians. They have arrived in Kashgar, after a long and tedious journey through Russian Turkestan and across the Thian-Shan Mountains. As the people in this district are not very fanatical, they anticipate much success in the new field.

The need for more workers in China to-day is very great. As soon as the present war with Japan comes to a close it is hoped that the country and the people will be more open to the influence of the Gospel than ever. In eleven of the nineteen provinces there are over *nine hundred walled cities without one witness for Christ*. There is not one foreign worker for every five hundred towns and villages of northern and western China. To supply one missionary to every 50,000 people in this empire there is still a call for 6400 men and women. One province (Kwangli) has no missionary laboring there; another (Hunan†) has but occasional visits from three; the Ili district is still closed to the Gospel; Mongolia has but two ordained workers, and Manchuria but a

small number in the southern part. There are seventy tribes of aborigines in China, many of whom do not speak the Chinese language at all, and the language of only three of them has been reduced to writing; these people are for the most part still nature-worshippers.

TIBET.

This country is still a "great closed land," a hermit of hermits. Papal missions were started there in 1830, but Romanists have been banished, and there are none now in the country. Protestant missions have settled at the east and west to lay siege to this mountain fortress of the adversary. The Moravians have three stations in Lesser Tibet, having begun their work there in 1856; they have 11 laborers, 5 of whom are wives; 40 converts, and about 70 adherents. Other societies laboring among these people are the London Missionary Society at Almora; the Church of Scotland, and the International Missionary Alliance, with 7 workers at Darjeeling; the Scandinavian Alliance, with 3 men and 6 women at Jel Pass; the Tibetan Pioneer Mission, with 15 laborers at Gnatong, and the China Inland Mission, with 2 men in west China.

OPIMUM TRAFFIC.*

As J. Hudson Taylor says: "In China there are tens of thousands of villages with small trace of Bible influence, but scarcely a hamlet where the opium pipe does not reign. It does more harm in a week than all the missionaries can do good in a year. Opium debauches more families than drink and makes more slaves than the slave trade." Every "good" opium year 82,000 chests of opium—enough poison to depopulate the globe twelve times over, if eaten by those unaccustomed to the drug—are sent to China from India, under the direction of Christian England.

* We regret that we have not been able as yet to collect complete statistics to date.

† In June, 1894, however, a native church of forty members was organized at Lam-mo in Southern Hunan. These converts have been gathered by itinerant missionaries of the bordering provinces.

* See "Regions Beyond," January, 1894.

IV.—EDITORIAL DEPARTMENT.

The March of Events.

The partial aim of this REVIEW is to have each monthly issue present a sort of panorama of affairs so far as they touch missions at home and abroad. But the necessity for electrotyping and of mailing it by about the middle of the month puts us at disadvantage in competition with papers and periodicals published daily or weekly. It is well, however, for permanent purposes of record, to gather in each number at least a brief compendium of the leading events and developments of the month preceding.

During the closing months of 1894 the march of events was rapid. We live in eventful days, and the process of history is "*ictic*"—by a succession of blows, often not only sudden, but severe.

ONE OF THE MOST NOTABLE VICTORIES ever achieved in behalf of right and righteousness has been the triumph not only in the city and State of New York, but in nearly every State in the Union, at the polls on November 6th. This, though claimed as a Republican victory, is something more than a party triumph. All political leaders are apt to be corrupt and venal; and in this case an aroused public conviction and conscience has for once demonstrated how mighty the ballot is with manhood behind it. If a line be drawn from Pacific to Atlantic, from the base of Oregon across to the base line of West Virginia and Delaware, the entire country above it, excepting only Nebraska, went Republican; and Utah, Arizona, Colorado, New Mexico, Kansas, Missouri, and Oklahoma, south of that line, likewise.

The crusade in New York City for the overthrow of Tammany and the erection of a purer government was led by Rev. Dr. Charles H. Parkhurst, who has proven himself a man of singular force, courage, and persistency. He is

an Alpine climber, and certainly has reached a lofty and clear point of prospect in his survey of city affairs. He has sent the ferret of honest scrutiny into the holes where political villains and their minions hide, and driven them out into the light of day. Unlike many others who are rash and impetuous, he has not made charges that could not be supported, looking well to his basis of facts before he has ventured to make attacks. He has won everlasting fame by the infamy to which others have been consigned. A battle so single handed at first, so brave all through, and so complete in its issue for truth and right, has seldom been waged.

THE FRENCH have decided to invade Madagascar and establish a protectorate. What will be the final result as to religious liberty it is too soon to predict. But it is believed that Romanism will not be suffered to hinder Protestantism in the mission work so long carried on among the Hovas.

JANUARY 31st marked the third anniversary of Charles Haddon Spurgeon's death, and the sorrow and loss seem scarce less heavy and irreparable after the lapse of these years. Mr. Thomas Spurgeon, according to accounts in the public press, appears to be fairly successful in his undertaking to hold the fort; but there is no man living who can fill the place of that prince of preachers, his father. If ever a man had the *genius for the pulpit* it was he; and he was withal a man of singular organizing power, as shown by the Orphanage, with its 500 boys and girls; the Pastors' College, with its thousand alumni, and the almshouses, mission schools, colportage work, evangelistic associations, etc. Few people know what the Baptist churches of Britain owe to this day to that marvellous man, who trained up a generation of preachers; and still less is it known how largely *foreign* missions are manned by those same students who

are dispersed from the rising to the setting sun. Spurgeon fell at fifty-eight, in the midst of his hundred-handed usefulness. He playfully said to me, referring to his brother James, who relieved him of heavy burdens of administration, that no little of the credit attached by the public to himself was due to that loyal brother; and hinted that, as Moses was back of Aaron, so his brother's careful planning was back of much of his own executive work. But of course no sane man doubts that Charles Spurgeon, however generous in acknowledgment of his debt to his brother, was the originator of his own schemes, and deserves all the tributes which have been paid him for his wonderfully unselfish and sagacious work for Christ and for humanity. And while in charge of the Tabernacle pulpit for the better part of two years, the writer's impression steadily grew that Spurgeon and his great church stand unique and unrivalled in all the history of the Church of God. But one man deserves comparison with him, and that is Wesley. But the coming century is not likely to produce another man comparable with him for evangelical power, versatility, child-like simplicity, deep spirituality, and all else that makes a first-class preacher and philanthropist.

THE ARMENIAN MASSACRES have awakened a storm of indignation throughout Protestant Christendom. Mr. Gladstone utters a heroic remonstrance, which is echoed in monster meetings in America. Private letters from parties whose names cannot be divulged, for the sake of their own safety, reveal atrocities which seem incredible. A rebellion was reported among Armenian Christians when there was none, and Turkish soldiers laid waste the country and massacred thousands of peaceful men, women, and children. This is but the last act in fourteen centuries of persecution of these industrious and peaceful people. Governmental interference seems alto-

gether likely to prevent a repetition of these enormities.

LI HUNG CHANG is reported as ousted from his vice-royalty in China and command of the Chinese forces, and Liu Kun Yi to be made chief in command.

THE JAPANESE continue to be triumphant in their movement against China. There are unmistakable signs of the interference of both Russia and England in the Japan-Chinese war if hostilities go much further, and especially if they are likely to interrupt the trade with Shanghai. The details are too numerous for reproduction here; but a missionary from Japan writes:

"The patriotic spirit of the whole people is most intense, and the absolute loyalty of every Japanese, high or low, simply marvellous. I have yet to meet with a man or youth who fails to love his country and emperor. In this war the Japanese not only show themselves impetuous and dashing, but brave to a man, counting it glory to die for native land. Humanly speaking, their defeat seems impossibility. A country whose war ships carry *no flag of truce*, the men of whose vessels have thrown to the wind *every scrap of white*, even to a handkerchief, are bound to conquer. What a striking commentary on Rom. 13:14, 'Make not provision for the flesh'!"

A reader of the REVIEW suggests that some ready pen might well write a paper on the "points of similarity in the way in which China supports the war, and in which Christians support the war for the conquest of the world."

A ruling elder in the Presbyterian and Reformed Church of Kochi has been elected Vice-Speaker in the Japanese Lower House of Representatives, and a movement is on foot to present a copy of the Bible to every medical man in the Japanese empire, of which there are said to be forty thousand.

THE DEATH OF THE CZAR, which occurred November 1st, puts Nicholas II. on the throne. He appears to be disposed

to a peaceful reign. The intolerance of the Greek Church toward the Jews, the Stundists, and all "heretics," is likely to be a formidable barrier to any more tolerant and Catholic tendencies of the young ruler. Meanwhile, Prince Hohenlohe becomes the imperial chancellor in Germany, *vice* Count Caprivi.

RUSSIA seems resolved to oppose the Stundists, forbidding even their prayer-meetings, and holding up these humble disciples as a sect dangerous both to the Church and State. The whole history of the Stundist persecution is a page of infamy in the annals of Russia; a purely religious movement is construed as a political one, and so would be crushed if it were possible. During the last four years the measures adopted against them have been specially stringent.

The procurator of the Holy Synod of Russia reports that the Nonconformists of Russia—that is, the Stundists and others—are increasing every year. The suppressive measures against them are a failure. In Nijni the Nonconformists number 70,000; in Saratoff, 53,000; and in Samara, 81,000. They are also very numerous in the eparchiates of Viatka, 72,000; Tchernigoff, 50,000; and Polotzk, 82,000. In Siberia they steadily increase. There are 30,000 in the eparchiate of Irkutsk, 55,000 in Tobolsk, and 80,000 in Tomsk. The largest number of Nonconformists and sectarians in any single government are to be found in the Don country, where they number 106,000 souls.

The dispersal of the Stundist leaders into provinces on the limits of the empire has resulted in a great missionary movement. From Orenburg, contiguous to Siberia, we have news that the Stundists lately settled there have rapidly influenced a great number of orthodox Russians, and that little communities of Protestants are now to be found in many portions of that extensive province. Similar intelligence comes from the Trans- and Ciscaucasian provinces, as well as from different parts of Central and Eastern Siberia. If it be true, therefore, what the orthodox church

newspapers assert, that large bodies of Stundists are rejoining the church, there can be little doubt that their places are being taken by new recruits. A well-informed official says that the total number of Stundists in Russia could not now be many short of half a million.

MISS TAYLOR and her Tibetan Pioneers, after six months at Darjeeling, moved to Gnatong, in the border State of Sikkim. Gnatong is 12,000 feet above the sea, and very cold. Seven of the Tibetan teachers and servants went with the party, as also Pontso. A brave and persistent spirit characterizes this party; and it seems as though God's time had come for invading this hermit nation. Miss Taylor finds the burden of leadership too heavy, and has called Mr. Cecil Polhill-Turner to her aid.

THE ANTI-OPIMUM MOVEMENT in England goes steadily forward. Some of the foremost men and women in Britain are at the head of it, and the prayerful pertinacity which is behind it reminds us of the anti-slavery crusade under Wilberforce, which was met with the same carnal antagonism. The annual meetings of the society were held at Manchester, and were marked by unusual force and fire.

ARBITRATION as a mode of settling disputes seems to grow in favor. In the encroachments of England on Venezuela, which have been going on since 1840, it is said that at least one hundred times that republic has sought to have the boundary question settled by such peaceful reference, but Britain has refused. It would seem that the cause is weak which such a nation is unwilling thus to have arbitrated. What just claim has Britain to the territory west of the Essequibo River? If this absorption goes on, what is to hinder her possession of the whole Orinoco valley? And how can standing armies be disbanded so long as leading Christian nations not only act on the aggressive, but refuse to submit controversies to a pacific adjustment?

TIDINGS FROM ZANZIBAR, December 10th, inform us of an attack by a band of Somalis on the American and Swedish mission at Culessa, on the Tana River, on October 30th. The natives were repulsed without loss to the mission beyond that of a few cattle.

IN INDIA the recent conversion of Mr. Ramanujam Chetty to Christianity is of peculiar interest and importance as a singular result of the *attacks on Christianity* at the recent Parliament of Religions. This graduate of the Madras University is one of the best-trained lawyers of his country. He was led to an examination of the claims of Christianity by reading the theosophical rhapsodies of Mrs. Besant, and the speeches of Swami Vivekananda at the Parliament of Religions at Chicago. He studied the subject thoroughly, and became convinced, he says, of "the hollowness of their assertions."

How are the mighty fallen! The car of Juggernaut goes no longer forth in triumphal but death-dealing procession. This year, for the first on record, the Jagannath car at Serampore failed to find devotees enough to drag it over the usual route. On three successive days attempts were made which ended in failure. The persuasions and threats of the Brahmins were in vain. May the highways of India soon resound with the cry: "Prepare ye the way of the Lord"! May the rule of Juggernaut soon be displaced by that of Jehovah, true Lord of the whole earth!

David McConaughy, Esq., writes from Madras, October 24th, 1894:

"Madras seems to have recently entered upon a somewhat new phase—one of organized opposition. Ever since the last week of prayer for young men, when a number of our Hindu associate members openly asked for prayer and subsequently several were baptized, many of our associate members have showed less disposition to attend our meetings; some have given expression to unfriendliness. But just before my return one of our associate members, Mr. S. Ramanujam, M.A., B.L., a pleader, in the high court of Madras, was baptized. He belonged to a community which has the reputation of being more orthodox than the Brahmin, no

one of whom has ever before become a Christian, it is said. You would hardly believe what a sensation this step of Mr. Ramanujam caused throughout India. And here at once a move was made to counteract the influence of our association by forming a Young Men's Hindu Association on lines as similar as possible to our own, but of course lacking the very heart of the matter. One of the native rajahs has contributed 5000 rupees toward a building for the new association. Our membership has thus been somewhat diminished, but the reaction will not be long in setting in. It is a time for us to push ahead more aggressively than ever, quietly ignoring the opposition, making our privileges more valuable than ever and our work our more real and effective. This we are seeking in every possible way to do. The arrival of Mr. Davis next month will bring us timely reinforcement.

"We have just celebrated the third anniversary of our Vepery branch, which continues to make gratifying progress, although receiving but little assistance apart from the volunteer work of the members in that section. If there were nothing more to show for the work of these past four years and more than the transformation of one home in which I was a week ago, I should feel that our investment had paid an hundred-fold. Two years ago this month, Vyramuthu, a young man in that home, became a Christian; since then six other young people—his brother and his wife, his two sisters, and both of their husbands—have followed his example in following Christ. All of the seven have been publicly baptized within these two years and are shining for Jesus. On Sunday evenings, after church, they carry on open-air preaching in a village near where not long ago they themselves were living as heathen, while I assist them with my magic lantern. Vyramuthu himself, now the assistant secretary of our Vepery branch, is growing in grace and in knowledge of Christ. He had been down in Ceylon last month for a well-earned holiday after my return. The steamer by which he was to return to the mainland touched at Jaffna earlier than advertised, and so he missed it. As there was no other for another fortnight he made up his mind to cross, with his wife and baby, in a small boat. Although his father-in-law objected, he carried his point, and actually spent a whole day on the open sea in a little boat, crossing from Kangasanturai to Point Calimere; then another day was spent in like manner ingoing from there up the coast to Negapatam, whence he

proceeded to Madras by rail. I mention this as showing the sort of stuff that some of our association men are made of in India.

"Our negotiations for the building site are being pushed on as rapidly as is possible, now that we are in a position to purchase, and before this letter reaches you I hope we will have the ground secured. If only we can proceed at once to build, it will immensely strengthen our hands at this critical juncture. It will take \$25,000 to carry out our plans to completion, but we propose to erect the first section of the building as soon as half that amount can be obtained. Since our English friends have given the ground, we are looking to America for the funds to build. What a splendid memorial it will be of the jubilee if the money can be got yet this year!

"We need your earnest prayer on our behalf. Before this reaches you we will no doubt be engaged in the week of prayer. We are looking for 'greater things than these.' Our work is only fairly begun now. We are more anxious to see it *intensified* than to see it extended. But from all over Southern India calls are coming for help. During Christmas week our third national convention will be meeting in Madura if another outburst of cholera does not interfere, as last year. Pray that in that gathering a fire may be kindled by the Spirit of God which shall extend far and wide throughout this dear old dark land of India."

SAXONY.—The royal family is Roman Catholic, and when the present King of Württemberg dies he too will, it is said, be succeeded by a papist. But in both countries Protestantism, the prevailing religion, seems to be more than holding its own. In Saxony the Lutherans number 3,337,850 as against 128,509 Roman Catholics. In Württemberg the Protestants number 1,406,648 as against 609,504 Roman Catholics. Dissent flourishes in Württemberg more than in any other country in Germany, but its dimensions are not great even there, and it does not increase. The religion of these lands appears to be little affected by the example set in the royal palaces. Saxony is not less Protestant because its king is a papist, nor Baden less Roman Catholic because its ruler is a Protestant.

SYRIA.—Mrs. Mentor Mott passed

away in 1891, but a worthy successor is found in Miss James. On all sides she finds open doors for the entrance of the Gospel; a recent example being an application from the Maronite priest of a most bigoted village to "open an English school" there. The influence of the mission is deepening and widening in all departments. Schools are well attended, Bible women welcomed in the houses, Scripture readers attentively listened to in hospitals, in shops, in the encampments of the Lebanon soldiers, and even among the wild Bedouins.

Mr. A. Benoliel, who, with his wife and daughter, has been recently in this country, proposes to erect in Jerusalem a mission hall, to be a rallying place for evangelical Christians and visitors to the sacred city. Of Mr. Benoliel's work—which a certain party has been using singularly mean efforts to depreciate—we have heard most enthusiastic encomiums from Mr. Arthur W. Payne, of London, who visited Jerusalem some two years ago, and was eye-witness of the work. Mr. Benoliel has the peculiar adaptation, Mr. Payne says, for the work of reaching the Jews from his knowledge of the Hebrew and other dialects in use among them, and being himself a converted Jew.

DEAN VAHL's statistics of foreign missionaries for 1892 has been issued. The income of all Christian missionary societies was £2,695,188, of which £1,411,240 was contributed in this country. The number of male foreign missionaries was 5502, and of unmarried female missionaries, 2771. With the wives of married missionaries, there may be about 12,000 from Europe and America in the field. The number of communicants was above a million. Under all headings there is a marked advance on the previous year.

A CONTRIBUTION of *fifty dollars* from "Mrs. McEwen, of Italy" for the Volunteer Fund, is thankfully acknowledged, received through Mrs. Bowle, of Philadelphia; also five dollars from Mrs. Sarah M. Wood, of New York City.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

CHINA.

—Archdeacon Wolfe, remarks the *Allgemeine Missions-Zeitschrift*, says that learning to read, and even that not perfectly, requires twenty years of strenuous labor for a Chinese. "It is," he is quoted as saying, "hopeless to suppose that poor villagers, of whom many, when they become Christians, have already reached the middle of life, will ever know much about reading, even if they had time for lessons. *Oral instruction* is, therefore, the principal means of diffusing Christian views. Facts being thus, we might have expected that Christian elementary schools in China would long since have developed a thoroughly specialized method. The great majority of Chinese Christians belong to the country population. We must not expect ever to turn these multitudes into readers. . . .

"We must, therefore, not form too flattering notions of the effects of the *missionary press*. This, for the great majority of the Chinese Christians, amounts to nothing, or very little; as little for the dim and common multitudes out of whom the congregations are chiefly composed. It avails only for the minority who have more or less school training—often less rather than more. The heathen book-gatherers may give them some attention, but quite as often disdain them. Perhaps all these conditions had not been sufficiently regarded when the American Methodists at Chin-kiang opened a public reading-room quite in Western style. The walls are adorned with maps and charts; the tables covered with newspapers. There is a counter at which tracts and the Bible, in whole or part, may be bought.

There is also a restaurant annexed, where a cup of tea can be served for any who are willing to converse about the Gospel, its requirements, and its blessings. We fear that here there is too close an imitation of Western ways. The hope of thus attracting the more respectable classes, that are seldom persuaded into a chapel, seems somewhat precarious."

—"In Taoist literature," says the high-priest, "the two characters *Shang-ti* constantly occur, and invariably occupy a position so honorable that more honorable they cannot be. One of our classics says that '*Shang-ti*, within the period of one rest, formed the whole heavens and earth.' The commentary to this adds that 'the period of one rest is among men a term of seven days.' Not the *Shu-king* alone says: 'The only supreme *Shang-ti*;' the Book of Odes also says, 'Supreme *Shang-ti*.' A Taoist classic says: 'Heaven is not heaven made; earth is not earth-born.' Just as a house, a boat, a cart is made by man, and not self-created, so we may know that there is One who made the earth, as it is impossible that the earth is self-originated or that heaven could produce itself. Reflection leads to the inference that the being who could make heaven and earth is no other than the most excellent and peerless, the only *Shang-ti*, who has no second. For who or what else could effect such results? When, therefore, the classic states that *Shang-ti* within the rest-period of seven days completed heaven and earth, and informs us men of the fact, we see the statement cannot be mistaken. We are, moreover, compelled to ask whether the completion of the creation of heaven and earth exhausted the power of *Shang-ti*. Did He not hang up the three lights—sun, moon, and stars—and everything between the heaven and the earth; everything having form or color—the

mountain peaks and the flowing streams, moving things, trees and peoples of the earth, the various objects of nature, and fruit-bearing trees, and all these in myriads upon myriads, so that the particles of dust could not sum up their number? Who other than *Shang-ti* gave them being and appointed their transformations? Therefore the classic says: 'Most mighty, there is nothing He cannot do!' From this we learn the almighty power of *Shang-ti*. Did not the ancients exclaim, 'My Instructor! my Instructor! Supporting all things, yet His faithfulness is not exhausted. Conferring benefits on myriads of worlds, yet this falls far short of the measure of His benevolence. What is older than the most ancient does not touch the fringe of His age. He covers the highest points of heaven and earth and upholds their lowest parts. He carves and fashions endless forms, yet when all is summed up it is but an infinitesimal fragment of His skill.' What is all this but descriptive of the only *Shang-ti*, who has no second, the Almighty, the Ever-Living? Hence we learn that the moving power in the endless transformations is not those transformations themselves. Indeed, these cannot understand who or what it is that transforms them. Is He not able to produce endless other and stronger transformations than these? The potter and moulder of all forms is not those forms themselves. All forms set forth the honor of Him without whom nothing is moulded or fashioned. We may, therefore, infer that there are invisible things which can more abundantly declare His power. He is seated beyond heaven and earth and all things existing, and rules among heaven, earth, and all existing things. Investigation will discover nothing that was before Him; experience will find nothing after.'

"The whole paper is very interesting, and intensely theistic, not pantheistic. Surely here must be a better soil for the Gospel than the cold, arid, merely ethical Confucianism.

"Our Christian countries enjoy the

blessings of those institutions which are the outgrowth of a progressing Christianity. Why should they not be given also to the heathen as a true representation of the love of the Church for them? It is held that as we present this benevolent side of Christianity the hearts of men are inclined to us and made more accessible to the entrance of the great soul-saving truth of love to God.

"This theory is fully justified by Christ's own example. 'He went about doing good.' Perhaps three fourths of the time of Christ, as recorded in the four gospels, was spent in benevolent work to men, and only about one fourth in the sole work of preaching. He also used this benevolent work as a basis upon which to build His truly spiritual work. Having reached the hearts of men and aroused their sympathetic feelings through His benevolence, He was enabled to apply the deep truths of spiritual life and worship. In His time such benevolent work consisted chiefly in comforting the poor, healing the sick, and casting out devils, which comprised all of the forms of such work then common among the Jews. At the present time the advanced conditions of social life make new and varied forms of benevolent work possible. Lepers are cared for, the blind are taught useful trades, hospitals for various forms of sickness are erected, printing-presses scatter the Word of God, and education is provided for the poor and others who need it. These are new forms of work for which no explicit authorization could be found in the Scriptures other than the general spirit of love to man, but they are as surely works of benevolence as any of those earlier forms which are mentioned. Such education as our missionary societies attempt is only a form of benevolence—'a work of faith and labor of love'—done by men and women whose lives are consecrated to His service. Our age is pre-eminently an educational one, and free schools abound in Christian lands. These are generally acknowledged to be the fruit of Christianity, which is clearly shown

by the fact that nearly all of the founders of great colleges and universities have been Christian men, whose hearts have been prompted to such deeds by their love to God and man. They are a glory and an honor to the Church. If this benevolent work of education is good in the home lands why should it not be good in foreign lands? Boys and girls who receive such education are surely profited by it, and it is a true example of 'love to man.'"—J. C. F., in *Chinese Recorder*.

—The Swedish consul, Bock, according to the *Dansk Missions-Blad*, after having demanded of the Chinese authorities full reparation for the murder of the two Swedish missionaries at Sung-pu, has receded from his demand, saying contemptuously that it is no great matter to Sweden if a few uneducated men have been put to death so long as assurance can be given that trade will not suffer. The *Blad* correspondent remarks that he would have been supported by all the foreign consuls, but he did not even take the trouble to confer with them. He is notoriously hostile to the Swedish missionaries, which explains his willingness to see them murdered.

—"For one home in England that is desolated by the opium curse there are at least a thousand in India and ten thousand in China. And if the strong, self-restrained, cultured, Bible-taught people of England need the help of stringent sale regulation to defend them from this curse, most certainly the weaker, more ignorant, and more impulsive heathen peoples of India and China require such defence in an immeasurably greater degree.

"This argument is so clear and strong that it is amazing to find any one resisting it. It is resisted, however, by many of the clergy, by numbers of Christian laymen, and notably by the very medical journal quoted above. All these parties are quite clear about England and the *meum*. As far as possible opium and morphine must not be al-

lowed to curse us. We don't want our homes desolated, and we know they will be desolated if this habit is encouraged. But about the *tuum*, about our neighbors in India and China, there is no such anxiety. Very many desolated homes there are doubtless, they admit, by this curse; but they have heard also, 'and Gashmu saith it,' that there are homes into which the opium habit has entered where it is not a curse—that it saves *starving* men from the pangs of hunger; that it enables *jaded* men and horses to put on a spurt; and in these *last* days, though never before, and curiously not at all in malaria-ridden Burma, that it shields innumerable poor men and women from malarial fever!

"The very awkward thing about this present-day care for the *meum* and neglect of the *tuum* is that in the latter aspect it is associated with a question of three millions sterling per annum of revenue. The *British Medical Journal*, in its eager advocacy of the free sale of opium to China, says that it involves 'half the revenue of India;' a statement which for accuracy is on a par with its whole treatment of this subject. But to us it seems that the very fact of this dangerous association of the opium traffic with a revenue of large dimensions should be the one notable reason why Christian men in this country should be careful not to be befooled by the mushroom pleas which have sprung up since this revenue has been assaulted. It is neither Christian nor manly, nay, it is a cowardly injustice, to defend ourselves as we are doing against the spread of the opium curse in England, while we continue to encourage and promote a trade whereby we ruin innumerable lives and homes among peoples weaker than ourselves."—*Medical Missions*.

MADAGASCAR.

—"Saturday, May 26th, was a red-letter day for the Antananarivo Orphanage Society, as the Queen was present at the annual meeting held in Miss Cra-

ven's beautiful school-room. The room was crowded to its utmost capacity, and probably there were as many as five hundred present. The Orphanage Society is now quite one of our institutions, and it well deserves the support it receives. From Mr. Kingzett's report we learned that there are now forty-seven children in the two homes, and that the cost of maintenance is only 7½d. each per week! The children were present, and their happy faces and neat appearance spoke well for those who have the care of them. The proceedings on Saturday were enlivened by singing and music, contributed by the orphans themselves, and by Mrs. Ashwell, Dr. Moss, Mr. Radley, and Miss Waller. The last-named is a young lady of color, a daughter of the ex-American Consul. She has a powerful and well-trained voice, and the Malagasy seemed delighted to hear one so much like themselves singing as Miss Waller did. It has been a great surprise to many of them to find people of their own color who yet claim, on grounds of education and culture, to rank with white people. The Malagasy name for all white people (Europeans and Americans) is *Vazaha*, and the Waller family are always spoken of as the 'black Vazaha.' The meeting of Saturday seems to have given universal pleasure, and we had a collection of \$112. For collecting taxes, sun helmets and a white basin were used; and as I stood on the platform and received the money, I can testify that the helmet from the Queen's gallery was very much heavier than the rest. Her Majesty not only gave a liberal contribution, but also bought nearly all the articles exhibited as specimens of work. Among these were several articles of cabinet work admirably made. The result of the meeting will, we trust, be not only to strengthen this one society, but to stimulate Christians in other places to follow so excellent an example. The main work of guiding and superintending the society devolves on Mr. J. C. Kingzett, mi-

sionary printer of the F. F. M. A.; and both he and Mrs. Kingzett have, for years past, devoted every effort to bring the society to its present very satisfactory condition."—*The Chronicle*.

MISCELLANEOUS.

—"The Emperor receives his commands from Heaven; the minister his from the prince. Therefore, when the commands of Heaven and of the prince concur, the minister, in fulfilling the latter, fulfils both; if they are at variance, the commands of the prince are not to be followed. If the prince behead him, well; but let him act righteously."—CONFUCIUS.

—It is a common impression that the Christians of Greenland are mainly under Moravian care. This is an error. The *Allgemeine Missions-Zeitschrift* gives the whole population (except on the thinly peopled East Coast) as now Christianized. Of these Christians 8175 are under the care of the Lutheran Church of Denmark. There are 3 Danish and 4 native pastors, working at 12 stations. The Danish ministers (they can hardly any longer be called missionaries) appear to go to Greenland only for a time. There is at Godthaab (Goodhope) a seminary for the training of native teachers and preachers; the latter, mostly half-breeds, complete their education in Copenhagen.

The Unitas Fratrum has, at its 6 stations, the care of 1591 Christian Greenlanders.

In Labrador there are 1329 Eskimo Christians, all under Moravian care.

—"A Caffre asked me once: 'Is it not true, that beyond the ocean you are all God's children, and that those that are not you send here to Africa?' Another said to me: 'I hate the whites.' 'Me too?' asked I. 'No; you are not a white man; you are an *umfundisi* (missionary).'"—Inspector BUCHNER, in *Allgemeine Missions-Zeitschrift*.

—"The last number of *THE MISSIONARY REVIEW OF THE WORLD* contains matter thoroughly digested and interesting. In the Editorial Department there are articles giving an exact idea concerning evangelical missionary labors in England, France, Germany, Spain, India, Japan, Corea, Persia, Syria, Palestine, Turkey, Brazil, and Egypt. Its news department also is, as ever, various and most interesting. We recommend this publication to all those that are interested in the extension of the Gospel."—*El Abogado Cristiano Ilustrado* (Mexico).

—The *Neukirchener Mission* among the Falashas (Abyssinian Jews) has baptized 1470 since 1860.

English Notes.

BY JAMES DOUGLAS.

Baptist Missionary Society.—We have reason to believe that increasing care is used by the committee of this society to send into the mission field disciplined and well-qualified workers; men, and women too, who have earned their spurs by laborious industry and the educational standards passed. Various parts of the mission field have recently been strengthened by the addition of workers of this kind. Mr. McCallum, B.D., is designated for work in Ceylon, where it is hoped eventually he may be useful in training Singhalese native Christian evangelists. Mr. Thomas Watson is appointed to Barisal, in Eastern Bengal, and is well equipped for his work by open-air evangelism and direct missionary training. Mr. Charles Edward Wilson, B.A., a brilliant student and versatile Christian worker, goes to Jessore, Eastern Bengal. By these and like additions the Baptists of England are giving of their best to the service of the Gospel in foreign lands.

Presbyterian Church of England.—A Swatow "*Chautauqua*" is an interesting item. It consists of a reading class (six weeks' course), the object of which is the training of Christian men in Chris-

tian doctrine. As many as thirty men, some of them old men, some of them lads of seventeen or eighteen, have attended the Swatow reading circle this year.

Living Christians.—As a specimen of native Christianity the case of Sun-ho is cited. His benevolence is remarkable. The first year a preacher was sent to his village he paid the whole of his salary, and each succeeding year he has paid a large share of it, though not a rich man. He buys medicines and gives these away, and he bestows alms *in secret*. He hospitably entertains Christians whose road lies past his house, and, best of all, he has brought others to Christ.

The Mission Council in Formosa, in their minute concerning the death of Mr. Thou, to which we have already referred, says: "He laid much stress on the duty of preaching the Gospel to the heathen, in which connection he prepared a sheet tract on 'Saving Truth,' which has already been distributed in tens of thousands throughout the island."

The Church Missionary Society.—In a recent *Intelligencer* interest is mainly focussed in Dr. H. Martyn Clarke's article on "Some Results of the Late Mohammedan Controversy" in India. The controversy took the form of a public debate, which lasted fifteen days. The Mohammedan champion concluded the proceedings with a prophecy. Claiming that a direct revelation from God was given to him, he asserted that within fifteen months, counting one month for each day of the discussion, the Christian opponent, Mr. Abdullah Athim, would die. In a later revelation Dr. Clarke was himself included in the doom pronounced. The prophecy kept the discussion alive in the minds of the people, and the whole Mohammedan population were in a state of the utmost tension and ferment. Dismay struck home to many hearts when, as time proceeded, it became bruited abroad that Mr. Athim was not

only looking well, but in addition "was growing fat." Needless to say, events have shown that Mirza Ghulam Ahmed, the champion of Islam, has not "the power of the keys." Several leading Moslems have come out on the side of Christ. The first to come forward was the Jandiala youth who had been the *fons et origo* of the discussion. The next was Akhund Sahile, as he is termed, a Mohammedan gentleman of education, and who had been a trusted friend and apostle of the champion. His baptism, together with that of his daughter, was a wonderful occasion. This bitter blow to Mirza was followed by one still harder to bear, for his own brother-in-law, his near relative and trusted private secretary, was admitted by baptism into the Church visible. Akhund was the means of his conversion, and has also led three other Mohammedans to Christ. Up to September 1st fourteen had been baptized from Mohammedanism, and it is expected that hundreds may follow. The movement altogether is the most remarkable one which has yet taken place in the Mohammedan field; and the definite issue joined is surely the prelude to a great awakening.

China's Millions—Happy Years in China.—Mr. Edward Hunt, of Gan-King, supplies a sketch of recent converts won from China's millions. The first is that of Sle, a soldier, whose bright, glad face is an index of his inward joy. Next is Mr. Cheng, aged fifty-eight, dismissed from his situation for attending Christian services, but happy to avow his faith in Jesus in baptism. The third is Hu Ki-cheo, coolie and barrow-man. "None," says Mr. Hunt, "could doubt his sincerity or speak evil of his conduct, and with great joy we all received him." Last came Ling Tao-hoien, the house coolie in the training home, a bright fellow of twenty-seven, who, from being an inveterate gambler and worse, gave evidence of being "a new creature" in Christ Jesus.

Prosperity in Business.—Under this head Mr. Peat, of Sih-Chau, Shan-si, gives an interesting account of Mr. Ch'ao, a Chinese convert, whose stand for the purity of commercial principles and the sanctification of the Lord's Day the Lord has signally honored. Determined not to make a cent unlawfully, but to incorporate the principles of our holy religion with all the practical details of business life at whatever cost, he has both had an abundance of sunshine within, and has seen the hand of the Lord displayed in his behalf in the most marked manner. Whatsoever he did has prospered. Mr. Ch'ao has proved by experience that honesty is the best policy, and above all the Scripture "Them that honor Me I will honor." How many besides the Chinese need so to learn Christ as to do likewise!

Wesleyan Missionary Society.—An Indian family which had settled on the Kalubara estates of Ceylon, and were active opponents of Christianity, have come out on the Lord's side and been as a family baptized by the Rev. J. S. Corlett, Wesleyan missionary. The reading of tracts and portions of the Scriptures distributed to them by Mr. Benjamin, the Tamil minister, was the means of their conversion.

London Missionary Society.—In the decease of Andrianaja, the London Missionary Society has lost, in Madagascar, one of their very best evangelists. "The people in his district," writes W. J. Edmonds, "were impressed by his individuality, conscious of his earnest wish to assist them in all good things, and were decidedly influenced by his spiritual power; while the pastors under his care, with one exception, are the most earnest and spiritually minded of the sixty connected with my district, and their churches are the most progressive." The pastors with whom he co-operated have sent in a memorial to this effect: "We prefer to have no evangelist at all rather than have one who may undo the work done by Andrianaja."

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

	Names of Missionary Societies in Europe, Asia, etc.	Date of Organization.	Total Income.	Income from the Field.	Ordained Missionaries.	Laymen.	Wives.	Unmarried Women.	Ordained Natives.
1	English Baptist.....	1792	\$381,000	\$42,240	110	29	97	64	64
2	Strict Baptist.....	1861	3,725	250	1	2	1	1	6
3	London (L. M. S.).....	1795	728,410	134,515	164	28	148	68	1476
4	Church (C. M. S.).....	1799	1,436,111	177,220	339	78	257	407	323
5	Propagation (S. P. G.).....	1701	565,395	.....	230	38	215	12	173
6	Universities' Mission.....	1860	101,550	.....	27	33	.....	23	5
7	The Friends'.....	1867	46,180	620	21	...	15	20	....
8	Wesleyan Methodist.....	1816	670,435	32,940	128	35	110	61	175
9	Methodist New Connection.....	1859	16,100	462	8	...	6	1	....
10	Primitive Methodist.....	1869	14,505	3,695	9	...	5	....	3
11	United Methodist Free Churches.....	1837	105,475	13,420	25	1	15	....	....
12	Welsh Calvinistic.....	1841	36,294	6,794	13	2	7	5	3
13	Presbyterian Church of England.....	1847	99,295	2,500	20	13	22	22	11
14	Presbyterian Church of Ireland.....	1840	96,145	7,500	21	2	17	12	10
15	China Inland.....	1865	160,894	40,005	85	174	112	227	12
16	Church of Scotland.....	1829	222,476	42,500	20	16	23	43	7
17	Free Church.....	1843	542,075	196,245	60	52	75	46	13
18	Reformed Presbyterian.....	1842	3,665	.....	2	...	2	1	....
19	United Presbyterian.....	1847	167,720	46,350	71	23	78	31	19
20	Other British Societies.....	.....	1,132,520	.....	134	47	90	210	18
21	Paris Society.....	1822	77,800	9,895	30	6	29	7	2
22	Basle Society.....	1815	250,845	33,610	153	47	101	6	36
23	Berlin Society.....	1834	75,130	34,761	70	7	57	6	1
24	Breklum Society.....	1877	13,013	.....	11	...	7	....	....
25	Gossner's Society.....	1836	25,105	992	23	...	17	....	18
26	Hermannsburg Society.....	1849	40,235	4,341	61	7	53	....	....
27	Leipsic Society.....	1836	71,216	4,148	33	2	25	1	17
28	Moravian Church.....	1734	119,435	277,955	171	...	151	14	23
29	North German Society.....	1836	24,479	381	14	4	5	6	1
30	Rhenish Society.....	1829	85,465	18,196	87	9	70	5	16
31	Eight other German Societies.....	.....	65,720	.....	33	...	18	15	3
32	Nine Netherlands Societies.....	.....	163,390	.....	45	...	37	....	30
33	Twelve Scandinavian Societies.....	.....	263,986	.....	118	30	110	63	35
34	Societies in Africa, Asia, etc.....	.....	490,780	.....	345	...	169	43	317
	Totals for Europe, Africa, etc.....	.....	\$3,296,569	\$1,032,849	2,692	689	2,150	1,420	2,816
	Totals for America.....	.....	\$5,173,749	\$425,615	1,336	323	1,395	1,023	1,331
	Totals for Christendom.....	.....	\$13,470,318	\$1,458,464	4,028	1,012	3,545	2,443	4,147

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

Unordained Natives.	Total Missionary Force.	Stations and Out- Stations.	Communicants.	Added Last Year.	Adherents (Native Chris- tians).	Schools.	Scholars.	Countries in which Missions are Sustained.	
978	1,337	855	51,534	3,341	135,000	855	36,129	India, China, Palestine, Africa, West Indies.	1
57	68	71	793	175	1,800	81	778	India (Madras, Ceylon).	2
6,758	8,644	2,557	94,192	1,792	404,795	1,977	125,984	China, India, Africa, Madagascar, Polynesia.	3
5,706	7,110	488	52,343	3,893	199,883	2,033	82,368	Persia, China, Japan, India, Africa, North America, etc.	4
2,300	2,968	2,370	49,000	3,000	190,000	855	40,600	India, China, Japan, Malaysia, Africa, West Indies, etc.	5
104	194	37	1,166	96	4,100	36	2,106	Africa (Lake Nyassa and Zanzibar).	6
420	476	150	2,727	175	16,000	165	12,000	Palestine, India, China, Madagasc- car.	7
2,429	2,945	1,936	83,992	4,800	120,000	880	52,000	India, China, Africa (West and South), West Indies.	8
66	81	86	1,542	92	3,000	34	377	China (Shantung, Tien-tsin).	9
46	63	30	669	140	2,300	9	610	Africa (Fernando Po, Zambesi).	10
420	461	72	7,569	240	20,000	127	6,280	China, Africa, Australia.	11
404	434	232	2,344	105	10,496	210	5,048	N. E. India, France (Brittany).	12
154	242	146	4,267	313	7,357	57	2,603	India, China, Malaysia.	13
242	304	34	771	81	2,100	55	3,997	China, India (Kathiawar).	14
249	859	228	4,234	523	10,000	35	629	China (Fifteen Provinces).	15
480	589	64	1,434	62	6,500	157	11,547	India, East Africa, Palestine.	16
872	1,108	260	7,727	295	15,000	387	26,485	India, Africa, South and East Arabia, Palestine, New Hebrides.	17
6	10	3	45	2	57	2	160	Syria (Antioch, etc.).	18
694	838	267	18,460	1,046	43,000	280	18,957	India, China, Japan, Africa, West and South, West Indies.	19
1,060	1,469	322	2,700	.....	8,500	532	18,000		20
145	219	184	10,970	1,781	16,365	140	7,280	Africa, South and West, Tahiti.	21
846	1,188	449	14,274	940	28,861	325	13,155	South India, China, West Africa.	22
133	274	157	12,933	2,020	25,660	150	4,770	East and South Africa, China.	23
18	36	7	36	10	153	7	115	India (Telugus).	24
336	394	60	11,940	940	38,187	58	1,884	India (Ganges, Chota Nagpore).	25
291	411	114	16,778	219	21,561	57	3,930	India, South Africa, New Zea- land.	26
171	249	178	6,886	340	14,142	182	4,842	South India, Burmah.	27
1,680	1,896	148	32,288	1,841	93,246	244	23,728	South Africa, Australia, South America, West Indies, Eskimo.	28
36	66	22	724	165	1,247	19	566	West Africa, New Zealand.	29
251	444	196	16,741	676	53,816	145	9,450	Africa, East Indies, New Guinea, China.	30
43	112	72	695	120	1,700	33	824		31
298	410	130	49,273	1,450	130,000	215	7,500		32
1,257	1,613	450	23,884	1,268	70,000	410	33,730		33
4,725	5,599	1,472	188,863	7,500	380,000	2,713	97,800		34
33,610	44,111	13,897	728,824	39,446	2,044,825	13,660	655,732		
11,809	15,064	4,648	301,942	22,810	725,415	6,124	204,555		
45,419	59,175	18,545	1,030,766	62,256	2,770,240	19,794	860,287		

THE KINGDOM.

—The lower lines of the two pages just preceding are well worth scanning closely, for at least in some measure they tell in summary what Christendom is doing for the spiritual weal of heathendom. They show that more than 11,000 men and women are preaching Christ in all the world. As co-laborers they have not less than 50,000 of their converts, and among them are upward of 4000 native pastors. About \$13,500,000 were expended upon the work last year. The blessed fruits of toil appear in the more than 1,000,000 communicants in the churches in the nearly 2,800,000 who have forsaken their idols, and in the 860,000 pupils to be found in the schools.

—The full significance of the figures composing these statistical tables cannot by any means be discerned without frequently "reading between the lines." For lack of space some weighty names do not appear, and by their most abundant success other names fail to receive much of what is justly their due. Thus the English Wesleysans once had a work among the Indians of Canada; their many churches gathered in the West Indies are now independent; their more than 80,000 converts in South Africa are organized in a conference by themselves, while Fiji, with as many more, is now a part of the great Australasian Conference. The London Missionary Society, the English Baptists, the American Board, etc., have "lost" trophies by the ten thousand in a similarly blessed fashion.

—Among recent articles well worth reading are these two: "Concerning the Collection," by Rev. A. W. Patten, in the devotional column of the *Epworth Herald*, and "Salaries of the Missionaries" in the *Foreign Mission Journal* (Southern Baptist). In the second article the idea is very pungently set forth that "the question should never be, How cheap can a missionary live? but How much will it take to support him

so that he can do the most efficient work?"

—The same *Journal* has this item: "Last year we got a check of about \$2300 from one church, and shortly after came a contribution from the same church of one cent, which belonged to the former contribution. Who gave that one cent? God knows. It may have been the largest gift in the Lord's treasury for the year."

—Quoth the Nashville *Christian Advocate*: "The Rev. Dr. Sutherland, of the Methodist Church in Canada, has reduced his own salary \$500, and thus relieves the Missionary Board, of which he is the General Secretary, of that much expense per annum. Will anybody follow his example? Canada must have a very high grade of Methodism if Dr. Sutherland is a sample. To which we make answer that all the officers of our Board of Missions, in view of the prevailing financial distress, voluntarily cut their salaries at the rate of 20 per cent more than six months ago."

—This item is just as good for any island or continent under the sun. Rev. H. A. Robertson, of Erromanga, writing regarding his work in Erromanga, says: "To-day completes my two-and-twenty years here. During all these years I have been the only missionary on this island. But I am quite in error, for my dear wife has also been a missionary here during all those years; and if I have worked hard and suffered a good deal and have been exposed to danger often, she has worked harder, suffered more and has been exposed to quite as many dangers as I have been. Somehow churches, societies, etc., fall into the same grievous error of speaking of what this or that missionary has done, what he has suffered and what his victories, while his wife, who left home and parents and all to aid her husband in the work of the Church, and for the present and eternal well-being of the poor ignorant heathen, and has, it may be, had her once splendid constitution completely

shattered by the constant strain and suffering and toil and danger of years in a trying climate, where she has had no society except that of her husband, and has had to give up her children for years, and yet one seldom hears one word about it. The missionary's wife has the suffering and he gets all the glory."

—Thus are "Christians" instructed to pray in South America, neglected continent indeed: "In the name of the Most Holy Virgin, give me aid, and she will bless you forever," cries the wretched beggar by the roadside. "I will pray the Holy Mother to succor you in time of need and to give you a crown of life," says the poor sick woman to whose child a coin is given. To the question, "What are you thinking of, Augustine?" quick as a flash comes the answer from the bright-eyed little fellow: "In God and Mary, the Most Holy One." At the close of selections in a book of tales for children we read: "*Put your faith alone in Mary, the Holy Virgin, and she will save you from your sins.*"

—Dr. Paton states that during his recent tours through Great Britain and America he was able to collect for various funds the snug sum of £25,433 (\$127,165).

—Mention was recently made of a missionary collection at a funeral, and now a Teutonic toiler on the Pacific Coast writes to the Congregational headquarters: "*At every celebration of marriage among our people a collection is taken for home missions, and a number of times I have had the pleasure to forward it.*" And the delighted secretary adds: "We heartily congratulate our brother on his entirely original plan, and cherish the hope that weddings may be frequent in his parish."

WOMAN'S WORK.

—Rev. A. R. Buckland, in the *Sunday Magazine*, says: "The first unmarried woman was sent out by the Church Missionary Society in 1820; in 1883

there were only 15; but by the end of 1884 the number had risen to 160." There are now 407. "In twenty years, from 1873, the number of female teachers in the same society increased from 375 to 892."

—Shall women be commissioned to baptize? is a question very practical and very urgent in many parts of the Orient, and especially where an entire sex is kept secluded in zenanas, absolutely beyond the reach of masculine missionaries. Cases are continually occurring where evidently penitence and faith and love have entered the heart, and there is a readiness to make a public confession by receiving this rite, but which only a woman can be allowed to administer.

—Miss Agnes G. Hill, of Toledo, O., has recently gone to India as a missionary, with headquarters at Madras, and to be the first foreign general secretary of the Young Women's Christian Association.

—This good news appears in *Woman's Work for Woman*: "The last of the large girls at Tabriz school, Persia, came into the church April 1st. First Chinese converts at Chiningchow, 5 of them united with the church; 14 adults were baptized in June at Che Hom, two days north of Lakawn, Laos; 4 were added to the church at Tungchow, China, in June, and 10 at Curityba, Brazil, at the midsummer communion."

—Since 1887 the gifts of the women of the Southern Baptist churches have steadily increased from \$17,000 until they reached \$45,139 last year, and the year before, under an impulse from the Carey centennial, shot upward to \$62,237.

—The Congregational Woman's Board reports contributions in the East last year amounting to \$95,558, and in the interior to about \$65,000, a total loss from the year preceding of nearly \$10,000.

—The women of the United Brethren Church raised \$14,753 last year for

work in Africa, China, and among the Chinese in America.

—According to the official report of the Kaiserswerth Home, there are now no less than 68 Deaconess mother houses in various countries, with 10,412 sisters and 4063 probationaries, laboring at 3641 localities. More than \$2,000,000 are annually spent in the prosecution of this labor of love. As yet Germany leads in the number of houses and of sisters, but there is no country of any importance on the globe where the cause is not represented. The mother houses with the largest contingent of sisters are Kaiserswerth, 914 at 234 places; Copenhagen, 202 at 88 places; Königsberg, 403 at 173; Augsburg, with 138 at 54; Berlin, with 564 at 156; Bern, 409 at 80; Bielefeld, 640 at 249; Christiania, 334 at 83; Danzig, 230 at 122; Darmstadt, 196 at 67; Dresden, 395 at 164; Flensburg, 130 at 50; Frankenstein, 179 at 105; Frankfurt-on-the-Main, 103 at 41; Halle, 147 at 54; Hanover, 281 at 117; Carlsruhe, 181 at 63; Kassel, 126 at 62; Krashnitz, 205 at 102; Neuendettelsau, 376 at 150; Stockholm, 189 at 89; Strassburg, 209 at 53; Stuttgart, 507 at 113; Zurich, 147 at 47.

UNITED STATES.

—Eleven fresh-air funds in New York City, meant to minister to the health and comfort of the poor during the summer heats, expended in the aggregate \$127,774 during 1894.

—Hermann Warszawick, whose work among the Hebrews of New York City is well known, has severed his connection with that local movement in order to make an extended tour through the United States and inaugurate efforts in behalf of his brethren in all the large centres of population.

—The American Board Almanac for 1895 is attractive to the eye, and its nearly fifty pages are well packed with a great variety of missionary information.

—The report of the Friends' missionary work for 1893-94 came too late for use in the statistical tables. These are the important features: Income, \$44,000; ordained missionaries, 12; unordained, 22; wives, 9; unmarried women, 20; ordained natives, 10; unordained, 56; stations, 40; native Christians, 910; schools, 23; scholars, 809.

—Dr. Day, under date of October 15th, writes: "This morning we sent to Monrovia 9000 pounds of coffee for shipment by the first steamer. We sent by the *Liberia* 6000 pounds and by a German steamer, a few weeks ago, 10,000; making, with the amount sent down this morning, 25,000 pounds. According to the price here, it ought to be worth in the United States not less than twenty-five cents a pound, which will go a long way toward meeting the expenses of the mission for this year."—*Lutheran Missionary Journal*.

—Says Dr. C. C. McCabe, of the Methodist Missionary Society: "Thirty-five years ago we had one convert in all our foreign fields; now we have 130,000, and they give \$250,000 per annum for self-support."

—Surely Bishop Thoburn occupies no sinecure. For, after a busy canvass for funds in this country, extending over several months, he returned in November to India and Malaysia to hold conferences, etc., and is expected to be in the United States again in March or April to secure at least \$30,000 to save his work from disastrous retrenchment. Alas! that upon one man should be thus laid a double burden.

—The *Churchman*, speaking only of those who are connected with the Episcopal missions, says: "The offerings in the mite boxes of the Indian women of South Dakota, during the past seven years, have averaged \$200 a year, or a total of \$1400. This is a remarkable showing."

—"The new Japanese Church erected by our mission in San Francisco, the first structure of the kind on this conti-

nent, was dedicated in December. It has a large seating capacity, and cost, with its school department, over \$10,000. It is furnished in Japanese style. In the rear are rooms suitable for school and institutional purposes. The Church Extension Society gave \$5000 toward the edifice, and the Japanese have raised \$3000 or more. Nearly \$600 was raised on the day of the dedication."—*Pacific Christian Advocate*.

—Four years ago the American Missionary Association opened a school under the care of two young men, Messrs. Thornton and Lopp, at Cape Prince of Wales, Alaska. The Eskimo were rude and degraded, without law or government. But they came, young and old, in such numbers that schools had to be held three times a day. Three years afterward Mr. Lopp was allowed to take charge of the Government reindeer station at Port Clarence, and Mr. Thornton was murdered in his house. Mr. Lopp has now returned to the mission, has found the property all safe, and has had a warm welcome from the natives. He expects to come home next summer, and a successor is sought for by the society. The call is for a minister and his wife, not beyond middle age, without children, willing to remain at the post for three years at least, and content to endure hardness in a promising field of labor among an entirely destitute people.

—In Southeast Alaska the Presbyterians occupy Haines, Hoonah, Juneau, Sitka, Mangele, Klawack, and Jackson. At these places are 5 organized churches among the natives, with from 500 to 600 native communicants.

—"A thousand miles up the Yukon River, in a section of country where no other religious body is doing any work, the missionary of St. James's has a parish of about 100,000 miles in extent. Naturally he looks upon a canoe journey of 900 miles as nothing for one trip. A diet of beans and flour seems to him luxurious, for the good Bishop Bompas, far to the north, depends on his journeys

upon a little tea and the dried fish of the natives. Bishop Bompas has just published an interesting book, 'Northern Lights on the Bible.' So far away is he that the first copy will not reach him until July."—*The Churchman*.

EUROPE.

Great Britain.—Canon Scott Robertson has published his twenty-third annual summary of British contributions for foreign missions in 1893, from which it appears that the amount is less than for any year during the last half decade. His figures in brief are as follows :

Church of England societies.....	£518,663
Joint societies of Churchmen and Non-conformists	211,510
Nonconformist societies in England and Wales.....	345,918
Scotch and Irish Presbyterian societies.	203,999
Roman Catholic societies.....	8,167
Total.....	£1,288,257

—Medical missions are on the increase. *The Gleaner* states that out of some 400 men studying in London Hospital, 100 are members of the Missionary Association, and that 22 are definitely intending to devote themselves to work in heathen lands.

—"A foreign missionary week which had 18 meetings, addressed by 13 different missionaries, representing China, India, Ceylon, Morocco, Lovedale, and the Congo, was held lately at the Wynd Church, Glasgow. The closing meeting was a missionary consecration service, at which 31 persons publicly yielded themselves for foreign service. Over 300 others pledged themselves to be helpers to foreign mission work, are formed into a missionary parliament, and are to circulate among themselves a dozen of the leading missionary monthlies."—*Regions Beyond*.

—November 4th, 1794, under an impulse received from a letter written by Carey, 8 clergymen in London met to consult concerning a missionary organization. In due season the London Missionary Society was launched, and now, after a hundred years, it has 256 men

and women in the field, 1734 native pastors, 125,000 in its schools, in its churches almost 100,000 members, and native Christians to the number of nearly 400,000.

—The East London Institute is to open a home for the children of missionaries, where they may be lovingly cared for and educated during the years when separation from their parents is necessary.

—The London Missionary Society has received \$30 from half as many boys of Rarotonga. They wrote with the money, "We want to help them because they have done so much for us. We all went and picked coffee on our holiday afternoons, and dried and sold it, and so we got the money which we now give. We each give \$2 with our love."

—The United Presbyterians of Scotland are adding 7 helpers for their work in Old Calabar, West Africa—2 of them missionary carpenters and 5 young women, 2 being zenana missionaries, and 3 trained nurses.

The Continent.—Upon the Protestants of France, whose numbers are but few, and whose financial ability is quite limited, is laid a responsibility peculiar both as to kind and degree. They are not left to seek fields for themselves, but full-grown missions are thrust upon them. And mainly on account of the fashion the French Government has of compelling the use of the French tongue in all its colonies. Take Tahiti as an example. About fifty years ago a "protectorate" was set up in that group, and presently the London Missionary Society found it impossible to remain, and so turned over a most flourishing work to the Société des Évangélistes.

—The *Iglesia Española*, or Reformed Church of Spain, arose in 1881. It consisted of 15 congregations, with 3000 members. Its founder is Cabrera, formerly a Roman priest, who entered the service of the Presbyterian Evangelization Society in 1868 as preacher in Seville, and afterward in Madrid.

—Another party of 750 Jews from Bessarabia, Podolia, and Yekaterahoslay recently left the city of Odessa for the Argentine Republic. Baron Hirsch's Jewish colony, to which this party is bound, is proving successful. The wheat crop last year was valued at \$150,000. The baron has already advanced upward of \$2,000,000 for the settlement of this single colony, and hopes to have there within ten years 100,000 persons. Each company sent out numbers 50 families, to each of which is given a tract of land, that they are expected to settle upon in villages. A rabbi and a doctor accompany each band.

ASIA.

Islam.—In the *Church at Home and Abroad* J. G. Wishard, of Teheran, writes thus of "a needy province in Persia :—" "The population, outside of the cities, is largely composed of rice and cotton planters, who depend upon the peasantry to do all their work in the fields. It is simply impossible to give any sort of an accurate description of the condition of this great laboring class, more than half of whom are women. It is not an unusual thing for a planter to marry *from six to a dozen wives* in the spring to plant his rice for him, and in the autumn, when the harvest is gathered, to divorce them all. Most of them, without any means of support, are turned out into the forest to beg, steal, and take up their abode wherever they can find shelter and food enough to sustain life. And strange as it may seem, with the coming of early spring they find their way back to the man who so unfairly used them the previous year, and are willing to enter again as members of his family. So these poor creatures, more like beasts than human, live on from year to year, in the winter knowing nothing but hunger, cold, and sin, and in the summer the hardest and most menial kind of toil, receiving in return the curses and blows of a cruel master."

—The annual report of the American College for Girls at Constantinople shows that the number of students enrolled during 1894 was 173, divided among 9 nationalities as follows: Armenian, 90; Bulgarian, 24; Greek, 23; English, 21; American, 6; German, 3; Israelite, 3; Turkish, 2; Swiss, 1. There were 96 boarders and 77 day pupils. The college department numbered 50, and in the preparatory schools there were 123. The class which graduated in the summer numbered 7.

—The London Jews' Society considers Palestine a sphere of such great importance that it devotes over £10,000 a year to the work there.

India.—This is a picture from real life in Indore, Central India: "The grown people are employed in various ways. One woman is cleaning her cooking utensils. This is done by rubbing earth on the vessel with the hand until the metal becomes bright, then rinsing with cold water until all the sand is gone, and turning the dishes, mouth down, to dry in the sun. A second prepares spices for the curries. A flat stone lies on the ground; on this the spices are placed, and with a second stone in the hand of the operator a crushing or rolling process is carried on until the desired result is obtained. Some of the others are making baskets, and others again are preparing the material. They have no implements but of the rudest sort. A woman takes a bamboo pole in her hand, and with an iron instrument resembling the broken blade of a scythe she begins to split the wood. As soon as the end is free she grasps it with her toes, and drawing the rod up with her hand she completes the separation, placing each piece thus taken off in a basin of water to render it flexible. A number of children are playing about, some in scanty garments and some without any."

—An interesting sign of the times is the fact that the Arjya Literary Society in Calcutta are now engaged translating

the Bible into classical Bengali. They have asked and obtained the assistance of representative men of the Christian communities lest anything should appear in the translation which should make it antichristian in tone. The whole of Matthew's Gospel is now in manuscript. Rev. Herbert Anderson, who furnishes this intelligence, says: "It seems to me marvellous that this small band of broad-minded, educated, non-Christian Bengali gentlemen of this city should realize the benefit, and have the desire of giving the Bible to their fellow-countrymen in the way they propose."

—Miss Amanda M. Jefferson, of Pauhala, India, writes: "The work among the leper women has been more encouraging of late. At first they seemed to welcome my visits, then a change came, and they would not listen to my words. My entrance among them was a signal for one little woman to flourish her handless arms and cry out, 'We don't want your God! We don't want your Holy Spirit! We don't want your Jesus Christ! We have our own gods!' But I kept on trusting and praying, and again a change has come. A little group of eager faces await the hour of my arriving on Saturdays, and listen most attentively to the words about the sympathizing Saviour."

—The *Free Church Monthly* tells of the recent baptism of 13 families consisting of 28 adults and 27 children.

—These figures show how much money is expended by 7 of the leading missionary societies upon the work of conquering India for Christ:

Church Missionary Society.....	\$479,145
American Baptist.....	337,773
Methodist Episcopal.....	295,950
London Missionary Society.....	231,075
American Presbyterian.....	152,573
English Baptist.....	133,045
American Board.....	127,076
Total.....	\$1,726,637

—The Bishop of Madras has issued a pastoral in which he forbids the practice of adding titles of distinction to the

names of persons whose banns of marriage are published in divine service. He says the practice, at first sight, might be regarded as innocent, but such distinctions ought not to be countenanced in anything which takes place in the house of God. It is in accordance with this principle that it has been ever the practice in the Church of England not to prefix the titles of "Mr." or "Mrs." to the names of persons whose banns of marriage are published, or when requesting the prayers of the Church. In India, where titles are often a matter of caste distinction, the subject assumes an importance which does not belong to it in Western lands.—*The Churchman*.

China.—In the *Review of Reviews* John Russell Young gives us this impressive incident from the life of Li Hung Chang connected with the death of his mother, and when he emerged from the period of mourning: "I had had an idea, based upon the way in which sacrificial duties are performed at home, that the sackcloth and ashes and physical privations were perfunctory or sentimental. But when I met the Viceroy I saw the signs of mourning. He looked like a starving beggar. He wore the coarsest raiment. His beard and forehead had not been shaved, and his queue hung down from a clotted mass of hair. Lines of sorrow streaked his face, and his hands were grimy as if he had been lying in ashes; and yet this was a nobleman, careful as to comeliness in person and the niceties of raiment, rather disposed to ostentation than otherwise. There was every evidence that this, the first man in the empire, had been as if he were its meanest subject, down in the very dust, in privation and penance, doing reverence to his mother's memory as appointed by faith."

—The decease of W. J. Hall, M.D., at Seoul, Korea, from typhus fever, is announced. A native of Kingston, Ont., he studied at Queen's University, and after graduation was a student at Dr. George D. Dowkontt's Medical Mission

School in New York City. Later he became a medical missionary among the tenement-houses on the East Side. In 1891 he sailed for his future field. On the breaking out of the war between China and Japan, Dr. Hall identified himself with medical missionary work in the army. He was prominent on the field of Ping-Yang, and it was doubtless owing to his services and his hardships there that he contracted the disease from which he died.

—"One important branch of missionary work is that of touring, and, like everything else, it has its bright side and its dark side. One item of the dark side is the ceaseless pelting of the words *Fan kuei* ('foreign spook'). It is common to render the phrase by 'foreign devil.' The word *kuei* may mean devil, but the original meaning is rather 'ghost' or 'spook.' The application to foreigners is not intended to stigmatize them as fiendish, but as not having the true human features, dress, etc. Hence 'spook' is the more accurate term. Another thing is the constant wrangling that one hears among the people. When wrangling their speech is constantly interlarded with the vilest language that human tongue can command."

—In the annual report of the Church Missionary Society's Hang-chow Medical Mission, Dr. D. Duncan Main gives an account of the progress of the work. During the year 12,074 new patients passed through the dispensary. Out-patient work alone is not wholly satisfactory, but as a "feeder" to the hospital, where patients can be more carefully looked after, it plays a very important part. Of the hospital work, Dr. Main says: "Many of the diseases are so chronic, and so aggravated by native quacks, that even with the best treatment we can do little to relieve them. As a rule, they come to us after all other plans have failed. Idols, astrologers, fortune-tellers have been consulted; the wonderful virtues of tigers' bones, snakes' skins, and dragons' teeth

have been tried; charms have been used to expel the evil spirit and pacify the offended gods, and when they have spent all and are nothing better they come to us, hoping to be cured, many of them 'right off.' Not a few are brought to us in the last stage of fatal sickness, and when we tell them that they cannot be cured their friends are most unwilling to carry them away, and often remain for hours on the compound, pleading with us most earnestly on their knees, and knocking their foreheads on the ground, to save them. It is hard to convince them that there is a limit to our power."

Japan.—It reads like a fairy tale, what the *Japan Mail* of November 10th tells of the Red Cross Hospital at Tokyo, to which a company of wounded Chinese soldiers were recently taken for healing. "It enjoys the reputation of being the best-equipped hospital in Asia. The laboratories, the museums, the operating theatres, the medical inspection rooms, the wards, all are supplied with everything that science in the most advanced stage dictates. Bright, airy rooms, capital beds soft as to mattresses and coverlets, excellent food, a spacious garden for exercise, scrupulous cleanliness everywhere, uniform kind treatment and nursing, a complete absence from toil and moil. It may safely be said that they never fared so sumptuously before." No wonder the prisoners were dazed, and feared they were being fattened for slaughter!

—*Life and Light* for December has an article upon the Kyoto Training School for Nurses, which ranks high among the Christian institutions of Japan, and gives a fine picture containing the faces of teachers, pupils, etc. Seven graduated last June, and 11 belong to the present senior class. Ten offered themselves as nurses to care for wounded soldiers.

AFRICA.

—It is said of Dr. Jennie Taylor, the bishop's niece, who recently accom-

panied him into the interior, that she was pleased with the country, the climate, the people, the missionaries, and even the dogs of Africa, enjoyed her walk of five hundred miles from the head of steamboat navigation, and had not been sick a minute since her arrival.

—Christian King Khama and some other members of his tribe have made a present of 40 oxen, which will realize some £352, to the Phalapye Mission, to aid in building the new mission-house there. His kindness and generosity have been further demonstrated by the construction of a road from the mission church to the stadt, and a stone fence round the church itself. The work was performed in one week by two of Khama's regiments, under the Rev. W. C. Willoughby's direction.

—Yes, Africa has a future. For "169,733 ounces of gold produced in one month, valued at £584,311, or an average of five tons of pure gold, valued at £4,611,732 sterling per annum; a gold reef 45 miles long; a town eight years old with a population of 40,000 Europeans and 40,000 natives; a gathering of men devout and otherwise out of every nation under heaven; a railway 1000 miles in length to Cape Town—such are some of the facts which have tended to make Johannesburg a place of world-wide interest." And the Wesleyans are helping to care for the spiritual interests of these thronging thousands. Thirteen preaching services are held regularly, and 2 open-air missions are sustained.

—The Livingstonia Mission Committee has appointed 3 evangelists and craftsmen to labor on Lake Nyassa. One of them, Mr. Malcolm Moffat, grandson of the famous missionary, has given up a lucrative colonial appointment for missionary work, and has now received the appointment of agriculturist for the new institution on the northwest of the lake. Numerous plants have been granted by the Kew Royal

Botanic Gardens, London, to be acclimatized.

—Mr. Johnston, the British commissioner, gives some interesting particulars regarding Nyassaland. He says it is mountainous, 75 per cent of the country being 3500 feet above the level of the sea. The native population is about 3,000,000. In 1891 the Europeans numbered only 57, with 1 trader and 8 steamers. Now there are 14 traders, 14 steamers, and over 100 boats. About the same time the value of the trade was £20,000 a year; now it is over £100,000. During the same period the number of acres under cultivation (mainly for coffee) has risen from 1250 to 7300. At the earlier date there were 4 missionaries; now there are 7. There are 3 newspapers, but no hotels.

—Writing from Unangu, Mr. Joseph Williams says: "Funerals are very lively affairs here among the natives. The procession to the grave is generally headed by a man bearing a white or a red flag, who runs along before the body. Then comes a woman with a basket of flowers, to be laid on the grave after the interment. A large number of people usually follow the body to the grave, which is always dug after the corpse has reached the spot chosen for its resting-place. A drum is beaten on the way, and people sing and dance, and sometimes the body itself is pushed along at a rollicking pace. When the grave is dug, and the requisite depth has been reached, a place is dug in the side of the grave in which to place the body; sticks are placed across, and then the earth is thrown in. The divining rod is nearly always consulted after every death, and somebody accused of having caused it, who is made to pay damages to the relatives. Even after the death of a cow or a goat they sometimes consult the diviner."

ISLANDS OF THE SEA.

—The *Madagascar News*, which vigorously represents British interests in that great island as against French preten-

sions, quotes also from a leading article in the *North British Daily Mail*, headed "The French Colonial Fever." The *Mail* says:

"If we were disposed for recrimination we could easily plead colonial grievances of our own against France in respect of Newfoundland, of Madagascar, of Siam, and of any or every portion of Africa where the French have sought to divert our trade or cut off the hinterland from our settlements, and these grievances would be considerably more substantial than the vague dog-in-the-manger-like jealousy which is now finding expression among a certain school of French politicians. But it is best to leave these matters to be settled by diplomacy. It is neither dignified nor useful to squabble in public over the assumed 'rights' which European powers have been pleased to appropriate in Africa. After all, there should be honor among thieves, and we are all thieves in the Dark Continent."

—The dialects of the Malagasy have been differentiated, says a recent writer, by the custom of extending the "tabu" to words. It is unlawful, for example, to use in common speech any syllable that occurs in the name of a chief. The prohibition is the same as if the British under Queen Victoria were obliged to abandon such words as *victory*, *victim*, *convict*.

—The *Presbyterian*, of London, reports that in New Zealand, owing to the adoption of female franchise, the *very existence of the liquor trade* is threatened in that colony.

—The immigration from India to Fiji is increasing so fast as to jeopardize the Christian character of the islands. The coolies are engaged upon the sugar plantations and refineries. As these Hindu laborers are heathens, and bring with them their own priests, the native church is threatened with grave peril. The brighter side of this question is found in the hope that Christian Fiji may have a reflex influence on heathen India.



CHARLES HADDON SPURGEON.



JAMES ARCHER SPURGEON.

THE REV. A. J. GORDON, D.D., of Boston, one of our editorial staff, died February 2d, at 12.5 A.M. Fuller notice of this great loss must be reserved for the next issue.

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XVIII. No. 3.—*Old Series*.—MARCH.—VOL. VIII. No. 3.—*New Series*.

THE WORLD-WIDE MINISTRY AND MISSION OF CHARLES H. SPURGEON.

BY THE EDITOR-IN-CHIEF.

Some great events, like vast mountains which seem to defy the ordinary law of perspective, scarcely diminish in importance as they recede into the distance ; they still loom up, in grand proportions, when years have passed.

The death of Charles Haddon Spurgeon is one of those momentous losses to the Church and the world which appear rather the more deplorable after the lapse of years. In fact, it took time to get the true measure of the meaning of this disaster. Like the giant redwoods of California, which are seen to best advantage after they have fallen and lie in colossal grandeur upon the ground, Spurgeon was best measured after he fell ; and thus far the loss is, humanly speaking, absolutely uncompensated by any adequate results of good wrought through it, and the disaster seems, to our limited vision, wholly irreparable.

That God, being both wise and good, wisely meant this unto good, is to a true believer beyond dispute ; but the goodness of this particular dealing and discipline is not yet apparent. In common with many others, we have asked ourselves, again and again, whether there be a single beneficial outcome which can be traced to this strange providence ; but we can only fall back blindly upon the assurance that "all things work together for good," and remember our Lord's mysterious words, "What I do thou knowest not now, but thou shalt know hereafter."

Meanwhile, it may be well to look backward and scan this man's service to his generation, and learn under what a debt one consecrated life may lay the whole world.

I. *As a preacher of the Gospel, Charles H. Spurgeon had a world-wide mission and ministry.*

It would seem as though the pulpit of our day could ill spare him. Among all the modern preachers he stood, *facile princeps*, without superior, if not without rival, in the apostolic simplicity and unadulterated purity of the Gospel he preached. He felt that somehow and manyhow the message

of salvation had come to be corrupted with so much of man's invention that the chaff was hopelessly mixed with the wheat. Practically, his whole ministry was a sieve, by which he sought to separate man's traditions and fashions from God's teachings and practices. In this respect he seems to us to have had no competitor for the peculiar crown that must ever rest on his brow. For forty years he preached, on an average, probably more sermons, without repetition, than any other man of his generation; his published sermons already reach more than two thousand, and yet it would be difficult to find one that does not contain, somewhere or in some form, the essential, vital seed of the saving message. In fact, he early formed the deliberate purpose that such should be the law of his ministry.

He was, in the pulpit, a preacher rather more conspicuously than a teacher—that is, he magnified his double office as *herald and witness* rather than the quite different province of expositor and instructor. The Divine Master preached “with authority, and not as the scribes,” who systematically expounded the Scriptures, but made no direct, authoritative appeals. Spurgeon had a lofty conception of his office as an *ambassador*, who, while he acts within the limits of his instructions, carries all the authority of the Royal Master whom he represents.

He was a born preacher. He had the *genius homiletical*, if ever a man had it. Such crystallization of thought into striking and radiant analytic forms; such piercing insight into spiritual truth; such facility and felicity, both of diction and of illustration; such homely thrusts at practical errors and needs; such natural action and effective gesticulation; such memory, imagination, logic and love, all on fire with passion for souls!—has there been any like combination since the days of Wesley and Whitefield? and did he not largely unite in himself much of the power of both these two men?

Spurgeon had the *genius of soul-saving*, which outranks all mere homiletical faculty. He was withal so sound in the faith, such an apostolic believer, holding by a grasp so firm and sure all the facts and truths of redemption, that, like a great steamer, he swept smaller craft in his wake. Serenely calm in his conviction, he soared into the lofty realms of unclouded assurance, like an eagle, resting on sublime wing in high altitudes, while the storm of “higher criticism” and scientific irreverence was waging far below. You heard him and you said, “That man believes something.” Like Goethe, men feel the need of convictions; as for doubts, they have enough already. Spurgeon gave utterance not to negations, or even mere opinions, but to unalterable positions and convictions; and there was something marvellously refreshing in the experimental vigor and vitality of his preaching. It was a *testimony*: the whole man was behind it, and in the man, as in Burke, there was something finer than he ever said; his very manner bore conviction to the hearer, who felt himself to be in the presence of one who knew God face to face as a friend.

The preacher at the Metropolitan Tabernacle had no doubt of the *fact or of the guilt of sin*. Human depravity was to him no inversion of brain cells, or abnormality of nerve ganglia, no mere misfortune or "fall forward." To him man represented a revolted province with all its functionaries involved in the ruin; as Robert Vaughan suggests in his "Hours with the Mystics," reason, conscience, imagination, will, understanding, desire, all at the service of a usurper, sin: the ermine of the judge, the verdict of the court, the song of the poet, the books of the student, the vessels of the merchant, the sceptre of the will, all perverted to the purposes of Satan. Spurgeon saw the awful arm of treason lifted against God, with the very weapons He had forged turned against His rule; and to him the preacher's office was to lead back to allegiance, so that the decisions of the court of conscience should be in accord with the Divine common and statute law, so that the understanding should burn its magic books and renounce its magic arts, and the imagination become the aid to faith, the aspiration fix its gaze on the future, and the will use its golden sceptre as God's vice-regent! This generation has not known, in any other pulpit, forty years of such plain dealing with sin and salvation, such undeviating, unfaltering testimony to the truth. What shall we do without him!

II. *Spurgeon had a world-wide witness as to simplicity of worship.*

The service which he rendered was in this respect also an invaluable one. The Pharisees, the Sadducees, and the Herodians represent permanent sects in the Church of God; the ritualists, the rationalists, and the secularists we have always with us; and, of them all, the ritualists are not least to be feared. Formalism substitutes rites for righteousness and ceremony for sanctity. It is a suggestive historic fact that, whenever the glory of the Shekinah gets dim, the wax tapers of formalism begin to make the darkness visible, and a multitude of outward symbols and ceremonies becomes the substitute for spirituality and devoutness. It was but a few years since that an aged and venerable clergyman of the old school, whose deep attachment to evangelical truth revolted against the encroachments of a Romanist ritual in the Anglican body, was importuned by his son, who had joined the extreme wing of the ritualists, to preach in his "chapel of ease." He did so after much urging, but caused no little consternation when he announced his text, "*Lord, have mercy on my son, for he is a lunatic!*" and then proceeded to show the utter, hopeless lunacy of modern ritualism and ceremonialism.

The Metropolitan Tabernacle, with its simple, apostolic worship, is, after forty years, the standing monument to apostolic practice. There is nothing to interfere with the pure worship of God and the impression of gospel truth. No attempt at art, even in the architecture; everything severely but not repulsively plain; no choir nor organ, not even responsive reading; no pictures nor statues, nor even startling colors in furniture or garniture, to draw off the mind through the eye. God alone is exalted there. This is another form of missionary service which the departed

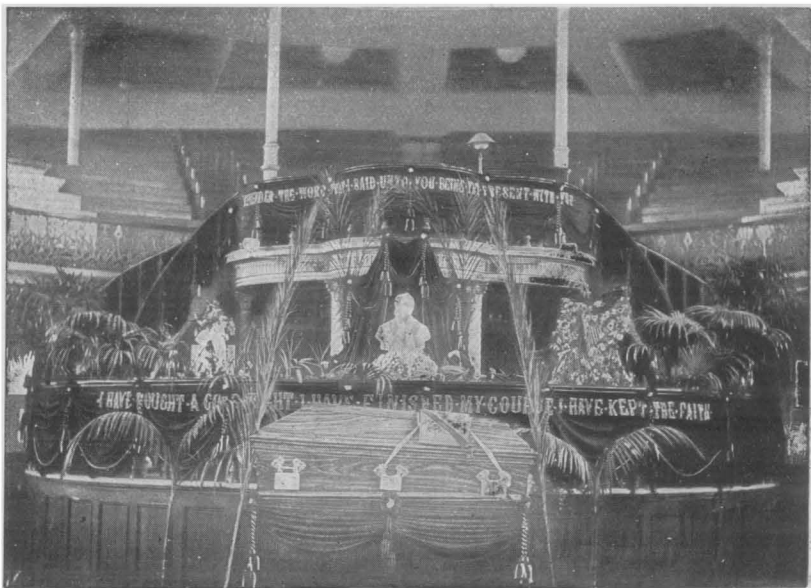
pastor of the Tabernacle rendered to the whole Church. It is a witness that the largest church auditorium in the world may be kept full during forty years, without any meretricious secular or questionable aids, accessories or attractions, by simply holding up Christ as the Saviour of sinners, and worshipping God in the spirit.

Who does not bless God, in these degenerate days of decaying faith in the perfect trustworthiness of the Word of God, and in the supernatural working of God by His providence and Spirit in human affairs, for one man whose faith in a fully inspired Bible and a miracle-working Spirit never once flagged, and who thus dared to trust himself to a simple inspired message and a plain spiritual worship ! When he fell, it was not only as when a standard-bearer falls, and another strong, brave arm is needful to carry the flag onward, but as when a vessel loses her anchorage, and all anxiously look as the anchor drags to see whether there be some other secure holding for the fluke lest the ship dash against the rocks ! How few had, like him, so firm and immovable a basis of conviction and confidence, that from it others might swing, assured of something certain, in days of general doubt and denial ! With what a trumpet-tongue he echoed what "God hath spoken," as one who, like Elijah, stood before his Master and received His message from His mouth ! He was a modern seer, and in him the spirit of prophecy revived and the days of the open vision returned. He was also, like Elijah, a reformer of abuses, by vehement protest and unsparing ridicule shaming Baal-worship, and repairing the altar of the Lord which had fallen down.

III. *Spurgeon fulfilled a world-wide ministry by the products of his pen.*

Thus he indefinitely widened his pulpit and enlarged his audience. That pen was a sword of the Lord and of Gideon, so mighty, keen-edged, sharp-pointed. Thus, while, from the pulpit and platform in Britain during forty years he is believed to have reached by his voice an aggregate of twenty million hearers, by his pen he addressed ten times that number. It became a sort of omnipresent and immortal preacher, for it went into all lands and told to every creature the story of the cross, and its voice is still heard in thirty languages and dialects from the sunrise to sunset. Being dead he yet speaketh. His printed sermons, commentaries, books, and tracts command the most cosmopolitan congregation in the world, numbering millions. The master work of his authorial career is "The Treasury of David," which is to-day instructing hundreds of thousands in their study of the Psalms. How it was possible for a man who was so constantly preaching as he was, and preaching new sermons, to be making books without end, and books of such quality as well as quantity, is still a mystery even to those who know the achievements possible to the genius of Industry. His book notices and reviews in the "Sword and Trowel" were, in the writer's judgment, the most briefly comprehensive, acute and accurate, witty and wise, judicious and telling, that this generation has afforded. They revealed a capacity and a sagacity that in this line have

PASTORS' COLLEGE.
(Founded by C. H. Spurgeon, 1856.)



**PULPIT OF METROPOLITAN TABERNACLE, ON OCCASION OF THE FUNERAL OF
C. H. SPURGEON. CASKET OF OLIVE-WOOD.**

(From Photograph, Copyright in Great Britain by G. M. Miller, 13 Cambridge Terrace,
Belgravia, London, England.)

no rival. It was no wonder that they became to thousands an authoritative oracle.

IV. *This world-wide mission of Spurgeon is seen also in the benevolent institutions which he founded and fostered.*

Probably the most conspicuous contribution to missions at home and abroad, of any man of this generation, unless it be George Müller, is to be seen in the general work of this "Kelvedon lad." He was the originator and inspiration of the *Pastor's College*, which has sent forth nearly one thousand students, one hundred of whom have gone to their reward, while seven hundred and thirty are still actively busy in God's work, six hundred and fifty of them being Baptist pastors, evangelists, or missionaries, who for the past quarter century have instrumentally added to the Church over one hundred and eighty thousand souls! The *Stockwell Orphanage* has five hundred boys and girls in training for Christian lives of service, and has been sending out thousands whom it has prepared for society; and the *Alms-houses* provide homes for the old and needy, while missionary enterprises at home and abroad, whose name is legion, attest the broad sympathies of the aggressive man of God, who, as Macaulay said of Goldsmith, left nothing untouched and adorned whatever he touched.

Nowhere did Charles H. Spurgeon prove a failure. As is promised to the man who is planted by the river of God, and takes into the very roots of his being the Word of God, whatsoever he did, prospered. His success in every sphere was so marked that he seemed specially fitted for everything he undertook. He was evidently in league with God.

How long and how vigorously his work will survive him is yet a problem. As to the Orphanage, it seems established on permanent foundations; it is always full, and has thus far always been supplied with needed funds from its strong hold upon popular confidence and sympathy. It is painful to see it stated that the Pastor's College has had to reduce its number of students by three eighths, and that the Sunday offerings applied to its support are not nearly up to the former standard. It is to be hoped that this, if true, is but a temporary decline. After enjoying weekly contact with the students in that Institution, for two college years, and lecturing to them every Friday, the writer can bear witness that, for average ability, soundness of doctrine, and aggressive spirit, he has never known any equal number of young men in any other theological seminary. They do not wait to graduate before they engage in work; they are a power for God even during their period of training, and Britain, not to say the church everywhere, owes to them a debt that is incalculable, for their persistent advocacy of sound doctrine and apostolic church life.

Mr. Spurgeon found necessary, in the multitude of his arduous labors, to commit in part, to other hands, much of the administrative duties connected with these institutions. A quarter of a century ago he called to his aid his only brother, James Archer Spurgeon, who, until the very death of

Charles, largely relieved him of these cares ; and with characteristic generosity Charles, both in conversation and correspondence, always did ample justice to his brother's administration. In fact, one of his best friends thinks that he so unduly magnified the services and influence of others that he minimized his own. Certainly he remarked to the writer more than once, that his brother James had sacrificed himself to his usefulness, and that the public did not know how largely he had thus been laid under obligation, both by his brother's capacity and sagacity. Without attempting to recall his exact words, he left upon me the impression that many of the plans and measures of which he was the public exponent and expression were really due to the careful thought of that younger brother, hinting, half playfully perhaps, that there was more than one case in history where "Aaron" had acted as the spokesman and mouthpiece of "Moses," and got credit which was due to him. But, when all allowance is made for James Spurgeon's efficient help, it is transparently plain to all who were intimately linked with Charles Spurgeon and his work, that his own "mind" was behind his own "mouth" in all that implies actual origination of benevolent work. He was not a man who could ever be servilely dependent upon any other person for guidance or control. He bore the popular title of the "governor," and he earned it. He was by nature an autocrat, but in no offensive sense, and shaped the policy of the institutions which he founded. If, like Pharaoh with Joseph, he made any other, ruler, he still remained on the throne, and greater than all his helpers, always chief, never subordinate.

Such was the man whose death at Mentone, three years ago, January 31st, 1892, set millions mourning. Great as he was, he was at the same time so genuine, simple, humble, childlike, unpretending, gracious, urbane, sympathetic, that we know not which most to admire, his public ministry or his personal manhood. How few have been in the home so winningly good who have been in the world so influentially great ! combining such an imperial sceptre of influence with such private and domestic virtue ! He showed what one man can do to make the whole world better ; and no arithmetic can do justice to the colossal dimensions of his actual achievement. The children trained in the Orphanage, and the preachers trained in the College, have been widely scattered seed which has greatly multiplied the harvest of his sowing ; and the evangelistic and colportage work, whose inspiring source he was, added indefinitely to the sphere which belongs to his life and work. Nor must we forget, in estimating his immense service, that book fund, jointly administered by himself and his wife, which distributed so many thousands of volumes among needy clergymen and other readers.

In heaven, says Swedenborg, "instruction is committed not to *memory*, but to *life*." Here we have an example of such a principle without waiting for the heavenly sphere. We look from this man to the timid apologists for Christianity, the half-hearted servitors of a secular religiousness, the sensational pulpit declaimers of the day, and we wonder whether,

like Lucius in the "Golden Ass," they have not got hold of the wrong witch-salve. When Fotis gave him the mistaken unguent he extended his arms, swayed to and fro, expecting to be metamorphosed into a bird and soar aloft ; but, instead, he found his hands and feet growing horny, hairs shooting from his thickening skin, and the suspiciously long ears appearing, which betray the ass. Have modern preachers got hold of the devil's magic ointment instead of the Spirit's "eye salve" and Divine chrism ? Are they looking for a metamorphosis which will never come, because they have mistaken human learning, oratorical graces, worldly popularity, for the true anointing which is from above ? and are they really moving on a terrestrial level, like four-footed beasts and creeping things, while professing to discourse of celestial things like soaring and singing larks ?

Who shall enable us to learn the lesson that every man may be a missionary, if he knows the missionary Spirit as his indwelling guide ? Whether in the heart of China or Africa or India, or in the pulpit of a great city of Christendom, or in the humblest workshop of a tradesman, every God-sent man does the God-appointed work. From the outset every such man is, like his Master, about his Father's business, and can say at the end, "I have finished the work which Thou gavest me to do." The Church and the world need missionaries, and the need is imperative and immediate ; but no need so great exists as that of men and women who in the calling wherein they are found therein abide with God, and whose life is, like John the Baptist, a perpetual voice of witness, a living epistle of the power and grace of God, read and known of all men.

THE AMERICAN MISSIONARY ASSOCIATION.

The American Missionary Association has for nearly a half century been engaged in evangelistic and educational work among the negroes and poor whites of the South and the Indians and Chinese of the West. This Association has 42 common schools and 36 graded and normal schools in the South. In New England the illiterate population over ten years of age is less than 6 per cent ; in the South it is 27 per cent. The illiterate element of the colored population is 60 per cent, and over one third of the population of the South is of colored blood. The industrial, intellectual, and spiritual training of the negro is the hope of the race which is waiting to prove either a terrible curse or a great blessing to the land in which we live.

The number of Indians in the United States (exclusive of Alaska) is now only about 225,000. The red man is coming to appreciate and desire the benefits that flow from Christianity. In spite of the bright outlook, the Association has been compelled, by lack of funds, to cut down by one half their work among these, the "nation's wards." Two new churches have been established among the Indians during the past year, and Christian Endeavor work is especially successful. Chinese converts returning to China are preaching the Gospel largely under the auspices of the "Chinese Missionary Society" of the Pacific coast. There are 21 schools on the Pacific coast, carried on by the American Missionary Association, in which schools 34 teachers have taught 1201 Chinese pupils, leading 197 of these pupils to turn from the worship of idols, and 173 of them to profess faith in Christ.

THE GROWTH OF THE LEADING AMERICAN MISSIONARY SOCIETIES.

BY ROBERT E. SPEER.

The last few years have witnessed a large advance in the comprehensive, comparative, and exact study of missionary administration, both at home and abroad. Questions which were deemed subordinate at first are assigned now a more prominent place. In the desire to establish as soon as possible a native church in each land, there is no longer among wise missionaries the inclination to sacrifice the independence and virility of the people by the use of methods which will secure the desired result at the expense of this sacrifice; while at home by closer correspondence and annual conference those charged with the administration of the missionary organizations are comparing experience, studying and classifying facts, and endeavoring to settle at least some general lines of definite policy, which shall secure the more speedily in each mission field the establishment of a self-supporting, self-propagating native church. The hope is entertained by some that the settlement of such general lines of policy or of principle would set free time, men, and means for a wider and more purposeful attempt to evangelize the great populations as yet untouched.

The difficulty in such a study as that suggested, the necessity for which is obvious, is that the material for it has been inaccessible. Each missionary society has published reports, but they have been designed to give general information and to arouse interest rather than to throw light on more or less technical questions. Moreover, the modern missionary enterprise is still young, and it has required some years to develop its problems. Besides, the missionary work is to so large an extent simply the influence of individuals upon individuals, that the existence of the wider questions of method and policy has been often naturally overlooked. The conferences of the missionaries of China, at Shanghai, in 1877 and 1890, and of India, at Bombay, in 1892-93, and elsewhere at less striking meetings, have helped and are helping to settle some general principles upon the field, while the meetings in New York, the last two winters, of representatives of the missionary societies at home have both encouraged the study of the relation of the control of the appropriations to the determination of policy and method, and furnished some material for the study of this and other questions.

At one of these conferences it was desired to present a summary of the growth of the leading missionary organizations of America, showing by decades the development of the work of each organization. It was not possible to gather the material in time, and it has not been possible to secure complete accuracy at all. What it has been possible to secure is of sufficient value to present to the readers of the REVIEW, as giving the most complete available statement of the growth of our missionary work.

The tables, at the end of this article, are made out for eight of the ten missionary organizations of our country which have annual incomes of over \$100,000. They have been furnished by the societies themselves, with additions in some cases from the printed reports. These statistics are probably less trustworthy, as they are less complete, than those obtainable regarding the home churches. Especially in the early years the figures are not to be too confidently relied upon. For the sake of comparison, however, they can probably be trusted. Aside from the picture of progress presented in these tables, they are valuable as throwing light on scores of subordinate questions.

The American Board of Commissioners for Foreign Missions was formally constituted September 5th, 1810, at Farmington, Conn., and was incorporated by the Legislature of Massachusetts on June 20th, 1812. Its original plan probably contemplated association only with the New England Congregational Churches, but in 1812 eight commissioners were added from the Presbyterian Church, in 1814 one from the Associate Reformed Church, in 1816 one from the Reformed (Dutch) Church, and subsequently one from the Reformed German Church. In 1838 the "Old School" Presbyterians withdrew; in 1857 the Reformed Church withdrew, taking the Amoy and Arcot missions, and in 1870 the "New School" Presbyterians withdrew, with whom the Persia, Syria, Gaboon and several Indian missions were handed over to the Presbyterian Church. These facts must be borne in mind in studying the accompanying tables. (See Table I. at end of article.)

The decrease in the number of missions and stations not already accounted for, between 1852-72, was due to the transfer or cessation of missions to the Indians, and the removal of the Sandwich Islands from the category of foreign missions in 1871. From 1872 to 1882 the number of ministers in the Congregational Church increased nearly 20 per cent, while the number of ordained foreign missionaries increased about 14 per cent. From 1882 to 1892 the number of ministers increased nearly 33½ per cent, while the number of ordained foreign missionaries increased only about 14 per cent. During the last two decades the numbers of women missionaries have increased, respectively, 33½ per cent and 25 per cent; ordained native helpers, over 50 per cent and 33½ per cent; other native helpers, 125 per cent and more than 33½ per cent; schools, 116 per cent and 24 per cent; scholars, 120 per cent and less than 50 per cent; contributions from home Church, 8 per cent and 77 per cent; while the communicants increased at home 23 per cent and 65 per cent, and the communicants abroad 120 per cent and 105 per cent. The large number of women native helpers is most striking. The present missions of the American Board are in Africa, Turkey, India, Ceylon, China, Japan, Micronesia, Mexico, Spain, and Austria. The report for 1892 includes a medical man and his wife and ten theological students in the Sandwich Islands.

The missionary work of the Methodist Episcopal Church grew out of the efforts in 1816 of John Stewart, a negro, among the Wyandotte Indians. The Missionary Society was organized April 5th, 1819, "to diffuse more generally the blessings of education and Christianity, and to support and promote missionary schools and Christian missions throughout the United States and territories, and also in foreign countries." In 1844 the Methodist Episcopal Church (South) separated from the Church North, and established its own missionary society. Dr. Baldwin says of the tabular statement that it does not include the work of the Women's Foreign Missionary Society, though the missionaries of that society are included in the column headed "Women." "Stations" are not reported in the same way as by other societies. The number given is Dr. Baldwin's estimate. The home and foreign missionary operations of the Methodist Episcopal Church (North) are not separated, but the table gives only the foreign work. No small part of this work, however, is in Germany, Switzerland, Denmark, Norway, Sweden, Bulgaria, and Italy. Accordingly a line has been added giving the statistics for the foreign work with European countries excluded. (See Table II.)

One is impressed at once with the large number of native helpers reported here, 4325 in all, or 2919, excluding Europe, an increase of over 300 per cent since 1882, while the figures of 1882 are an increase of nearly 250 per cent over those for 1872. Of these helpers 1391, or nearly one half of those from non-European fields, are reported from North India. Schools show an increase of 130 per cent from 1882 to 1892, and of 166 per cent from 1872 to 1882. Scholars increased about 190 per cent from 1882 to 1892, and about 150 per cent during the preceding decade. Of the 35,616 scholars in non-European fields in 1892, 19,571, more than one half, in 697 schools—6 of them high schools—were reported from North India. The Sabbath-school reports are the most complete presented by any society, and show a steady and remarkable increase. It is interesting, again, to note that of the 59,748 scholars, 32,133 are in North India. Under communicants are reported both members and probationers. In the fields outside of Europe 23,753 members were reported in 1892, 8820 in North India, where there were also 16,203 probationers. In this column the increase has been over 300 per cent from 1862 to 1872, about 150 per cent from 1872 to 1882, and less than 133 per cent from 1882 to 1892. Another striking feature of this table is the large amount reported in 1892 as contributed by the native church, \$339,318 or \$157,159 excluding Europe. This is reported as collected for benevolent and missionary societies, self-support, building, repairing, and local purposes; \$62,680 of this amount having been given by the non-European fields for self-support, \$23,642 by South America, \$6429 by Mexico, and \$31,363 by North and South India.

The missionary work of the Presbyterian Church began in 1741, with the appointment of Azariah Horton, a member of the Presbytery of New

York, to work among the Indians on Long Island. David Brainerd was the second missionary. In 1763 the Synod of New York assumed the responsibility for the Indian work, and in 1800 the General Assembly took up the work systematically and carried it on till 1818, when the United Foreign Missionary Society was formed, consisting of the Presbyterian, Reformed Dutch, and Associate Reformed churches, "to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America, and other portions of the heathen and anti-Christian world." In 1826 all this work was transferred to the American Board. In 1831 the Western Foreign Missionary Society was formed by the Synod of Pittsburgh, which surrendered its work to the Board of Foreign Missions established by the General Assembly in 1837. From 1838 to 1870 the Old School churches worked through this Board, and the New School churches through the A. B. C. F. M. The Southern Presbyterian Church withdrew from the Old School in 1861 and began at once its own missions. (See Table III.)

It is interesting to note that in 1852 one Presbyterian minister out of 28 was a missionary; in 1862, one out of 36; in 1872, one out of 37; in 1882, one out of 35; in 1892, one out of 28. One Presbyterian out of 1512 went to the field in 1852; one out of 1779 in 1872; one out of 1314 in 1892. The number of medical missionaries is much larger and of more steady and rapid growth than that of any other society. The last two decades native helpers have increased 80 per cent and 87 per cent. The small number of schools in comparison with the reports of the other larger societies is significant. The earlier statistics of Sabbath-school scholars are unreliable, as are also the reports of native contributions. Communicants have increased during the five decades since 1842, 900 per cent, 55 per cent, 500 per cent, 300 per cent, 75 per cent. Between 1882 and 1892 a number of missions among the Indians was transferred to the Board of Home Missions. It will be noticed how far short the annual expenditure upon mission work has come of keeping pace in its increase with the amount expended by the Church upon herself and at home. These figures, telling the growth of the work of the Presbyterian Board, can be better appreciated by noticing that its missions are located in the main in the most difficult and unresponsive fields, and that its report is not helped by any one field of phenomenal fruitfulness.

On May 18th, 1814, in consequence largely of the missionary campaign of Luther Rice, Judson's companion on the voyage to India, a convention of 26 clergymen and seven laymen, representing the Baptists of 11 different States and the District of Columbia, met in Philadelphia. This meeting resulted in the formation of a Triennial Convention. Mrs. Judson's visit to the home land in 1823 gave this movement its greatest impulse. In 1845 the Baptists of the Southern States withdrew in consequence of the reply made to the demand of the Alabama Baptists, by the Acting Board, "that if any one should offer himself as a missionary, having

slaves, and should insist upon retaining them as his property, the Board could not appoint him." As a result of this separation the Baptists of the Northern States formed, in 1846, the American Baptist Missionary Union. (See Table IV.)

Mr. Merriam, Editorial Secretary, in sending this table, states that "the statistics of the society in former years were not gathered in such a manner as to allow of all the columns being filled out." The figures giving the number of communicants and the amount of native offerings, and the Sabbath-school scholars, include the European fields of the Union, as the published report for 1892 gives the members of the churches in the non-European fields as 83,597, the contributions of the native churches as \$59,921.82, and the Sabbath-school scholars as 15,347 in 615 schools. The missions of the Union are in Burma, Assam, among the Telegus in India, in China, Japan, and Africa. The success among the Burmans and Telegus has been wonderful, and the report can be understood only in the light of the facts regarding those two missions. All but \$4602.45 of the amount given by native churches was given by the Burman churches, which numbered 30,253 members. In these churches were more than one half of all the scholars reported as in schools. 47,458 members were reported from the Telegu Mission, with 7190 pupils in schools, but only \$2468.28 in contributions; 21,329 communicants were reported from Ongole alone, while of the 10,971 baptisms in 1891, nearly half, 5379, were reported from Ongole and Cumbum, two Telegu stations. The Assam, Chinese, Japanese, and African missions reported in 1892, 182 foreign missionaries, 5886 communicants, 1130 additions during the year, and native contributions amounting to \$2134.27. \$197,371.15 was expended on these missions, and \$276,159.05 on the Burman and Telegu fields.

The Methodist Episcopal Church (South) organized a home and foreign missionary society in 1846 at its first General Conference. In 1866 the home work was separated from the foreign and given to a separate board. In 1870 the two were again united, but separated in 1874. At present, however, they are united. There are five missions—one in China, two in Mexico, one in Japan, and one in Brazil. In 1870 the colored members of the Church were organized into an independent Church. In the following table the returns for 1862 are the same as those for 1860, as the work was interrupted during the Civil War. (See Table V.)

The small number of ordained missionaries in proportion to the large home ministry will be noticed at once, one out of every 242. In the past ten years ordained natives have increased 600 per cent, and women helpers even more; communicants over 200 per cent; Sabbath-school scholars over 400 per cent; pupils in day-schools about 200 per cent, while the gifts of the home Church have more than doubled. From the report for 1892 it would seem that about one fourth of the amount stated as given by the Church for the cause was expended in home missions.

The Domestic and Foreign Missionary Society of the Protestant Epis-

copal Church was formed in 1820, and in 1835 was reorganized so as to "comprehend all persons who are members of this Church." There are now five missions—China, Japan, Haiti, Africa, and Greece. In the table the figures for 1882 alone contain the statistics of the work in Mexico. (See Table VI.)

The first most striking fact is the slow increase of ordained missionaries. The number was in 1872 the same as in 1842, and increased only 25 per cent the last decade. Native helpers and schools show a steady increase; schools a larger proportionate increase than scholars. The increase of missionary offerings has not equalled the increase of expenditures upon the Church at home.

The Board of Foreign Missions of the United Presbyterian Church was the product of the combination of the Boards of Foreign Missions of the Associate and Associate Reformed churches, which were united in 1858. The Board was formally incorporated in 1866. For a number of years it had missions in Trinidad, Syria, and China, as well as in Egypt and India. These last two are its only missions now. (See Table VII.)

It will be noticed at once how greatly the growth of the last decade has exceeded the growth of the two preceding decades. Missionaries have increased 100 per cent, native helpers 300 per cent, Sabbath-school scholars nearly 300 per cent, communicants 600 per cent, native contributions only 34 per cent. Two facts stand out with special clearness: one the concentration of work of this Board; the other the emphasis upon schools, which increased $233\frac{1}{2}$ per cent the last decade, scholars increasing 130 per cent. More schools are reported than those of the two preceding societies combined; but there are also as many communicants and 50 per cent more native contributions, while the annual expenditure is less than half that of either of the others.

From 1818 to 1826, as has been already intimated, the Reformed (Dutch) Church in America was associated with the Presbyterian Church in the United Foreign Missionary Society. In 1832 the Board of Foreign Missions of the Reformed Protestant Dutch Church was chosen by the General Synod, but it operated through the A. B. C. F. M. until 1857, when the Arcot and Amoy missions were transferred to it and it began its independent work. The Japan Mission was established in 1859. These three are the only missions of the Board. (See Table VIII.)

One minister out of 22 is a foreign missionary in the Dutch Reformed Church. Communicants have doubled during each of the reported decades. Native contributions show a proportionate increase.

It is to be regretted that because of sickness or lack of needed help the officers of the Southern Baptist Convention and of the Executive Committee of the Southern Presbyterian Church were unable to have tables prepared of their work. In 1891 their receipts were respectively \$113,522 and \$112,951; missionaries, 97 and 100; native laborers, 66 and 50; communicants, 2377 and 2072; native contributions, \$2157 and \$2850.

The origin of the separate work of these two bodies has been already indicated.

The comments offered upon these tables are merely suggestive. The statistics are not accurate enough for purposes of close argument or inference. They are important as paving the way for more reliable reports by showing their value, and they are of utility for comparative study, their inaccuracy being of such a general character as not to disqualify them for this use. It is needless to say that they are not a statement of missionary success or failure. Obedience and obligation cannot be stated in terms of mathematics. The tables do, however, suggest some interesting considerations.

1. Schools are not inconsistent with evangelistic results. Whether as partial cause or as effect, the missions from which the largest numbers of communicants and baptisms are reported report also most schools. Of the 1188 schools reported by the A. B. M. U., 491 are among the Burmans and 533 among the Telegus. In Northern India where the Methodists report one third of their members, excluding Europe, there are more than one half of their schools. The United Presbyterian missions show from 1882 to 1892 the largest increase of schools, and much the largest proportionate increase of communicants. There is a large number of missions, however, where a large increase of communicants has not accompanied a strong educational emphasis.

2. There has evidently been great absence of uniformity and agreement in pushing self-support. The altogether inadequate statistics given by some, and the small amounts often where the reports are accurate, indicate the need of a thorough study of this subject and a more vigorous policy at home and abroad. Great harm has been done by wrong beginnings. Is it certain that in the many new missions right beginnings are making now? It is striking that the United Presbyterian missions report nearly as large native contributions as all the missions of the Presbyterian Church (North). The American Board and the Methodist Church have apparently adhered most closely to wise policy and attained the best general results. The Karen Bassein Mission of the Baptists, with 116 self-supporting churches and only 2 non-self-supporting, needs to be held up before all other missions.

3. Taking the figures as given in these tables for 1892, in the Congregational Church one *member* in 1183 was a foreign missionary; in the Presbyterian, one in 1314; in the Reformed Church, one in 1426; in the United Presbyterian, one in 1843; in the Baptist, one in 2190; in the Methodist (North), one in 4614; in the Protestant Episcopal, one in 8970; in the Methodist (South), one in 13,477. One *minister* out of 22 was a foreign missionary in the Dutch Reformed Church; one out of 26½ in the United Presbyterian; one out of 27 in the Congregational; one out of 28 in the Presbyterian; one out of 55 in the Baptist (North); one out of 71 in the Methodist (North); one out of 176 in the Protestant Episcopal; one out of 242 in the Methodist (South).

Upon all these figures the action of the General Assembly of the Presbyterian Church in 1866 is a startling commentary. The General Assembly "believes that no good reason can be shown for so unequal a division of the ministerial force as exists at present, 2484 ministers remaining here among a population of only five or six millions, nearly all whom already know what they should do to be saved, while we give 83 ministers, 17 of whom are natives, to the many hundreds of millions who have never yet heard of Jesus and His salvation. The Assembly therefore recommends to all its young ministers, as well as candidates for the ministry, to give a new hearing to the calls which are coming in for laborers for this widespread harvest-field."

The amount expended at home in 1892 by the Baptists and the Southern Methodists is not given, but of the other churches the United Presbyterians gave one dollar to the work abroad for each ten dollars spent at home; the Dutch Reformed, one for each eleven dollars; the Presbyterians, one for each fourteen dollars; the Congregationalists, one for each sixteen dollars; the Methodists (North), one for each twenty-one dollars; the Episcopalians, one for each forty-eight dollars.

The average gift per member of each Church was as follows: Congregationalist, \$1.27; Dutch Reformed, \$1.19; Presbyterian, \$1.13; Baptist, \$0.67; Protestant Episcopal, \$0.50; Methodist (North), \$0.28; Methodist (South), \$0.22.

In 1891 the Woman's Foreign Missionary Society of the Methodist Episcopal Church (North) gave \$263,660.69. This should be added to the \$622,912 given by the Missionary Society of the Church. On this basis, the average gift of each member was \$0.39, and the Church gave one dollar to the work abroad for each fifteen dollars expended at home. The figures for the Baptist Church (North) are on the basis of a membership of 850,000, given as the constituency of the A. B. M. U.

4. It will be observed that no women medical missionaries are reported prior to 1882. In 1892 the A. B. M. U. reports men and women together. The other boards report 30 women. 123 medical missionaries in all were reported, nearly two fifths of them by the Presbyterian Board. 2172 missionaries are reported, excluding medical and European Methodist missionaries, 841 of whom are men and 1331 women. In the last decade medical missionaries increased in number 200 per cent; in the preceding decade 100 per cent. Missionaries of all classes have increased in the last four decades 75 per cent, 54 per cent, 34 per cent, and 29 per cent. In 1852 they had decreased 14 per cent as compared with 1842. In 1862 there were 352 women to 376 men. In 1892 there were 1331 women to 841 men. Which of the twain loves most?

It is desired that the purpose of setting forth these statistics should not be misunderstood. They are not intended to show missionary results for the purpose of vindicating the work of the missionary agencies. No such statement can be properly or adequately made in this form. They are not meant to stimulate the passion for results statable arithmetically—a passion already responsible for no little detriment to the real interests of the work. "If we were to attack missionary bodies," says the London *Spectator*, "it would be for their attention to results, for their sordid counting of converts, and for their consequent disposition to attack perishing races like the Polynesians, and their reluctance to concentrate effort on a race like the Arab, which might furnish us with teachers acceptable throughout the whole continent of Africa." The tables are offered for the consideration of the intelligent friends and students of missions.

TABLE I.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.																								
	Ministers in the Church.	Members of the Church.	Missions.	Stations.	FOREIGN MISSIONARIES.		MEDICAL MISSIONARIES.		NATIVE HELPERS.			SCHOOLS.		SCHOLARS.				Sabbath-Schools.	Sabbath-School Scholars.	Communicants.	Contributions of Native Church.	Amount Spent by Home Church in the U. S.	Amount Given to Foreign Missions.	Cost of Collection and Administration.
					Men.	Women.	Men.	Women.	Ordained.	Unordained Men.	Women.	Boarding.	Day.	BOARDING.		DAY.								
														Boys.	Girls.	Boys.	Girls.							
1842..	....	.....	26	85	166	179	11	....	4	{ 128		30	618	738	386	{ 27,298			21,261				\$318,396	\$27,548
1852..	....	.....	26	111	184	213	5	....	43	{ 202		27	783	485	484	{ 22,595			22,061				301,727	35,338
1862..	....	.....	20	111	151	174	6	....	31	198	305	20	328	273	258	{ 8,098			25,063				320,714	34,302
1872..	3,124	312,054	16	77	135	192	7	....	94	242	419	32	462	294	541	{ 15,480			9,019				420,266	34,355
1882..	3,713	381,697	20	82	155	261	8	2	148	438	1,055	104	806	2,210	1,688	{ 31,953			19,755		\$4,024,720		454,041	34,961
1892..	4,886	625,975	20	95	*183	329	13	4	200	624	1,380	141	982	4,259	2,832	35,715	12,020		50,805	40,333	\$104,566	8,445,000	794,875	55,981

* Of whom 11 are medical men.

THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH (NORTH.)

1842..	4,186	1,068,525	1	1	23	4	...	...	...	...	...	1	...	...	...	...	...	20	731	1,257	...	...	\$27,755	...
1852..	4,513	728,700	4	18	29	20	1	...	...	26	...	1	18	...	...	...	...	...	...	...	...	...	34,074	...
1862..	6,555	942,906	7	...	63	60	2	...	...	152	20	2	31	...	...	967 266	...	31	544	3,753	...	...	109,723	...
1872..	10,242	1,458,441	12	...	207	120	3	...	...	810	...	4	180	...	...	5,329	...	426	18,971	16,127	...	...	373,825	...
1882..	11,028	1,710,204	15	...	103	112	2	5	246	504	291	...	498	...	...	12,913	...	1,151	54,097	39,979	\$182,997	...	327,327	...
1892..	12,914	2,268,953	20	120	185	294	12	9	475	3,395	475	48	1,082	388	36,567	...	...	2,255	111,365	9,125	339,318	13,146,975	622,912	about 5%
1892..	...	...	13	60	174	282	...	...	219	740	466	47	1,060	...	35,616	...	...	1,428	59,748	49,395	157,159	...	...	...

TABLE II.

BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

1842..	.....	.....	10	12	31	30	1	...	...	9	...	5	13	174	27	475	2	...	...	44	...	...	\$58,185	\$11,291
1852..	2,014	210,199	19	30	71	64	4	...	...	25	1	17	33	348	211	2,057	69	...	90	437	\$350	1,108,277	144,923	14,178
1862..	2,807	302,706	21	58	77	65	7	...	...	82	...	18	32	327	192	4,025	248	...	496	681	595	1,600,733	176,911	16,301
1872..	4,241	466,147	28	64	116	136	10	...	33	409	7	12	81	258	447	8,750	1,221	...	965	4,208	2,575	9,738,561	457,212	31,542
1882..	5,022	585,291	28	91	142	238	16	2	84	683	52	47	224	636	1,247	12,743	5,438	...	4,334	16,494	6,199	8,782,535	576,798	24,336
1892..	6,049	812,258	27	118	222	350	34	12	165	1,234	126	70	686	1,826	1,826	17,827	8,109	...	26,393	30,479	38,731	13,473,017	981,292	56,905

TABLE III.

AMERICAN BAPTIST MISSIONARY UNION.

	Ministers in the Church.	Members of the Church.	Missions.	Stations.	FOREIGN MISSIONARIES.		MEDICAL MISSIONARIES.		NATIVE HELPERS.		SCHOOLS.		SCHOLARS.				Sabbath Schools.	Sabbath School Scholars.	Communicants.	Contributions of Native Church.	Amount Spent by Home Church in the U. S.	Amount Given to Foreign Missions.	Cost of Collection and Administration.	
					Men.	Women.	Men.	Women.	Ordained.	Unordained Men.	Women.	Boarding.	Day.	BOARDING.		DAY.								
														Boys.	Girls.	Boys.								Girls.
1842..																								
1852..																								
1862..			6	18	38	39				566		195			4,149			30,129	\$5,000		\$85,192	\$14,052		
1873..			9	21	46	67			91	421							57,512			216,000	38,785			
1882..			6	33	73	108			190	473							94,879			302,584	30,235			
1892..	8,000	850,000	7	73	144	229	15		243	1,023	180	1,188			22,284			78,187	163,881	244,360	\$6,518,388	569,173	49,125	

BOARD OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH (SOUTH.)

1842..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
1852..	6,320	542,851	1	1	2	..	..	..	..	1	..	..	2	..	..	37	11	1	45	2	..	..	..	\$2,652
1862..	8,137	749,068	1	1	5	..	..	..	..	3	..	..	..	..	..	..	..	1	20	11	..	..	..	2,266
1872..	8,366	645,798	1	2	..	..	..	..	..	3	2	3	1	21	9	8	3	2	40	79	..	..	..	3,588
1882..	9,914	867,885	3	13	18	6	2	1	9	42	3	8	34	128	105	523	383	43	1,283	1,856	\$911	..	..	7,132
1892..	11,849	1,293,866	6	111	49	43	2	2	59	81	34	20	59	346	355	1,721	974	225	6,561	6,709	12,123	\$2,286,791	289,869	20,811

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH.

1842	1,107		6	10	11	14				3	1	5								26			\$29,279	\$3,476
1852	1,605	67,206	3	5	10	11		1		9	21	5	2		102							\$330,533	41,048	3,462
1862	2,079		5	10	13	11	1	4	15	13	4	8		150	405			285	421			50,576	5,364	
1872	2,952	224,995	5	52	11	12		14	34	17	11	29		60	1,240			940	724		5,544,574	110,732	22,015	
1882	3,496	342,590	6	149	19	26	3	44	184	65	26	44		572	2,129			1,756	2,297	\$5,212	6,749,043	173,848	13,000	
1892	4,229	556,140	5	223	24	33	4	1	57	260	75	33	80		836	2,551		4,082	3,567	8,496	13,218,919	275,600	19,613	

TABLE IV.

TABLE V.

TABLE VI.

BOARD OF FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

TABLE VII.

	Ministers in the Church.	Members of the Church.	Missions.	Stations.	FOREIGN MISSION-ARIES.		MEDICAL MISSION-ARIES.		NATIVE HELPERS.		SCHOOLS.		SCHOLARS.				Sabbath Schools.	Sabbath-School Scholars.	Communicants.	Contributions of Native Church.	Amount Spent by Home Church in the U. S.	Amount Given to Foreign Missions.	Cost of Collection and Administration.	
					Men.	Women.	Men.	Women.	Ordained.	Unordained Men.	Women.	Boarding.	Day.	BOARD-ING.		DAY.								
														Boys.	Girls.	Boys.	Girls.							
1842.														9										
1852.																								
1862.	462	57,514	5	6	13	9				86				18		1,464	789		2,214	494	\$2,123	\$253,462	\$14,717	
1872.	584	72,896	4	19	12	7	2														789,436	51,694	Nothing.	
1882.	719	84,573	2	77	15	13			8	189			75			3,426	1,351		2,555	1,565	23,272	852,253	77,872	2%
1892.	796	109,018	2	207	30	26	1	2	24	494			253			7,822	3,065	241	9,751	10,445	30,511	1,171,652	114,636	2%

BOARD OF FOREIGN MISSIONS OF THE REFORMED (DUTCH) CHURCH.

TABLE VIII.

	Ministers in the Church.	Members of the Church.	Missions.	Stations.	FOREIGN MISSION-ARIES.		MEDICAL MISSION-ARIES.		NATIVE HELPERS.			SCHOOLS.		SCHOLARS.				Sabbath-Schools.	Sabbath-School Scholars.	Communicants.	Contributions of Native Church.	Amount Spent by Home Church in the U. S.	Amount Given to Foreign Missions.	Cost of Collection and Administration.
					Men.	Women.	Men.	Women.	Ordained.	Unordained Men.	Women.	Boarding.	Day.	BOARD-ING.		DAY.								
														Boys.	Girls.	Boys.	Girls.							
1842..																								
1852..																								
1862..	422	51,312	3	10																	\$1,626	\$430,500	\$23,603	\$2,962
1872..	502	63,501	3	12	16	18			6	95	12	2	47	43	55		729			1,220	1,640	1,358,536	65,173	9,259
1882..	556	73,686	3	9	16	24			13	133	13	5	90		130		2,210			2,625	3,233	1,043,541	58,185	4,567
1892..	574	94,142	4	15	26	39	1		37	219	63	14	128	330	306		3,848			5,550	8,032	1,248,251	112,163	6,012

MISSIONS IN THE WEST INDIES.

BY REV. W. J. MORNAN, JAMAICA.

THE FIELD.

The term West Indies is used to designate the several groups of islands scattered over the Caribbean Sea between North and South America. The largest islands are Cuba, with an area of 43,000 square miles, and about 2,000,000 inhabitants; Haiti, or San Domingo, with a population of 1,500,000, and somewhat smaller in size than Cuba; Jamaica, having an area of 4300 square miles, and a population of 600,000. Then come Puerto Rico and a multitude of small islands and cays, making up about 100,000 square miles of area and about 5,900,000 inhabitants. At the time of their discovery, in 1492, most of these islands, and particularly the larger ones, were densely peopled by the Carib Indians. They were soon, however, exterminated by the fearful cruelties inflicted on them by the bloodthirsty Spaniards. The horrible details of this wholesale butchery are recorded in the works of the famous Las Casas and other contemporary writers. By the end of the eighteenth century, chiefly as the result of the different wars between England, France, and Spain, the latter had lost all her West Indian possessions except Cuba and Puerto Rico. The island of San Domingo had become independent, one part forming the Spanish-speaking republic of San Domingo, and the other the French-speaking republic of Haiti. The rest of the islands now belong to various European governments, England having the lion's share. She possesses Jamaica, Barbadoes, Trinidad, St. Lucia, the Bahamas, etc. The extermination of the aborigines in the way already mentioned led to the necessity for bringing other laborers into these islands. Hence, the origin of the horrible slave trade between the West Coast of Africa and these fair isles of the sea. As one traces the history of that bloody and accursed system, he feels devoutly thankful that so far at least as this part of the world is concerned, it is a thing of the past. The population of these islands now consists chiefly of black and colored people, the descendants of the African slaves, with a fair proportion of whites, both creole and European. In the year 1838 slavery was abolished in all the dominions of the English Crown, but still existed in the Spanish colonies until about twenty years ago. The glorious act of 1838 was, however, the direct result of missionary operations, and thus leads us to consider very briefly

THE HISTORY OF MISSION WORK.

The first direct mission work attempted in the West Indies was by the Moravians, who in 1732 began work in the Danish islands of St. Thomas and St. Croix. Their work extended in a short time to Barbadoes and other islands. In 1754 Jamaica was reached. The first efforts of this society were rendered almost fruitless, from the fact that they settled

their stations on the slave-owning estates and fens, and thus they were really under the power of the cruel planter. This society has, however, made great progress and done really useful work in later years, and nowhere is it prospering more than in Jamaica. The next work attempted was by the Wesleyans. Dr. Coke began work in Kingston in the year 1792, where a chapel was opened, but after a short time was closed until the year 1815. Since that time if progress has been slow, it has been sure. Some of their mission workers stood boldly by the side of brethren of other denominations as the champions of negro liberty. This society is to-day doing a blessed work. Its churches and chapels are found all over the island. The same is true of its schools. They are also doing good work in the Bahamas, Turk's Island, Haiti, Trinidad, St. Vincent, etc. The Baptist Missionary Society commenced work in Jamaica in 1814, and has stations in San Domingo, the Bahamas, Turk's Island, and Trinidad. The missionaries found the people in slavery, and from the first took the side of the oppressed. The battle of freedom was stern and cruel, but it was fearlessly fought out and won. We can do no more than mention in this connection such names as Knibb, Burchell, and Phillips, who when they failed in the fight in Jamaica returned to England, and by voice and pen helped to rouse the English people until the House of Commons passed the Act of Emancipation. From that day to this the Baptist churches have passed through many struggles, but they are to-day among the foremost leaders in all that tends to the true, moral, and social advancement of the people. The principles for which the missionaries contended are now being recognized by the government, the press, and the people generally as wise and right. In the year 1842 the Baptist churches in Jamaica became independent of the English society, and have since then supported their own pastors and founded a missionary society of their own, the object of which is to preach the Gospel in needy parts of Jamaica, in Haiti, Cuba, Central America, besides helping the parent society to some small extent in its work in Africa. The Baptists took the lead in the work of raising up a native ministry, and for the last fifty years their Calabar College has been educating their ministers and teachers. Nearly every other society is now following their example. The London Missionary Society also has a few stations in Jamaica, but they have never developed nor extended their work. The United Presbyterian Church of Scotland is also laboring in the West Indies, its missions being confined to Jamaica, Trinidad and Grand Cayman. All these different denominations have an interesting history of their own in the West Indies, but this brief notice must suffice. We now pass to consider

PRESENT MISSIONARY EFFORT.

The unevangelized fields in the West Indies are Cuba, Haiti, and Puerto Rico. The first and last are Spanish colonies, and the second consists of two republics, one French and the other Spanish. The prevailing

religion is Roman Catholic, but there are, especially in Haiti, many forms of African superstition, while many among the more educated classes have embraced atheistic views. As the direct result of Romish influence the people are corrupt and demoralized. Sin can be paid for, and the hope of heaven purchased for a gold piece. The writer knows whereof he affirms when he declares it as his solemn conviction—a conviction forced upon his mind by an intimate knowledge of the people, both in Cuba and Haiti, that the people in these lands have “no hope” and are “without God in the world.” The population of Cuba and Haiti is about 3,500,000, who are for the most part slaves to a cruel, avaricious, and immoral priesthood. Several missionary societies are at work in these islands. In Haiti the Jamaica Baptist Missionary Society has stations at Jacmel, Cape Haiti, Port de Pais, St. Marc, Port Liberti, besides some out-stations. The church at St. Marc is now self-supporting, and therefore independent of the missionary society. There is also an independent Baptist church at Port au Prince, under the care of Rev. Lucius Hippolyte, M.A., who is a graduate of Colgate University. The work has been carried on for many years under great difficulties and with very little apparent success. Still the brethren have labored on, and there are many hopeful signs which give promise of the future reaping of a good harvest. The Baptist brethren in the island have lately met and formed a Haitian Baptist Union, and it is hoped that the union will prove useful in strengthening the Lord’s work. The Wesleyan Methodist Missionary Society has several flourishing stations on the island. At Jacmel, Port au Prince, and Cape Haiti they have labored with zeal and success for many years. It seems a pity that the work should now be at a standstill by the home society gradually withdrawing help from the West India Conference. The English Baptists have a station at Puerto Plata, in the Republic of San Domingo, the African Methodist Episcopal Church has some stations, and work is also being done by the Episcopal Church of the United States; but with regard to these last-named missions the writer has no information as to their present position and prospects.

The people of Haiti are warm-hearted, kind, and hospitable, passionately fond of liberty, and very jealous of their free, republican institutions. They are, however, deep down in the mire of superstition and sin. Political and religious liberty do not exist in anything but in name. The mass of the people are grossly ignorant, and are thus easily imposed upon by the few who are to some extent educated. The present ruler of Haiti has many qualities which might have made him a wise and liberal ruler, but the strong opposition of the Romish Church, and the many plots against his government, have so acted on him as to make him suspicious, stern, and cruel to a terrible degree. With all his faults, however, he favors Protestant missions, and though himself a Roman Catholic, sees in the spread of our principles the only hope of his country’s political and social regeneration. In the neglected country places the people are

devotees of Vaudoism, fetichism, and other heathenish beliefs and practices. Cuba, the largest of the West India Islands, was up to a few years ago entirely without the Gospel, and a large part of it is still unevangelized. The people are crushed and oppressed by the Church and government, and are thus dissatisfied and anxious to throw off the Spanish yoke, yet have neither the unity, courage, nor resolution to do so. The Church is supported by the State, and until about the year 1875—a remarkable year in the history of missions—was the only creed allowed to be preached in the country. In that year religious toleration was proclaimed, and since that time various societies have done work in Cuba. At first there seemed very little hope of success. The interesting story of the conversion and subsequent call of Rev. A. J. Diaz to labor in his native land has already been told in the pages of this REVIEW. He and his staff of workers are doing a noble work in Havana and other cities and towns in the north of Cuba, and the work is making rapid progress under the fostering care of the Southern Baptist Convention. Several churches have been formed, with which are connected large and flourishing day and Sunday-schools. The Episcopal Church also has stations at Matanzas and in Havana, and their work has been attended by much of the Divine blessing.

About four years ago the Southern Presbyterians began work in Havana, but after a time removed to Santa Clara, an inland town of 15,000 inhabitants. Here a congregation has been gathered under the Rev. E. P. Collazo, and good work is being done in the day and Sunday-schools. The Methodist Episcopal Church, also about four years ago, began work in Havana, but the writer does not know what amount of success has attended their efforts. In the year 1886 work was commenced by the Jamaica Baptist Missionary Society at Cienfuegos, on the south side of the island, but after several years' work the mission has been temporarily abandoned. The society, however, has the satisfaction of knowing that its agents have preached the Gospel to large numbers in Cienfuegos, and numbers of Bibles and Testaments as well as Gospel tracts have been distributed. At the last meeting of the General Committee of the Society, in February, 1894, the following resolution was unanimously passed: "That it be an instruction to the Managing Committee to seek to secure a suitable agent for work in Cuba, and if such an agent can be secured and the funds of the society permit, to resume missionary work in that island during this year." For lack of funds nothing has been done. There are still many large cities and towns in Cuba without a single Protestant missionary, and if Cuba is to be evangelized to any great extent, the number of workers must be multiplied fully fifty times.

A WORD ABOUT THE DIFFICULTIES.

The difficulties of the work are many and great. Haiti is a much more ready and inviting field than Cuba. The chief difficulty in Haiti is the frequent occurrence of bloody wars, which, while they continue, throw everything out of order, and if Cuba were to become independent in her

present moral and intellectual state, the same bitter strife and bloodshed would be sure to prevail. In Haiti the people are more liberal in their ideas and institutions. They are kind and hospitable, and the stranger is readily welcomed. This is not the case in Cuba. The men are easily reached in the restaurants, *cafés*, and clubs, where they idle away much of their time, but foreigners especially find it hard to get into the homes of the people. Their own priests are not allowed to visit them, except when dying to administer the last ordinance of the Church, and the foreign missionary is not expected to visit either. If he is a single man, it will be impossible for him to do much of this work. He stands a better chance if he is married.

The expense of mission work is very great, both in Cuba and in Haiti. Living is expensive, and rent is very high. To do effective work a chapel of some kind must be provided. The people with the ideas about worship which they have been taught do not believe in going to the parlor of a private house to hear the Gospel. It must be in some consecrated building. Then burial of the dead is another difficulty. All the cemeteries are in the hands of the Church, which will allow no *heretic* to be buried in *consecrated ground*. The law provides for the erection of public cemeteries in connection with every town, but as most of the town councils are controlled by the Church, they find various means of evading the law. In Haiti this difficulty does not exist, as all the cemeteries are public.

The missionary has also to contend with the enormous power of the Church of Rome. She is rich and crafty, and does not fail to employ all the powers at her command to prevent the spread of the Gospel. The priest, although despised, is feared, and has very much more power than would at first sight appear.

The greatest difficulty, however, is *indifference*. We have often heard it said that people in these islands are crying out for the Gospel. This is not the case. The people have no appetite for a spiritual religion which demands a "repentance toward God" and "faith which worketh by love." The great majority are perfectly satisfied with Romanism, which panders to their depraved nature and carnal appetites. They flock to mass on the Sabbath morning, to the cockpit or bull-ring in the afternoon, and to the theatre at night. These difficulties are no plea or excuse for neglecting these mission fields. The Divine command is not, "Go where it is easy," or "Go where the people want you and where converts can be easily won," but "Go ye"—oh! that the Church would hear it—"into all the world and preach the Gospel to every creature." This is our business with regard to Cuba and Haiti, as well as anywhere else, and we earnestly pray that it may be speedily done.

THE CENTENARY OF A GREAT MISSIONARY SOCIETY.

BY REV. EDWARD STORROW, BRIGHTON, ENGLAND.

One hundred years ago there were but two missionary societies in England: the Society for the Propagation of the Gospel, founded in 1701, and the Baptist Missionary Society, in 1792; but the missionary spirit had been slowly awaking, and this led to the desire for the formation of a society on a basis sufficiently broad to include earnest men of all denominations holding the principles usually called evangelical.

A small group of such persons had, in 1793, established the *Evangelical Magazine*, and in the number for September, 1794, there appeared a long and able letter, written by Dr. Bogue, a Presbyterian minister at Gosport, calling attention to the subject. It produced a profound impression and led to various private conferences, and on November 4th the first concerted meeting, with a view to the formation of a society, took place in the city of London. Eight ministers were present, and at that gathering the Society really had its birth, though at a later period it was formally inaugurated. It was resolved to issue in the following month an appeal inviting practical co-operation and aid.

Among other statements it said: "That something may be done with effect, it is hoped that not only evangelical Dissenters and Methodists will be disposed to unite in instituting a society, but that members of the Established Church will also favor us with their kind co-operation."

This circular discovered the affectionate willingness of a considerable number to stand forth in this work, "and after various meetings of a deliberative character a letter was issued, signed by ten leading ministers, calling a series of meetings to found the Society. The preparatory meeting was held on September 21st, 1795, at the Castle and Falcon, Aldersgate Street, when there appeared a very numerous and respectable assembly of ministers and others whose aspect indicated seriousness, ardor, and harmony worthy of so great an occasion." *

"On the three following days six sermons were preached in some of the largest chapels in London, followed by several business meetings, and a general meeting on Friday the 25th, at which the Society was definitely inaugurated by the election of a treasurer, two secretaries, and 32 directors, and the 'plan' of it adopted. Of this it is only necessary to say that it was called simply the Missionary Society, and its sole object defined to be 'to spread the knowledge of Christ among heathen and other unenlightened nations.'" Congregationalists, Episcopalians, Presbyterians, and members of the Countess of Huntingdon's connection united in this movement. The leaders were influential and eminent in the churches to

* "An Introductory Memorial Respecting the Formation of the Missionary Society;" also, "A History of the London Missionary Society." By the Rev. W. Ellis. Vol. I. This history, unfortunately, was never completed.

which they belonged ; great harmony prevailed in all their deliberations, the meetings were crowded, and the impression produced extended far and wide.

The sphere for the first mission had previously been considered, and “it was unanimously resolved that the first attempt of this Society shall be to send missionaries to Otaheite or some other islands of the South Sea ; and also that missions may be as early as possible attempted to the Coast of Africa, or to Tartary, or to Surat, on the Malabar Coast of India, or to Bengal, or the Coromandel Coast of India, or to the Island of Sumatra, or to the Pelew Islands.”

The first mission was soon commenced. On July 27th, 1796, thirty missionaries—four ordained ministers, the others artisans—were designated for this work, in the presence of a large congregation, ten ministers of different denominations engaging in the service. The missionaries sailed for Tahiti in the ship *Duff* on August 10th, and reached their destination on March 6th, 1797, the first evangelists ever sent to any of the numerous islands of Polynesia.

The Society had many influential, united, zealous friends, and as these passed away, others like-minded were found to carry on the work so well begun. This will be seen from the following statement of the missions it successively established. In 1797 missionaries were sent to the Foulahs near Sierra Leone ; in 1798 to Bengal and to the Cape of Good Hope ; in the following year to Newfoundland ; in 1804 to Surat, on the West Coast of India, to the South and East coasts, and to Ceylon ; in 1808 to British Guiana and the West Indies, and the first Protestant missionary to China in 1811 ; in 1813 to Java and the Mauritius ; in 1815 to Malacca, and in 1816 to one of the Greek islands ; to Madagascar in 1818 and Siberia in 1819. New Guinea was occupied in 1871, and Lake Tanganyika, in Central Africa, in 1877.

Some of these missions were small and isolated, and for one reason or another were in time abandoned, but the following great spheres are now occupied by the Society, and have in every instance expanded from single stations to groups, usually of extended influence.

After more than fourteen years of toil and alternate hope, disappointment and danger, the Gospel triumphed in TAHITI AND THE ADJOINING ISLANDS, and after a few years of quiet, successful toil, a great extension of the missions was caused by the splendid zeal of John Williams, who between 1822 and 1839, when he met a martyr's death on Erromanga, placed missionaries and native evangelists on a number of islands, some of them far separated from each other. The Society now occupies the Harvey, Samoan, and Loyalty groups of islands, and a number of isolated ones, like Nine or Savage Island. Most of these are so entirely Christian that no remains of idolatry are to be seen, save as memorials of a dark and barbarous past ; but the influence of the Society has extended far beyond its own spheres. Its romantic and remarkable successes drew attention

to the Pacific, and led to the occupation of many islands by other societies, and with such marked results as are seen in Fiji, the Sandwich, and other islands.

One most satisfactory issue of the Polynesian mission was the commencement of the NEW GUINEA MISSION in 1871.

Christianity had so triumphed in many islands, and converts had approved themselves such reliable pastors and evangelists, that two experienced missionaries and a number of native volunteers were appointed to begin a new mission, or rather a series of missions on the southeast coast of New Guinea, the largest island in the world with the exception of Australia. The climate is unhealthy and the people are degraded and treacherous, and a large number of the Polynesian evangelists have been invalidated, died of disease, or been slain, but volunteers have been found to occupy even positions of peril, and now one hundred and eleven native agents, with seven European missionaries, are spreading light and truth from many stations and with marked success.

The four or five small stations in INDIA at the beginning of the century have grown into twenty-five, with a yet larger number of out-stations.

Nearly two thousand miles intervene between Almora, in the Himalaya, and Travancore, near Cape Comorin. In the latter little kingdom is the most flourishing of the Society's Indian missions, with its fifty-three thousand converts, a number found only in four other parts of India within the same area.

In CHINA, as in India, it has been hitherto a time of sowing rather than of reaping.

The evangelization of by far the two greatest empires in the world, each dominated by intricate and specious systems of superstition, the outgrowth of remarkable race idiosyncrasies, and therefore congenial to the genius and character of the people, is inevitably a slow and stupendous task. Nor have Christian people yet grasped the conception of what the conversion of a vast empire means, either in its arduousness, duration, or splendor.

The London Missionary Society, in both these supremely important fields, alike through education, literature, and preaching, has all through the century borne a most conspicuous part. It has missions in some of the most important cities of China, as Canton, Shanghai, Amoy, Hankow, Tientsin, and Peking; and it has had an exceptionally large number of eminent and learned missionaries, but with all other societies it has to regret the small number of converts and of reliable native helpers.

In MADAGASCAR the Society has had its greatest trials and triumphs, if fidelity in suffering even unto death and the number of its converts alone be considered. The mission began with disaster.* Then followed some eleven years of steady work; then years of repression and persecution,

* Mr. Bevan and Mr. Jones were the pioneer missionaries. Within a few weeks the former, with his wife and child, and Mrs. Jones and her child, died.

even unto death, and then a glorious outburst of Christian fruitfulness and of freedom to worship God. The Society has now more than 346,000 converts there who form 1200 Christian congregations, and are ministered to by 1061 native ordained ministers and a yet more numerous company of preachers ; but great as these results seem, the wonder is justified that after such zeal and propagandism, as the long years of persecution revealed, the results have not been greater.

In AFRICA the early promise has not been realized. The missions have had such men as Vanderkemp, Phillips, Moffat, and Livingstone, and at one time were more numerous in South Africa than now. The Society set a fine example by sending some of its missionaries far into the interior, but the churches, the communities, and the native ministry have not grown in strength and number as much as might have been expected. CENTRAL AFRICA has cost some precious lives, and many difficulties have occurred in the prosecution of the mission, as indeed has been the case with all the missions in that vast region ; but the worst apparently has been surmounted and the signs of coming blessing seem clear.

In the WEST INDIES during the middle half of the century the Society had several important stations throughout Demerara, Berbice, and Jamaica. Some years since these were supposed to be qualified for self-support and were left with but partial aid, so that now only one missionary represents the Society in the West Indies.

The only missionary in MONGOLIA belongs to this Society. It has been prosecuted with singular devotion for twenty-five years by one missionary chiefly, with but partial results, and now has but two.

Certain features of the Society's history and of its present position, as indicated in the table with which this paper closes, are noteworthy.

The first event of importance in its history was the conversion of King Pomara and a considerable number of his subjects in Tahiti and one or two neighboring islands. For some years the missionaries saw no fruit to their labors ; opposition threatened ; some of the missionaries withdrew from the islands ; the directors at home became discouraged ; the abandonment of the mission was suggested. This led to a time of special prayer. There came tidings of great joy, of victory for the Christian party and of many conversions. It was a great crisis in the Society's history, and the issues were very remarkable in the increase of enthusiasm at home and the extension of missions in Polynesia and elsewhere.

The visits of John Williams to England from 1834 to 1838, after eighteen years' splendid service in Polynesia, and of *Robert Moffat*, from 1839 to the close of 1842, after twenty-three years of African romance, did more to kindle missionary enthusiasm than the visits of any two men have ever done. Both were remarkable men in personality, power of speech, and resourcefulness. Their lives abroad had been romantic, perilous, enterprising, and successful. They had thrilling stories to tell, and told them well. Heroes they were without knowing it, for they were

simple and humble, but inspired by missionary enthusiasm, and they inspired others. Wherever they went there were crowded audiences, and the impressions they produced were profound and enduring. From that time the position and reputation of the Society were distinctly raised.

Another marked event was *the resumption of the Madagascar Mission*. After ten years of successful seed-sowing the protecting King Radama died. His queen succeeded him. Then for nearly thirty years, more systematic and severe methods were used to extinguish Christianity than has been seen anywhere else during this century. For more than twenty years the missionaries were exiled; but when the queen died it was seen that the five or six score Christians there were at the beginning of her reign had grown to many thousands! The Society which had begun the work and watched over it all through the dark days sent at once a large band of missionaries, and has ever since made Madagascar one of its principal fields. The story of that long persecution through fine, imprisonment, slavery, and death in its most terrible forms, endured with wonderful fortitude and ending so gloriously, ranks as the greatest triumph of this Society.

It was a *marked advance in its policy* when in 1871 it commenced the *New Guinea Mission*, and in 1877 the one in *Central Africa*. It is sufficient here to point out that both were pioneer missions on a large scale, among races far removed from all Christian influences, in most unhealthy regions, and entailing a permanent heavy annual expenditure. Since both these movements were undertaken in obedience to public desire, it was expected that they would elicit a corresponding enthusiasm and liberality; these, though considerable, have not equalled expectations, and this has caused some of the most important missions in India and China to be inadequately sustained for some time.

It was in some degree a consciousness of this neglect which led three years ago to the initiation of what has been well called *the forward movement*. It was resolved to increase the European staff of agents by one hundred before the centenary was complete.

This meant an increase of one third in agency and about one fourth in annual outlay. Almost one half the missionaries have been sent out, and some advance in the income has been made, but not to the extent hoped for and needed. To the deep disappointment, therefore, of many this movement is suspended, not without hope that it will be resumed and completed before the close of next year.

The Society has been fortunate in its *foreign secretaries*. Only one can here be referred to, though Dr. Mullens, as missionary, author, and secretary, is worthy of high honor, but Dr. Tidman was in the latter position for twenty-seven years. He was called "the prince of secretaries," nor was he unworthy of the name. In bearing he was a courtly gentleman. His power to influence others was great. He had large administrative ability and insight. His reports and speeches were models of explicit-

ness, force, and persuasive eloquence, and his devotion to the Society undoubted.

The general features and policy of the Society are worthy of notice. It has remained faithful to its original principle of undenominationalism.

In the course of time Episcopalians, Presbyterians, and others have drawn off from it, not through strife or controversy—for of these there has been singularly little throughout its history—but from a belief that organizations on a denominational basis would gain a larger amount of sympathy and support. The Congregationalists have not had such a desire, and remaining loyal to the Society, it has largely come into their hands. It is to their honor that they have never desired to make it exclusively their own, or to call it by some new name. Hence it is that, being wishful to maintain the undenominational, and, as they judge, nobler feature of the Society, they have been at pains to associate Presbyterians and others with themselves in the management of its affairs, and never decline to send a non-Congregationalist into the mission field if he is judged to be suitably qualified. Such there now are and always have been.

It has been honored by the services of an *unusually large number of eminent missionaries*. It has sent out more than one thousand agents, and an unusual number of them have been men of more than average ability as scholars, evangelists, and organizers, and not a few have attained to the first rank in the missionary band of worthies.

It will be admitted by almost all acquainted with the history of missions during this century that Vanderkemp, Morrison, Phillips, Williams, Moffat, Ellis, Mullens were eminent missionaries, and that few societies can present an equal number of men so distinguished.

And it may be claimed for the Society that it has faithfully and efficiently carried out the purposes for which it was formed.

It has had its difficulties. The missionary cause is nowhere so popular as it should be. Christian people for the most part give it but a lukewarm support. Affairs are keenly watched and unkindly criticised continually, questions of extreme delicacy and difficulty have to be dealt with.

The directors at home and the missionaries abroad are not invariably wise or good-natured or companionable. Disaster comes, success does not. To sustain missionaries in unhealthy countries and among savage and unfriendly men, decade after decade, is no light task. Popularity is desirable, but its demands are not always reasonable, and societies, like individuals, are tempted to enter on courses that promise much, but end in embarrassment, perhaps disaster.

This Society has passed through these various experiences, and it speaks well for its leaders, and suggests that it has been guided by God, that its course has been so free from disaster, and so generally distinguished by able management, nobility of policy, and aim and great success. To prosecute the missionary enterprise in countries so wide apart as the West and East Indies, China and Africa, Polynesia, New Guinea,

and Madagascar, and among races differing widely from one another and from ourselves, for periods extending over twenty years almost to one hundred, without any great breach or mistake or failure at home or abroad—not without struggles and discouragement, indeed, but with a history marked at each decade by progress upward and onward—is ample evidence of the administrative powers of the secretaries generally, the sagacity and high character of the directorate, the ability, consideration, and zeal of the missionaries, and, above all, the presence and blessing of God. The following summary will show the high position of success and efficiency it has attained, though it leaves unrecorded much that has been accomplished. There are, for instance, several churches and congregations in the West Indies and South Africa which were planted and mustered by the Society, and then—too hastily—left to themselves. So, too, there are many more in Polynesia, Madagascar, India, and China, related to it, but receiving no aid, or if they do, giving in return as much or more than they receive.

The total income for the year 1893–94 was £141,369, but of this amount £26,903 was raised at the mission stations. It will be seen that while the foreign missionary number 258, the ordained native ministers are 1476, and the other native preachers 6758. Is there any other society that derives so large a proportion of its income from its own mission stations, or has so large a number of native agents, in comparison with the number of its European missionaries?

GENERAL SUMMARY FOR THE YEARS 1893–94.

STATIONS AND OUT- STATIONS.	English Missionaries.	Female Missionaries.	Native Ordained Ministers.	Native Preachers.	Church- Members.	Native Adherents.	SUNDAY SCHOOLS.		DAY SCHOOLS.				LOCAL CONTRI- BUTIONS.	
									BOYS.		GIRLS.			
							No.	Schol- ars.	Schools.	Scholars.	Schools.	Scholars.		
													£ s. d.	
1. China	45	21	8	95	5,017	3,370	11	605	57	1,691	28	1,225	3,116	19 8
2. North India	20	17	9	39	701	2,381	36	1,061	58	4,279	50	2,442	1,620	3 0
3. South India	34	15	15	121	2,036	15,822	62	1,858	161	6,501	37	3,061	577	12 2
4. Travancore.	11	3	22	284	6,730	53,147	....	....	374	13,000	38	4,552	1,942	19 4
5. Madagascar	32	6	1,061	5,879	63,020	283,738	119	16,368	441	36,931	....	37,497	7,346	12 8
6. Africa	25	2	....	71	2,421	4,291	3	230	23	1,211	....	....	227	0 7
7. West Indies	1	....	....	....	....	....	....	....	....	....	....	....	....	....
8. Polynesia....	22	4	361	266	14,267	42,046	280	13,323	302	8,156	221	5,438	4,246	1 0
Totals...	190	68	1,476	6,758	94,192	404,795	511	34,045	1,416	71,769	375	54,215	19,067	8 5

Local Contributions * £19,067 8 5

School Fees. 7,835 12 9

Total raised at Mission Stations £26,903 1 2

N.B.—These statistics are necessarily incomplete owing to insufficient returns,

* Multiply by five to ascertain approximately the number of dollars,

A MODEL WORKING CHURCH IN THE WORLD'S CAPITAL.

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

The recent celebration of Pastor A. G. Brown's fiftieth birthday is a seasonable occasion to put in brief form a record of his East End labors ; and, if possible, supply a graphic sketch not only of the man, but of the church over which he presides, and which we have ventured to designate *a model working church in the world's capital*. It is given to few men to do such a work as the East End Tabernacle monuments, and to do it in face of conditions which tax to the utmost not only the frailness of the flesh, but the willingness of the spirit. No man can be insensible to his environment ; and when the environment lacks lustre, when year in and year out it is one unvarying round of monotony and of care, when the scene does not change and there is no poetic gleam to relieve the dull prose of prevailing existence, when the tide of poverty and distress seems rather to rise than to sink despite the inflow of liberality and the increase of social schemes, it is no wonder if at times the brave worker grows weary, and the temptation to faint be well-nigh insupportable. With such an environment as this, which we have only sketched with a light hand, Pastor A. G. Brown has for twenty-eight years labored for God. During that period he has known many a juniper-tree, and though a man of strong physique has more than once all but touched breaking point. His fiftieth year, however, finds him strong, sanguine, and jubilant. "Never," said he to us, "have I had so much to encourage me in my work as now. My wife's health causes me constant anxiety, but the work flourishes, and our meetings were never so fruitful as of late. The jubilee year is the best that has yet been."

With the exception of the Metropolitan Tabernacle, Mr. Brown's church has a larger membership than any in London. But it is not the size of this work, great though it be, which most impresses us, as the manifestly *live* description of it. Drawn mainly from the dreary work-a-day world—the pleasure grounds of the "sweater"—and from strata more deeply sunken still, the church which meets in the East End Tabernacle exhibits all the features of a corporate body. This church is cohesive. It is a unit. There is the charm, the felt presence of the Spirit of life in Christ Jesus. These people have come in their multitude for worship, fellowship, and testimony as partakers together of the same grace and heirs of the same glory. They are not there because magnetized by some sensation or befooled by some flaming poster. Mr. Brown abhors the arts of sensationalism, and has held on his way, employing no means to reach the masses save those which the simplicity there is in Christ and sworn fidelity to the Gospel justify. And not only has he reached them in a way which sensationalists might envy, but he has held them when reached, and raised vast numbers of them, through the operation of the Spirit, into

newness of life, so that the church itself is become a hive of Christian activity—a model working church in the world's capital.

One of the assumptions of the times is that the power to draw is the be-all and end-all of ministry. This power certainly may, on the best of grounds, be made the subject of definite petition and endeavor ; but if it stands alone—and the case is by no means hypothetical—it only serves the more to mirror forth the poverty that is there. In such a case the pulpit is only another form and expression of the performer's art. The show of numbers is but a show, and only in a complimentary sense may the aggregate be reckoned a church. Strictly construed, no church exists which is worthy of the name where there are no uniting bonds of the Spirit, no mystic tie of love, no oneness of soul, no responsibility mutually shared, and making all hearts pulsate with a common aim. But Mr. Brown's success is not of a nominal description. It is not a mere instance of drawing ability, but of edifying force, and of the cumulative effect that is ever the mark of the Spirit's infused grace and life. How much greater than mere attraction is assimilation ; and how much superior to the art of massing diverse units is the sacred science which, by the magnetism of Christ's cross, supersedes the nominal in Christianity and makes the living oneness of professed believers to be declared !

In many respects Mr. Brown reminds us of the late C. H. Spurgeon, the prince of preachers, by whom he was baptized on June 21st, 1861, and in whose college he was subsequently trained for the Gospel ministry. The affection uniting these two eminent servants of Christ was one of the closest description—a point to which we have made feeling reference elsewhere. Like Mr. Spurgeon, Mr. Brown has the faculty of incisive utterance. He can be and is aphoristic. There is not with him, indeed, the same varied flow and many-sidedness of touch, for he is not, to the same extent, an all-round man ; but there is quite as quick sympathy ; there is the like readiness to see a good point and state it with as keen a relish ; there is as strong passion and noble-minded scorn, the same play of genial humor when the fit is on, and that wondrous power so effectual in crushing souls into the depths of concern—we refer to the power which some preachers have in solemnizing the conscience, as if the last trump were being sounded in the ear. The likeness between the two men is all the more patent to those who have known both intimately, in that it is founded on *individuality*. It would be absurd to speak of Mr. Brown—and, indeed, we have never heard the allegation made—as an imitator of Spurgeon. A lover of him he was. As he observed to the writer of this sketch on the great funeral week : “The world can never be the same to us again, now that he is gone—never quite.” But imitation of any man has never been Mr. Brown's *rôle*, any more than it ever was Spurgeon's. The individuality, in this case, is far too strong, and clearly cut, and impetuous to admit of any form of imitation's falsification. Like the illustrious departed, Mr. Brown is large-souled ; and having the blend of the

lion and the eagle, combined with a warm human heart, touched with Christ's compassions, he needed scope. In the populous East End of London, which we can hardly think of without a shudder, he has found it ; and there in the fulness of his powers he labors still, the hand of the Lord being with him, and only the marks on head and feature to tell of the deep fellowship with Christ's sufferings he has had.

Within the limits of the British Isles we know of no man who has had such success, we will not say in winning souls, although that, perchance, is true, but in that more arduous and difficult work still, their unification in church life and action. He certainly has obtained the gift of wisdom, so as to compact the converts won into a fellowship and make them coherent in spirit and service. What are his methods ? With what lever is this result attained ? The inquiry may be answered in one word, PRAYER. His Saturday evening prayer-meeting is not the least of London sights, and is one of the most instructive of them all. Into this weekly gathering of over a thousand on an average, the pastor throws himself heart and soul ; and like pastor, like people. Together they meet to pray as if it were (which, indeed, it is to them) the most serious and influential business of life. Hence, were the leader questioned as to the secret of the blessing given, he would doubtless reply : " Prayer is the secret of it—prayer as embodied in a praying church. There is no getting on without prayer. I cannot myself get on without it ; and how can I preside over a living church unless I can get them to feel the vital need of prayer. It is useless preaching, unless such Christians as I have around me hold up my hands in prayer. And so with all our machinery. What is machinery but dead incumbrance unless impelled by Holy Ghost power ? Far better throw up our many works of service and attempt nothing at all, if we are not minded, from a sense of utter incapacity, to pray every agency in the field into instruments of power."

" Restraining prayer we cease to fight,
Prayer makes the Christian's armor bright ;
And Satan trembles when he sees
The weakest saint upon his knees."

Such an answer, however, always implies more than lies on the surface. The prayer of power never stands alone, and is seldom found in company with the invertebrate in doctrine, or the dim in spiritual insight. In considering the work achieved in this case, we have to remember that the flock are fed with the strong meat of doctrine—Calvinistic dogma some would call it—and that the utmost care is exercised to increase their *stamina* for walk and service. Doctrinally Mr. Brown stands where C. H. Spurgeon stood, combining with a solicitude to save that never wavers a recognition of the elective purpose of the Father that never falters. He cedes nothing to modern thought, and is a vigilant censor and unsparing opponent of downgradism in every form. A few sentences

may here be cited from this year's letter to his many helpers within and without his immediate fold : " Darkness and sin abound, and a grievous apostasy from the truth is spreading over the land. The Word of God is being assailed from every quarter, and the Holy Writings that Jesus loved and believed are being degraded to a mere human literature. We want no one to help us under any false impression, and therefore we think it only honest to avow that *to us the Bible is the Word of God from beginning to end.* Jesus Christ is to us the highest of all critics. He has stamped the Old Testament Scriptures as true, and declared them to be all they claim to be. If He was mistaken, as some tell us, we elect to be mistaken with Him. The very supposition is blasphemous. Within sight of where we sit is the window of the room in which dear Spurgeon breathed his last. He has gone, but his witness against the 'down grade' still lives. In all parts there are faithful souls that sigh and cry, as he did, because of the apostasy of the age. Pray God that they may be multiplied, and that England may once again honor the Bible, that has been the secret of her prosperity in the past."

The principal, as it is certainly the most difficult part of the work attempted by this church, concerns the systematic effort made to reach and win over the masses of lapsed population lying at their doors. It is quite certain that the spirit of hearing, in London generally, is not what it was a generation or two ago. Supineness, indifference, and positive aversion have more than kept step with the aggressive tactics of late years. But there is an importunity in practice, as in prayer, that is not to be denied ; and it is by unweariedness in well-doing this church has sought, and still seeks, to compass her ends. In addition to nine missionaries, who do curates' work under their leader, and systematically visit all the houses of the adjoining streets within a given area, there are many volunteers, who contribute in similar ways, so that no one, even though he be, to use Whitefield's expression, "a devil's castaway," need remain in the dark or perish from lack of knowledge. We subjoin the figures as regards one street, which may be taken as a specimen of many more :

Number of houses	27	
“ “ families.....	84	
“ “ adults	172	} 600
“ “ children.....	428	

Six hundred persons in twenty-seven small houses, and out of this number *twelve* make profession of Christ. The only comment made in connection with this enumeration is that the street in question "is decidedly better than many in the neighborhood."

All the year round this visitation work goes on, and is regarded by pastor and people as the very framework of their life. During 1893, 18,587 visits were paid, each visit being made a business of, a distinct form of Christian endeavor, colloquially known as "button-holeing."

Relief, which is largely called for, is strictly based on the knowledge that accrues from a visitation that is in daily process and that searches into the darkest corners. The verdict of experience is that promiscuous relief "results only in good things being squandered, and lying and vice being rewarded." In other words, it is "a curse rather than a blessing." The Benevolent Account, under the head of "Mission Fund Expenditure for 1893," amounted in all to £2301 Os. 11d. The varied items constitute a miscellaneous and lengthy assortment. Let it suffice to state that in addition to what is required for homes (Sea-side and Girls'), mission chapels, and mission halls, salaries of missionaries, boarding out children in country, medical attendance, and midwifery, etc., there were given in relief during the past year 3908 garments of various kinds, comprising all sorts of male and female apparel and baby clothes; 7432 loaves of bread; 3390 lbs. of meat; 34 cwt. of rice; 157½ lbs. of tea; 2096 tickets for groceries; and 25,755 free tickets for soup and puddings.

As a specimen of the rich return that is sometimes given in recompense for a little help to one of the least of these—*His brethren*—we may cite Mr. Brown's story of a half-crown bedstead: "One chair, one low box for table, two little stools, two large pieces of sacking laid on the floor for beds. No mattress, no pillow, no blanket. Nothing.

"The place, however, was beautifully clean. There were husband, wife, four children, and another daily expected. The husband was formerly in business for himself, and once a member of a Congregational Church. For twelve years, however, he had not been inside any place of worship. He said, 'I got out of communion, and I've never been in since.' A little help has done wonders. We began with the half-crown bedstead, purchased at this nominal price from a friend. Some one gave a mattress, another gave some chairs. The last gift was a table, a great treasure. They have also been helped with clothes and in other ways. The husband now has work, and in company with his wife attends regularly at the Tabernacle. *The half-crown bedstead was a blessed investment.*"

Of a more pathetic character is the incident inscribed "Two Little Coffins :

"It was November 9th that, hearing of the trouble of Mr. and Mrs. D., I ran in. What a contrast to the festivities going on in the city! (Lord Mayor's Day.) The youngest, aged one year, was just laid out, and another child of four was dying. Father was out of work, mother bewildered, and four other children in the room. The child of four died almost directly, and *two little coffins* were placed side by side. On the day of the funeral I went in. There stood the father, and the two little coffins were before him on the table. He remarked, 'I feel stupefied, *six children already in Ilford Cemetery*, and these two will make eight. Five still left, one a soldier in foreign parts; I'm crumpled up.' I took up my Bible and read from 2 Sam. 12 : 16-23, reminding him that God

had made it gloriously possible for him to see his children again. We knelt by the side of the two little coffins, and poured out our souls in prayer. The mother has since been ill, but finds comfort in the Lord. They now attend the sanctuary and are happy in God."

What "Darkest England" is like is not unknown to this church, whose aim is to bear the torch of Gospel light into the interior of the heathenism at her own doors. The following extract from the diary of one of the female missionaries speaks for itself :

"Are you a Christian?"

Mrs. E.: "Oh, yes, Miss; I hope so."

"Then you mean that when you die you *know* you will be safe?"

"Oh, no, Miss; I wouldn't like to say that; I ain't fit for heaven."

"How do you hope to get fit?"

"I am sure I don't know."

"Are you a sinner?"

"Oh, yes, we are all sinners; at least not all, I should say that *three out of four was a sinner.*"

Richard Baxter confessed that as he grew older his views of what constituted the Christian's chief duty underwent a change, and that the call to rejoice in the Lord, to live in the Divine sunshine, and to reflect it, became the foremost requirement of all. We trace much to the influence of Divine sunshine in this East End work. Without an abounding flow of spirits, through the realized grace of God, it would be impossible for pastor or people to hold on, hemmed in, as they are, by life's struggle in its bitterest form, and saddened by sights to which there is no getting used. But the grace of joy, like Atlas, can bear earth's pillars up. What is done by this church is done cheerily. Little is attempted in the minor key. The major key of assurance is struck. Public houses are stormed, loafers importuned to come to the house of God, the sinful and despondent reanimated by those who have ceased to tremble for personal safety or to ask with quivering voice: "Am I His? or, am I not?"

This feature of gladness is not without its effect on the sad and wretched world around. The spiritually starved get the impression that a feast awaits them. It is the language of the heart that can best persuade; and when joy prompts the utterance, chords long dead vibrate once more. Prayer must be lived as well as spoken; and to the degree that faith inspires it, will it prove aggressive in action. The work in the East End Tabernacle is a present-day witness to this fact. It is by no means a question altogether of the preacher's drawing power. There are many co-operant units whose object it is to help into the sanctuary those who, apart from the persuasive zeal of the loving-hearted, would never find the way. Thus every Sunday evening a large contingent is withdrawn from the gin palaces and the street corners to hear the Gospel's joyful sound, and from this class numbers are taken to sample forth afresh the greatness of redeeming love.

We close this sketch with a brief reference to the pastor's jubilee, which was held on his fiftieth birthday, July 18th, 1894, and took the form of an open-air festival in the spacious grounds of Harley House, Bow Road. Some sixteen hundred had tea in the open air, the day being everything that could be desired. Among the crowd were many men of note whose service in the Gospel has obtained for them a place in the line of apostolical succession. America was represented by Dr. Chase, of Philadelphia, and Dr. Lorimer, of Boston, and England, by Christian workers in various fields of enterprise. Mr. Thomas Spurgeon was the first speaker, who, having to leave early, anticipated, in a few words of hearty greeting, the meeting that was timed to begin at 6.30 P.M. Mr. John Marnham, of Boxmoor, having been voted to the chair, alluded to the special tie which bound himself and family to the brother whose jubilee they had met to celebrate. Many years ago Mr. Brown had come unknown and unexpectedly as a guest into his family, and as a result of his visit four of his children had been brought to make an open confession of Christ. It was no wonder, then, that no name was more honored and welcomed in his household than that of Archibald G. Brown. Having called for three hearty cheers for the pastor, the chairman then asked him to speak. Mr. Brown's words were full of references touching and quaint. All day long letters and telegrams of congratulation had been pouring in upon him. His two daughters, missionaries in China, Mrs. Woodward and Miss Gracie Brown, of Shanghai, had not forgotten their father. Of these, one sent word that she would have liked to have sent a telegram, "only it would look so unlike a poor missionary." (We may mention here that Mr. Brown's third daughter, Miss Lucie, is destined for China also, being engaged to Dr. James Bennett, missionary-elect of the L. M. S.) Mrs. Spurgeon did not fail to send her best greetings by telegram from Westwood, while a deacon had shown his leanings in the wish, "May your translation to the golden city be delayed as long as possible." The letter, however, which had touched him most was from the first he had ever baptized, when, but nineteen years of age, he began his work at Bromley, in Kent. Since then it had been his joy to baptize between five and six thousand. Mr. Brown's address concluded in these words: "I cannot tell you how much I joy and rejoice over all the goodness of God. All day long it has been my one thought, what a glorious God I have, what a marvellous Master, what a splendid Saviour! Oh, the mystery of love that He has let me stay so long in His service!" Many took part in the subsequent proceedings, including the Rev. J. T. Wigner, the Rev. F. H. Brown (the pastor's brother), Mr. Pinney, who represented the church, and told of the harmony that prevailed and the friendship binding the deacons and the pastor—a tangible expression of affection being shown in the gift of £250, the acceptance of which by the pastor was now asked—the Rev. Henry Bone, of Hackney, a Wesleyan minister, and Dr. John C. Lorimer, of Tremont Temple, Boston. The evening

shadows were lengthening ere the meeting closed, but the gathering was slow to break up, for it was a day of days, an Ebenezer which bore this inscription :

“ Grace all the work shall crown
Through everlasting days,
It lays in heaven the topmost stone,
And well deserves the praise.”

MEXICO AS A MISSION FIELD.

BY REV. SAMUEL P. CRAVER, D.D., PUEBLA, MEXICO.

It happens not unfrequently that we become so interested in distant affairs that we quite overlook those that are near at hand. This seems to be especially true in the work of missions. Undoubtedly the Church at large, in the United States, knows vastly more about the great mission fields of Asia and of the South Sea Islands than about Mexico, the nearest foreign field. Indeed, with a large element in the Protestant churches of to-day, who see nothing but bigotry and fanaticism in those who labor for the overthrow of Romanism, there is a question as to the need, or the right, of establishing Christian missions in a country that for centuries has professed the Roman Catholic religion. Scarcely ever does one hear Mexico, South America, or Italy named in the public prayers for foreign missions, except it be at missionary concerts, when these countries furnish the theme. The reason for this manifestly consists in the fact that the Church does not fully realize the appalling need of Roman Catholic lands.

For the purpose of throwing a few rays of light on the claims of Mexico as a mission field, let us observe some of the salient features of the case.

1. *The religious condition of the people.*

As is well known, the Roman Catholic religion had an absolute and undisturbed hold upon the Mexicans from the time of the conquest in the sixteenth century till the middle of the present one. It was imposed upon the people largely by force, partly by fraud, and in part through the earnest efforts of zealous missionaries ; but by whatever means introduced it gained a powerful hold upon the hearts of the people, and for three centuries they were moulded by the priesthood with all the pliability of the clay upon the potter's wheel. No other country better represents the fruits of Romanism. But the Romanism of Mexico differs quite widely in its external manifestations from that seen in the United States. This is not because the Mexican article is a counterfeit or a corruption, but because the American type has been changed and largely Protestantized outwardly. With all the Pope's increasing interest in the United States

as his "favorite country," he addresses the members of the Mexican Church as his "predilect children." They are true Roman Catholics.

However, the influence of Protestant thought, and especially of scepticism, began to make inroads into this country some fifty years ago. The Bible, without note or comment, was introduced in the wake of the American Army in 1846-48. As a consequence of various influences a strong reaction against sacerdotal tyranny set in, affecting favorably the political life of the nation and resulting in religious toleration, but not directly favorable to an improved moral state. On the contrary, it is quite possible that the general moral condition of Mexico is even worse than it was under the complete domination of the clergy, though there has been great advancement in the intellectual life.

But the masses of the people are still in a lamentable state of ignorance. In the cities and larger towns probably from 30 to 50 per cent can read and write, but in the rural districts and small villages the proportion of readers is exceedingly small. In some parts of the country there are large villages where only one or two persons in the whole population can read and write.

Of course such a condition of intellectual stagnation affords a splendid field for the growth of superstition. Rome has maintained this condition, and has pandered to the appetite for the marvellous and supernatural, until a wonderful mass of childish superstitions exist among the people. One of the most recent manifestations of this is seen in the frequent apparitions (?) of the Virgin Mary. Within the last eighteen months there have been several such in different parts of the country, some of them on the broad, thick leaves of the *maguery* plant, from which the national beverage, *pulque*, is extracted. Presumably the Virgin has made these apparitions in the interest of the liquor traffic, thus consecrating this drink.

Naturally enough a people so steeped in superstition would also be idolatrous, not merely in the sense of a refined and elevated form of saint-worship, but also in a gross and sensuous devotion to material idols. Certainly it would be difficult to find a country not semi-barbarous where idol-worship is more common than in Mexico. Intelligent Catholics confess that the masses worship the material image.

The writer once had a conversation with a well-educated young priest on this subject, and in answer to the question if it were not true that the people worshipped images, he said: "Oh, of course they do. I have the proof of that right here in my church. We had an ugly, dirty, black, old Christ [referring to the image]; and I had it replaced by a new one, white, handsome, and well-painted; but the old women are not satisfied. They want the dirty, black, old Christ they have always had. Oh, certainly they worship the material image." When asked if he did not know that that was idolatry, he said: "Most certainly it is." "Then," said I, "why do you not labor to destroy it, for you know that idolatry is wrong?" "Oh," he replied, "I am doing all I can to break it up.

I say mass in the morning with the new, white Christ, and in the afternoon we have the rosary with the old, black Christ. I do this so that the people may not think either of the *white* or the *black*, but *only of Christ!*” This is a practical illustration of the kind of efforts generally made by the priests to destroy error—a multiplication of the evil in question, both by precept and example.

In this city, one of the most pious in the country, I recently witnessed an exhibition of the trust in images that was new to me, and was certainly quite novel. A fire broke out in the corner grocery just across the street from our mission property, near midnight. The professors and students from our school joined actively with the neighbors and the fire department to extinguish the blaze. Before much had been accomplished, however, and while the flames in all their fury were bursting out of the doors, I saw a man run up several times and throw some little objects in the fire. My first thought was that they were little bombs or firecrackers that he was playing with, though they made no report. What was my surprise to learn that they were fragments of a family saint, which the wife of the shopkeeper was breaking in pieces and having thrown into the flames *in order to extinguish the fire!!*

This blind devotion to images has filled the churches and the houses of the people with objects of worship of every variety, from the six-cent, horribly printed wood-cut, to the chaste and beautiful, life-size sculpture, clad in silk and velvet, with diamonds and precious stones to the value of a million dollars.

While the Laws of Reform vigorously forbid all forms of public worship outside of places dedicated to that purpose, where the authorities are not vigilant, images are carried about the streets in procession, and are taken from house to house to receive special homage, or to lend their aid in soliciting funds for the Church.

Among many of the ignorant people there is found the strange belief that they can oblige the saints to grant their prayers by inflicting punishment upon them. This is practised in numerous ways, such as locking the image up in a box, turning its face to the wall, or hanging it, head downward, in a jar of water.

But, perhaps, the idolatrous character of the religion of Mexico is not its worst feature. The exaltation of the priesthood seems to me to be even worse. While image-worship simply places an inoffensive block of wood in the place of the Creator, this elevates a wicked, corrupt man, often a black-hearted criminal, to the position that only God should occupy. Indeed, it goes to the extreme of making the priest superior to God, inasmuch as he commands, in the celebration of the Eucharist, and God is obliged to obey. This doctrine is clearly and unequivocally set forth by Liguori in his instructions to the priesthood. Furthermore, the priest is supposed to have power, not only to pardon and save in this life, but his authority extends to the world of spirits, so that he can obtain

release for souls in the flames of purgatory. To be sure he cannot accomplish this last feat without being paid for it. There are many ways of obtaining the necessary funds for this purpose, one of the most novel that I have seen being that of a "raffle for souls." In this city one can frequently see on the church doors large posters announcing the result of the last raffle for souls, giving the names of the lucky ones who drew prizes in the spiritual lottery. The plan is simple. Tickets are sold for twenty-five cents each by number. People buy the tickets, specifying at the time the name of the deceased for whom it is purchased. The drawing takes place, and the souls holding the winning numbers receive the benefit of the masses for the dead during a specified period.

The religion of Rome so sets the priest between the soul and God, that, in the general belief of the people, the salvation of the sinner is completely in the priest's hands. No matter how wicked and corrupt he may be as a man, his sacerdotal acts are holy and efficacious. His blessing and absolution open the door of heaven; his curse and excommunication turn even earth into a hell. The blind confidence in the power of the priest is shown in a thousand ways. One instance will serve to illustrate. A young man, given to the usual vices of such in this country, was shot down in the street. Before the priest could reach him to hear his confession, the dying youth had lost the power of speech, but his friends found great comfort in the fact that at the last moment he had *pressed the priest's hand*. To such people, of course, the Bible is an unknown book, and even when told that God's Word prohibits certain acts, they will answer by saying, "But the curate says they are right," and to the devout Romanist the curate's word has greater weight than God's. The expression "priest-ridden" has a terrible significance as applied to Mexico, and one that no American Protestant can fully comprehend unless he has lived in a papal country.

2. *The moral state of Mexico.*

The moral condition of a people holding and practising such a religion may be imagined; to be known in its fulness one must live for years among the people. There is a varnish of politeness that is very attractive, there are traits of character and some customs that are very beautiful; indeed, there is much to admire in the Mexican people, even under the full influence of Rome. But beneath all the attractiveness, affability, politeness, and other excellent qualities that many have, there is found a lack of moral principle, a rottenness in the moral conceptions, and generally a looseness in practice, that must be personally known to be appreciated. Between the strict Roman Catholicism that makes marriage a sacrament and yet declares concubinage a preferable state for the priest, condoning it in all ranks of the clergy, and the loose ideas of the family tie, engendered by the modern French scepticism which abounds among the educated classes, the practice of the sterner virtues is exceedingly rare. A corrupt and vicious priesthood sets the example of uncleanness, and the

people, unrestrained by their religious convictions and living under a southern sky, follow madly the unholy example of their spiritual leaders.

Indecency in the ordinary habits of life and vileness in speech and manner are general characteristics of the masses. The sanctity of the Christian Sabbath is utterly unknown. The Lord's Day is observed as a "feast day," in which the ordinary labors of the farm and shop are largely suspended, though very many work on without regard to it. But the markets, groceries, saloons, and in many places dry good stores, do their most thriving business on that day; while every form of amusement, such as theatres, circuses, bull-fights, cock-fights, balls, etc., find it frequently better than all the rest of the week combined. Indeed, bull-fights seldom occur except on Sunday.

Liquor-drinking is almost universal, and there is an alarming amount of drunkenness. The Church is utterly powerless to restrain this vice, since very many of the priests are sadly addicted to it. Sundays and religious feast-days are specially notorious as times for drunken carousals. There exists no public sentiment in favor of temperance, except such as is the outgrowth of Protestantism.

This brief outline of the religious and moral state of the Mexican people will suffice to show their great need of the Gospel in its purity and with its purifying effects. Surely no unprejudiced observer could doubt the necessity of giving such a people a different religion from the one they have had for centuries, inasmuch as it has completely failed of accomplishing the great object for which true religion exists. Truth mixed with error is often more damaging than error pure and simple; and Romanism, though holding in her possession all essential truth, has so buried it beneath error and superstition, that she doubtless constitutes a greater barrier to the evangelization of Mexico than would pure paganism. She has demonstrated her utter inability to lift the people to a higher moral plane than that they occupied in the days of their old pagan religion. Indeed, it is doubtful if they are as moral now as they were at the time of the conquest, if we may trust the Catholic historians of that period.

Mexico, then, has claims as a mission field on the purely humanitarian principle that would lead to the evangelization of any other country, because of the social and moral benefits that result from the introduction of the Gospel. This claim is reinforced by the fact that, though very religious, her people do not possess the true religion of Christ, and are confiding in rites and ceremonies that cannot save. Furthermore, in the midst of her millions of superstitious souls, there are multitudes who yearn for a purer faith and a more consoling religion than that which leads through purgatorial fires. These waiting, thirsting souls stretch out their hands to receive the water of life by our help.

More than any other field Mexico has claims upon the Christians of the United States, because of proximity of territory, similarity of governmental forms, the practical import of the Monroe Doctrine, and the absence of organized effort on the part of English and European Christians in behalf of Mexico's evangelization. The missionary societies of the Old World give all their attention to the mission fields on that side of the globe, while Mexico and the other Spanish-speaking countries on this continent are left to be evangelized by Americans alone. Surely this noteworthy fact should appeal urgently to the Church in the United States, since, in the Providence of God, this seems to be a field peculiarly and exclusively our own.

II.—INTERNATIONAL DEPARTMENT.

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

The Barrows Lectureship in Calcutta.

[J. T. G.]

Mrs. Caroline E. Haskell has presented to the University of Chicago the sum of \$20,000 for the founding of a "Lectureship on the Relations of Christianity and the Other Religions." The proposal is that six or more of these lectures be delivered in Calcutta, India, and, if deemed best, in Bombay, Madras, or some other of the chief cities of Hindustan where large numbers of educated Hindus are familiar with the English language. These lectures are to be delivered annually or biennially by leading Christian scholars of Europe, Asia, and America, "in a friendly, temperate, conciliatory way." The management of the lectureship is to be in the hands of Drs. Harper, John Henry Barrows, and George S. Goodspeed and their successors in official relation in the Chicago University. She names Archdeacon Farrar, Dr. Fairbairn, Professors Henry Drummond, A. B. Bruce, George P. Fisher, Francis G. Peabody, Bishop Potter, and Dr. Lyman Abbott as the type of lecturers it would be desirable to secure. She intimates, without typical names, that representatives of other religions might be selected in Asia, because "Europe and America wish to hear and ponder the best that Asia can give them." As she acknowledges the earnest wish "expressed by Mr. P. C. Mozoomdar" that a lectureship similar to the one Mrs. Haskell founded in the Chicago University should be founded in Calcutta had more or less influence in inducing her to found this lectureship in Calcutta, named in honor of Dr. John Henry Barrows, presumably it would be that class of Asiatic lecturers that might be selected. Her hope is that thus "a new golden bond between the East and the West" may be established, and "the extension of the benign

influence" of the Chicago University, and to secure "the promotion of the highest interests of humanity," and "the enlargement of the kingdom of truth and love on earth."

We have endeavored to make the exactest summary of the benevolent intent of the generous donor, setting down naught that might color or mar the purpose or the benevolence. The execution of the plan is guarded with a suggestion that correspondence be first had with the leaders of thought in India, to secure "helpful suggestions" in its scope and conduct.

The *Advance* says this lectureship will demand consummate fitness and ability in the lecturer among a generation of non-Christian educated men as familiar with the English language and literature as with their own, but thinks the previous experiences of President Seelye, Joseph Cook, and Dr. Pentecost show what kind of hearing will be accorded to such lecturers. It says the editor of the *Evangelical Review*, for thirty years a missionary, has thanked Mrs. Haskell for her noble gift, and that a leading Christian lawyer of Calcutta writes that he believes such a course of lectures will be highly appreciated in India.

On the other hand, Rev. James H. Messmore, D.D., editor of the *Indian Witness*, doubts if any good will come of it. Dr. Messmore is noted for his disregard of conventionalisms which cannot stand the test of the severest common sense. He has a wide acquaintance with all shades of Oriental thought, language, and literature; his sympathies and mental grasp are alike broad. He has had more than a third of a century's experience in every phase of missionary labor in widely separated parts of India, among the most learned and the most illiterate, the richest and the poorest, and with people of all castes and of no caste.

Dr. Messmore recognizes the noble generosity which impelled the founder of this lectureship to this proposal, but hopes she may be induced to withdraw the gift and turn the money into another channel. He expresses fear lest unwise lecturers be sent, who will do mischief. He dreads any attempt to repeat on a small scale the Parliament of Religions, and affirms that the missionaries of Bengal "are almost unanimous in declaring that the Parliament did great harm," and says he has seen on the pages of almost every religious paper in India within a year some reference to the injury it has done and is likely to do in India to the cause of Christ. His suspicions of the possible tenor of the lectureship are based on its being an outgrowth of that Parliament. He gives several reasons why such a lectureship must fail of success as a course of apologetics. An attempt to magnify the good in the heathen religions would be made in the presence of their debasing and demoralizing rites, and of the vices which these engender; while an attempt to set a heathen religion in its true light before a heathen audience would inevitably antagonize the hearers. Missionaries, he says, have not found it wise to do either. Besides, after being asked to meet Hindus and Mohammedans in a friendly way to ascertain what they and we have in common, he wants to know what we are to do with that portion of Christian doctrine which is essentially antagonistic to all other faiths. Shall we say the differences are small and unimportant? All honest attempt at comparison between Christianity and other religions, he declares, only serves to bring out the essential antagonism between Christianity and all other faiths.

As editor of the *Indian Witness*, Dr. Messmore invites an expression of the views of any of the older and more experienced missionaries in India in his columns, that they may be forwarded to Dr. Barrows.

Rev. J. Parson, of Lucknow, makes the first contribution. The tone is judi-

cial and appreciative, and we quote the whole article:

"SIR: Mrs. Haskell's gift is certainly a very generous one, and as such is worthy of all praise. But I am inclined to think that her generosity might have been better directed. The object of the lectures is to present the great questions of the truths of Christianity, its harmonies with the truths of other religions, its rightful claims and the best methods of setting them forth. The presentation of the truths of Christianity and its rightful claims is just what India needs. The people of India are perishing for lack of knowledge of these things. And the discussion, at fitting opportunities, of the best methods of setting these truths and claims forth is very instructive; but it seems to me the fitting opportunity will hardly be found when the lecturer stands before a large body of educated Hindus. The discussion of the best methods is rather a subject for lecturers and preachers than for such an audience.

"But Mrs. Haskell seems to lay special stress on the harmonies between Christianity and other systems of religion, as the third paragraph of her letter indicates; and I presume that the lecturer also would 'in a friendly, temperate, and conciliatory way' lay much stress upon these harmonies. As the Hindu religion prevails in this country, the lecturer for India would attempt chiefly to set forth the harmony between Christianity and Hinduism. It may be that I am slow in perceiving analogies, or that I need more study, thought, and experience, but during thirteen years of close contact with Hindu thought I have failed to find many striking resemblances between these two religions. I have found a few superficial resemblances; but when a system has several philosophies to start with, and has such flexibility, plasticity, and power of absorption that it is able to borrow something from every religion with which it comes in contact, and able to incorporate with itself the worship of every kind of god, idol, hero and demon, and every form of superstition, it would be strange indeed if in such an 'encyclopædia of religions' some superficial resemblances to Christianity were not found. But, while its teaching with regard to God, man, responsibility, duty, sin, righteousness and the way of salvation differs in almost every part from Christian teaching, the real harmonies must be very few. And the more philosophic the form of Hinduism, the fewer the harmonies seem to be. Yet this would be, I suppose, the form

in which lecturers to the educated classes would seek for harmonies. I scarcely think that much good will be done by lectures which chiefly set forth the harmonies between Christianity and Hinduism. The effect would be to magnify the superficial resemblances and to confirm the Hindus in their conviction of the truth of their own religion. If they dealt with the many sharp contrasts between the two systems as well as the few slight harmonies, and demonstrated the superiority of Christianity, more might be accomplished; but this would lead to controversy, which is generally to be deprecated. The Christian lecturer or preacher, as a part of his equipment for his work, needs to study and understand the doctrines and practices of Hinduism, not in order that he may in his public work compare the two systems and point out the few slight similarities and the many great differences, but that he better understand the Hindu mind and mode of thought and know what truths to emphasize. I believe that the less he compares the two systems publicly the more successful his work is likely to be. The prospect of these lectures does not awaken in me much enthusiasm."

Rev. K. S. Macdonald, the editor of the *Evangelical Review*, to whom the *Advance* refers, held a very much more favorable opinion of "The Parliament of Religions" than did Dr. Messmore. He contributed, in response to the call for expert opinions, an article which we quote in part, the omissions having no necessary relevancy to the immediate issue. Dr. Macdonald said:

"SIR: I am asked to supply 'suggestions with regard to the importance of this effort to bring about a better understanding between our Western Christian civilization on the one side, and the representatives of the various faiths of India on the other.'

"The effort' here referred to has taken the form, in the words of the donor, of '\$20,000 for the founding of a lectureship on the relations of Christianity and the other religions.' This is to be the subject-matter of the lectures. The object is equally clear—'So presenting Christianity to others as to win their favorable interest in its truths.' Here we have the means and the end so described that there ought to be no misunderstanding as to either.

"There is a third point of undoubted importance in the scheme which must not be forgotten. That is the agency

by means of which this end is to be secured. The agency is twofold, a committee consisting of the president or principal of the Chicago (Baptist) University, and its two Professors of Comparative Religion. The duty of this committee will be to administer the funds and to appoint the lecturers, who constitute the second part of the agency.

"These lecturers are described as 'leading Christian scholars of Europe, Asia, and America.' 'Such Christian scholars as Archdeacon Farrar, Dr. Fairbairn, Professor Henry Drummond, Professor A. B. Bruce, Professor Fisher of Yale, Professor Peabody of Harvard, Bishop Potter, and Dr. Lyman Abbott of New York.' Of these eight, the first four are men in good ecclesiastical standing in British churches, and all four are able evangelical Christians, possessed of popular gifts. Of the remaining four I cannot write with the authority of personal knowledge or indeed to any great extent of their work or of their reputation.

"I have no doubt the professors of Congregational Yale and undenominational Harvard are good and able men. Professor Fisher has done yeoman service in the defence of Christianity; and I have read only what is good of the labors of Bishop Potter and Dr. Lyman Abbott. What we want are men of ability, who know their Bibles and who will make an honest, diligent effort to study the other religions, and who will faithfully represent in their lectures their mutual relations 'in a friendly, temperate, conciliatory way,' and in a 'fraternal spirit,' so as to win the hearers to a favorable interest in spiritual truth.

"I believe these men and men of their stamp will do all this. I therefore heartily welcome the scheme, and say God-speed to it. I also express my hearty thanks to Mrs. Haskell for her splendid gift to the young men of India. I like the scheme specially for the prominence it gives to religion, and more especially to the Christian religion; the beginning, middle, and end of it is Christianity—the interests of Christianity advanced in connection with the study of the science of comparative religion.

"Science, true science, must always be the handmaid of true religion. Neither the Bible nor Christians are afraid of the study of any science, still less of the study of comparative religion.

"However vile the superstition or idolatry may be, we need not hesitate to take any truth of God, wherever found, and use it in God's service and

for the extension of His kingdom, as Paul did the words of a heathen poet (used in a hymn to Jupiter) or the inscription of a heathen used on an idolatrous shrine.

"I hope and fondly believe that Mrs. Haskell's very liberal gift to India may be greatly blessed in bringing about the ends and objects she has in view. His own Brahmo co-religionists have not very great faith in Mr. P. C. Mozoomdar, but he is infinitely superior, I believe, to Prophet Balaam; and as God greatly blessed the vaticinations of the latter, I have no doubt He may greatly bless that uttered wish of the former to which Mrs. Haskell refers. I am told with some emphasis that Dr. John Henry Barrows was greatly taken in by both Mr. Mozoomdar and Vivekananda, who told his audience that he honored the Hindu Rishis as 'perfected beings,' and that some of the very best of them were women!! Does he dare tell us what the Vedas say of these?

"I cannot say that I am very sorry that Dr. Barrows believed the delegates from Bengal. It proved Dr. Barrows has something of the love of which the apostle writes—the love that 'believeth all things and hopeth all things.'

"I shall cordially welcome Dr. John Henry Barrows as the first of the Barrows lecturers, and I hope the missionaries of Bengal will join in that welcome."

It is not certain that either of these writers have apprehended the scope of these lectures, nor is it clear that the founder or Dr. Barrows have themselves any definite concept of what they would realize. It may be time enough to discuss it when the proposal can give an account of itself. If it were intended simply to found a department or chair of Comparative Religion in the Calcutta University, similar to that in the colleges at home, the proposition would not concern us. But it is apparently designed to be an auxiliary missionary agency, and that brings it within our purview.

There is underlying the proposal the idea that something *new* is to be tried. But Banerjea in Calcutta, Dr. Ballantyne in Benares, Dr. Wilson in Bombay, and Dr. Mitchell all over India, have not left the people inexperienced in these comparisons, to say nothing of the Bengal Asiatic Society's *Journal*, the *Calcutta Review*, the *Friend of India*, and other able periodical literature largely devoted

to most thorough, scholarly presentation of this entire field. Missionaries have forged the very weapons which these lecturers must wield, and they have not neglected to test the utility of this entire line of approach. Sir William Muir's "Testimony Borne by the Quran to the Christian Scriptures" is but a single illustration of attempts to reach the people from the standpoint of similarities, and in that case, even from that of obligation imposed by their own Scriptures. Dr. Ballantyne was principal of the Government College at Benares when he published his "Christianity Contrasted with Hindu Philosophy," bilingual (Sanskrit and English), with practical suggestions to missionaries, in which he advises them to do just what is now hinted at—"cast about for points of agreement, with a view to conciliation." Yet he himself did not confine himself to the correspondencies, but in a masterly way deals with the "contrasts" in his "Exposition," "Evidences," "Natural theology," "Mysterious points in Christianity," and in the "Analogy of religion to the constitution and course of nature." He held, withal, that no man was fit to make the conciliatory approach who was not thoroughly furnished for the antagonisms of controversy.

When Mr. Banerjea was professor in Bishop's College, Calcutta, he published his "Hindu Philosophy," with a view to suggest such modes of dealing with it "as may prove most effective to the Hindu mind." Has that book been equalled, not to say surpassed, by any modern treatise or lecture from that standpoint? John Brande Morris published as long ago as 1843 a volume to which the University of Oxford awarded the prize offered by the Lord Bishop of Calcutta, treating of the best mode and best arguments with which to deal with "learned and philosophical Hindus." This author omitted the evidences of Christianity, or "how far it might accommodate itself in the remoulding existing heathen rites," because there would be "want of delicacy

in treating them before heathen." Is that not conciliatory enough?

Where can one learn so much of what there is to compare or to contrast between Christianity and Hinduism as in Nilakantha Sastri Gore's "Exposition of the Hindu Philosophical Systems," written in the same broad, frank spirit? It can scarcely be said that the results of magnifying harmonies have been entirely satisfactory.

India affords the greatest museum of religions on the globe. Its people are experts at discriminating variations, similarities or contrasts of religious thought. Brahmoism, which Mr. Mozoomdar represents, is itself the result of an attempt to formulate the Absolute in religion by compounding the good found in the several faiths of mankind. But India has gone about as far in that line as it cares to go, and a modification has set in, as is seen in the differentiations of the various Samajas. Where Rammohun Roy and Mr. Chunder Sen could not lead Hindus in a revolt against Hinduism, Dr. Barrows is sure to fail.

He who dreams of making converts to Christianity by pointing out similarities and harmonies reckons without his host, whether among literate or illiterate peoples. Buddhists of Japan have adopted almost all forms of Christian usages, such as Young Men's Christian Associations and Christian marriage service-ring and all. A native gentleman has just contributed some hundreds of dollars to erect a "Young Men's Buddhist Association Hall" in Madras. A sort of neo-theosophic Buddhism in Ceylon has established a Buddhist "Christmas," with early morning carols, in the evening carrying transparencies lettered "Glory to Buddha in the highest, on earth peace and good will toward men." They have a Buddhist catechism, Buddhist Sunday-schools, and, in one centre, Buddhist *class meetings*! The fact is, that these communities will take any amount of correspondencies and make a metempsychosis of heathenism, but not Christianity, nor any respectable substitute for Christianity.

However delicate the task, we venture to say that there is incongruity between the task set the lecturers and the typical names mentioned. Dr. Ballantyne was right when he said that no man was furnished for making advances in the way of conciliation but he who understands both the errors of opponents and the means of confuting them; "for," as Bacon says, "there is no use of confutations when we differ about principles and notions themselves, and even about the forms of proof." Hinduism may not always call for confutation, while conciliation is essentially based on knowledge of contrasts and the avenues to harmony. It seems that therefore a class of lecturers might be selected who had given large attention and profound study to the subject. Dr. Hooper, of Allahabad; Dr. Miller, of Madras; Dr. Kellogg, of the Punjab; Monier Williams, George Smith, or John Muir would symbolize the class of able scholars who would know how to conciliate Brahmans; and Dr. Washburn, of Constantinople; Dr. Jessup, of Syria; or Dr. Wherry, of Chicago, might at least "know what they were talking about," to Moslems.

But what about the Asiatic lecturers hinted at, who are to give us what "Europe and America wish to hear and ponder," and from whom we are to receive "the best that Asia can give"? Mr. Mozoomdar would not be admitted to represent Brahmanism, but Absolutism like that of Theodore Parker; and we have little to add to our facilities for evolving that. The best that Mr. Vivekananda would have to give would be barred out by Brahmans, who declare him an impostor, and whose moral character is openly assailed in the press of India. The genuine Jain Buddhist, Virchand A. Gandhi, has already given the "best" he has. The writer listened to him in a church on a Sunday evening "preach" (save the mark!) to an audience which fortunately knew little or nothing of the esoteric meaning of the words he used any more than they did of the prayer in which he said he did not want anything, and had no peti-

tion whatever to make, having nothing to do but meditate on the Divine. That was consistent Buddhist philosophy, based on the belief that the only way to reach Nirvana was by training one's self to believe that personality was *Maya*, never to be got quit of but by quenching every desire.

It is not merely esoteric philosophy, however, that should be comprised in these comparative studies; we would need to know their sacred Scriptures. But when Dr. Ballantyne commenced this line of comparative study there were no Vedas in the hands of Brahmans, nor are there to-day, except in the translations of Western Orientalists. It is difficult to suggest what department of the "best" they have that is not accessible to us far and away beyond what we could acquire from any Oriental lecturer in any series of lectures. Will anybody name a solitary contribution to the thought or literature of Brahmanism not well known and understood before by scholars, or by any who choose to seek the knowledge in any one of the hundreds of libraries in the land, that is to be found in the ponderous volumes of the Parliament of Religions? As the source of contribution to our stock of knowledge of Oriental faiths, commend us to the vast stores of literatures already extant, rather than to the expedient of a necessarily limited compass of a few lectures, even by the apostles of those faiths of whatever renown, delivered on the other side of the globe.

If the generous founder of this lectureship and those who administer it could, on the other hand, see their way clear to provide for the strongest possible, straight-out course of apologetic lectures, avowedly intended to present Christianity as the ultimate truth, then they have named ideal lecturers, and there is no room for doubt about the generous reception they will receive, and the influence they may exert. Then they will be on the platform occupied, when in India, by Dr. Joseph Cook, Professor Seelye, and others of the class alluded to by the *Advance*. Besides,

such a course would synchronize with the Winter-mission movement in Great Britain, which provides for sending lecturers and evangelists to work during the cold weather of India among the English-speaking natives, Christian and non-Christian. Mr. McNeal is now in India, reaching audiences similar to those which greeted Dr. Pentecost. There is a large field for learned lecturers in university and other cities, and for skilled evangelists of renown, among the ever-increasing English-speaking communities of India. A strong Christian lectureship pronouncedly expository and apologetic of Christianity, conducted by able men like Dr. Barrows and other eminent divines of the class whom Mrs. Haskell names "in a friendly, temperate, conciliatory way," would command the utmost attention and respect of all classes in India, and exert a powerful influence for the "promotion of the highest interests of humanity and the enlargement of the kingdom of truth and love."

The Need of a Medical Missionary College.

BY REV. A. P. HAPPER, M.D., D.D.*

All persons praying and laboring for the conversion of the world to Christ have rejoiced in the great increase in the number of missionaries who have gone to non-Christian countries during the last twenty-five years. The most marked increase has been in the number of medical missionaries who have gone out in connection with the leading missionary societies of the various churches. This increase is made manifest in various ways. In 1849 there were 39 medical missionaries in all lands, of whom not one was a lady physician. In 1894 the number of medical missionaries is stated to be 400, of whom 80 are lady physicians. At the Volunteer Convention at Cleveland, O., in 1891 the num-

* A melancholy interest attaches to this paper, as it was the subject of correspondence with Dr. Happer and ourselves only a few days before his death.—J. T. G.

ber present who were studying medicine preparatory to going as medical missionaries was 25. At the Volunteer Convention at Detroit in 1894 the number of volunteers who are studying medicine for missionary service was 72, which is nearly a threefold increase in three years. Beside these, 100 delegates at the Conference, still in their collegiate course, expressed their purpose to study medicine in order to be medical missionaries. During 1893, 160 persons, young men and women, applied to Dr. Dowkontt, medical director of the International Medical Missionary Institute of New York, for information and aid to obtain medical knowledge for mission service. Only 16 of the number could be received into the institute for lack of pecuniary means.

In the continued enlargement of mission work in non-Christian countries, the number of those who will study medicine with the view of mission service will rapidly increase with each successive year. The reasons for this increase are these :

1. The need for medical missionaries is much better understood now than ever before. The character of the medical practice in non-Christian lands and the consequent sufferings of women and children are now widely known among Christian people. In China there is only one missionary physician to each 2,500,000 of the population. In the United States there is one physician to every 600 people. In China there are 100 missionary physicians to 300,000,000 of the population ; and in the United States 118,453 physicians to 65,000,000 of people.

In India the readiness with which the women came to the lady missionary physicians for medical treatment led to the organization in 1886 of the National Association by Countess Dufferin, wife of the then Viceroy of India, for supplying medical aid to the women of India. The association is composed of the highest dignitaries of Church and State in Great Britain and India, with Her Majesty the Queen Empress as patron.

Some \$400,000 were subscribed toward the funds of the association, largely by the princes and men of wealth in India. As the lady physicians connected with this association cannot teach the Gospel of Christ to their patients, they cannot meet the spiritual needs of the suffering multitudes. In Africa and the isles of the sea the need of the people for relief from bodily ailments is the same, or even greater, than in China and India.

2. The second reason is that now all the missionary societies are willing to employ medical missionaries, whereas but a few years ago only a few societies wished to employ them. Those who have gone from the International Medical Missionary Institute have gone out in connection with some fourteen different societies. During the last ten years 78 of those who have been with the Institute for a longer or shorter period have gone to the foreign field. Of these 20 have gone out in connection with the Presbyterian Board of Foreign Missions, 14 in connection with Baptist societies, 13 in connection with Congregational societies, 10 in connection with Methodist societies, 5 in connection with Presbyterian societies in Canada, and the other 16 in connection with the Episcopal, the Reformed, the Southern Presbyterian, the China Inland, and other missionary societies. A few years ago the medical missionaries were nearly all from Great Britain and the United States. Now they are of many nationalities. Those who have gone out from the Medical Missionary Institute were born in twenty different countries.

But the strong reason for the belief that there will be a still greater increase of medical missionaries in the near future is this : There is a growing conviction among the special promoters of foreign missions that, in order to secure the best results of efforts to spread the Gospel, it is necessary to follow more carefully the example and commands of our Lord and Saviour. Our Lord went everywhere healing the sick. And His command, when He sent forth the twelve

apostles and the seventy disciples, was : "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give" (Matt. 10 : 7, 8). It is obvious that in order to heal the sick the missionaries must study medicine. It is, in connection with this subject, a most important fact that it is *only* in Christian lands that a rational and beneficial treatment for the diseases of the human system is known. In all non-Christian countries the treatment of the sick and suffering, and especially of women and infants, is useless and barbarous.

In order to carry out the command of our Lord more efficiently, and to communicate the blessings of salvation and of healing to the 1,000,000,000 of the non-Christian nations, missionary societies need to increase their medical missionaries *fourfold*. This increase is not impracticable. The number of medical missionaries has been increased during the last forty-five years *tenfold* without any special effort. With the increased interest in the cause, and when men and *women* physicians are both so greatly needed, the present number can by special effort be increased *fivefold*. The need of this increase of medical missionaries was expressed in 1890 by the Shanghai General Missionary Conference, composed of 432 missionaries in China, as follows :

"On behalf of these destitute masses, therefore, we earnestly plead with the men of wealth in the home churches, that they will consider the claims of these suffering ones, and will largely aid the reinforcement of the noble staff of medical missionaries already in the field" (Records of the Shanghai Conference, page 54).

It is a most obvious and important inquiry, How can the churches best facilitate this increase of medical missionaries? This increase can be most easily effected by the endowment of a medical missionary college, at which those who desire to study medicine for missionary

service can pursue medical studies at a moderate pecuniary expense. Most of those purposing to study medicine for this service are possessed of small means. In the performance of missionary duties they will receive simply a support. This fact precludes any of them from borrowing money to meet the expenses of their medical education, expecting to refund it from subsequent income. There is not a single medical missionary college in the United States where missionary students can pursue medical studies and obtain a diploma. There are many medical colleges in this country, but the fees for lectures and tuition are very high. They vary from \$100 to \$200 in different institutions for each year of the four years' course for each student. In the best colleges they are \$200 a year, which makes \$800 for a course of four years. This sum is *prohibitory* to many young men and women who are desirous to obtain a medical education for missionary service in foreign lands.

The facilities provided for those wishing to engage in medical missionary work to obtain the requisite preparation are in strange contrast with the facilities which are provided for those preparing for other kinds of Christian work. Every Christian denomination has theological seminaries in which ministers are trained for their life work without any expense for tuition, and where facilities are provided for lodging and boarding at moderate expense. Similar facilities are provided for young men and women who are preparing for Christian work in connection with Young Men's and Young Women's Christian Associations. There are quite a number of mission institutes for training young men and women for evangelistic work in home and foreign lands ; in some of them tuition is without charge, and in some a nominal sum is charged, and in all of them facilities for lodging and boarding are provided at reduced charges. Thus for all classes of Christian workers ample provision has been made for their instruction and

training without tuition fees, and with facilities for lodging and boarding, *except* for those preparing for medical missionary service. These same facilities are provided for a large number of students in many colleges and academies without regard to the question whether they are preparing for Christian work or not.

The query naturally arises, *Why* and *how* is it that no provision has been made for assisting medical missionary students to get the necessary education? It is so simply because the need for such provision has been but recently felt, and because the attention of the Christian community has not been especially called to this need. This urgent need, arising out of the increasing number of medical missionary students, has only been felt within the last few years. The need is *fivefold* greater now than it was five years ago; and it will be greater every successive year.

There is a purpose now to provide for this urgent need by raising money to endow a medical missionary college, and thus secure a charter of incorporation from the State of New York which will enable the trustees of the college to hold property for the college, provide the necessary lecture-rooms, laboratories, and dissecting-rooms; to engage professors, build dormitories, and secure all the facilities and appliances necessary to afford a first-class four years' course of instruction to the students for medical mission service at the smallest expense compatible with a proper regard to health and efficiency. It is the purpose of those that are laboring to effect it that the college shall be interdenominational and decidedly evangelical and evangelistic. The trustees are to be composed of men chosen from different denominations. As the doors of the institution will be open to the students of all evangelical denominations, application will be made to the members of all these denominations for contributions to provide the \$500,000 endowment. This is the sum necessary to secure the incorporation of a medi-

cal college. As the money is to be collected from all churches, it will not come heavily upon any one denomination. And this is not a great sum for the whole Christian community of America to raise for so necessary and important a purpose. It can be made clear to all who will give the subject a few minutes' consideration, that the money saved in the education of the young men and women who will attend the college will, in the course of a few years, amount to more than the whole sum of \$500,000.

From the facts stated above and other indications it is a most probable surmise that, if there was a medical missionary college endowed and fully equipped to give first-class instruction to missionary students, the number of students who would attend its classes would be from two hundred and fifty to three hundred.

We conclude with the words of the Shanghai General Missionary Conference, already quoted. They say: "We *earnestly plead* with the men of wealth in the home churches that they will consider the claims of these suffering masses, and *largely* aid the reinforcement of the noble staff of medical missionaries already on the field."

The World's Woman's Christian Temperance Union.

Mrs. E. W. Greenwood, the superintendent of this organization, has issued a circular to which Miss Frances E. Willard asks us to call special attention, announcing the third biennial convention of the World's Christian Temperance Union, to be held in connection with the annual meeting of the British Woman's Temperance Union in London, June 14th-21st. May 18th and 19th are specially set apart as days of praise and prayer for this work. As this movement has a distinctly missionary feature in heathen lands, we cheerfully make this mention. Perhaps we can make no comment so good in any

other way as by quoting the following from the address of welcome to Lady Henry Somerset by Mrs. Joseph Cook at the meeting of the Woman's Board of Missions in January in Boston.

"It is often said that the English-speaking race has become the missionary army of the world; but while, in some small measure, we have carried the Gospel to non-Christian lands, we have also carried other gifts, for which the native races owe us anything but gratitude.

"Commerce has gone with Christianity, sometimes in advance, and has taught nations of practical total abstinence the Anglo-Saxon vice of strong drink, and, for purposes of gain, has pushed the opium traffic, with an indifference to the bodily and spiritual ruin of their victims which seems positively fiendish.

"In view of these facts, it is not surprising that rum-cursed Africa and opium-cursed India and China, not discriminating between Christianity and commerce, for both are represented by white men wearing European dress, should in the bitterness of their souls cry out to us, 'Is *this* your Jesus way? Then we want none of it!'

"You know what two of our brave American women did in India in unveiling the secret haunts of vice in connection with the British army. Lord General Roberts, Commander-in-chief of Her Majesty's forces, claimed to be ignorant of this defiance of British law; but these American women, under the auspices of the World's Union of Christian Women, and proceeding with the skill of practised detectives brought forward abundant proof of the existence of legalized vice in the army, and Lord General Roberts, who had doubted their word, was obliged to make them a public apology!

"Thank God that we have lived to see the day when the world is so open and Christian women are so alert that it can now be said that there is no closet so remote that the skeleton of any woman's wrongs can be hidden from the

search-light of this noble army of women! We, who are more directly engaged in the education and evangelization of the non-Christian races, know what it is to have our work hindered by just the vices which our sisters of the Woman's Christian Temperance Union are fighting to overthrow."

We are grateful to Rev. Henry D. Porter, M.D., Pang Chuang, North China, for the "Records of the First Shantung Missionary Conference at Ching-Chow Fu, 1893" (Presbyterian Mission Press, Shanghai, 1894). The photographs of the *personnel* of the Conference quite surprises us with the number of missionaries in Chinese dress. This Conference grew out of the recommendation of the Committee on Union appointed by the General Conference at Shanghai, 1890, urging missionaries to unite in local conference or associations. The object was to secure a better comprehension of the several methods of work and mutual encouragement. Forty-one delegates, representing nine missionary enterprises in Shantung and one in Honan, were present. They were Presbyterians, Baptists, Methodists, and China Inland folk from Great Britain, Canada, and the United States, representing a Chinese membership of 8354, with 184 clerical and medical missionaries, men and women. Thirty pages are given to the "Causes of Poverty in China;" eighteen pages are given to an essay by Dr. Porter on "Physical Healing as a Means of Grace."

CHINA.

The Rev. John Ross publishes in the *Chinese Recorder* a very interesting communication of the chief Taoist priest of Manchuria. The priest is intimately acquainted with the Christian Scriptures, and is, therefore, qualified to bring out points of doctrinal coincidence. As Victor von Strauss has shown, Taoism, sadly degenerate as it is in practice, is in doctrine, unlike Confucianism, strongly theistic.

III.—FIELD OF MONTHLY SURVEY.

Mexico,* Central America,† West Indies,‡ City Missions.§

BY D. L. PIERSON.

MISSIONS IN MEXICO.

The republic of Mexico has an area of 767,000 square miles and a population of about twelve millions, of whom about 19 per cent are pure white, 38 per cent are Indians, and 43 per cent are of mixed blood. Of the two latter classes only a small percentage can be called civilized. The country is divided into twenty-seven States, two territories, and one federal district. The republic was founded in 1857, but was not in full power, and religious freedom was not enjoyed until 1867. The Bible was first introduced into Mexico in the wake of the army of General Scott in the war of 1845, but it was not until fifteen years later that any persistent attempt was made to carry the pure Gospel to our next-door neighbors, enshrouded in the darkness of a corrupt Romanism which was practically paganism. Miss Melinda Rankin began a work for the Mexicans in 1854, establishing a centre for Bible

distribution at Brownsville, Tex. In 1866 she opened a school at Monterey, and finally, in 1869, Rev. Henry Riley opened a mission in the City of Mexico itself. It was in 1872 and 1873 that the missionary societies of the Presbyterian, Methodist, and Congregational churches finally entered the field.

The States of Tabasco, with a population of 104,747, and Campeche, with 94,000, and the territories of Lower California and Tepic, with populations of 31,167 and 131,019 respectively, have as yet no Protestant missionaries stationed among them. Presbyterians alone are stationed in Yucatan, Guerrero, and Chiapas; in Querétaro, Tlaxcala, and Oaxaca only the Northern Methodists; in Sonora and Sinaloa only the American Board; and in Coleina only the Southern Methodists. The other States are occupied by two or more societies.

The statistics of the work in Mexico are as follows:

SOCIETIES.	Entered.	Stakes Occupied.	Stations and Out- Stations.	Ordained Mission- aries.	Lay Missionaries.	Wives of Mission- aries.	Female Mission- aries.	Ordained Natives.	Teachers.	Other Helpers.	Churches.	Communicants.	Additions of One Year.	Sunday-School Scholars.	High-School Scholars.	Common-School Scholars.	Contributions for One Year.
A. B. C. F. M.....	1872	5	21	7	7	7	7	1	9	14	13	578	103	415	25	168	\$343
Baptists (South).....	1880	11	39	10	9	6	5	14	87	1,163	277	375	....	....	....	182	2,600
Church of Jesus (Inde- pendent Episcopal)....	1873	4	29	1	3	....	....	4	6	....	....	800	....	....	189	....	....
Friends.....	1871	2	26	3	....	....	4	6	14	13	....	485	....	....	....	350	....
M. E. (North).....	1873	9	32	10	2	10	10	15	26	72	28	2,430	349	1,648	120	2,725	9,012
M. E. (South).....	1873	14	115	13	1	12	7	81	..	20	87	3,808	277	3,254	15	1,327	4,707
Presbyterian (North)....	1872	11	44	10	..	12	30	150	85	4,512	271	....	....	1,168	....	....	3,495
Presbyterian (South)....	....	1	51	2	..	1	8	8	..	3	..	450	....	418	....	250	685
Presbyterian (Cumber.)..	....	2	4	2	..	2	1	1	..	1	2	79	....	....	....	146	....
Reformed Synod.....	....	2	11	2	..	1	1	2	..	2	6	226	32	159	....	27	106

* *Literature*: "Mexico," by H. H. Bandelier; "Mexico in Transition," William Butler, D.D.; "The Native Religions of Mexico and Peru," Albert Reville; "Twenty Years Among the Mexicans," Miss Melinda Rankin. See also p. 198 (present issue).

† "Central America," H. H. Bancroft;

"Moravian Missions," Andrew Thompson, D.D.

‡ "Story of Diaz, the Apostle of Cuba," George W. Lasher, D.D. See also p. 179 (present issue).

§ "Encyclopedia of Missions," I., 294; "Municipal Reform Movements," W. H. Tolman. See also p. 191 (present issue).

We do not give the totals under this table because of the incompleteness of the record. There are, however, at present 10 Protestant societies laboring in 87 *separate* stations in Mexico, besides which there are colporteurs of the American Bible Society. The number of foreign missionaries is 184 and of native workers, 542; churches number 388 and congregations, 489; there are 16,360 communicants and over 50,000 adherents 10,668 Sunday-school scholars, and 7455 pupils in day schools; 12 Christian papers are published in the Spanish language.

Missionary work in Mexico is carried on in the face of many and great difficulties, among which are the ignorance, indifference and immorality of the people, the opposition of the Romish priests, and the spread of infidelity. Much has been accomplished, however, besides the actual conversion of souls to God. (1) Congregations have been established where the Gospel is preached weekly to over twenty-five thousand people; (2) nearly two hundred schools have been established where pupils are enlightened in things temporal and spiritual, and men and women are given a theological and normal training; (3) a large amount of evangelical literature in the form of papers, tracts, Bibles, and books are scattered throughout the land.

CENTRAL AMERICA.

The statistics of the countries of Central America are as follows:

	Area.	Population.
Guatemala.....	46,800 sq. m.	1,460,017
Honduras.....	46,400 "	431,917
British Honduras..	7,562 "	31,471
Salvador.....	7,225 "	777,595
Nicaragua.....	49,500 "	282,845
Costa Rica.....	37,000 "	245,780

In Guatemala the Presbyterian Board (North) is the only society at work, and has in Guatemala City two ordained missionaries and their wives, one native teacher, one church with 49 communicants, and one school with 45 pupils (boys). Nearly half of the population of this republic is composed of uncivil-

ized Indians. There are at present fears of a war between this republic and Mexico, owing to a disputed boundary. It is hoped, however, that the question will be settled by arbitration, and thus prevent bloodshed and the interruption to the work of God which would necessarily accompany the war.

Honduras is controlled by Roman Catholics, and only a few of the Mosquito Indians on the eastern coast are reached by the Moravian missionaries.

In British Honduras the Wesleyan Methodists have 6 stations, 24 chapels, 6 missionaries, 240 native agents, and 2040 communicants. The American Bible Society also has agents here.

Salvador tolerates all religions; but there are at present *no Protestant missionaries* laboring there. The population is composed of aboriginal Indians and those of mixed Spanish and Indian blood.

Nicaragua is also untouched by missionary effort except by the Moravians, who labor among the Mosquito Indians on the eastern coast, where they have 15 foreign ordained missionaries, 4 ordained and 66 other native helpers, and 5573 members (of whom 900 are communicants), at 12 stations. There is also a church at Greytown, south of the Mosquito Reserve. The work of the Moravians has also lately extended into Nicaragua proper, where religious freedom has been declared. The work has, however, been greatly hindered by the political complications between Nicaragua and the Mosquito Reserve. The Nicaraguans, contrary to treaty, still occupy the Reserve, and the Mosquito Indians look to England for protection. The presence of the soldiers at Bluefields causes unrest and disorder. Many of the Christians have left, and some churches are on the verge of ruin. Lamplight services have been abandoned, as no decent woman cares to walk the streets after dark. All this in what was lately the most orderly and Christian community in Central America.

In Costa Rica Rev. J. H. Lobez, of

the Jamaica Baptist Missionary Union, is doing a good work at Port Limon, where he has gathered 80 communicants. The Central American Missionary Society of Dallas, Tex., has 2 missionaries with their wives and 1 unmarried lady missionary in this republic, and the American Bible Society has 2 agents at work.

In all there are in Central America 6 societies at work in 22 stations manned by 28 ordained missionaries, with over 75 native helpers and over 3000 communicants.

THE WEST INDIES.

These islands were first visited by missionaries in 1734, when two Moravians landed in St. Thomas to preach Jesus to the wretched slaves. According to the latest reports, these heroic and indefatigable evangelizers are represented by 50 European toilers of both sexes, and have now in their churches 17,336 communicants and over 40,000 adherents, with about 16,000 children in the schools. In British West Indies, with over 1,000,000 inhabitants, 248,000 are regular attendants at Protestant worship, about 85,000 are communicants, and 78,600 children are receiving instruction in 1123 day schools.

Cuba, the largest of the West India Islands, is 790 miles long, 28 to 127 miles wide. Of its 2009 miles of sea-coast, only one third is accessible. Snow is never seen, but it rains every month, so that the heat is never extreme. Rivers run across the island north and south. In the six provinces is a population of 1,631,687. The Spaniards hold all the offices, the Creoles are planters, and the negroes are the laborers. Over 10,000 foreigners live there. The work in Cuba under Rev. A. J. Diaz has grown to wondrous proportions. In two years after the organization of the first church 1100 were baptized. In a single year they contributed \$4610. In 1889 a handsome theatre was bought and turned into a church, and the lower parts rented for stores and offices. A

cemetery has been purchased, a girls' high-school established, and a free hospital started. There are now 24 missionaries, 5 churches and stations, 2582 members, 7 Sunday-schools, 1000 scholars. Persecutions innumerable have followed Diaz all the way, but last year there were 150 baptisms. This work is in connection with the Baptist Church (South). The Jamaica Baptists and the American Bible Society also carry on work in this island.

In the republic of Hayti* there is an estimated population of 800,000, mostly negroes. The moral and intellectual condition is low in the extreme. Work is being carried on in Hayti and San Domingo by the Jamaica Baptists, the English Baptists, the Consolidated American Baptists, the Protestant Episcopal, the African Methodist Episcopal, and the Wesleyan Methodists of England. These societies have gathered about 2400 converts.

Puerto Rico, a Spanish colony with an area of 3550 square miles and 806,708 negroes and mulattoes, is largely dominated by Roman Catholics, but the Colonial and Continental Church Society has one clergyman laboring there.

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.† The island has about 650,000

* War against Hayti is now threatened by Spain, owing to the removal of funds by the President from a bank in which Spanish capitalists are interested.

† Pastor Warneck says, on the other hand, in the *Allgemeine Missions Zeitschrift*, that "Jamaica, with its 610,579 negroes and mulattoes, may be termed a truly Protestant island, although there are still 200,000 not converted. The Church of England has 116,224 adherents, the Baptists 115,000, the Methodists about 70,000, the Presbyterians about 30,000, the Moravians 17,300, and other denominations, together, about 50,000 to 60,000. All the evangelical missions are seeking to train an educated native ministry, and to make the congregations, as far as possible, financially independent. The people are making steady advance in Christian knowledge and life.

"In the Bahama Islands, the 47,500 inhabitants may be regarded as all connected with the Evangelist Protestant Church. Some are Anglicans, some Baptists, and some Wesleyans. Though

SOCIETIES.	Stations and Out- Stations.	Ordained Mission- aries.	Lay Missionaries.	Unmarried Female Missionaries.	Ordained Natives.	Other Helpers.	Churches.	Communicants.	Sabbath-School Scholars.	Day-School Pupils.	Fields Occupied.
S. P. G.	28	35	.....	.....	.....	.....	.....	4,715	.....	.....	Jamaica, Barbadoes, Trinidad, etc.
Consolidated Ameri- can Baptist.	1	.....	.....	.....	1	.....	.....	.....	.....	.....	Haiti.
African M. E.	7	6	5	.....	.....	4	5	149	131	190	Haiti and San Domin- go.
Protestant Episcopal Presbyterian (Can- ada)	23	1	.....	.....	13	34	11	405	150	218	Haiti.
Baptist M. S.	5	6	.....	4	2	48	.....	573	23	4,324	Trinidad.
	99	3	3	.....	.....	116	.....	5,168	3,920	105	Trinidad, San Domin- go, Bahamas, Ja- maica.
Wesleyan Methodist.	10	15	.....	.....	2	512	29	3,432	3,130	80	Bahamas.
United Methodist.	9	10	.....	.....	.....	26	26	3,470	2,178	.....	Jamaica.
Scotch U. P.	69	30	.....	.....	13	109	53	11,647	9,083	9,199	Jamaica, Trinidad.
Moravians	55	59	.....	.....	34	789	.....	17,540	14,924	16,731	Jamaica, Trinidad, St. Thomas, etc.
Jamaica Baptist Un- ion.					441	177		39,065	.....	.....	Jamaica, Cuba, Haiti, Costa Rica.

inhabitants, of whom 550,000 are colored people. There are also some 12,000 or 13,000 coolies and Chinese. But the total baptized membership of all the Christian churches, including the Catholics, falls under 150,000. Where are the remaining 400,000 souls, and what are they? They belong to no church and own no minister. They are sunk in vice and dirt, in ignorance and superstition. They stand little higher in the mental and moral scale than their ancestors in darkest Africa. Truly here is a mission field in the fullest sense of the word. There is a Jamaica Baptist Union, with 177 churches, 39,065 members, and 21,709 children in the schools. The other denominations are the Church

poor, they in great part maintain their own churches; the Baptists do so entirely.

"The little Antilles are also in great part Christianized. In the Danish Islands of St. Thomas, St. Jan, and St. Croix, with a population, together, of 32,700, there are 18,000 Protestants and 12,000 Roman Catholics, the former belonging chiefly to the Church of England and the Moravian brethren. The northern part of the little Antilles—Antigua, Guadeloupe, Martinique, etc.—has about 100,000, and the eastern part—St. Lucia, Barbadoes, Tobago, etc.—about 215,000 Protestant Christians, and in Trinidad there are 10,000. In Tobago there has been instituted, in recent years, by the Roman Catholics, a bitter opposition mission to that of the Moravian brethren."

of England, the English Baptists, Wesleyan Methodists, United Presbyterians, and Moravians. Roman Catholics number 12,500.

Of the total population of 5,500,000 in the West Indies, there are about 600,000 Protestant adherents.

Other societies laboring in the West Indies are the Religious Tract Society, the S. P. C. K., Ladies' Negro Educational Society, Jamaica Church Ladies' Association, besides 13 "home missionary" societies in the islands themselves.

CITY MISSIONS.

One third of our population dwells in our cities. They are the peril and hope of our country, for in them anarchy, riot, and corruption breed, and in them also our religious, intellectual, and political life and work find their centres of operation.

In New York are nearly 400 philanthropic societies (besides churches), including five distinctive missionary societies, employing 100 missionaries.

In London there are over 100,000 paupers, 33,000 homeless adults, 35,000 wandering children, and 30,000 fallen women. Over 1000 benevolent institutions are at work, including 39 missionary societies.

IV.—EDITORIAL DEPARTMENT.

The March of Events.

THE TROLLEY STRIKE IN BROOKLYN, which began on January 14th, and was scarcely "broken" for two weeks, was interesting and alarming, not in itself only, but most of all as the indication and type of that deep-seated, widespread popular unrest and readiness for riotous outbreak, which is one of the most startling signs of the times. Without any disposition now to discuss, or, above all, to decide the merits of the case, there is a TENDENCY TOWARD ANARCHY which demands prompt repression, and which must receive from all statesmen and philanthropists, all Christian leaders and patriotic citizens, the most earnest and patient and humane consideration. When multitudes of men not only paralyze the commerce of a nation by refusing to work its locomotive system, but forcibly resist any attempt to get others to work it, and deliberately proceed to destroy the very means of locomotion, to break up cars and cut motor wires; when both police and soldiers are called out, and clubs and rifles are brought into requisition almost in vain, it is time to consider whither we are tending.

Last autumn the republic narrowly escaped a civil outbreak which threatened to become a revolution, in the complications of the Pullman car employes with the public interests. And we have just been, again, in the throes of another disturbance — thus far local — which might have involved a much wider territory. General Master Workman Sovereign, of the Knights of Labor, sent out word to the strikers: "Stay out till victory comes," and had only to say the word to merge the local strike into a sympathetic movement of all allied labor organizations.

No little complaint was made, and justly, because the Brooklyn Board of Aldermen virtually joined the strikers by attempting to hinder the companies in engaging new employes, and so fifteen

hundred cars remained for two weeks tied up in a city of a million people.

Brooklyn is not alone in the risks run. It is reported that the President of Peru, General Caceres, planned to use *dynamite cartridges* instead of powder, and, had not the scheme been disclosed in time, a fearful panic would have resulted among the revolutionary forces. The revolutionary committee test all their munitions before use, as a necessary safeguard. But what has science done in making possible such uses of giant explosives!

We think well to add a description of conditions in Paris, as furnished by the correspondents of the *New York Times*:

"People who saw the vast crowd gathered in the early morning to be near the walled-off scene of the Dreyfus degradation, say with a shiver that they never comprehended before what a Paris mob in the Reign of Terror must have been like. Last year's new press laws seem only to have aggravated the abuses at which they were aimed. It is impossible for the courts to take cognizance of a hundredth part of the insults and libels, daily hurled at the President, the Premier, and everybody else in authority. The old era of denunciation is in full swing again. When the Chamber decides that a certain ignorant blackguard, who is in prison for abuse of the President, and who has been elected a deputy meanwhile by the Gobelins district of Paris merely as a contemptuous affront to the Chamber, shall not be released, this fellow is allowed to write and send out from prison a violent attack on the Government, and the papers are permitted to say that the majority in the Chamber voted as they did, under ministerial threats to prosecute them for blackmail and embezzlement. Unhappily, every fresh step of the prosecutors breaks into some new sewer of political or journalistic corruption, so that these wholesale denunciations seem to the masses to be true enough, and the turbulent wing of socialism goes on doubling and trebling its hold on the Parisian proletariat."

At the same time, in Italy, where political parties were preparing for a general election, the socialists boldly selected as candidates a number of those

who as rioters in Sicily had been sentenced to imprisonment.

THE JAPANESE-CHINESE WAR still continues, and attracts universal attention and interest.

In January, Japanese newspapers reported the King of Corea assassinated, while others asserted that he had been prostrated with epilepsy. A despatch from Yokohama said that the new Corean administration failed to raise an internal loan, the native capitalists refusing to take part in the movement.

The *Novoe Vremya*, of St. Petersburg, says, in a leader on the Eastern war: "If the friendly and peaceful representations of Russia's diplomacy be not considered she will be compelled to support her claims on Corea with force of arms."

The Japanese movement on Wei-hai-wei is said to have caused a panic in Tientsin and Peking, and the Chinese peace envoys were ordered to expedite the negotiations with the Japanese Government.

Simultaneously with the departure of the *Charleston*, January 21st, from Nagasaki for Chemulpo, the flagship *Baltimore* left for Chifu to support the *Yorktown*, which has become the asylum for all the American missionaries on account of the Japanese bombardment of Teng Chow Fu and the occupation of the Shantung promontory.

The capture of Wei-hai-wei would destroy the last refuge of the Chinese fleet, and in all probability the fleet itself, and the last chance of China again acting on the offensive. The United Press correspondent at Tokyo wrote, January 8th:

"In addition to two first-class fortresses and a dockyard with all appliances, as well as a great tract of territory, China has lost in the present war fighting ships aggregating 13,346 tons, and valued at 11,000,000 yen (\$5,500,000 in gold).

"Of these vessels three were captured by the Japanese; the rest sunk or burned. Among other spoils taken by the Japanese are 607 cannon, 7400 stand of rifles, 2,601,741 rounds of cannon ammunition, 77,458,785 rounds of small-

arm ammunition, 16,957 koku of rice, specie and coin to the amount of 1,000,000 yen, 3326 tents, 18 sailing ships and steamers, and a quantity of other things, the value of the whole, including the fortresses and dockyard, being about 80,000,000 yen."

AS TO MADAGASCAR, a despatch from Port Louis, Mauritius, January 11th, reported the French bombardment of Fort Farafatra, four miles inland from Tamatave, on December 28th. The Hovas defended the fort, replying to the French fire with well-directed shots from the seven guns comprising the armament of the fort. But they were eventually defeated, and retired with heavy loss.

SLAVE TRADE IN TRIPOLI.—The British and Foreign Anti-Slavery Society has received intelligence that under Turkish rule the buying and selling of young boys and girls—chiefly the latter—is still regularly but secretly carried on, the Turkish officers of the Army of Occupation being involved in it with the wealthier Arabs.

ABYSSINIAN WAR.—General Baratieri has telegraphed that on Sunday, January 13th, he made an attack upon the Abyssinians under Ras Mangascia, and after severe fighting, the Italian troops were victorious. A large number of Abyssinians were killed and many taken prisoners. The prisoners attribute the victory of the Italians to their use of the explosive, ballistite.

There were 10,000 Abyssinians engaged in the fight, while the Italians, with their native allies, numbered only 4000. Ras Mangascia, who had expected his dervish allies to make a simultaneous attack, crossed the river Belesa in the face of the Italians at eight o'clock in the morning. Under the fire of the Italian machine guns, the Abyssinians suffered heavily, and soon retired. They renewed the attack later, concentrating their efforts on the Italian flank. At this juncture the Italians were joined by 3800 men under General Arimonde, who had made a forced march of fifteen miles. The Abyssinians then fled in disorder. Two days later General Baratieri telegraphed to the War Office from Massowah that the necessity for the im-

mediate reinforcement of the Italian troops in Africa is most urgent. It was decided to despatch several battalions of troops to Africa without delay.

REPORTS FROM SIAM.—News came from Bangkok, Siam, January 10th, that a meeting of nobles took place at the palace the night previous, when a petition was signed requesting the king to appoint a crown prince. It was rumored that the son of the second queen would be appointed, he being the eldest of the blood royal. He is now in England, receiving his education.

AS TO THE ARMENIAN MASSACRES, on January 11th, the Speaker of the House of Commons published in London a letter from a correspondent in Constantinople, who claims to have seen the reports from the consuls in Vau, Erzeroum, Sivas, and Diarkebir, and they confirm the most horrible accounts already received. He adds :

"Concurrent reports came from Catholic and Protestant missionaries in the Sassoun district. The troops called out against the Armenians have returned from the scenes of conflict to permanent quarters. They boast of their deeds publicly. Their statements have been forwarded to Constantinople. One soldier declared that with his own hand he ripped up twenty married women. Another boasted that he took part in a massacre in a church, and that the blood flowed in a large stream from the door. The soldiers believe that the Sultan ordered the massacre, and approves of it."

Meanwhile it is rumored that the Porte is considering administrative reforms to be introduced in all the provinces concerned in the recent massacre; among them, the recruiting of the gendarmerie from the Christian as well as the Mussulman population, the appointment of a Mussulman governor for the first three-year term and Christian governors for all subsequent terms, which would be five years each.

JOHN MCNEIL, THE EVANGELIST, has been in Sydney, New South Wales. Of his visit, a correspondent in the Sydney *Presbyterian* says :

"It is a matter of profound thankfulness that Mr. McNeill has been able to attract audiences of such dimensions to listen to the most scathing denuncia-

tions of the sins of Sydney society, and that the voice of this nineteenth-century prophet has been heard thundering against selfishness, snobbery, swindling, swilling, slandering, sensuality, Saduceism, sweepstakes and other sports that ruin the soul; and that, along with these thrilling diatribes, there has been the fullest presentation of Jesus as the Saviour and helper of men."

Next he appears in Calcutta, where special services were arranged in February, beginning with the 6th of that month, and to continue for three weeks. The plan was to have a large tent on the *maidan*, in which the services will be held. The pastors of the English churches in the city invited him. It will be a rich treat to missionaries and others to hear the original and quickening expositions and illustrations of this Scottish Spurgeon.

CHINA.—The presentation of the copy of the New Testament to the Empress Dowager by the Christian women of the empire has been followed by an order from the Emperor for a copy of both the Old and New Testaments. The Bible has at least gained an entrance into the palace; may this not be the means of the Word of God gaining an entrance into the heart of the heathen emperor?

A personal note from a friend in Shanghai says the Society for the Diffusion of Christian and General Knowledge among the Chinese is beginning to make an impression on the upper classes of China. A few weeks ago the Viceroy of Central China, Chang Chih Tung, sent a donation of 1000 taels to help in this work, which equals about 1500 Mexican dollars.

THE TWENTY-SEVENTH ANNUAL MEETING of the Woman's Board of Missions was held in Boston, January 16th, and the programme was brilliant with talent. Miss Abbie B. Child presented the report of the Home Department; Miss Ellen Caruth, the report of the treasury; Mrs. E. E. Strong, the survey of missions in European, Central, and Eastern Turkey, and the Marathi Mission, India; Mrs. John O. Means, the missions in Western Turkey, Mexico, Austria, and the Madura Mission in India; Miss Lucy M. Fay,

the missions in Africa, Micronesia, and Ceylon; and Mrs. Joseph Cook, the missions in China, Japan, and Spain. In addition to this fourfold survey, Miss Blakely, of Marash, in Central Turkey, and Miss Noyes, of Madura, and Mrs. Logan, of Micronesia, and Mrs. De Forest, of Japan, made missionary addresses, and Lady Henry Somerset also added the attraction of her presence and a special address. The morning and afternoon were thus profitably occupied with a variety of exercises which made weariness impossible. This women's organization has probably accomplished as much to promote missions, by prayer, circulation of cheap literature, systematic giving in small amounts, and general cultivation of a holy enthusiasm, as any missionary organization in the world. May God give it a new year of increased prosperity and efficiency!

DR. CYRUS HAMLIN corrects, in the interest of history, the statements attributed to Dr. Jessup in our December issue, page 942:

"The first evangelical church in *Syria* was not the first in the Turkish Empire. The setting up of the first printing-presses in the Turkish Empire is incorrect by more than a century. If the first missionary presses are meant, it is again incorrect. The first were at Smyrna. The founding of the first day and boarding-schools, and the first college in the Turkish Empire, should read simply in *Syria*. The mission in Syria is limited by the Arabic language, and has no connection with other parts of the empire. In all the above particulars, as well as in most others, they labored for themselves alone, and Syria should take the place of the Turkish Empire, in which, entirely unknown to them, various institutions had come into existence."

THE BERLIN CHURCH BUILDING SOCIETY, organized five years ago to provide places of worship for the churchless thousands of the German capital, starting out with 20,000 marks, has expended 10,000,000 marks in the erection of churches. Thirty new churches have been erected by the German Protestants in the city of Berlin during the past five years. It is estimated that fully 50 are

required. The grandest of these is the Emperor Wilhelm Memorial Church, costing 2,340,000 marks, of which sum the royal family had contributed 23,000, and the Emperor has recently again added 30,000.

THE BIBLE IN UGANDA.—In Uganda, a country where nothing was known of Christianity twenty years ago, the work of the missionaries has produced the most pleasing results. The demand for Bibles and New Testaments is most extraordinary. According to the *Presbyterianer*, Chicago, 10,000 copies of the Gospels have been sold there within five months, besides 25,000 other books pertaining to Christian literature. Curiously enough, the Catholics evince the same desire to read the Bible as the Protestants. Bishop Hirsh, the chief of the Catholic mission at Uganda, writes: "I am compelled to acknowledge that we will be forced to print a translation of the New Testament, which is being spread by the Protestants all over the country. We cannot prevent our people from reading it, for every one, with the exception of the women and aged people, wishes to learn how to read before being baptized. We are therefore busy with an edition of the New Testament, with commentaries by the Fathers of the Church."

WHAT A CONTRAST, it has been said, between 1792 and 1892!—a contrast which proves the splendid progress of the missionary enterprise, and which should inspire all its friends with elation and confidence. In 1792 not 190 missionaries—4 only in all Africa, 12 only in India, but not one in China, or Japan, or Burma, or all Central and Western Asia; with not 50,000 reliable converts around them, or 50 of these converts to give them efficient aid. Now there are 3000 ordained missionaries, with 2500 lay and lady coadjutors, with no fewer than 30,000 native evangelists, one sixth of them ordained, and for the most part well tried and trained. Around them have been gathered a native Christian population of 3,000,000, far in advance

of their heathen neighbors in intelligence, morals, and enterprise.

REV. WILLIAM CAREY, grandson of the historic leader of the same name, wrote to the editor a very gratifying letter. He says: "I have watched with great interest and the deepest appreciation your splendid advocacy of the claims of foreign missions, and I have long coveted that best of magazines, the *MISSIONARY REVIEW OF THE WORLD*."

Mr. Carey expresses a desire to possess the back volumes, and hints that, like his illustrious grandsire, he is "miserably poor," and so keeps up the apostolic succession. The editor is glad to add that the publishers felt, that if any man should have a free grant, it is William Carey's grandson and namesake, and accordingly the request was granted, and the bound volumes furnished.

JAPAN.—A recent letter in the *Christian Intelligencer*, describing the three religions—Buddhism, Shintoism, and Confucianism—says it is reported that there are about 72,000 Buddhist temples and 56,000 priests and monks who, in spite of dissensions among them and exposures of their immorality by newspapers, they still hold the confidence of the people. Shintoism is of native origin, and its chief doctrine is that the gods made Japan, and that the emperors are their lineal descendants, all of whom are therefore objects of Divine reverence; it urges, with great emphasis, loyalty and patriotism as the foremost duties of the Japanese. There are 191,000 Shinto shrines, with 14,500 officiating Shinkano.

PRESIDENT WARREN, of Boston University, has proposed the foundation in his city of a museum of all religions. In it would be collected religious books, examples of the furnishings of altars and shrines, religious relics, emblems, idols, and other objects illustrating the character or history of the different religions of the world.

THE REV. A. C. GOOD has died recent-

ly in West Africa. His death is a severe blow to African missions. He was less than forty years old, and married about twelve years ago the daughter of the Rev. Peter Walker, formerly of the Gaboon, West Africa. The workmen fall. We believe that the Lord carries on His work.

We learn also that Mrs. George Müller is dead. The particulars we have not learned, but it must be a very heavy blow to her venerable husband.

THE tenth anniversary of the Young Men's Institute of the Y. M. C. A. of New York City was held January 15th. William M. Kingsley, Esq., presided. Cleveland H. Dodge, Esq., President New York City Y. M. C. A., and William Dulles, Jr., Esq., Treasurer of the Presbyterian Board of Foreign Missions, made short remarks, and the address of the evening was delivered by Edward M. Shepard, Esq.

The annual report made by the Secretary, Dr. D. E. Yarnell, showed that the Institute work had made considerable progress during the past year, the membership, enrolment in classes, etc., being larger than ever before.

The following are part of the statistics contained in the report, which may interest many readers:

	1893.	1894.
Membership, December 31st...	656	662
Average Attendance at Rooms.	180	183
No. Volumes in Library...	1,701	1,790
Membership in Gymnasium....	327	345
Average Attendance, Bible Class.....	17	28
Average Attendance, Prayer Meeting	26	30
Average Attendance, Men's Meeting.....	80	78
Depositors' Savings Fund....	189	181
Amount Deposited.....	\$3,185.95	\$7,418.90
Different Men in Evening Classes.	425	463
Total Enrolment.....	617	665
Current Expenses.....	\$11,827.45	\$11,779.79

It is a new proof of the expediency and desirability of every man becoming the administrator of his own gifts by bestowing money in his own lifetime, that so many legacies are ultimately per-

verted from their original purpose. What are known as the Gifford Lectures, as provided for by the will of a Scotch judge, were to be upon the subject of Natural Religion; but the lecture course has been so perverted as to antagonize Revealed Religion. For example, the last incumbent of the lectureship, Dr. Pfiederer, of Berlin, a well-known theologian of the rationalistic school, assailed the orthodox beliefs of the Scottish people, and repudiated as "pale negations" the modified statements of modern Scotch professors. Men of all shades of opinions have, like Dr. Rainey, raised the question, whether the university at Edinburgh, in accepting the administration of the lectureship, anticipated that the deed would prove susceptible of such interpretation. Dr. Charteris, of the Established Church, objects to the university giving the lecturer a chance to attack the Bible, and even the liberal Dr. Dods comes forward to attack the rationalism of the lecturer. It is to be regretted that a like perversion has even characterized the Bampton Lectures, which for so many years have been an invaluable series of apologetics.

HAYTI.—It is probably unknown to most people that in that island horrible cannibalism still prevails. Spenser St. John in his book, "Hayti; or, the Black Republic," published in 1884, says that families actually celebrate family feasts, at which they devour some of their own offspring or the members of the family circle.

We have long been suspicious that the week of united prayer observed in January has not only been perverted from its original purpose—namely, foreign missions—but has declined in spiritual power and effectiveness even as to the church life at home; and we have many intimations, through correspondence with brethren, that there is a desire, such as was expressed at the late Decennial Conference in Bombay, for a season of united prayer specifically for the outpouring of the Holy Spirit upon

the waste places of the earth; and it is suggested that in connection with such a season of prayer there be previous instruction, especially as to the nature of prayer, its privilege, its necessity, and the place which it holds in God's plans for world-wide blessing. We believe that the one great dependence of the Church of God for all success in our missionary work is an increased spirit of united prayer.

AMONG BOOKS to which we desire to call attention are the following:

"James Gilmour and His Boys," by Richard Lovett, published by the F. H. Revell Company. The book is partly biographical, partly a series of adventures, and partly a story of toils and trials endured for Christ. It contains Mr. Gilmour's charming letters to his boys, James and Willie, respectively nine years old and seven years old. It is sufficient to say that it is as fascinating a book as might be expected from its lamented author.

Another book, "Kin-Da-Shon's Wife," an Alaskan story, by Mrs. Eugene S. Willard, also published by F. H. Revell, is a presentation of the condition of society and missionary effort in Alaska, surrounding practical facts with the romantic drapery of fiction.

Dr. Henry C. Mabie's record of Eastern travel, under the name of "In Brightest Asia," has already reached a sixth edition, and it is not surprising. The home secretary of the American Baptist Missionary Union is a man of winning manners and great intellectual force, as well as an observing eye. It was a blessing to missions to have such a man visit Oriental stations; and this book, of less than two hundred pages, fully and beautifully illustrated, is the familiar but fascinating story of Dr. Mabie's tour. No one will read it, without feeling a deeper interest in the mission work of God throughout the world; and it will be found as interesting as a work of fiction.

Miss Annie W. Marston has written a plea for Thibet, under the name of "The

Great Closed Land." It is published by S. W. Partridge, of London, and is strikingly like Dr. Mabie's book, though not so large. It is indispensable to those who wish to obtain an accurate account of that hermit nation which seems just emerging from long seclusion.

"Woman in Missions" is a book published by the American Tract Society, containing the papers and addresses presented at the Woman's Congress of Missions in Chicago, 1893. Dr. E. M. Wherry has lovingly compiled and edited it. It contains seventeen papers or addresses on various forms and phases of woman's condition and work. It is one of the few valuable contributions to the subject of woman's mission and ministry for Christ, a subject that yet demands a much larger and nobler treatment than it has ever yet received.

Akin to this is "The New Womanhood," by James C. Fernald, published by Funk & Wagnalls, which, though not specifically upon the subject of missions, is another helpful discussion of woman's condition, and adaptation to service in the kingdom of God.

"Our Work," by C. B. Ward, for eighteen years a Methodist missionary in India, published by E. J. Decker Company, Chicago, outlines fifteen years of devoted service among the Hindus, in dependence upon God both for grace and for material support. It will quicken the faith of any reader.

We are glad to see that the Revell Company have issued an illustrated edition of Dr. Davis's "Biography of the Rev. Joseph Hardy Neesima." Having already called attention to the life of this remarkable pioneer in Japanese education, it only remains to say that this American edition is a great improvement in every respect upon the previous edition, and another of the indispensable books in a complete missionary library.

"Among the Matabele," by David Carnegie, published by the London Religious Tract Society, gives a brief but very satisfactory account of the Matabele tribe, their arts, crafts, weapons,

superstitions, and religious condition. Probably no other European was so well fitted to write this book as the author, and it is the result of first-hand knowledge and observation.

"Among the Maoris," by Jesse Page, is also from the press of F. H. Revell, and tells of the daybreak in New Zealand, with the labors of Marsden, Selwynn, and others. Revell is publishing a Missionary Library of small books which present in a brief and very attractive form the great subject of missions.

"A Dispensational History of Redemption," by Dr. E. P. Marvin, of Lockport, who appears to be both author and publisher, is a new and trenchant exhibition of biblical teachings as to the true relations of the Church and the world. Though not professedly a missionary treatise, it indirectly teaches much truth with regard to the way and spirit in which missions must be carried forward, especially in that portion which treats of the Christian dispensation, which has already extended over nineteen hundred years.

PALESTINE.—It is difficult to get at the exact truth, as to the state of the Holy Land. One who ought to know assured us lately that the incoming of Jews to the country is now strictly prohibited, and yet here is what the London *Spectator* recently published:

"The Anglican Bishop of Jerusalem, in a letter to Friday's *Times*, gives some facts which show that the Jews are pouring into Palestine. About one hundred thousand Jews have entered the Holy Land during the last few years, and 'the arrival of a vaster host is imminent.' 'No one,' he goes on, 'can possibly forecast the next seven years of Jewish immigration.' If the bishop's view of what is going on is correct, we are face to face with a fact that may revolutionize the politics of Mediterranean Asia. Already the railways are opening up the country between the coast and Jerusalem and Damascus, and if a Jewish immigration on a large scale is added to this, Syria may become once more one of the most important places in the East. The idea of the Jews again possessing a country is a very curious one."

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

—The *Church Missionary Intelligencer* remarks: "Miss Gordon Cumming expresses surprise at the curious craze in favor of Buddhism which has broken out of late years in Europe, and criticises the attractive pictures drawn by æsthetic dreamers in their English or German studies of the realities of Buddhist life and worship. She remarks in one chapter:

"There is, unfortunately, no doubt that Buddhism has received a real impetus from the example of certain foolish Europeans, who (most assuredly lacking any personal knowledge of THE MASTER whom they so dishonor) have thrown in their lot with the teachers of so-called theosophy and esoteric Buddhism; systems which those who understand them best classify as "Bedlamite balderdash," "blatant humbug," and "impudent imposture."

"I would shrink from quoting such expressions regarding any phase of true theosophy or "Divine knowledge," but the leaders of this society in Ceylon (well aware that there could be no fellowship between seekers after knowledge of God and the atheistic system of Buddhism, which does not acknowledge any God) were wise in their generation, and adopted as their title the Parama-wignanartha, or Supreme Knowledge Society. Consequently it embraces whatever may be the individual ideal of highest good, whether it be how best to enjoy this world and how to get on in it and get wealth, or how best to attain to Nirvana and the extinction of all desire.

"I think the European disciples of these schools would be rather startled were they to realize the practical work-

ing of the systems for which they are content to abjure Christianity. For instance, in the neighborhood of the mission station at Cotta, Colonel Olcott succeeded in stirring up the Buddhist priests to such hostility that for awhile the attendance at the Christian schools was sensibly diminished. In the village of Udumulla, under this influence the priests opened a rival school, and pronounced a very singular form of excommunication against all who should persist in sending their children to the mission schools. Such offenders were to be fined a rupee and a half, and were further admonished that "*the dhobie shall not wash their clothes; the native doctors shall not attend any of them in sickness; the devil dancers shall not perform demon ceremonies for them (!), and the astrologers shall not consult the planets for them on the birth of their children, or concerning marriages and other important events!*"

"We need scarcely wonder that those who have escaped from this debased system are proof against all arguments of the theosophists. Colonel Olcott did his utmost to persuade a Buddhist priest who had become a Christian to resume the yellow robe. When he had exhausted his arguments, the ex-priest replied, with more force than polish, "I am not a dog, that I should return to my vomit. Pray spare your pity. If you can believe that there is no right, no wrong, no soul, no conscience, no responsibility, no God, no judgment, you need for yourself all the pity you possess, and more."

"Yet it is to this system that so great an impetus has been given even in Europe and America by the agency of so beautiful a writer as Sir Edwin Arnold, who, in his passionate admiration for the good and noble, depicts things not as they really are, but as he would have them to be; for truly what he calls the "Light of Asia" has most practi-

cally proved to be only bewildering darkness.

“ ‘Surely such an ovation as was accorded to him by the Buddhists when he visited Ceylon in 1886 was doubtful honor for a Christian. At one Buddhist college near Colombo well-nigh three thousand assembled to testify their gratitude to the poet who has painted their leader in colors all borrowed from the life and teaching of Him who is the true LIGHT OF THE WORLD. The honored guest was placed on a raised platform beneath an honorific canopy, while Buddhist ecclesiastics robed in yellow satin chanted chorals, litanies, and anthems in Pali and Singhalese, Sir Edwin replying in Sanskrit.

“ ‘One of those best acquainted with practical Buddhism in Ceylon describes it as “the most cunningly devised system of atheism and negation, of idol worship, tree and serpent worship, and pessimism which has ever held the human mind in bondage;” a system exactly answering to the awful scriptural summary “having no hope, and without God in the world.”

“ ‘Can anything more pitiful be conceived than that human beings born within the pale of the Christian Church can deliberately sacrifice the privilege of individual personal communication with the ever-present Almighty Friend, who cares for each one of us, in exchange for an utterly irresponsible negation—a theory of perfection only to be attained through self-conquest, at which poor weak human beings are advised to aim through ages of lonely lifelong struggles extending over many transmigrations, without one prayerful look to the Divine Helper who alone can keep our wayward wills from wandering after all manner of evil? And all this in order to gain the cessation of their individual life.”

—“The Moravian Mission in Leh, Tibet, has borne its first fruits in the baptism of a young man last Good Friday.”—*Church Missionary Intelligencer*.

—“The news that dear Papa Gundert

(long missionary of the Basel Society in South India) has gone home has deeply moved the hearts of those to whom he had become dear in India, and ours among them. What a rich and fruitful tree! How far abroad this tree extended the refreshing shadows of its boughs, laden with fruit! A tree planted by the water brooks of everlasting life! Deeply as he is missed, keen as is the pain felt at his loss, yet both are mitigated by the remembrance of a life so full and rich; indeed, in view of the eternity into which he has passed over in blessed slumber, the joyful consciousness that this full, rich life is not concluded, but has entered upon the stage of glorious perfection, disposes us rather to a sense of thankfulness. God be praised for all that he, in Christ, was permitted to offer and to be to so many!”—*Calwer Missionsblatt*.

—“Hinduism no longer has a really sure hold on many, as it is easy to discover from repeated expressions of the people to us, and I believe that, in stillness, God is preparing a transition of the masses into Christianity.”—Missionary CHRISTIAN SCHLESCH, in *Dansk Missions-Blad*.

—“If God taught the Old Testament missionary compassion, by calling to his attention that in ‘Nineveh, that great city,’ there were ‘more than six-score thousand persons that cannot discern between their right hand and their left hand,’ what thoughts must the census of India inspire, which shows us living within its range almost as many children under five years of age (45,000,000) as there are men, women, and children in the whole German Empire!

“This vast population of 287,000,000, among which the British power is so firmly established as to be able to take a census that offends so many deeply rooted prejudices, is not held in obedience by numbers. In all India there are only 247,790 Europeans and Eurasians. The whole army amounts only to 218,230 men; the police to 143,524.

"India is not a land of cities, but of villages. Only 27,200,000 dwell in cities.

"The late census of India gives the number of Animists as 9,000,000. This is simply the worship of spirits, conceived as localized or ubiquitous, a religion mainly of superstitious terror. The religious condition of the lower castes of Brahmanism or Hinduism differs but slightly from this. Grouping the two classes together, we have an aggregate of about 50,000,000. This mass, relatively inert, will become the prey of the Brahmanist revival or of Islam, unless the Christian mission lays hold of these elements. It ought to do this, without neglecting any of the other elements of Hindu society; but alas! how little the Christian Church yet comprehends the grandeur of the task which Jesus has confided to her as her true reason of being!"—Professor F. HERMAN KRÜGER, in *Journal des Missions*.

—A Christian preacher having lately discovered a cobra nearly paralyzed by a flood in which it had been caught, asked leave to kill it, but the people would not consent. The *Bombay Guardian* suggests that the cobra will do well to guard itself against possible dangers in the future from intrusive Christians by taking out a government license to poison people. In that case the interests of the revenue will secure it not only against being attacked, but even against being spoken of disparagingly.

THE UNITED KINGDOM.

—"I say that England is truly a Christian nation, independently altogether of the national profession of Christianity, which is embodied in the connection of the national Church with the State—of which I hope it is not irrelevant to ask you—it has been bound up with some of the most glorious things in the life of England in the past—to ask you to pray that the bond which God has so blest may not be broken in our time. I say that quite

independently of that there is a Christian profession which, in spite of much shortcoming and of our miserable divisions, does lay hold of the heart and mind of England, and the red cross in our banner which we still hold is not merely a symbol, but a great and blessed reality. But if this is true of the society we call the nation, how much more is it true of the society we call the Church, which is humanity centred in God in the Lord Jesus Christ! Our Church can never be satisfied with enjoying God's blessings at home, and diffusing them over humanity here, unless we take hold of the blessed opportunities which God has given us, and diffuse them all over the world, which is a condition of the strength and vitality of the Church at home.—Bishop BARRY, in *Church Missionary Intelligencer*.

MISCELLANEOUS.

—"Almost all French writers have exalted the Renaissance at the expense of the Reformation, maintaining that the former was broader in its views than the latter, and that it brought to mankind a completer liberty. The facts do not sustain this view. The nations which embraced the Reformation are evidently in advance of those which remained satisfied with the Renaissance. This is because the Reformation involved a moral force which was lacking to the Renaissance. And moral force united with education is the enduring foundation of national prosperity. The Reformation was a return to the Gospel, and the Gospel, being superior to the traditions of classic antiquity, cannot fail to bring forth better fruit."—ÉMILE LAVELEYE, quoted in *El Abogado Cristiano Ilustrado* (Mexico).

—"The *Allgemeine Missions-Zeitung* for September contains an interesting and very learned article on the attitude of the Lutheran Church in Germany toward missions to the heathen in the seventeenth century. It appears that in the first half of that cen-

tury it was seriously maintained by German divines that the command to go into all the world was only given to the apostles, and that the diffusion of the Gospel among all nations was no essential aim of the Christian Church. This naturally exposed the Lutheran Church to sharp attacks from the side of the Church of Rome, which was then beginning her career of missionary activity. It is interesting to learn that an Englishman, John Drury, was the first to endeavor to awaken the missionary zeal of Germany in the year 1650. He was followed in 1663 by the great German advocate of missions, the Baron Justinian von Welz. Welz was treated as a dreamer and a fanatic by the orthodox divines of his day, and during the rest of the century a sharp struggle went on between the advocates and the enemies of missions, ending at last in the victory of the missionary idea. The whole story is an additional proof how indifference to foreign missions belongs to an order of things which must pass away when a church or an individual awakes to full consciousness of the supremacy of Christ."—*The Chronicle*.

—The Moravian Church, with its usual mild wisdom, raises a firm protest against Superintendent Merensky's strange position, that missions ought more and more to put off their international and put on a strictly national aspect, and that only when this change is thoroughly accomplished will missions be perfect! A more absolute reversal of the hands upon the dial of time, a completer contradiction of the advancing history of mankind, and above all of the kingdom of God, it seems as if it would be difficult to find. The truth is, that the Germans seem as yet to be fairly intoxicated with their new colonial ambitions. Every German abroad, traveller, scientist, or missionary, is clamorously required to make himself an instrument for the propagation of Germanism; that first, Christianity and everything else apparently after that. The natives are not to be

viewed as souls destined for immortality and needing the illumination of faith, but as so many strong arms to be trained to work, not for themselves, but for their German masters, and principally through the mediation of the missionaries. The negroes or other natives are to be virtually, though not formally, slaves, and the missionaries are required to serve as the chief slave-drivers. Of course there is no objection to their throwing in a little religion by way of amusement at odd times. Indeed, this is allowed to be necessary, in order to give them a hold upon the people.

So far as we have observed, the German missionary societies have set themselves firmly against all these claims of exaggerated Germanism; but Superintendent Merensky appears to be rather carried away with them. Of course he abhors all slave-holding proposals, and would have the spiritual good of the people unhesitatingly put first; but he seems to insist that German missionaries shall bend themselves to promote among their converts German ways, in society and in religion, and apparently in everything else. The appeal which he makes to our Lord's action in Israel ought, as the Moravian brethren remark, to show him the contrary. Christ confined Himself personally, for obvious reasons, within Israel; but under the Jewish envelope this Gospel is addressed to universal man. The *Missionsblatt* well remarks that Herr Merensky has nothing to say of His death for the world, nor of His last command. Christ mentions the *nations*, thereby implying that His messengers are to respect their peculiarities, but not that they are stubbornly to adhere to their own. If the missionaries cannot, for this end, lay aside much of what is very dear to them, they seem to have forgotten what their Master laid aside when He came on earth.

As the *Blatt* remarks, to impose on a newly converted people, of a race widely removed from that of the missionaries, the peculiarities of a long national

and religious development, largely unintelligible to them and often incongruous, seems a strange way of setting home the Gospel of all nations. Let this be carried out, and soon the missionaries of each nation would become incapable of working outside of the dominions of their own country. How then about China and Japan and other great independent governments?

The Brethren remark that their own Church has never denied her German origin and her prevaillingly German character. The remembrances of the lands of Luther and Huss are dear to her, and she conveys them into the various lands into which she has spread. But this is spontaneously, and only so far as is consistent with the national character and remembrances of converts and members. Whatever German flavor may adhere to the Gospel which she preaches she is not ashamed of, but it is the Gospel and not the particular local flavor of it which she has at heart, and which she thinks that all Christian missionaries ought to have at heart. She does not go forth to convert men to Moravianism or Germanism, but to convert them to God.

In matters concerning missionary principle we might do worse than to take Herrnhut for our *Cathedra Petri*.

British Notes.

BY JAMES DOUGLAS.

Church Missionary Society.—The news concerning Eastern Equatorial Africa is particularly full. The remotest station at Nassa, on Speke Gulf, is a very isolated one, being 600 miles from Mpwapwa, with no mission station between, and about 280 miles from Uganda, on the opposite coast of the Victoria lake. Two missionaries, the Rev. E. H. Hubbard and Mr. J. P. Nickisson, labor in this dark region, and see on all sides trust in charms, the practice of witchcraft, cases of robbery and even murder. A congregation of over 200 has been gathered, and several native

youths cheer the missionaries by their constancy.

—A visit has been paid to the Sesse Islands by Mr. G. L. Pilkington and the Rev. E. Millar, who left Mengo in July last for that purpose. On 14 of the 27 islands there are churches; one each on 10, two on three, and three on one—19 churches altogether. The population on these islands is estimated as 75,000, of whom 5450 are returned as readers, 76 as baptized, and 161 as catechumens. There are 21 native teachers working on these islands, sent by the Church Council.

—About the same time that Messrs. Pilkington and Millar went southward to the Sesse Islands, Mr. R. H. Leakey went northward to the province of Bulemezi, and after spending six weeks there, he writes of having visited nine places in that province where there were churches, and he knew of several others.

—At Namukozi, in Tingo, 22 adult converts have been baptized. The Rev. H. R. Sugden says: "The Church was full" and there were great rejoicings.

—The success in Kikabya, a district in Kyagwe, is most marked. This district is under a Christian chief named Tomasi. The Rev. G. K. Baskerville found at the chief's country place 32 candidates for baptism whom the chief himself had instructed. The district under this chief is about 50 miles long. Mr. Baskerville spent 34 days in the district visiting the towns, which were "all gardens," walking 80 miles, and each day delivering two addresses. At Namiliti 10 persons professed to yield their hearts to the Saviour. There is every prospect of a glorious reaping time in this region.

Society for the Propagation of the Gospel.—We have not hitherto noticed the work of the Society for the Propagation of the Gospel, which, in addition to the Church Missionary Society, is sustained by the Church of England. A

brief notice of the work of the Society for the Propagation of the Gospel in Ramnad, South India, may serve to sample the doings of this society. For the purposes of administration the mission is divided into six pastorates or districts, all of which are under the charge of native pastors. These districts are: Ramnad, Keelakarai, Pamban, Rajasingamangalam, Kilanjani, and Paramagudy. In the Ramnad district the Christians are mostly members of the Valyar caste, a tribe of hunters who live to a great extent in the jungle, earning their livelihood by hunting, fishing in streams, and cutting down firewood. The Keelakarai district is the largest in the mission, containing 1500 Christians and catechumens. In Rajasingamangalam there are 448 Christians and 81 catechumens. Of these the majority came from the Roman Church, which has been at work in this district from the sixteenth century with only nominal results. It is found that the most unsatisfactory of all Christians are those who have joined the Society for the Propagation of the Gospel mission from the Roman communion, and that it is better to reap directly from heathenism than from Rome's half-way house. The Kilanjani district numbers 940 baptized Christians and 200 catechumens. These are made up of Idaiyars and Maravas. The Idaiyars follow the calling of shepherds, but the Maravas, until changed by grace, are robbers and thieves and given up to devil-worship. In the mission district of Paramagudy there is but little success save among the pariahs in the villages. The systematic working of this entire mission dates from Mr. Billings's arrival in 1873, who, under God, has done grand work. System, faith, perseverance, and achievement are conspicuous features of the last twenty years' labor.

Baptist Missionary Society.—On the Lower Congo the Rev. W. Bentley reports that he has just completed the appendix to the Congo grammar and syntax, a work which has required much

puzzling out. In particular the presence or absence of the article was very hard to understand, but some forty-three rules clear it all up.

—The work on the Upper Congo is making strides, but chiefly thus far among the women and children. There are now six dialects reduced to writing by the missionaries on the field belonging to our various societies.

—The Baptist Union of Backergunge and Furidpore, Eastern Bengal, have just celebrated their *fifteenth annual gathering*. The proceedings were of an enthusiastic description, and large and representative audiences heard the Gospel forcibly preached for three evenings with unabated interest.

—At Turki, the Rev. Robert Spurgeon, of Barisal, reports the baptism of two men, the first-fruits of the Gospel in that place. One was eighty years of age, a Boigaree, and, therefore, a beggar. He came to beg, but found the pearl of great price, and discontinued his old life. Often he spends the night saying over the texts or hymns he has learned, and is much in prayer.

Wesleyan Missionary Society.—At Yemkapalli, near Kundi, some earnest Christians were baptized some months ago. They have let their light shine, and have sought the evangelization of the villagers. As the result the missionary and a party of workers visited the village to enroll those who had resolved to become Christians. The people quickly gathered, and clamored for permission to attend the meeting. The Rev. A. S. Dharmiah preached, setting forth the way of salvation through a crucified and incarnate Saviour, and showing the uselessness of bathing in sacred rivers for the remission of sins. At the close, 11 persons of the Mala community came forward as candidates for baptism, and boldly gave their testimony before the people. One said he had prayed to Siva, but got no answer to his prayers. He was glad that he had found Jesus had died to save him.

Another, a man of sixty years, said he had worshipped Siva according to the traditions of his fathers, but the visits of the preachers had enlightened him. After hearing these and other testimonies, 11 persons were received into the Church of Christ by the rite of baptism.

The Christian Literature Society for India.—The report of this society, of which the Rev. James Johnston is the enthusiastic secretary, shows much progress in the diffusion of Christian books and tracts throughout the great peninsula. "India is now the best educated of the non-Christian countries of the world." Among its 300,000,000 there 14,000,000 or 16,000,000 of readers taught in most modern methods of Europe, with all the impulses which modern science and literature are fitted to impart to the mind. In the interests of this class, 1,133,115 volumes were printed last year. The Rev. G. H. Rouse, of Calcutta, cites an interesting case of conversion through one of the tracts published in Bengali by this society and written by himself.

THE KINGDOM.

—The total wealth of the richest family in the world, the Rothschilds, is said to amount to more than \$2,000,000,000. This great mass of property doubles itself every fifteen years.

—Let us call things by their right names, especially when they relate to the kingdom of God. Therefore, well does Rev. J. B. Donaldson suggest: "We are accustomed to talk of *giving* to the Lord's work. That is a great mistake. The giving is from the other party. The silver and gold are the Lord's. We only dig it up. The cattle upon a thousand hills are His. We only herd them. The wheat does not germinate by our power. The sun does not shine at our bidding. The rains do not fall at our word. The soil is not fertile through our wisdom. Our opportunities and faculties to make money are all gifts from God. He giveth thee the

power to get wealth." Let us *pay* God His due.

—There is no better proof, says the *Journal of Education*, of the essential barbarism of even the most civilized nations of the world than is afforded by a comparison of the money they expend for the maintenance of physical supremacy as against the expenditure for mental improvement. In some tables recently compiled, the amount per capita expended by various governments for military and educational purposes is set down as follows:

	<i>Military.</i>	<i>Education.</i>
France.....	\$4 00	\$ 70
England.....	3 72	62
Holland.....	3 58	64
Germany.....	2 30	42
Russia.....	2 04	03
Denmark.....	1 76	94
Italy.....	1 52	36
Belgium.....	1 38	4
Austria.....	1 36	32
Switzerland.....	82	46
United States.....	30	1 85

—"Millions come from the millions." The millionaires are few in number, and a million dollars from a million people is better than a million from one man.

—The Rev. F. B. Meyer, of London, tells of one whose income is \$10,000 per annum, who lives on \$1000 and gives the remaining \$9000 to the cause of foreign missions. Another, whose income is \$10,000, who lives on \$1200, and gives away the remainder. A governor who earns \$500 gives \$250. Another, who has a comfortable competence, remains in business, all the profits of which he gives.

—Says the Nashville *Christian Advocate*: "A woman in Florida, recently deceased, bequeathed the Board of Missions a ten-acre orange grove, twelve acres of rich hummock land, and two town lots. Two women give \$800 toward building a church in Osaka, Japan. A local preacher sends us \$200 for missions, and a little child ten cents. A missionary returns \$250 to the treasury, proposing to meet her own expenses."

—The Bishop of Carlisle, speaking at the farewell meeting of three missionary bishops in Exeter Hall, referring to the death of Bishop Hill and so many of his party, said: "Are we tempted to say of lives laid down like this, To what purpose is this waste? Let us not take up words from the mouth of Judas."—*The Gleaner*.

—The superintendent of the Life Saving Service reports that in the last year 380 vessels in distress were aided; on board these vessels were 4054 persons, of whom 3933 were saved and only 61 lost; 658 persons were succored at the stations, and 83 persons were saved who had fallen from wharves and piers.

—"There is no near and no far, but just one round world of lost and perishing souls to be rescued and saved through the world's Christ."

—In reference to the missionary enterprise, there are at least three kinds of Christians—those who are merely parochial in their sympathies, those who are narrowly patriotic, and those who are really œcumenical. The parochially minded limit their regards to what they can actually see around them. For them even England has no existence religiously. Only a little less limited in view are those patriotically minded souls to whom all foreign work is "outlandish." God wants us œcumenically minded, and as English Christians belonging to a world-wide empire it is specially our duty so to be.—*The Chronicle*.

—True heroism was displayed by the soldiers at Hong Kong at the time of the recent plague. They voluntarily assisted the authorities in disinfecting the houses of the people who had perished, with the result that one officer and one man fell victims to the disease. They died to save men's lives.—*U. P. Magazine*.

—On the corner-stone of the London Temperance Hospital, laid by Sir Wilfrid Lawson, is this inscription: "In humble dependence on Almighty God for cure in the treatment of disease."

—Our missionaries perform a double service, since they not only introduce Christianity, but also compel false faiths to decency and the performance of good works. Therefore Mr. Ford, of the Syria Mission, spoke wisely when he once said that he was going up the mountain to open two schools at a certain point. "How is that?" "I shall open one, and the priest will open another."

—For some reason the missionary periodicals for January are especially full of interesting matter. Among them is the *Chronicle* of the London Missionary Society, which gives an account of a tour through some of the Samoan Islands, and of the jubilee of the Malua Institution for Training Teachers. The *Presbyterian Assembly Herald* must also be mentioned, which is a paper rather than a magazine, published by Rev. R. S. Green, at Syracuse, N. Y., at a price merely nominal; is only in the midst of its first year, and each month serves up a large amount of excellent reading relating to the work both abroad and at home.

—According to the newspapers, there is a proposition on foot in Chicago to make use of the phonograph in familiarizing candidates for the missionary field with foreign languages. The idea is to do away with the necessity obliging young missionaries to spend three years in learning the language of the people among whom they are to work. Foreigners will talk into the phonograph, and then students will use it to become familiar with the sound and accent of the strange tongue. The first machines will be placed in the Young Men's Christian Association building, and others will be distributed among prominent churches.

—Says the *Independent*: "It is an interesting fact that the wife of Field-Marshal Oyama, Japanese Secretary of War and Commander of the Second Army in China, is that lovely and Christian lady known in her girlhood in New Haven, where she was a member of the

family of the late Dr. Leonard Bacon, and at Vassar College, where she was president of her class, as Miss Stemats Yamakawa. We can testify from our own remembrance of her that she was an extremely lovely girl."

WOMAN'S WORK.

—*Life and Light* has been examining the records of the American Board, and finds that women began to organize for missionary giving as early as 1812; finds also that during the first ten years about one tenth of the receipts are acknowledged as from women. Among the various items are such as these: "The Female of Color, \$5; the Indigent Female, \$3; the Aged Widow, \$5; the Pious Lady, \$10; the Unknown Female, \$1; Lucy, \$1; the Little Girl, .06; the Poor Woman, .50; the Elderly Lady, .75; the Pious Females, \$2; the Two Children and Hired Girl, \$3; the Servant Girl, .40; the Two Widows, \$1.25, and many other 'Female Friends of Missions,' whose names are written in heaven. We have a glimpse of sacrifices in the gift of a gold watch, in the avails of gold beads, a bracelet, a necklace, and other jewelry, of a chaise, and of 10 cents, a premium obtained in Sunday-school."

—Mrs. Capron's history illustrates how a foreign missionary is made by home missionary prayers. Her father, Dr. Hooker, a saintly man, said to his daughter, about to be married to Mr. Capron, to go with him to India: "How came you ever to think of going abroad as a foreign missionary?" feeling the bitterness of the separation. "Why, father," she replied, "I do not count it strange. I have heard you pray for missions all my life, and now I am going to answer your prayers."—*Life and Light*.

—A recent *Helping Hand* contains an inspiring account of "one woman's work" in Burma, relating to the forty-four years' heroic endurance and most fruitful endeavor of Mrs. Murilla B. Ingalls. While scarcely out of youth,

and but at the beginning of her term of service, she was left a widow. Since 1858 she has been stationed at Thongze as a *quasi* pastor of the church and superintendent of evangelistic labors in all the region around, with divers col-porteurs, Bible women, teachers, etc., looking to her for counsel.

—Though woman's work in connection with the London Missionary Society began a full century since, and was carried on by such as Mrs. Moffat, Mrs. Ellis, Mrs. Mullens, Mrs. Mault, Mrs. Kennedy, Mrs. Smith, and Mrs. Wardlaw, it was not organized and pushed until since 1875, and even ten years later only 27 had been sent out. But now the number in the field is 72, and no less than 103 have borne a part. Says the *Quarterly News*: "Our present actual band of workers is distributed over the field, which is the world, in the following proportions: 35 in India (17 in North India, 15 in South India, and 3 in Travancore), 22 in China, 6 in Madagascar, 2 in South Africa, and 4 in the South Sea Islands. There has been a proportionate increase in the number of our *native* female agents during the past ten years. Our girls' schools now number 375, with some 56,753 scholars."

—In a recent *Pacific Advocate* Mrs. Sue H. Cousland gives a graphic description of "our mission compound" in Swatow, China, including the schools, the hospitals, and the printing establishment. We can almost see and hear what is going on in that busy hive.

YOUNG PEOPLE.

—The Y. M. C. A. has 42 organizations among colored young men, of which 26 are in colleges.

—Says the *Young Men's Era*: "Dr. Charles A. Eastman, the Indian secretary of the International Committee, was born in Minnesota, in 1858, of three-quarter Indian blood, of a notable family of the Sioux tribe. At the time of the Minnesota massacre (1862) he was carried off by an uncle and grandmother

into Manitoba. Until sixteen he lived a wild life, and never saw the inside of a house. Then he attended Indian mission schools for three years, later several preparatory schools, finally entering Dartmouth College in 1883, and graduating in 1887. In the same year he entered the Boston University School of Medicine, from which he graduated in 1890, and was immediately appointed government physician at Pine Ridge Agency, South Dakota, and remained there until his resignation in 1893 to enter upon the practice of medicine in St. Paul, Minn."

—A Young Men's *Hindu* Association has been started in Madras to rival the Y. M. C. A., and one of the local rajahs is said to have promised 5000 rupees for a building.

—The students of Knox College, Toronto, have a missionary society which sent out 29 of their number last summer to do pioneer work in various sections of the Dominion, and raised \$2115 of the \$5935 required.

—A Methodist Christian Endeavor Society in Oshkosh, Wis., has issued a programme for the current year, with these as the topics of missionary meetings :

January—New Year's Day in Heathen Lands.

February—An India Social.

March—Thank-offering Service.

April—Our Pioneer Missionaries.

May—A China Social.

June—Young People, or Light-Bearers in Mission Lands.

July—A Journey to Korea.

August—A Japan Social.

September—Korea and Missions.

October—Missionary Heroes.

November—Social.

December—A Conversation : Missionary Heroines.

—Though the Epworth Leagues fell far short of the large sum called for in their Thanksgiving offering for missions, the total is yet something more than \$30,000. When their evangelizing

zeal rises higher and they have had more experience they will do far better.

—The last year closed with 37,002 societies of Christian Endeavor, of which 30,662 are in the United States, 2347 are in Canada, and 3993 in foreign lands. During the last quarter 1293 had been formed. The members aggregate 2,223,800.

—On Christmas Day every one of the 1200 convicts in the Kentucky penitentiary received a letter from the Christian Endeavor societies of Louisville. These letters were of a religious nature, quite long, very interesting, and no two were worded alike. Many of the prisoners have signified their intention of answering the letters.

—The Young People's societies in the German Baptist churches of the Eastern States organized a Union last September at Buffalo, which now contains 1405 members. They raised \$1818 for current expenses last year, and \$1013 for benevolence.

—Rev. A. A. Fulton (Presbyterian) writes from Canton, China : " Four Christian Endeavor societies in three years, by use of two cents per week plan, have reached 27,000 patients and preached to more than 100,000 persons in 1114 villages. If every society in our Church used this plan, we should have \$250,000 per year."

UNITED STATES.

—According to Dr. Dorchester : " The growth of New England during the last fifty years has been largely by the foreign immigration. The Roman Catholic population amounts to 1,004,605. The actual membership in all non-Catholic bodies is 764,722. To find the population of the Protestant bodies, he multiplies the membership by three and a half, which gives 2,676,527 as the non-Catholic adherents. The Protestant and Catholic populations make 4,943,527 in a total population of 4,700,745.

—As the year was closing the *Evangelist* gave a long article to the public

charities of New York City, including the Out-Door-Poor Department, the various hospitals, the idiot asylum, almshouses, workhouse, morgue, etc. Last year the Commissioners of Charities and Corrections were allowed \$2,295,675, and ask \$3,397,551 for this year. But besides, \$888,519 were granted to 98 other institutions of a private or sectarian character.

—In connection with Hospital Sunday it was stated that this same city contained about 10,000 hospital beds for all kinds of bodily ills, about one half of them supported by public funds, and so rapidly have these institutions multiplied within ten years that the annual cost has risen from \$274,035 to \$340,831 last year.

—The Children's Aid Society maintains 21 industrial schools; 7 night schools; 1 farm school; 7 lodging-houses; 4 summer charities; a laundry; a dress-making, sewing-machine, and type-writing school; a boys' printing shop; free reading-rooms at all the lodging-houses, and at 219 Sullivan Street and 247 East Forty-fourth Street. The total number of children under the charge of the society during 1894 was 38,811, and the receipts were \$402,234. In all, from the beginning nearly 100,000 have been supplied with homes in the country.

—This notice and exhortation is taken from the *Sailor's Magazine*: "New York Christian! Do you want to attend earnest religious meetings? Go to the Sailors' Home, 190 Cherry Street, on Saturday night; to the Mariners' Church, 46 Catharine Street, on Sunday night; or, not to mention others, to Library Hall, Cob Dock, Brooklyn Navy Yard, on Thursday night, at half past seven o'clock. The secretary was glad to see about 200 naval seamen present at the Navy Yard meeting on November 8th."

—December 5th a monument to David Brainerd was dedicated by the Y. M. C. A. of Lafayette College, Easton, Pa.

at Martin's Creek, near the spot where stood the cabin built by him, and occupied two years from 1774. It was here that much of his memorable journal was written.

—In California there are 4 Japanese churches, with 316 members. Thirty-four were added during last year. There are 822 pupils in school and 544 in the Sunday-school. The contributions were \$3323. The church and the Young Men's Christian Association have contributed \$500, the church paying the regular assessment to the Synod and the General Assembly's Fund, supporting in part an evangelist, and giving aid in charitable work in this country and in Japan. The Christian Association numbers about 100 members, and it gave \$100 to furnish accommodations for a branch mission of their countrymen near Chinatown.

—The American Board has 86 physicians in the field, of whom 15 are ordained and 8 are women. In all, from the first 89 have been sent out, and 84 were graduates in theology as well as in medicine.

—The Disciples (Christians) have decided to extend their foreign missionary work by establishing a mission in some part of Africa.

—The Presbyterian Church has 1622 communicants in Africa; 6476 in China; 1795 in India; 4826 in Japan; 141 in Korea; 4512 in Mexico; 2697 in Persia; 1907 in Siam; 1972 in Syria; 4109 in South America; 553 in Canada, and 49 in Guatemala. Over 31,000 members abroad makes this quite a cosmopolitan body.

—In December last the United Brethren sent forth 6 missionaries to help on the work of evangelization and education upon the West Coast of Africa.

—The Presbyterians have two homes for the children of missionaries in Wooster, O., the Livingstone, with 19 rooms, and the Westminster, with 23. The children of 5 families were found

in them last year, and already 8 children have made application to enter during 1895.

EUROPE.

Great Britain.—The Rev. W. Hughes, Colwyn Bay, North Wales, is director of the Congo Training Institute, whose object is “to give religious and industrial education to the most promising of the African converts in the United Kingdom, and to establish similar institutions as branches in Africa.” Of the latter 5 are already founded. For this work £5000 are required.

—The Aged Pilgrims’ Friend Society in London is something quite unique. Founded in 1807, it aims to give pensions of 5, 7, and 10 guineas each to the needy of both sexes who are not under sixty years of age. Several homes are provided for these veterans. Some 6000 in all have been ministered to, and 1315 names are now on the books. The annual cost is about £10,000, and the aggregate of expenditures is upward of £240,000.

—The China Inland Mission has “urgent need for 100 consecrated men. Existing stations are calling for reinforcements, and God is opening new doors which there are no workers to enter.”

—Eugene Stock, editorial secretary of the Church Missionary Society, has been giving in two carefully prepared articles in the *Intelligencer* some of the results of his research into the sources of missionary income. He finds that, in England at least, it is not poverty which hinders giving, nor is it affluence which prompts to the exercise of this grace. Instead, it is well-nigh the rule that the most able bestow the least, while the least able make large offerings. He concludes that in almost every case it is not *wealth* but *work* which tells, vigorous, persistent effort on the part of clergymen or laymen, or both in co-operation, and supplies figures in abundance to substantiate his conclusion.

—The society last named is fortunate above most in having an editorial secretary possessed of the rare and royal gift of speaking the solemn truth, of a sort which is disagreeable to not a few, with all courage and plainness, but always in love and tenderness (*suaviter in modo, fortiter in re*). As, for example, in the December *Intelligencer* to the laggard givers who would have the society retrench.

—The East London Institute, since its founding in 1872, has trained and sent out 831 men and women, who are now toiling in 40 different countries. The number of departures last year was 60, divided among a half score of missionary societies.

—The members of the Salvation Army do not wear their uniform in foreign fields; they enter into the life of the people, wear their clothes, eat their food, live in such houses as those inhabit whom they would reach, and in all possible ways renounce their old national identity and assume that of natives of the land in which they work.

—In the January *Central Africa* (Universities’ Mission) Rev. W. H. Woodard has a paper of admirable tone upon “Associate Missions and Family Life.” As is known to most, the society which he represents appoints only celibates to service, and all “stand socially on the same level, receive the same allowances, live in the same house, eat at the same table.” Having no family ties to fetter, all may move at once “at the bidding of the bishop.” “The climate alone, perhaps, might make married life almost impossible.” Therefore “it was not economy alone which determined the system.” However, though the advantages are so great, he does not claim that this is the only legitimate or excellent way of carrying on evangelizing work.

—The Children’s Fresh-air Fortnight scheme, directed by Mr. MacKeith, of Glasgow, has received a second gift of £2000 to purchase and furnish a home

for scrofulous children. Although not distinctly evangelistic, the scheme is included in the operations of the Glasgow United Evangelistic Association, and sprung out of the work for the children carried on in the Tent Hall on Sunday afternoons.

ASIA.

Islam.—Last year was for Robert College "one of the most trying through which it has ever passed, through the prevalence of cholera, the great earthquake with its destruction of life and property, and the serious political troubles in Asia Minor. Nevertheless, the work was in many respects more satisfactory than ever before. The total number of students was 200, representing 10 nationalities, among them 68 Armenians, 65 Greeks, and 44 Bulgarians. Improvements have been made in all departments, and the preparatory department has been entirely reorganized. Funds are needed for a separate building for the latter.

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

—The petition of 300,000 Christian women has brought to light a new example of Turkish justice. A Mr. Mahdissian has been banished for life to an oasis in the desert of Sahara for translating into Turkish a portion of Scripture referring to the coming of the kingdom of Christ. "In attempting to stem the tide of Christianity by such petty

measures, the Turkish Government is the greatest Mrs. Partington on record."

—"Converts" from the Oriental churches must needs be examined most carefully as to motive and aim before being received. For not a few are prompted to become Protestants from merely selfish impulses, or to spite somebody. Thus Rev. W. S. Nelson, of Tripoli, Syria, tells, in the *Independent*, of a man who was eager to turn Presbyterian, though grossly given to strong drink, and ready to withstand the Maronite Church with "guns and pistols."

—Dr. Jessup is able to make a delightful setting forth of the Christian comity which prevails, whereby the Presbyterians are left to themselves in Syria, and the Church Missionary Society has exclusive possession in Palestine, and neither will receive disaffected members belonging to the other.

India.—Miss Phillips, of Balasore, Orissa, says: "I am sure you will think I have abundant reason for making a thank offering when I tell you the Lord has permitted us as a family to give 166 years of service to India. This includes the time given by father, mother, brother, and 5 sisters, and when added to the time of 2 brothers-in-law and 1 sister-in-law makes a total of 206 years."

—An interesting sign of changing times in India was furnished in a Mohammedan educational and social conference, held at Ahmedabad in October. The fact was brought home that if they are even to hold their own in the future, the education of their children must go beyond the mere learning of the Koran by heart. A result of their present defective education is that, out of 1000 subordinate clerks in the collectorate of Ahmedabad, only 2 are Mohammedans. A notable feature of the conference was that Mullahs and Moulvies advocated *female* education.

—Anna Thompson writes to the *Christian Advocate*: "The Maharajah

of Baroda has issued a notification to the effect that within his territories no new liquor shops shall henceforth be opened without the sanction of the minister. As for the existing shops, if five sixths of the house-owners and inhabitants of any village or town would represent to the minister their wishes that the liquor shops be closed, the minister, if he sees no objection, will give the necessary sanction." This same Hindu ruler "has schools for the low castes as well as high, and for zenana women and widows. Board, clothing, books, etc., are furnished the low castes free of charge. Industries of all sorts and farming are taught to the boys. Sewing, fancy work, and cooking are taught to the girls and women. He also has fine libraries for his people."

—Near Calcutta there is a school which is taught by a Brahman, and though neither teacher nor scholars are outwardly Christians, a Christian visitor had an address presented to him by the school, in which "Our dear Lord Jesus Christ" was spoken of. The school has a banner for use on festival days, bearing the device "The Brahmanical School," and bearing beneath the words, "Looking unto Jesus." The teacher has invited one of the Calcutta missionaries to come and address the pupils every Sunday, on which day this Brahman *patshala* is turned into a veritable Sunday-school.

—The *Intelligencer* (C. M. S.) has this appreciative word: "We are sincerely rejoiced to notice the evidence of blessing which has lately attended the work of higher education in India of the Free Church of Scotland. We thank God especially that the work of Dr. Miller and his colleagues at the Madras Christian College has been fruitful in two important baptisms, Mr. Chethar, an M.D. and B.L., and a Vakil in the High Court, and the other in Bombay, Mr. Narayan G. Velinkar, M.A., LL.B., one of the professors in the college."

—The Methodist Agra district has 8 large circuits, with Christians in more

than 500 villages and *mohallas*, with 6 Conference members and probationers, 4 local elders and deacons, 14 local preachers, and 60 exhorters; with 8 churches and chapels, 4 boarding-schools, 3 training-schools, 3 mission homes, 1 deaconess home, 1 hospital and dispensary, book shops, reading-rooms, prayer-rooms, and almost every form of mission work in constant progress. There is a Christian community of nearly 4000, a membership of 2752; nearly 4000 are in Sunday-schools, and 1400 in the day schools.

—Mr. Goodwin writes from the Gond Itinerancy of the confirmation of 6 men and 3 women, the latter being the first of their sex to join the Church. One of them walked 45 miles to be present, another 60, and the third 63 miles, while some of the men travelled even further.

—The Darjeeling *News* reports 78 baptisms at that station (Church of Scotland) last year, and a roll of 706 baptized persons, and in Kamplong 1243 native Christians, of whom 113 were baptized in 1894.

—At a recent conference in Calcutta one of the members pointed out the expensiveness of wine; and that in native congregations either cow's milk or the milk of the cocoanut should be used at the Lord's Supper. We know of the celebration of this sacrament not long ago where a fresh cocoanut was broken and the liquid used, and it was a season of refreshing, where the presence of God was manifest. The point is certainly well made that we should not teach our native church expensive habits in connection with worship. It must be taught to support itself; and we should not burden ourselves in our efforts to force it up to that goal.—*Indian Witness*.

—Another Hindu temple has been "captured" by the Salvation Army at Cape Comorin. The people of Checkad, after removing their idols, handed over the building to be converted into a barracks. This makes the fourteenth which has been given up in like manner

—Can it be that our ever-staid and decorous brethren of the Canada Presbyterian and (Dutch) Reformed churches are actually stealing the thunder of General Booth? For we read in their papers of a “Christian *melu*” at Rutlam, Central India, where “we had a band composed largely of native instruments, besides a bass drum, cymbals, concertinas, etc.; we also had banners inscribed with mottoes in Hindi, mounted on bullock carts in which also were our Christian boys. Thus equipped we marched through the streets, stopping at each street corner to proclaim the Gospel message that Jesus died to save.” Also in the Arcot mission, “the musical processions, station by station as they arrived, were very grand with banners and ribbons, and in vain did they attempt to excel each other in singing; to an unprejudiced ear they were all equally matched and well sustained throughout. Each station was conspicuous by its own flags, the big greeting banner indicating the name of the station. The prettiest flag was carried by the members of the Immanuel’s Bajanai of Palmaner.” Well, if the Name shall be honored thereby, and souls shall be saved, who shall “forbid” them?

China.—Rev. Henry Blodgett, recently returned from Peking, says of Li Hung Chang: “He believes in the Western world civilization without the Christian religion, and, had he had his way, the Chinese would have been educated in the arts of modern warfare. The defeat of China, he says, came from a supercilious disregard of the advance of the world in warfare. Rev. Charles Fenney, an American missionary, teaches the English branches to the children of Li Hung Chang, who believes that in the arts and sciences the rest of the world long ago passed China.”

—The Rev. T. G. Selby, who has spent twelve years as a missionary in China, was asked: “From your experience, do you consider China a hope-

ful field for mission work?” He said: “The most hopeful of all, I think. There are no caste prejudices, none of the secret hostility which is so formidable a barrier to Christian progress in India. The Chinaman is an open enemy or an open friend. He does not belong, like the Hindu, to a subject race, obliged to cringe to the conqueror, while all the time he nurses a hidden enmity. The Chinese hates all foreigners, and is not afraid to say so. When he is gained to Christianity, he makes a staunch and loyal convert. The rate of progress in China within the last twenty years has been amazing.”

—Surely missionaries in Mongolia are not carried to the skies on flowery beds of ease. Thus Mrs. Parker writes in *China’s Millions* of a journey: “We left Chao-Yang for a visit to Lan-Pei Tze-Fu, where we had reason to hope that there might be an opening for mission work. Our party consisted of the old preacher, two boys, my husband, and myself. We had two carts, and Mr. Parker rode his horse. No little preparation is required for such a journey, and on the backs of the carts were strapped our provision box, medicines, books for sale, magic lantern and slides and a tin of oil, a box containing kitchen utensils, a small earthenware cooking stove and a quantity of charcoal; while the insides of the carts were packed with our boxes of clothes, the provender for the mules, a bag of cash, a basket, teapot, etc., and over all these our bedding. I was stowed away in one cart packed in with pillows and bedding, while the old preacher followed in the second, and the boys and drivers occupied the shafts,” etc.

—The case of blind Ch’ang, of Manchuria, is the subject of an interesting article by C. F. Gordon-Cumming. Mr. Webster, of Moukden, says of this man’s itinerant labors: “Blind Ch’ang, with little knowledge, but with a heart thrilled to the core with the truth which he knew, had in three months done more and better work for the kingdom

of heaven than half a dozen foreign missionaries would have done in as many years. And this is only one of the many proofs that China must be evangelized by the Chinese."

—Miss F. M. Williams, of the China Inland Mission, writes of "three Christmas days," beginning with 1891, and how, with but 8 souls redeemed at first, the number rose to 38, and finally to 86.

AFRICA.

—There are 3743 members and probationers in the Methodist Episcopal Church in Africa. In Liberia there are 3260. In Bishop Taylor's missions there are 483, of which 86 are in Angola, 14 on the Congo, and 383 in Liberia. The 383 are distributed as follows: Beaboo, 22; Barraka, 29; Brooks, 29; Garraway, 28; Grand Sess, 75; Sass Town, 200.

—The report comes that ere long the Congo Free State is to become in full form, what from the first it has been in fact, a colony of Belgium. That is, the little kingdom of 11,400 square miles and something over 6,000,000 inhabitants is to rule and undertake to civilize the Congo Basin, containing 1,000,000 square miles and a population, say, of 25,000,000. Though the right to do this may be hard to define, yet the result is almost certain to be for the benefit of mankind.

—Mr. Dorsey Mohun, United States commercial agent to the Congo Free State, who has recently returned to Washington after two years in Africa, declares that 20,000,000 people in that region are eaters of human flesh. He tells a horrible story about surprising a village one day when a big cannibal feast was in progress, and also describes how he saw 14 persons buried alive in a grave with the dead body of a great chief.

—The Baptist *Missionary Magazine* says: "Some young Christians in our West African Mission are examples in the matter of benevolence. The two

from the infant Church who are going out as evangelists support themselves in part by their own earnings, and it is expected that by next year one or more young men will be supported in this form of service by the Church, which is not a year old. Some members give nearly one fourth of their earnings, besides doing something for their parents and friends."

—Mr. Currie, of the West African Mission of the American Board, writes: "About a week ago a man was brought here by night in a miserable state. He told a story of having been poisoned with a glass of rum given him at the ombala of Kepoko, and there was abundant reason to believe his story true. Another trader has begun to build within three hours' journey from here. He plans to put up a still, we hear, and that will make the fourth place within a radius of four hours' journey from this place where rum is distilled. What the harvest of all this civilization (?) will be God only knows."

—From henceforth, it appears from late intelligence, British South Africa, with Cecil Rhodes as the ruling spirit, is to include the entire vast region extending from the states already established in the south northward across the Zambesi, and including Nyassaland and the west shores of Lake Tanganyika, or from about 25° south latitude almost to the equator. Fort Salisbury, nearly in the centre, will be the capital of this empire, and British Central Africa will disappear from the map.

—M. Coillard, the veteran missionary of the Paris Society on the Zambesi, refuses to take the furlough which has been earnestly pressed upon him by the directors. "Your invitation," he writes, "did not cause me a moment's hesitation, so clearly did I see the path of duty. Thanks to God, I have enjoyed excellent health since my last illness. In a few days I shall complete my sixtieth year. To return to Europe would be to close my career finally, and it is

natural that I should feel the need of avoiding this contingency. And then let me tell you that when I look on our small band and the needs of our work ; when I think of all our losses and all our rebuffs, of the little we have done, and of all there is yet to do ; of the immensity of our field of work, which we ourselves scarcely know as yet, I feel that to leave would have been a desertion, and I would willingly have answered the committee in the words of the hero of Uganda : ' You call me back to Europe ! Send us first ten workers, and then I will come to help you to find ten others. ' ” — *Journal des Missions Évangéliques*.

—In Uganda, a field entered only a few years since, so rapid and widespread is the enlargement of the work that already 100 native laborers are in the field, all supported by native contributions. And the plan is to secure as many more, and then let each company alternate between three months of evangelizing work and three months of study.

—In keeping with the experiment mentioned above is the fact that Mr. Johnston, the British Commissioner for Central Africa, looks for the salvation of that region by the introduction of farmers and traders from India. His conviction is due to the success of a colony established on the Shiré River. Again, Indian soldiers are better fitted by nature and environment for the labor of keeping order than are either pure Europeans or pure Africans themselves. Thirdly, in minor official posts they will work for less wages and will stand the climate far better than the whites.

ISLANDS OF THE SEA.

—According to Miss Bliss, a missionary, modes of travel in the interior of Madagascar are still in a primitive state. She says : “ Six bearers were carrying me in my palanquin, and three people followed with my luggage : a woman with my stretcher and box of bedding on her head, and a man with a bamboo

on his shoulder, a miscellaneous assortment fastened to either end of it—viz., a lantern, saucepan, frying-pan, and small kettle, a galvanized pail, to serve the double purpose of water-can and wash-hand basin, and a picnic basket, containing two plates, cup and saucer, knife, fork, and spoon, and a small quantity of pepper, salt, tea, sugar, butter, bread, and cake. The third luggage-carrier had a tin box on his head, containing school prizes ; for, the annual examinations being recently concluded, I was going to give the prizes to the boys and girls of eight schools. ”

—The Australasian Methodist Missionary Society has fallen fortunate heir to the English Wesleyan work in Fiji and Samoa, and besides has carried the Gospel to New Guinea, New Britain, and to the Chinese in Victoria and New South Wales. The last report tells of 974 churches (buildings) and 568 other preaching places ; 26 missionaries ; 76 native ministers ; 80 catechists ; 10,095 local preachers, teachers, class leaders, etc. ; 33,376 native members and 6205 on trial ; 2018 schools, with 40,875 pupils ; and 113,817 attendants on public worship.

—The Malua Institution, Samoa, held its jubilee last September, and the London *Christian* sums up thus the story of fifty years : “ Here is a school which did not cost the missionary society a penny to build, which has supplied nearly every village in Samoa with a teacher who has had a careful training for four years, so that he can either preach or teach. Some 1200 students have been trained for pastors and schoolmasters, and some 700 women have been trained by the missionaries' wives. Moreover, many of these went as missionaries to the New Hebrides and the Loyalty Islands, and some died a martyr's death. To the northwest of Samoa there are 11,000 people who have been won from heathenism by Samoan teachers. The jubilee is to be marked by the building of a hall to accommodate 1000 persons. ”



Is in Christ.

A. J. Jordan

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XVIII. No. 4.—*Old Series*.—APRIL.—VOL. VIII. No. 4.—*New Series*.

REV. ADONIRAM JUDSON GORDON, D.D.

BY THE EDITOR-IN-CHIEF.

While life lasts, delicacy, if not propriety, restrains the tribute to exalted worth. Love keeps her costliest ointment for the burial, and then breaks her alabaster flask. The tongue is no longer sealed with the seal of silence.

When, at midnight of Friday, February 1st, Dr. Gordon's spirit left his body, one of the greatest and best men of this generation went up higher. It was, like the death of Spurgeon, three years before, the uprooting of one of Lebanon's giant cedars, and the vacant place is correspondingly vast, which such uprooting leaves behind. Fifty ordinary men might have been withdrawn without occasioning such widespread sense of irreparable loss.

Dr. Gordon was, in an exalted sense, a *great* man. His intellect was of no common order. He had genius, the creative faculty, as well as talent, the administrative; capable of origination as well as organization. He had the versatility which would have won distinction in other spheres beside the ministry. Had he been a judge, he would have rivalled Sir Matthew Hale for judicial equity and probity; had he been a trained musician, he might have given to the world oratorios like those of Handel and Haydn; had he indulged his passion for poetry, he might have left epics as well as lyrics behind him, worthy to stand beside Milton's. He could have ruled an empire with the ability of a Cæsar, the dignity of a Charlemagne, the urbanity of an Alfred. Only those who knew him best would be able to confirm this judgment, for but few read the man and recognized his real greatness. He was habitually retiring and reticent, and revealed his inmost self only to a few with whom he deeply sympathized, and who held fast the great truths which were to him the cardinal points in his spiritual horizon. Only such were competent to measure him.

He was greatest in his *humility*. Human standards reckon growth by progress from infancy toward manhood; but, in God's eyes, the truest

advance is found in a perpetual return toward childhood ; we are to become as little children. As J. Hudson Taylor says, " God's man moves toward the cradle ; it is the little ones that get the Divine fondling and are carried in the Father's arms."

Coleridge sagaciously hints that the highest accompaniment of genius, in the moral sphere, is the carrying forward of the feelings of childhood and youth into the period of manhood and age. Dr. Gordon, beyond almost any man I ever knew, while he put away childish things, kept the child-like traits to the last—nay, grew in childlikeness, so that, when most a man, he was also most a child. His whole life and speech, his habitual temper and disposition, incarnated the filial spirit ; he practised the presence of God, as Isaac Taylor would have phrased it, and his eyes were unto the Father, daily waiting for guidance. He had little need of bit or bridle to bring him to yielding submission : God's glances were all the reins he required.

Certain it is that he was " great in the eyes of the Lord." He had the higher genius of goodness. Such generosity and gentleness, such unconscious unselfishness, such suavity and courtesy, such humaneness and tenderness, are seldom combined in any man. And yet his goodness was never to the abatement of firmness in maintaining principle. His uprightness was inflexible, and, when need arose, intrepid. Here again he was like the late pastor of the Metropolitan Tabernacle, in London—that modern Joshua, whose hand could carry the grapes of Eshcol with a touch so dainty and delicate as not to disturb their bloom ; yet which same hand could, when occasion demanded, seize the sword of the Lord and utterly destroy the Anakim from before Him.

Whoever knew Dr. Gordon to shrink when conscience commanded him to testify ! And yet he was so gentle and genial, even in witnessing to unpopular truth, that one of his opponents confessed that he would rather hear Dr. Gordon speak what was not according to his mind than to hear any other man discourse what he liked and agreed with.

He died at fifty-eight, like Spurgeon before him ; but he was not cut off in the midst of his days, if such a phrase implies any disastrous failure of incompleteness. It grows upon us that his character and life had rounded out into singularly symmetrical and spherical perfection.

In the beauty of his Christian character, culture, conduct, nothing seems wanting. He had grown to the measure of the stature of the fullness of Christ. Even Patience, that last and ripest of graces, had her perfect work. The whole communion of believers can, perhaps, present no one man more mature in godliness and usefulness. He was a ripe fruit, which God simply reached down and plucked, as though He would have a closer taste of it at His own banquet board above. There was such a heavenly light on his face that it seemed like a transfiguration begun ; and as we beheld him sitting on the platform at his late twenty-fifth anniversary, one verse came irresistibly to mind : " And all they that sat in

the council, looking steadfastly on him, saw his face, as it had been the face of an angel."

Dr. Gordon was, first of all, the *preacher and teacher*, and here he was at his best. His pulpit was his throne. He was one of God's modern seers—essentially a prophet in his insight if not his foresight. He magnified his office, and he sanctified it. How reverently he handled the Word of God! To him the Scriptures were the infallible, inspired Divine Oracles. Other truth he believed because he understood it; God's truth he understood because he believed it. Obedience is the organ of spiritual knowledge. He long since sought absolutely to yield himself to the Holy Spirit, and his eyes were anointed with God's own eye salve, that he might see, and his ears, that he might hear; then, what he saw and heard he testified. The only time I ever saw him betray impatience was when he referred to the audacious irreverence of so-called "higher criticism." To him the point of view from which many modern scholars approach the Word of God is one which disqualifies for a true insight into its hidden mysteries. They assume the power of mere intellect and learning to discern spiritual things; they assume the absence of the supernatural element, and so do not recognize it. Their theory is essentially a Procrustean bed, and the Scriptures must be made to fit the theory. He could not calmly regard such profanation; it stirred him to indignation.

His preaching was as far as possible from any mere oratorical performance. He had the graces of the finished speaker, but they were all invested with the higher grace of God's ambassador. He taught with authority, but it was with a derived and deputed authority. Among all the renowned speakers at the Northfield Conference, he was *facile princeps*; and the address he gave there last summer, on the Holy Spirit, has been pronounced by competent judges the most complete ever given, even from that platform of great teachers. There was this supreme charm in his utterances, that, while those who are less taught of the Spirit seek to defend the inspiration and inerrancy of the Word of God, he so exhibited its wonders, so led the way into its mysteries, so unfolded its hidden riches, and showed such articulated and organic unity in all its parts and members, that doubt was disarmed; and the hearer felt shocked that even scholarly "criticism" should presume to use the scientific scalpel upon a body of truth instinct with the living Spirit of God!

Dr. Gordon's *literary work* had reached singular completeness. The three latest products of his pen in a remarkable way carry his literary structure to a crowning point. First, his "Coronation Hymnal"—mark the unique title—as though it at once set the crown on his life work, and marked the hour of his own coronation. Second, his new book, "The Ministry of the Spirit," issued on the day of his death, which, more than any other, expresses his characteristic insight into the truth which God gave him to discern and develop. He was to his generation what Luther was to his—a restorer of paths to dwell in; he brought up from out of the *débris* of

ages the apostolic doctrine of the Holy Spirit's personality, deity, and actual presidence in the assembly of saints, and gave it increasing emphasis, for a decade of years. And, third, his spiritual autobiography, just completed, or lacking only its last chapter, which another's loving hand will supply, as the closing chapter of Deuteronomy was added by another pen than that of Moses.

His work at the Clarendon Street Church, in Boston, which extended over a full quarter century, marks his greatest achievement, for there he proved the practicability of his apostolic theory, by reducing it to practice. He built up what is probably the most apostolic church in this country, because characterized by the closest approximation to primitive worship, doctrine, spirit and life. Its central charm, that in which it stands absolutely unique, is not apparent to the common eye—the *administration of the Holy Spirit*. For a score of years he patiently sought to impress upon his people such vital truths as these : that the Spirit of God has come down to find His seat or "see" in the body of Christ, where, invisibly indwelling, He is ready practically to oversee and overrule all holy activities ; that, so far as disciples enthrone the world in His temple, they dethrone the Holy Ghost ; but, so far as He is recognized and realized as present and presiding, He actually administers all church affairs, inspiring prayers and praises, preaching and teaching through human lips, leading in the choice of officers, thrusting forth laborers into God's harvest-field, prompting to self-sacrificing giving and whole-hearted serving, and qualifying for varied forms of service by His own endowment. He taught, moreover, that such a heavenly ministry demands spiritual *co-operation* ; that, to introduce or allow worldly men to hold office, or secular methods to usurp those which are scriptural and spiritual, implies an affront to the Spirit of God and hinders His operations, who will not force Himself upon His people. The consequence of such teaching, so persistent and persevering, is that there has been a gradual elimination of secular maxims, measures, entertainments and methods of management, until this church stands the purest model known to me of an apostolic community. The sittings are free, all income being from voluntary offerings ; nothing but simple Gospel teaching is sanctioned ; there is congregational praise led by one of the most devout choirs in the world, which, instead of being a burden on church finances, holds its own prayer-meetings and supports its own missionary ; and the whole church is a radiating centre of holy activity in missions among the outcast, the intemperate, the Chinese and the Jews, and in far-off lands.*

This church-life is Dr. Gordon's most complete biblical monument, his permanent living epistle. Here the golden pen of action, held in the firm hand of an inspired purpose, has written out history in sentences which are living deeds, read and known of all men. And the great problem now

* Those who desire to study more minutely the methods pursued in the Clarendon street church under Dr. Gordon's ministry, will find a special paper on this subject prepared by me, and published in *THE HOMILETIC REVIEW*, October, 1890.

before this church—which may God help them to work out to His praise ! —is to prove that, in the absence of the beloved pastor, the Holy Spirit still has there His seat, and will demonstrate His presence by the uninterrupted work He administers. We shall be greatly disappointed and surprised, should there be found there any disposition to say, “ I am of *Gordon*” rather than “ I am of *Christ*.” This church is not a mere sheaf of which the late pastor was the bond, and which, now that the bond has broken, must fall apart. We have confidence that the work Dr. Gordon left behind him will in the noblest sense both survive and follow him, and that no part of it which ought to outlive his personal presence will either decay or decline.

Let those who would rear above such a man the broken column of an unfinished life work, note how God permitted him to tarry until, like Moses, he had led the people of God to the borders of their inheritance ; till he had written his “ Psalm of Life” in the “ Coronation Hymnal ;” till he had shown them the Divine pillar of cloud and fire in the Spirit’s leadership, and until he had finished his Pentateuch, leaving only the last chapter to be added. He had written nine books, yet they fall naturally into *five* classes. “ The Ministry of Healing” stands alone. “ The Twofold Life,” “ In Christ,” “ Grace and Glory,” and “ Ecce Venit,” belong together, for they exhibit Christ’s work in us and for us, here and hereafter ; “ The Holy Spirit in Missions” and “ The Ministry of the Spirit” form a pair, and his “ Hymnal” and “ Spiritual Biography” complete the fivefold group.

To his beloved wife he imparted his impression that his work was drawing to a close. He even said to her that if it should be so he would have four hymns sung : “ The sands of time are sinking,” “ My Jesus, I love Thee,” “ Lord, if he sleep, he shall do well,” and “ Abide with me.” To one, who was to him what Luke was to Paul, “ the beloved physician,” and who asked for a message, he gave one word—“ VICTORY.”

There is an advantage in a man’s departing in the midst of his prime, when in every respect at his best. We remember men as they are when they leave us ; our latest impressions are our lasting impressions. When a man dies in the glory of his complete manhood we have him forevermore with us as he was when he departed, and his influence survives him as it was at its summit of power. When men grow old, feeble, decrepit, and the mind and memory decay, and they verge on imbecility, their influence often declines ; they not infrequently commit serious mistakes, which mar the impression of their lives. Dr. Gordon will be remembered as the full-statured man, whose power was full-orbed, and whose sunset was without a cloud. He is forever beyond the possibility of marring his own life work even by imprudence or incaution, and no one else can impair its symmetry. When his character and career reached their nearest approximation to the ideal, God suddenly crystallized the vision into permanence, and so it will forever stand for men to contemplate and imitate.

I can think of but one man to be compared with Dr. Gordon for this peculiar type of attainments or achievements—Charles Haddon Spurgeon, who, beyond the seas, built up, like him, a Baptist church with singular loyalty to the same apostolic ideas and ideals ; who edited, like him, a monthly magazine, *The Sword and Trowel*, and was, like him, an author of varied and versatile genius ; and died at the same age—fifty-eight—and within twenty-four hours of the same day of the month—Spurgeon dying on January 31st, at five minutes of twelve P.M. (1892) ; Gordon, just as the first day of February, 1895, passed into the second, at five minutes past twelve P.M., and both of pneumonia, after a week of delirious illness.

Of Dr. Gordon's contributions to both the literature and the work of missions, no reader of the REVIEW needs to be informed. For years he has been our associate editor, invaluable in counsel and co-operation. His work in forwarding world-wide evangelization deserves and will hereafter receive separate treatment. Suffice it now to say that, without ever having personally visited heathen and pagan lands, he thoroughly informed himself as to the progress of missions. His best "prayer-book on missions" was "the map of the world," which he kept constantly before him ; and with the command of Christ as continually in mind, and the spirit of missions in his heart, he could not live without obedience to the Lord's last words. His will was pliant before conviction and affection, both of which were absorbed in a strong, calm, but resistless current of passion for souls. He could no more limit his Christian activities to Boston or the United States than the sun could forbid his rays to go beyond Mercury or Mars. Any less field than *the world* was too small for such a man. Samuel J. Mills said he felt, with the Mississippi Valley before him, "pent up as in a pin-hole," because his heart yearned over the thousand millions of unsaved souls outside its limits. And so Dr. Gordon's heart refused to be satisfied with any travail for souls that would not satisfy his royal Master and Lord.

As we look back over such a life, it seems so apostolic that it links the first century with our own. It is no extravagant encomium to say that there was, in the passionate ardor and fervor of this man of God, that which reminded of Paul ; there was, in his calm discretion and uprightness, that which suggested James ; and no one could observe his deep insight into the mysteries of the truth and his absolute devotion to the person of Christ, without thinking of John. Some disciples possess the active temperament, and abound in energy ; others, the reflective habit, and, like deep and still waters, mirror heaven ; but Adoniram J. Gordon united in himself both the active and the reflective. While he led the way in aggressive witness and work and war in behalf of truth and evangelism, he so sedulously cultivated the devotional spirit that his daily life was a secret chamber where he communed with God, and whence he came radiant with the glory of the Holy Presence.

THE APOSTLE COLUMBA.

BY REV. A. J. GORDON, D.D.

It is remarkable in what obscure places the seed is often sown which feeds distant generations. Bethlehem Ephrata was but little among the thousands of Judah, yet out of her came He who was to rule Israel. And in no less an humble and obscure place did he labor and pray who is, in some sense, the parent of Teutonic Christianity, the only type of Christian belief and life in modern times which is in any respect worthy to be called Christian. A bit of land amid the lashing waters of the Irish Sea—a basalt reminiscence of awful geological disturbance—a dank, stern islet shrouded in Hebridean mists, and yet the home of a saint of Hebraic earnestness, of a ruler whose sceptre was religion, and whose kingdom was the rough hearts of whole septs of barbarians, of a prophet who, with his Keltic contemporaries, laid deep foundations for the blessing of mankind in the succeeding thirteen hundred years.

Of all places, how was it that Iona should have been chosen as the fulcrum for Columba's activities? What site more bleak, more forbidding, more isolated? The story is interesting. Somebody has called attention to the fact that every Irishman who has distinguished himself has done so either on the battle-field or in the courts of law. Columba was no exception. His unregenerate days were spent in foray and feud. The saint was, in the first instance, a red-handed kern, and it may have been penitential and remorseful reminiscence which made this lonely spot so congenial to him; but the immediate impulse to settlement there came from his legal entanglements; for the record is that before his migration from Ireland to Iona, the future saint—his soldier life being abandoned for that of a priest—became involved in a lawsuit with his bishop. The Irish fighting instinct was not yet crowded out of the converted soul. Yet the cause of the trouble was so manifestly the bishop's unreasonableness, that we cannot refrain from giving Columba our sympathies, or from palliating his offence in deviating from the apostolic injunction with which the sixth of Corinthians opens. It seems that Columba, with unwearied enthusiasm, had thrown himself into the task of copying large portions of the Bible *verbatim et literatim* from the precious episcopal manuscripts. When the work was completed the bishop claimed the copy as a sort of property-plagiarism. This led to litigation, and the judge (an original Dogberry) decided in the bishop's favor, on the ground that *he who owned the cow owned her calf*. Thereupon Columba determined to shake the dust of the homeland from his feet. With a few followers he embarked in a boat of hides, and coasting along the stormy shores of the Scotch islands, landed finally upon Iona, there to begin his noble career of evangelization.

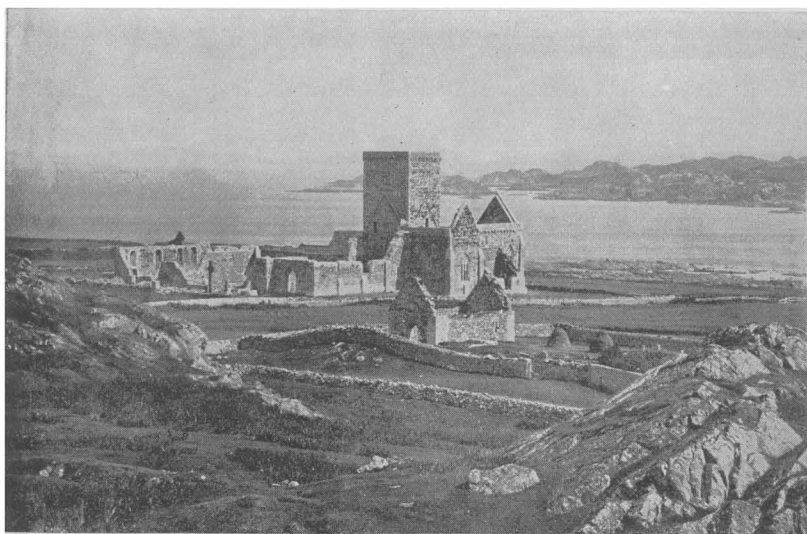
Not a very remarkable incident this, taken by itself. As if, for example, a chieftain of the Shiré Highlands should become enraged with his

tribal suzerain, and retire sulkily to some island in Nyassa Lake. Remember, however, that events are only truly great or insignificant in their final result ; and then recall how far-reaching the influence of Iona and of similar Scoto-Irish communities became. Its domestic mission was that of those who are called the children of God. Columba became a sort of court of arbitrament with final powers, to all the rude tribesmen of Northern Ireland and Britain ; and who can measure the blessing which the faithful performance of such a function meant among these barbarous peoples ? As a foreign missionary his influence has not ceased yet. To him we owe it, in the first instance, that the nation of Livingstone, of Moffat, of Mackay, and of John Paton is what it is. The Erromangians, the Tannese, the Kaffirs, the strangers scattered throughout Unyoro and Uganda and Formosa and Hunan, and every spot which Scotch missionary feet have trod, are to him, at the last, debtor.

How beneficent, how apostolic that Irish missionary movement in the dim twilight of the mediæval era ! Every one who has read Schäffle's "Ekkehard" knows how much Switzerland owes to it. Reichenau and St. Gallen are names redolent with the memories of the distant island. That Scandania felt the impulse is clearly seen from the fact that when Magnus, the free-booting king of Norway, swept over the British isles, Iona was the single place which he refused to injure. Northumbria, Germany, even distant Iceland are all under deepest obligations to Columba and to his successors at Iona. Alas that the nation which was a source of blessing to others should have so fallen herself ! Alas that the word Ireland should awake, in modern minds, the miserable associations which group themselves around rack-rent and moonlighting, Tammany Hall and the Clan-na-Gael ! Alas that the candlestick should be removed from the land of Patricius and Columba, and that their home should have become the nesting-place of oppression, of ignorance, and of priestcraft ! O that the former things might come back ! "God save Ireland !"

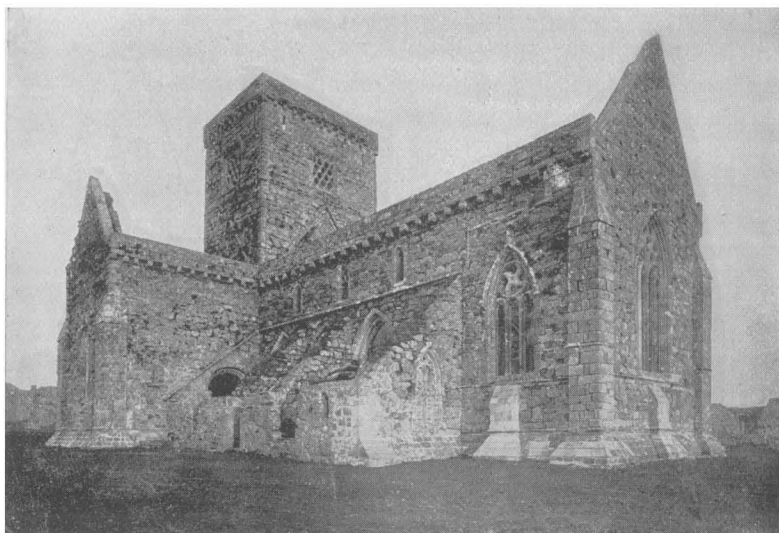
The following notes on Iona and Columba are taken from the writer's journal of a visit to the spot six years ago. They are published in the hope that a new interest may be awakened in this father of missions and in the land which cradled him, and in his countrymen, whether in Europe, Australasia, or in America, who under false teaching have drifted so far from the New Testament faith in which he labored.

The day of our pilgrimage to this historic spot will ever stand as a marked day in our calendar. Was it the strange fascination of saint legends and hoary antiquities that drew us with such strong attraction to this rock island of the Hebrides ? Not altogether. Saint Columba, who lived and labored here thirteen hundred years ago, is called a monk indeed ; and the stone ruins which mark his home are called a monastery ; and all this is sufficient to have incited a recent pilgrimage of Roman Catholics to this spot, and an earnest effort by means of masses and



GENERAL VIEW OF CATHEDRAL AND RUINS OF CHAPTER HOUSE AND OTHER
CONVENTUAL STRUCTURES,

(From S. W.)



CATHEDRAL OR CHURCH OF ST. MARY'S, IONA.

(From S. E.)

canonization to hallow it as a popish shrine. The real fact seems to be, however, that Columba was a Protestant, a thousand years before the Reformation ; and that in his little sea-girt kingdom he kept the primitive faith in comparative purity, while in its earlier habitats it was sinking into hopeless corruption.

As to his vocation, he seems to have been a missionary more than a monk, and his so-called monastery a seminary for training his disciples in the Scriptures and in Divine communion, to fit them to be his co-laborers in the great work of carrying Christianity into Britain. Let us think of Iona, therefore, as a fortress of the ancient faith, a stronghold of primitive Christianity, from which the spiritual conquest of our Saxon ancestors was undertaken and carried on by the sturdiest band of warriors that ever "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions."

In spite of its rocky solitude, there is a singular charm in the natural aspects of the place ; companion islands stud the horizon in every direction, their rock-caverns affording shelter to myriads of white-winged birds ; the peculiar velvety green verdure, which the moist climate nourishes, transforming stormy islands into emerald gems ; and encircling all, an atmosphere so capricious that it alternately veils and unveils the landscape with cloud and sunshine, giving constant variety to the scene. Indeed, as the Duke of Argyle has said : "There are not many places in the world where those three voices, the sky, the sea, the mountains, can be heard sounding in finer harmony than round Columba's Isle."

Yonder within near sight lies Staffa, with its wonderful Fingal's Cave. The tourist who has visited cathedral after cathedral on the Continent, and has become satiated with the voluble discourse of verger and guide, can here gaze in silence upon one of God's cathedrals built without sound of hammer or saw, but far surpassing all others in grandeur ; for "there is nothing like this great hall of columns standing round their ocean floor, and sending forth in ceaseless reverberations the solemn music of its waves." Let a party sing "Old Hundred" as we did, beneath these arches of stone, and as its strains thunder and echo through the "long drawn aisle," let them tell us if they ever heard such majestic music before.

In Iona, however, there reigns an impressive silence, broken only occasionally by the lowing of herds and the sounds of sluggish life which issue from a few low cottages by the shore. We wander among the ruins of the little cathedral, believing or disbelieving the legend that here is the stone pillow on which the head of Columba rested at night, and here the grave in which his body was laid at his death. We enter the ruined chapel, made sacred as the scene of fervent and prevailing prayer, and the monastery where the Scriptures were profoundly studied and patiently transcribed ; but it is not the stones of the arches or the timeworn carvings which most strongly hold our attention. It is of Columba and the Culdees

that we are thinking ; of the life they lived, and the work they wrought, and of the debt we owe them in common with all English-speaking Christians, as the planters of the Gospel among our forefathers, and of their brave resistance of such as strove to supplant that Gospel by papal counterfeits and corruptions. We will not, however, yield to the romancing to which the antiquity of the place tempts us, but rather we will seek to learn the profitable lessons which are to be gathered from the career of a great missionary who chose this as the centre of his operations.

1. The foundation principle of the Gospel which he sought to propagate was sound—justification by faith. We have called him a Protestant before the Reformation. A saying which passed current in his order, and which has come down to us, is, “Not that the believer lives by righteousness, but the righteous by believing.” How much this sounds like Luther’s “We are not saved by good works, but being saved by faith we do good works”!

2. Whatever of monasticism marked his order, it was intended as a means to a higher end. He cultivated solitude only for the sake of service ; he was a monk only that he might be a greater missionary. “Farewell, Arran of my heart. Paradise is within thee. The garden of God is within sound of thy bells.” So he is reported to have exclaimed on leaving an earlier retreat to become Abbot of Iona. But of that selfish asceticism which seeks an ideal Paradise Regained in the ecstatic visions of angelic apparitions in the cloister, while leaving the real Paradise Lost—a condemned and perishing world—to take care of itself, he knew nothing. Perhaps we have something to learn of Columba at this point, if we would be better missionaries. The command to tarry precedes the command to go ; a retreat into God should prepare an advance upon the heathen. “As the Father hath sent Me into the world,” says Christ to His messengers. But before we can successfully carry out this commission, we must make real that other word of His, “Ye are not of the world, but I have chosen you out of the world.” And withdrawal from this present age, and entering into profound communion with the Lord by prayer and meditation, are the essential conditions of such realization.

3. Columba deeply revered and profoundly studied the Holy Scriptures. Who can tell how largely the deep root and tenacious hold which Christianity gained in Scotland may have been due to this characteristic of the earliest missionary to her shores ? If we would have an established church in the truest sense, we must have a church rooted and grounded in the Word. Columba may be said to be the *former* of that Scottish Christianity of which Knox in later times was the *reformer*. And in no land, we believe, has the religion of Christ borne such a biblical stamp and expressed its worship and its confessions in such scriptural forms as in that country which was the principal mission-field of the Ionan saint.

4. All traditions agree in ascribing to Columba a spirit of extraordinary prayerfulness. So much did he depend on communion with God, that,

even when laboring among the heathen, who mocked his devotion and disturbed it by violent interruptions, he would never intermit his worship, but always succeeded in establishing a closet in the midst of his enemies. "It seems," says Dr. Smith, in his "Gaelic Antiquities," "to have been his invariable rule not to undertake any work nor engage in any business without having first invoked God. If about to officiate in any ministerial duty, he would first implore the Divine presence and aid to enable him to discharge it properly. If he himself or any of his friends were to go anywhither, by land or by sea, their first care was to implore God to be propitious, and their last words at parting were solemn prayer and benediction. If he administered medicines for the cure of any diseases, he accompanied them with prayer to God who healeth. If he administered even counsël or advice, he would attend it with a prayer to Him who disposeth the heart to listen, often accompanying that prayer with fasting. In seasons of danger and alarm, whether public or private, he always had recourse to prayer as the most effectual way to prevent, or cure, or bear every evil to which man is subject."

What wonder that, with such a spirit, he should have earned the ban of papal malediction? Instead of penance he preached repentance toward God and faith toward our Lord Jesus Christ. In a time when the blasphemous pretensions of the papacy were attaining shape and form, his little community ordained and sent forth missionaries, as though in utter ignorance of the theory of apostolic succession and bishop's ordination. On account of these and many other distinctively primitive doctrines, this community was long under the suspicion of Roman Catholic authorities. Bede lamented "their perversity and blindness." St. Bernard denounced them as a "stubborn, stiff-necked, and ungovernable generation;" which ban we must count their highest benediction, considering the grounds on which it rested.

Beautiful and full of patriarchal grandeur were the circumstances of his death, as the ancient tradition has handed them down to us.

"In the sacred volume this day is called 'Sabbath,' which means rest, and truly to-day is to me a Sabbath, for of this my toilsome life this day shall be the last; on it after my vexatious labors I shall keep Sabbath; this night of the day of the Lord I shall go the way of my fathers." So he spake to Dermid, his faithful disciple. Midnight of that day in June found him worshipping in the church; there the sleep of death fell upon him, and when they had sought him, found him and lifted him up, his face, as the beams of their lighted candles fell upon it, shone like the face of an angel. And so they buried him amid great lamentation.

"Sublime recluse" he has been called; we prefer to name him the master missionary of those whom God used in early days to subdue kingdoms for His Son.

[NOTE.—The correction of this proof was one of the last acts of our lamented co-editor.—A. T. P.]

ANDREW P. HAPPER, M.D., D.D., LL.D.

BY PRESIDENT SYLVESTER F. SCOVEL, WOOSTER, OHIO.

This missionary century has produced no more thoroughly missionary man than Dr. Happer, and few have been so long, and not many so prominently, identified with its missionary spirit and movement. In most things the full and rounded life just closed may be called a typical missionary life. As such I believe it will pass into the history of the kingdom, which is the true history of the world.

It was certainly so in its early consecration and Christian training. A statement preserved in his own handwriting runs thus : "I was born in Washington County, Pa., in the bounds of Mingo congregation, on October 20th, 1818. I was early dedicated to the ministry by a pious mother. I was sent to the Preparatory Department of Jefferson College when eleven years of age. I was carefully cared for by friends in the advanced classes from the first day of my arrival. During a revival in the college in December, 1830, I was received into the communion of the church at Canonsburgh by the Rev. Matthew Brown, D.D., when a little past twelve years of age. I was a reader of missionary biography and literature. In my fourteenth year I formed the purpose of being a missionary, and resolved to study medicine as well as theology to fit myself for the work. All my plans in life were made subservient to this purpose. As I was too young to be a member of the missionary association known in different colleges as the Brotherhood (indeed, I did not *then* know of its existence), my only confidante, was an elder sister. There are three grandchildren of that sister in the mission field now." Is it not typical? Here are the home, the school, and the church combining to set an ingenuous youth of the same age as the Boy-Christ in the temple about the same "Father's business." Here is the best product of a region and of ancestors of a noble religious type, growing, by the help of the mother (who pondered these things in her heart), the sister, the men in the Christian college (the true annex to the Christian home), "in stature and in wisdom and in favor with God and man." Moved from within, by steady choice of the world as his field, he found every gracious influence he needed, and appears to have been untouched by any malign one. What an example for our young volunteers of to-day, and what an encouragement for Christian homes !

And the next stage shows only the normal succession to the first. "After my graduation I taught four years. I entered the Western Theological Seminary in November, 1840. I then chose India as the field of my prospective labors. I made its history, geography, philosophy, government, and mythology the subject of careful study during leisure time. In the summer of 1840 I commenced my medical studies, and in October, 1842, I went to Philadelphia to attend medical lectures." Graduated at

eighteen (1836), the four years of teaching took him to twenty-two ; the two years of theology (with medical reading) occupied him until twenty-four ; and the fuller course in the medical college brought him at twenty-six to professional graduation in March (1844), and to missionary ordination in April. Beginning early did not mean immaturity and haste for him, even when there were so few willing to enter the white harvest field. The definite purpose of complete equipment held him fast. Another type to be remembered.

And yet this purpose did not render the future missionary either conceited or inaccessible to advice, as witness this further paragraph : "The Rev. Drs. Swift, Elliott, and McGill were my special friends and counsellors. During April, 1843, I visited Princeton Seminary and made the acquaintance of Messrs. Culbertson, Loomis, Brown, and Lloyd, who were under appointment to go to China ; and in Philadelphia I made the acquaintance of Dr. B. McCartee, who was going to China. During the meeting of the General Assembly in May, 1843, the Hon. Walter Lowrie suggested to me that the Board wished me to arrange so as to go to China with those who were under appointment for that field." Reluctantly the matter was submitted for counsel to the advisers before mentioned, and their advice decided for China. Then followed immediate readjustment of studies. "In Philadelphia I enjoyed the privilege of the Franklin Library, and immediately commenced to read the history of China and to study its geography, philosophy, and religions as a relaxation from medical lectures, quizzes, and studies." It was evidently a larger purpose to be useful that could so easily substitute one line of culture for another, and it was determination of a high order which could turn to the study of the new land with a breadth and thoroughness which gave tone to his whole work there. Nor could the yet youthful missionary enthusiast help endeavoring to kindle the fire in other souls. "During the winter of 1843-44 I often made addresses on China as a field of missions, with a map of China suspended before the audience, which, so far as I know, was the first use of maps in connection with missionary addresses."

Now begins the steadfast service of half a century—1844 to 1894. "I sailed for China on June 22d, having graduated in medicine in the previous March at Pennsylvania University. . . . As I was a medical missionary and there was no other medical man not located, I was assigned to the Canton station, though my own preference for the station and for my own location was for Shanghai. Subsequently alone and senior member of the mission at Canton, it became my duty, contrary to my expectations, to mark out the lines on which missionary work would be pursued. Influences not subject to my control led me to engage in educational work. In an exigency of the mission, in order to maintain my residence among the people, I commenced medical work, and I was thus engaged in all three departments of mission work—preaching, educational, medical. I itinerated all about Canton with Dr. Ball when it was considered not safe

to go into the country." Was there ever a clearer case of God's willingness to use the sanctified common-sense of thorough preparation? And was ever courage more needed or more rewarded? That was no light matter to go out on the good ship *Cahota* for a passage of one hundred and twenty days. Only five ports were open, and Hong Kong had just been ceded to England in 1841. Everything was to be shaped, even if not to be planted. The hatred to foreigners was intense. Those willing to rent to the missionaries were imprisoned for it in every case, and one such inhabitant died in prison. A mob was raised to exterminate all foreigners, Dr. Happer has told us, when one of them happened to knock over a fruit-basket which stood in a gateway. A little improvement came with the treaty of 1847, but as England would not consent to use force to open the city gates as promised, they remained closed until 1856. No wonder there were years of waiting for first converts. They were able to keep possession of any rented quarters only by stratagem. The case of the *Arrow* in 1856 brought such riots that all missionary labor was suspended at Canton, and the workers retired to Macao till order could be restored. In 1858 the American treaty protected the Chinese converts, and surpassed, in that, the provisions of the British treaty. From this time on property could be rented or purchased. Other cities were opened. The good conduct of the missionaries had been reported to the central government in answer to a series of inquiries. Facilities for *them* (it is worth remembering) were first tendered to our ambassador (Hon. W. B. Reed). Though he could not accept the proposal limited to one class, he would not conceal a fact so favorable to the missionaries. Dr. Happer received independent confirmation of this fact from Bishop Boone, and mentions it in the pages of a very brief "Retrospect," printed but not published in 1884, after forty years of service. Just at that time serious complications were arising, and yet the clear testimony was given that "none of the converts had been known to deny their faith even when cast into prison."

The courage necessary for persistent service sustained this noble man under varied labors and contrary winds of influence. It enabled him to bear the severities of the climate and the severe test of failing health. With serious disease of the heart he journeyed once, alone, from China to the United States.

The waiting and the working brought the blessing at last. "It was only after *ten years* of the most assiduous labor that I was permitted to welcome the first convert, and during those ten years of clearing the ground and of seed-sowing, I felt no more discouragement than I did during a subsequent period of ten years, during which there was a continuous revival, and I was permitted to receive forty persons into the church each successive year" (Anniversary Sermon, p. 26). "As soon as we had any room Mrs. Happer commenced a girls' boarding-school. The work was enlarged on several lines. Dr. Kerr was sent, at my re-

quest, to relieve me of the medical work. Miss Noyes enlarged the work for the girls. Mr. Preston and Mr. Condit continued the itinerating, and I continued the preaching and the educational work. Some *five hundred converts* were received into the first church while under my charge, and some *fifty* of the pupils of the training school became assistants in various capacities as preachers, teachers, colporteurs, etc., while under my care. Some of them went to California, the Hawaiian Islands, and Australia. Two were ordained as evangelists, and three others were licensed."

This would seem to be enough for even a largely planned life, but there is more. Side by side with the engrossing work, and off the field as well as on it, Dr. Happer has kept up a remarkable literary efficiency. He never wrote without some specific end in view, and always with the real logic and eloquence of facts. He was careful of authorities and painstaking in examining them. Some of the earlier studies in Chinese literature are of permanent value, and the range of subjects is large. We regret they cannot be mentioned here in detail.

But it was for China that his pen and thought were most busied. He began the study of that marvellous country and its massive population and its venerable institutions before he had seen either. He began to write about these things toward the latter part of his work, and after his return from the field he maintained the keenest interest in and watchfulness for China's good. It is to be desired that in some form his views and experiences may be given to the Christian public. They must be omitted here.

Passing on from this we are arrested by another marked feature in Dr. Happer's life work. He believed not only in the educational side of mission work, but had special convictions concerning the place of the higher education as a factor in winning the world to the great Teacher. It has been seen how early his own attention was turned toward this work as indispensable in preparing a native ministry for China; and he had a high conception of the function of the Christian college in the civilized countries as imperatively demanded for the raising up of ministers and missionaries. A child of such an institution in the very origin of his spiritual experience and missionary purposes, he could never feel that any other purpose should supersede this for a Christian college, nor could he understand anything of the feeling that marks this end as relatively inferior. His interest and conviction were both expressed in moving pleas for his Alma Mater (Washington and Jefferson), and in connection with all that he said and did after his removal to the seat of the University of Wooster. His early work in this department was fruitful. "The students of this training school were all converted under my own ministry except a very few. Some *fifty* were connected afterward with the mission as Christian workers in various capacities." And this though the boys were required before they left home to promise not to become Christians, and forced at each return home to worship the ancestral tablets to show that the promise had been kept. He had been effectively aiding in the work

of developing a medical missionary college during the last year of his life by correspondence and personal effort. He could not but deplore the fact that while so much help was afforded those who would enter mission work in other directions, almost nothing had been done to aid in the necessarily expensive medical training now so much needed. He wrote with a heroic tone against the idea that self-sacrifice kept young men out of missions and the ministry, and was only anxious to facilitate their way through difficulties for which they were not responsible by pleading for the Christian colleges at home and abroad. To the latter he had given most earnest efforts. About \$120,000 had been secured in payments and pledges for the endowment of such an institution, which, for evident reasons, he thought should be situated not in the district in which he had labored, but in Northern China. To this, it is proper to say, his will intended that the accumulated result of a life-time of economy and wise use of originally small sums should be dedicated. It is to be hoped that his wishes may yet be carried out as to location, endowment, and the predominance of English as the language of instruction. And as he expected the final influences of his life to be concentrated in this direction, it was most eminently fitting that the subject should be chosen for the discourse delivered in April, 1894, on the occasion of the celebration by the Presbytery of the *fiftieth* anniversary of his ordination as a missionary. That address was published by the Presbytery (Pittsburgh), accompanied with a brief biographical statement and a photograph. A large edition was circulated, and it is soon to appear as one of the permanent documents of the Presbyterian Board of Aid for Colleges.

But let no one suppose that even this marked estimate of one agency led Dr. Happer to be ignorant of or out of sympathy with any other. On the contrary, that which finally impresses itself upon us is that he was pre-eminently a "fellow-worker unto the kingdom of God." Nothing that promised to glorify Christ and save men was foreign to him. For evangelistic work at home and abroad, on frontier and in city depths, among our home-born and among all the scattered and exceptional populations, he has expressed the profoundest interest. Nothing elicited warmer commendation than the enterprise into which the Young Men's Christian Association has grown—the sending of secretaries for work among the young men of the East, who are, just as they emerge from heathenism, in such special peril. No participator in the great Detroit Convention of the Volunteers enjoyed it more keenly or understood its significance more thoroughly. He loved loyally his own denomination, but nothing fettered his affection for the Church universal or his intelligent enthusiasm for the Church militant. His constant reading and questioning were concerning the things of the kingdom. Missionary literature of more than one epoch he had at command. He was an ardent patriot and had clear convictions as to governmental policies, internal and international, yet he was profoundly convinced of the true brotherhood of man, and knew better what

it meant than thousands who use the phrase ignorantly and selfishly. The kingdom of God was not only real to him, but the greatest and all-embracing reality. The future consummation was certain. All the work in the hot sun was nothing but a condition. The fewness of the laborers and the vastness of the harvest were burned in upon his soul. He thought of all young lives given to this service as reaching man's highest possibilities. He was willing to take any place and any reward, though entering early and working late. Everything that touched the kingdom anywhere touched him.

Physically he was tall, straight as an arrow, and, when in health, moved quickly. His eye was especially bright, his face expressive, and his manners courteous enough to be called courtly. I never heard him say a bitter word of anybody. Charity and not criticism was the law of his lips. He was quiet and self-contained, yet responding most readily in conversation. He rather sought than gave advice. Modestly estimating the worth of his own work, he never paraded either attainments or honors, while yet sensitive to genuine appreciation. He was dowered with indomitable perseverance, and could carry forward a life purpose as silently as a deep river would flow. He loved books much, but men more and the kingdom most. He had the deepest sense of the merit and worth of his fellow-workers, and delighted in honoring them in every way possible. He was *hopeful*, pre-eminently, because he believed so profoundly. To the last day of his life this was evident. I cannot forget the glow with which he expressed the conviction that all was going well in the world despite all appearances to the contrary. His confidence was invincible, and certainly none knew the difficulties better than he. He was devoted to prayer. Almost every article closed with a call to prayer. His last look on retiring for the last time rested on the "Cycle" of prayer. The last publication to which he called my special attention was that number of the *Student Volunteer* which was wholly given up to prayer. The last book he was reading was Dr. Pierson's "New Acts of the Apostles," and his paper-knife laid in the chapter on prayer.

Dr. Happer's life was long. He died on October 27th (1894), having lived one week of his seventy-seventh year. Yet he never seemed conscious of being a member of a past generation. The work was so much to him that the "sunset hours" were felt to be the right ones for special diligence. There was just a gradual deepening in the intensity of the desire to be useful. He was nearly a complete exception to the general rule. Whittier wrote to Holmes: "The bright, beautiful ones who began life with us have all passed into the great shadows of silence." And Holmes answered to Whittier: "You and I are no longer on a raft, but on a spar. . . . At our age we must live chiefly in the past. We are lonely, very lonely, these last years." But loneliness I never saw in Dr. Happer's life or heard from his lips. The glow of something more than life's sunset was visible in his remarkable activity. It was the Chris-

tian's sure hope for himself *and for the race* that not only gave him something more inspiring than Whittier's "calm trust in the eternal goodness," but made the knowledge that he could still be useful a complete deliverance from a life in the past. Glorious result !

Dr. Happer did not seem to have a cloud of disappointed ambition or a murmur of discontent as to the ratio of progress in the great work. Around him gathered appreciative friends, and during this year his third degree was granted by the University beside which he lived. Influence through the press and speech continued to the last. There were plans to meet and mould successive classes of young people, of whom there was good reason to hope many would enter the mission field and of whom some would go to China. He was permitted to celebrate the fiftieth anniversary of his ordination. One of his sons (Mr. Andrew Happer, Jr.) was at home from civil service in China to pay affectionate attention during the last months and days. And death itself, it was so ordered by God's good providence, came quietly and with the least possible suffering. It was as Whittier wrote (in 1869) :

" I will not teach, in mournful speech,
That joys are brief and hopes are lies ;
To life well spent, its sun's descent
Is cloudless as its morning skies."

And it was true as Holmes wrote (in 1881) : " The dismantling of the human organism is a gentle process more obvious to those who look on than to those who are the subject of it."

Taking his life as a whole, the epitaph the poet already quoted wrote for Samuel E. Sewall (1884) may be applied :

" Noiseless as light that melts the darkness is,
He wrought as duty led and honor bid ;
No trumpet heralds victories like his,
The unselfish worker in his work is hid."

Dr. Happer loved nature. He chose the site for his new home because it opened upon scenery like that specially associated with his youth, and now, by his own direction, he lies with his forefathers amid the scenes of his youth, the impression of which he had borne with him over all seas and through the long years. The picture will never fade out of the minds of some—this venerable servant of God and friend of man, seated in his study surrounded by mission books and by the brilliant colored Chinese inscriptions which adorned the walls. His identification with that land continued unbroken. The estimate of him there, on the part of the Church general, was expressed in the resolution passed by the four hundred and thirty missionaries present at the great Conference of Shanghai in 1890. At an earlier visit to this country the following testimonial was numerously and representatively signed : " The undersigned foreign residents of Canton, irrespective of creed or nationality, desire to unite with

your friends and colaborers in Pekin, Shanghai, Canton, and other cities of China, in hearty congratulations that you have been permitted to enjoy so long a career of usefulness and honor, with its arduous duties and great responsibilities, on a field of missionary labor demanding unflinching fidelity and steadfast devotion to a sacred trust, blended with judicious action and exemplary life." The *Daily Press*, of Canton, at the same time said: "He is, we believe, the only Protestant missionary who has remained at his post for the long period of forty years. His sympathies have always been ardently enlisted in his work. He will be missed in Canton and China." We may add that his death will be a great loss to China in the United States. He knew the past of missions and of diplomacy. He had received the highest marks of respect and confidence there. He had the ear of the people here. Close touch was maintained with the best sources of information. He was always ready to correspond privately or write publicly as to what needed to be known or done with regard to China or the Chinese in our own land. He had the wisdom of long experience and the courage of conviction.

Dr. Happer's place in missionary biography will be a marked one. He entered China just after the earliest pioneers. His work admirably supplemented theirs, and enlarged it and made it bear permanent fruit in all departments. He aided to give standing to all missionaries and all their work by his unblemished life and intelligent service of nearly half a century, and by close intercourse with high officials. He took up the questions of his time with profound study. He helped to interest thousands incidentally and directly in the work for the vast Empire of the East.

In closing we may recur to the intimation made at the opening. This is a typical missionary life. Its ultimate origin was in the heart-life of a covenanting mother. Its conscious origin was in a choice as early as it was intelligent and firm. Its proportions were indicated by the thoroughness of the preparation determined upon and actually realized. It exhibits a remarkable combination of initiative and submission to sound advice. No opportunity came amiss, whether in preaching or printing or practising the medical art, or teaching or planning or research or diplomacy. Something creditable was done wherever there was occasion to do anything. Closest intercourse with the best side of the great nation he learned to respect and to admire in some things never blinded him to its lost condition or to the necessity of the stricter Christian casuistry in guiding the lives of the converts amid their perplexities. This life was helped in saving men by keeping in touch with everything which could be counted an important factor in their earthly lives. Seeking first the kingdom, knowledge of all was sought which could either help or hinder it. This whole life was marked by intense devotion, steady persistence, unflinching courage in all dangers, invincible hopefulness under all delays, and the patience which marks the perfect man. The motive of this life was love

of men, the sustaining power in it was the whole Word of God, and prayer was ever, through wrestling with God, the renewal of its vigor. Its activity was incessant, and continued by the willing spirit to the last possibilities of the failing flesh. Never content with what could be accomplished alone, this life was characterized by a generous enthusiasm for co-operation with every agency that could serve or save mankind, and ever deeply concerned for the number and character and quality of those who were to come after and press on the work to its certain and glorious consummation.

And now what an appeal for enlistment sounds out of this missionary life so typical in its duration and breadth, its intensity and efficiency ! Can anything be too good for foreign missions ? Can any career go beyond the possibilities of missions in offering to our Christian youth (young women as well as young men) the noblest possible opportunities for the employment of the rarest endowments most carefully cultivated ? Joseph Cook has said : " There is a best way to live, and it is best to live the best way." In the light of missionary biography, the best way seems to be the missionary way. Who will be " baptized for the dead" ?

HINDU REFORMERS OF THIS CENTURY.

BY J. E. TUPP.

Hinduism is often spoken of as one of the most conservative forces of the world, and in some respects it may be considered to be so. But the Hindu religion of to-day is not the religion of two thousand years ago. Excrescences of all kinds, the natural growth of many centuries of ignorance and superstition, have accrued to it, and it has been the aim of all reformers to remove these excrescences and to restore Hinduism to an older and purer form. Many such reformers there have been. Through all history a constant succession of them is seen, but only in a few cases has their influence extended beyond the people and race of their own time. In this century three prominent men have arisen, who have endeavored to lead their countrymen back from idolatry and polytheism to the theism which they profess to find in the Upanishads and Vedas, the early and sacred books of their religion. Many have hoped that Hinduism, assailed by them from within and by Christianity from without, was about to enter on a brighter day and a purer faith. These hopes have not been fulfilled.

Ram Mohun Roy, the earliest of the three reformers, of whom we wish to give a short account, was born at the close of the last century in Burdwan, a district of Bengal, of rich and high-caste parents. As with many other reformers, his more iconoclastic opinions disappeared with his youth, and the temperate zeal of his mature age brought him fewer converts than

the fiery zeal of his earlier years promised. While still very young, he published, with the aid of the press established by the Serampore missionaries, a protest against idolatry, thereby raising against himself such a storm of indignation that he was obliged to leave his father's house and for some years to become a wanderer. During this time he was, however, supplied with sufficient funds to enable him to travel about the country, making religion, practical and theoretical, the object of his study and research. He penetrated as far as Thibet, attracted thither by the fame of the Buddhist religion ; but after a time he was compelled to leave the country, having there also condemned the mass of fable and idolatry which had grown round what he had expected to find the pure theistic religion originally established by Buddha. In his twenty-first year he returned to his father's house ; but the idolatrous practices of his countrymen again compelled him to break silence, and again he had to leave his home, and this time he made his way to Calcutta. For some years he appears to have remained there mastering the languages—Hebrew, Sanscrit, Arabic, and Greek—which would enable him to study the holy books of the great religions, Jewish, Hindu, Mohammedan, or Christian, in their original dress. He had thus access to all sources of human knowledge, and was well fitted to arrive at conclusions to which intellect alone was guide.

The opinions he formed were such as have appeared very attractive to many minds. In the sacred books and in the minds of men he thought he saw everywhere implanted a belief in one great Supreme Being, the Arbiter of the destinies and lives of men during their passage through this world, their Judge in the world to come. The fatherhood of God, the brotherhood of man—two prominent dogmas—he thought he found imbedded in all religions ; the love and veneration due to the first and the duties to the latter everywhere inculcated. Caste he denounced as anti-social ; idolatry as degrading to the worshipper and insulting to the Ruler of the world. He preached pure theism as a basis on which all the religions of the world might be re-established, and all nations united in concord and peace. It is both strange and interesting to see, from the East as from the West, this idea arise as the great hope of the future, given out by those who believe in the power, the benignity, and the love of the great Ruler of the universe, but who are unable to receive the revelation of our Lord Jesus Christ.

Inspired by the hope that these doctrines had only to be preached and to be made known to ensure their universal adoption, Ram Mohun Roy, in 1830, established an association, since known as the Brahmo Sabha (the Society of Brahm, the Supreme Being). The idea attracted many, though there were few declared adherents. A house was bought in Calcutta, a small endowment was raised, and regular services were established. But now it was evident that the founder was no longer the root and branch reformer he had been in his earlier years. Caste was recognized, though formerly so strongly condemned ; the Scriptures read were confined to the

holy books of the Hindus, and were expounded by learned Brahmans. The life and character of Christ, though often spoken of before in terms of the greatest love and reverence, were never referred to in the services. In everything it was evident that the adaptation of Hinduism to what was deemed an enlightened time, not its radical reform, was the object aimed at. Instead, however, of remaining in Calcutta to watch over the interests of the young society, Ram Mohun Roy, within a year of its foundation, left the country for England. There he received great attention and notice ; but he was chiefly, as was perhaps natural, attracted by the Unitarians, so much so, indeed, that at this time he might almost be considered one of their number. He continued his religious studies, and published a book in which he spoke of Jesus as "the Founder of truth and of true religion," and of His precepts as "the sole guide to peace and happiness." But though he called himself "a follower of Christ," who is "the spiritual Lord and King of Jews and Gentiles," he refused, when dying shortly afterward in Bristol, to be baptized, and gave special instructions that he should not be buried as a Christian, lest the interests of his heirs should be prejudiced. His visit to England was in itself a violation of caste ; but from his time to our own Christian baptism has been the one final breaking of caste rules, from which no recession is possible.

The early death of its founder was an irreparable loss to the little society in Calcutta. It lingered on for some years without much life or influence, known only to a narrow and ever-narrowing circle, until new impulse and life were given to it by the rise of another reformer, a man of much the same stamp and spirit as its original founder.

Babu Debendro Nath Tagore was born in Calcutta in 1818, the son of millionaire parents, and was, in his early youth, surrounded by all the sensual indulgences which especially beset such a family in an Eastern city. The account of his awakening to serious things—an account given in words which would seem appropriate to some mediæval mystic—may be best given in his own language :

"From my sixteenth to my twentieth year I was intoxicated with the pleasures of the flesh, regardless of spiritual interests, and dead to conscience and to God. Once, on the occasion of a domestic calamity, as I lay drooping and wailing in a retired spot, the God of glory suddenly revealed Himself in my heart, and so entirely charmed me and sweetened my heart and soul that for a time I continued ravished, quite immersed in a flood of light. The world outside and the world within both seemed bathed in a sweet and serene stream of celestial effulgence. What was it but the light of truth, the water of baptism, the message of salvation ! Was it a vision that so charmed me ? No ! The living presence of the living God, who could doubt ?" But this season of ecstasy was followed by a long period of struggle, and it was not till he reached the twenty-fifth year of his life that he felt his "inferior propensities curbed," "the wild fury of passion abated," "conscience reinstated in its exalted place,"

“the world shorn of its attractions,” and “God made his only comfort and delight.”

The zeal of the young and eager enthusiast soon attracted notice, and a circle gathered around him. His wealth was of the greatest help in enabling him to erect a school, to found a press, and to start a periodical. The new society attached itself to the old and now languishing one established by Ram Mohun Roy, and branches were established. Its object was, as his had been, to revert to the pure theistic doctrine of their forefathers; to encourage a knowledge of the natural sciences, astronomy, and natural history, believing that increase in such knowledge could only add to the glory of God; to lead lives of holiness and self-dedication to good works. Authority for this faith they believed to be enshrined in their sacred books. Nath Tagore not only set himself to the study of Sanscrit, in order to have access to the original writings, but he deputed four pandits to visit Benares to procure and to investigate there the earlier Vedas.

The result of their labor was disappointing, as, indeed, might have been anticipated by any one acquainted with the works of English Sanscrit scholars. Though pure theism might be inferred from some parts of the Vedas, yet their teaching was so contradictory, and in some places so unmistakably pantheistic, that they could no longer be considered the source of fundamental truth. A new covenant was therefore drawn up, by which all the members of the association bound themselves to worship no created being, but only the supreme Brahm, the Maker of all.

But though the authority of the Vedas had thus been radely shaken, they still retained the first place in the worship and in the services of the Brahmo Sabha, or Somaj. The Christian Scriptures were acknowledged to be entirely theistic, but were not allowed to supplant the national writings.

In 1858 the Brahmo Somaj entered on the most vigorous portion of its existence by the accession to its numbers of Babu Keshab Chandra Sen, a man well fitted by character, learning, and position to be a leader to his countrymen. Hope ran high, not only in India, but in England and other countries where he was known, that here at last was the man who would lead his countrymen to Christ. These hopes have not been fulfilled.

Babu Keshab Chandra Sen, a member of a distinguished family, was born in Calcutta in 1838, and was brought up in the special worship of the Vishnu. But the education he received in the English college, though not directly Christian, proved, as it so often does, destructive to the Hindu faith. In the light of Western knowledge, founded on facts and on history, the old legends concerning the gods of the Hindu Pantheon seemed ridiculous, and the rites by which they were worshipped debasing. For some time he remained in religious apathy, believing all religions to be equally unfounded; but at last he felt that in this state of mind no happiness could be obtained, and he sought refuge in prayer. He has himself told us how, at this time, he was helped neither by book nor by any man,

but by the voice of God speaking directly to his soul. His experiences even more than those of his predecessors seem like those of the Christian convert.

It was not until this time that the Babu heard of the Brahmo Somaj, so quiet and unaggressive had it become. A tract that came his way made him acquainted with it, and he immediately sought an interview with Rajendra Isath Tagore, and soon joined his association, which now took to itself the high-sounding title of "the Church of India."

Though at this time still very young, the Babu's influence soon became paramount. For the first time the little society was roused into missionary activity. Even Nath Tagore, still the nominal head, was so moved by the younger and more ardent reformer, that he gave up his Brahmanical thread, and removed the family idol. Every effort was made to quicken the life of the association, to rouse them to a purer worship and more active philanthropic life. The Babu himself gave up his appointment in the Bank of Bengal in order to become the minister of the community, and to devote his whole time to its service. Like his predecessors, he had prepared himself for this position by devoting much time to the study of all religions, and to the onslaught that had been made on them; and, like them, while he spoke of the Christian Scriptures with the highest reverence and praise, the traditions of his race and his feelings as a patriot still tempted him to give the Vedas the first place among the religious writings of the world.

For some years the two leaders worked together with as much harmony as could be expected from two men who, though one in aim, were very different in temperament; but at last dissensions arose, and the younger and more advanced section of the community broke off, under Babu Keshab Chandra Sen's leadership, and formed a more democratic society of their own, under the title of "the Progressive Somaj."

As with the older societies, they proposed to find the foundations for their beliefs in the sacred books of the world, and more especially in their own; but the Babu has put it on record more than once that, in his opinion, the highest authority of all was to be found, not in these books, but in the direct voice of God to the human soul. In contradiction to his frequently declared disbelief in supernatural revelation, he maintained that at different times God had raised up for Himself prophets, to whom He had, in a more special and intimate way, revealed Himself and His will. In this category he placed the prophets of the Old Testament, Christ and Mohammed, and in more or less express terms he claimed himself to be the prophet raised up in these last times.

Of the extreme eclecticism of his views, the following extract from a contribution to the *Theistic Quarterly* in 1880 will be the best exponent:

"To me the Bible is a blessed home, to which I often like to retire after my refreshing devotions, and I read and meditate over the Old Testament and the New. From such perusal I derive much help, much sympathy

thy and much comfort, much profound response to what I treasure as the most sacred treasure of my being. The Bible is the Word of Life indeed. It seems as if the Bible was written for me especially. In the Shastras of my own country, in the Upanishads, the Bhagvat Gita (the Divine Song), I feel as if I am breathing my own natural atmosphere. It is to me another home, replete with clear and hallowed associations of national antiquity, full of the fragrance of a piety as original as it is true and congenial to me. It is as impossible for me to cease to be Hindu in spirit and aspiration as it is impossible for me to change my skin. The Upanishads and the Bhagvat furnish the staple food of my being. I may as soon cease to contemplate on them as lose my spiritual existence. Buddhism is to me also divine. The discipline and ordinances of Sakya Siddhartha have a strange authority and attraction for my nature. In meditateness, in self-congeniality, in peacefulness, in mental illumination and internal peace, Gautama is my ideal, and from Buddhism I sincerely declare I derive spiritual help which no other religion can afford me. With some of the sentiments of Hafiz, Sheikh Sadi, and Moulana Roum I have come in contact; and what is there to equal their beauty, their depth, their tenderness, their intoxicated spirituality? Therefore, I say, my glorious religion has opened out to me the Scriptures and the spiritual treasures of all nations."

The great aim of the Brahmoists from the first had been the unification of all religions, but few could subscribe to such a confession as the above.

As time went on there were again disagreements in the society, largely caused by the extravagant claims and autocratic behavior of the leader. In 1878 a definite split occurred, the immediate occasion being the marriage of Babu Keshab Chandra Sen's daughter to the Raja of Kuch Behar. Both bride and bridegroom were under the marriageable age, and child marriage was one of the customs of his country which the Babu had most strongly opposed, while the rites by which the marriage was celebrated were such as seemed idolatrous to many Brahmoists. Again a band of seceders formed a new church, believing themselves to be returning to the faith and aspirations of the parent society.

The Babu still led the older association, but in time his pretensions alienated many from him. In imitation of the Church of England, he issued a creed of thirty-nine articles, and in extravagant words he proclaimed his new dispensation.

"All other dispensations," he wrote, "are harmonized and unified in the synthetic unity of the new dispensation. A whole host of churches are resolved into a scientific unity. In the midst of the multiplicity of dispensations in the world there is undoubtedly a concealed unity, and it is of the highest importance to us all that we should discover it with the light of logic and of science." He issued a proclamation to "All my soldiers in India." "Ye are my soldiers, my covenanted soldiers. Ye are

bound to fight valiantly and faithfully under my banner, and no other shall ye serve."

Such language did him at the time much harm ; but after his death, which occurred soon afterward, the extravagances of his later years were forgotten and the great services of his earlier ones only remembered. No successor has been allowed to enter his pulpit, and his memory is still fondly cherished by many. In his later years some enthusiastic followers worshipped him as if he were a god, and these honors were accepted by him.

One other band of reformers must be briefly mentioned. It is that which is now known under the name of the Arya Somaj, and was founded in the middle of the century by Swami Dayananda Saraswati, a Mahratta Pandit. Like the other reformers of whom we have written, Dayananda was in early youth repelled and disgusted by the idolatrous rites of Hinduism. Like them, he set himself to travel and to a study of the other religions of the world. He became a convert to pure theism, for which he thought he found sanction in the Vedas. He proclaimed their authority as entirely contradictory to the Hindu practice of his time. But, unlike the other leaders, he refused to acknowledge the sanctity of the ancient books of the other religions of the world, and a determined opposition to Christianity and a desire if possible to suppress it, even by law, in India became in time one of the most marked aims of this society. This aggressiveness has been in some ways an advantage to it, and of all the sects of reformed Hinduism, it has now the largest number of adherents. It has given itself up largely to fostering education, and has branches in many parts of India and one in London.

Notwithstanding the high character and elevated moral aims of the Brahmoist leaders, the movement cannot be considered to have had a success at all commensurate with its early history and expectations. It has, indeed, been a half-way house for some who, in the light of modern education, can no longer believe in the grosser superstitions of Hinduism, but are still unable to accept the Christian Gospel. Its negative creed, without anything of that "super-rational" element (as Mr. Benjamin Kidd calls it in his lately published and much-talked-of book), has been unable to affect changes in the life or to keep the active devotion of its professed adherents. At the last census its numbers were found to be below five thousand, and these were divided into three different and sometimes hostile parties. Not only have the hopes of its own party been dashed to the ground, but the hopes also of the Christian world. The reformers had been hailed as men likely to lead their countrymen from idolatry through theism to the bright light of the Gospel. Something they have done, and their influence has probably been of wider extent than their numbers would indicate ; but we have again seen that more vivifying influences than purely intellectual ones must be at the bottom of any great religious movement. The love of Christ constraining the heart of man is the only lever that will

be found sufficient to raise the people of India from superstition and heathenism to the worship of the one living God and His Son, our Lord Jesus Christ.

FACTS AND FIGURES FROM BRITISH INDIA.*

BY PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

The English Government has published in a volume of 299 pages the tabulated results of its last census of India, the most extensive that was ever undertaken, upon which more than a million dollars were expended. A census of the entire Roman Empire would have been a small affair in comparison with that of British India, which contains fully 287,000,000 human beings, or the fifth part of the human family. It is a territory in which the population each year increases on the average 2,700,000, and the collector of statistics returning in a decade will find an increase of 27,900,000, a population almost as great as the entire kingdom of Prussia contains. The number of children under five years of age is 45,000,000, almost equal to the population of the whole German Empire. In India there are no fewer than 22,600,000 widows, of whom 250,000 are not yet fourteen years of age.

Some of the figures and data of these census statistics are very instructive. British India is no industrial country; 171,700,000 of the inhabitants devote themselves to agriculture. The era of large centres of population has not yet reached India. Only 27,200,000 live in cities, and these do not increase at a greater ratio than the population as such. The census reports only 28 cities of more than 100,000 inhabitants, the total population of these being 6,173,000. In all India there is not a single city with a population of a million. Bombay, with its suburbs, is the largest, but has only 821,764 people.

European ideas but slowly permeate these masses. It is naturally impossible to compel the Indians to marry widows, but the law has prevented their being burned alive. It is a doubtful specimen of human feeling to permit lepers, of whom there are 126,000, to marry. But the law has certainly did the correct thing prohibiting their being buried alive, as was done before. In 1891-92 there were 655,500,000 letters, papers, and packages sent through the mails in India. Railroads have now been built over 27,077 kilometres (nearly 17,000 miles), but even this means of intercourse has not been able to break down the caste spirit, although 126,600,000 passengers were carried in 1890.

* Digest largely from an article by Director Zahn, in the *Allgemeine Missions-Zeitschrift*, No. 7, h. a.

And what a Babylonish confusion of tongues exists in polyglot India ! The most widely spread is the Hindustani, yet this is spoken only by 85,600,000 of the population, or only about 29 per cent of the entire people. The census reports no fewer than 117 different languages in the country. Of these, however, there are 5 Indian, 8 Asiatic, and 23 European tongues, which are together spoken only by 5601 people ; 17 other languages constitute the means of communication for contingents of from 1000 to 10,000 ; 22 per cent of 10,000 to 100,000, and 22 more are used by fewer than a million people. Yet there are more than 20 languages in British India, each spoken by more than a million people. The least of this class is the Pashtu, with 1,080,931. Next to the Hindustani comes the Bengali, with 41,300,000 to use it. Five other languages, among them the Telugu and the Tamil, are each spoken by more than 10,000,000.

These languages are anything but closely related, and by no means belong to the same family of tongues. The census divides the 117 languages in question into 17 groups or families. Of these the most important is the Aryan or Indo-European, spoken by 195,400,000 Indians, while the next numerically is the Dravidic, including 14 languages spoken by 52,900,000.

In educational matters excellent progress has been made. It is less than half a century since the government determined to take this matter into its own hands. The census makes a distinction between public institutions of learning, which are supported entirely by the State ; aided institutions, supported in part from the State treasury, and unaided private institutions. The middle class has decreased in the last ten years ; the first and third class have increased. About two thirds of the pupils attend the private schools and one third the public. The schools of the second and third class each number about 60,000 ; the public State schools, 21,235. Of these 142,038 schools in India, 139 have university courses, 154 are seminaries or normal colleges for teachers, 10,496 are secondary or advanced schools, 130,874 are elementary schools. The elementary schools report 3,284,751 pupils ; the secondary, 548,036, and the seminaries and universities, 21,632 students. The number of natives who secure academic degrees is comparatively small. Five universities have the right to examine for degrees, and these have an established reputation for refusing degrees to any and every unworthy candidate. In the last five years 81,086 applied for admission to final examinations, but only 26,940 were passed. Of course the masses in India as such are not yet educated. The great majority of the natives are still analphabets. An examination of the report shows that of every 100 East Indians, 94.7 cannot read nor write, this percentage being unequally divided between men and women ; but of 100 men nearly 10 per cent can read and write ; but of 1000 Indian women only 4 have this accomplishment.

The religious census is probably the most interesting in these instructive tablets of figures and facts. Here is the result :

1. Hindus (Brahmans).....	207,731,727
2. Mohammedans.....	57,321,164
3. Aborigines (Animists).....	9,280,467
4. Buddhists.....	7,131,361
5. Christians.....	2,284,380
6. Sikhs.....	1,907,833
7. Parsees.....	89,904
8. Jews.....	17,194
9. Unclassified.....	42,763
Total.....	285,806,793

The Christians are scattered all over India, but constitute different percentages of the population in different localities, varying from 7 in every 100,000 in the Panjab, to the Presidency of Madras with 2 out of 1000; in fact, about three fourths of all the Indian Christians live here. The Christians of India are not all the fruit of mission toil. Fully 35,645 European, 36,082 Eurasian, and 200,000 Syrian Christians are not converts of this work. Of the remaining 2,012,197, the Roman Catholics can claim 1,243,529 adherents. It is interesting, in this connection, that the official census for the first time gives us reliable data on the Roman Catholic work in India. The reports of the *Missiones Catholicæ* concerning the propaganda have all along been inaccurate and exaggerated. Of the Protestants, 371,692 are found in the Presidency of Madras, while 102,367 are found in Bengal and 96,226 in Burma. There are 592,612 native Protestant Christians in India, divided among the denominations as follows :

Church of England.....	164,028
Presbyterian.....	30,915
Protestants.....	49,223
Lutherans.....	64,243
Baptists.....	186,487
Methodists.....	13,412
Others.....	84,305
Total.....	592,613

Just who are meant by "Protestants" and "Others" in the tables does not appear. The growth of Protestantism is seen in the following :

1861 there were	198,087	Protestants,	
1871 " " "	286,987	"	an increase of 88,890, or 44.9%
1881 " " "	492,883	"	" " " 205,895 " 41.7%
1891 " " "	592,612	"	" " " 99,730 " 20.2%

Dr. F. M. Zahn, who is a well-known German authority on mission subjects, in discussing these statistics, draws attention to the fact that there is a heavy decrease in percentage during the last decade compared with the

figures of preceding decades, but inclines to the belief that there must have been some error in making the summary, either in the last report or in the data for earlier years, and thinks that the matter cannot be definitely decided until the statistics for 1900 will be on hand. Should, however, all the figures as given be entirely correct, then the ratio of increase is smaller in India now than formerly. Zahn thinks, too, that the objection urged to Christian work, that while the increase in population in India is each year 2,700,000, the entire number of Christians is only 2,200,000, and that consequently the absolute increase in population is greater than the entire Christian community, is not to be regarded as discouraging, because similar objections could have been made in the early days of Christianity, when the apostolic Church went out conquering and to conquer. The question is whether the leaven of Christianity is at work in India, and this is the case beyond a doubt. At any rate, the Protestant Church there increased at a greater ratio than the population of the empire. During the period in which statistics are at hand, the population has increased 10.9 per cent, while Protestantism has increased 20.2 per cent. This increase is, however, disproportionally distributed. In Bengal the increase of population stands to the increase in Protestantism in the proportion of 7.3 per cent to 22.4 per cent; in Madras, 15.9 to 24 per cent; in the Central Provinces, 12 to 58 per cent; in the Northwestern Provinces, 6.2 to 271 per cent. In Bombay the data are even more favorable to Protestantism.

These last figures go to show that when Christian communities once begin to grow they increase in per cent more rapidly when in the hundreds and thousands than they do when in the tens and hundreds of thousands. Again, these statistics show that the general rapid development of Protestantism in India is not only the direct result of mission work. Without doubt the marriages of Protestants, because contracted on a higher moral plane, are more fruitful than the heathen marriages. While a general comparison in this matter is not possible, such comparisons can be made in some special cases. The Basel Mission congregations in India during the decade of 1882-91, in a community of 7557 souls, report an absolute increase of 1875 souls by births, or 24.8 per cent, while the general increase in Gentile India has been only 10.9 per cent. A further increase of 6 per cent the Basel missions secured during this period from without, making a total of 30.8 per cent. Deducting losses of all kinds, these mission congregations during the past decade grew through natural increase by 24.8 per cent, and a further 20.5 per cent through additions from without. If other Protestant missions can report the same experience, it is safe to pronounce the development of Protestant missions in India as healthy and safe, and the prospects for Gospel conquests more than fair.

Dr. Cust does not pass so hopeful and favorable a judgment on mission work in India. In a recent article he criticises Protestant missionaries, and compares them unfavorably with Paul and Columbanus and Bonifacius, as also with modern Roman Catholic missionaries, and, in fact, even with

the propaganda workers of the Hindus and Mohammedans. In this regard he seems to like the view which the German traveller Weismann expressed some years ago of the missionaries he met in Africa, who claimed that the Protestant missionaries worked on the principle of *ora et labora*, while their Roman Catholic competitors inverted this order and attended to the *labora* before the *ora*—i.e., sought first to civilize and only then to Christianize the natives. Cust's leading criticism is that the Protestant missionaries of India do not exhibit to the native the living example of "the most excellent gift of self-sacrifice." Dr. Cust also fears that if once the protecting arms of the British Government are withdrawn from India, the whole fabric of Protestant churchdom in that country will crumble to the ground, the reason being that it has not been established on an independent, self-sustaining apostolic basis.

Zahn, in answer, very properly draws attention to Cust's inability to prophesy or predict in this matter, owing to his strong convictions that the mission churches should be under native government and authorities exclusively. Recently he protested loud and long in the *Times* against the appointment of a European bishop for Africa. Zahn thinks that possibly Cust's ideas could be applied to the churches in Africa, and that these could stand on their own feet and become independent of European control, but that the time to establish this principle in India has not yet arrived.

THE LONDON MISSION IN TRAVANCORE.

BY THE LATE REV. SAMUEL MATEER.

The Western Coast was the first part of India where Europeans landed and opened direct intercourse with the people, thus commencing a new era in the history of mankind. As Columbus first lighted upon the Bahamas in his search for India four hundred years ago, so, about the same time, Vasco da Gama was blown to the West Coast of India, under the rule of the Zamorin, of Calicut, which became the subject of the noble epic poem in Portuguese called the *Lusiad*. South of Calicut lies the native State of Travancore.

The shores of Travancore are covered with the feathery cocoanut-palm, in its gardens are cultivated numerous fruit-trees, bananas, coffee, tea, and fragrant spices, while the valleys and lowlands are irrigated and green with rice, producing a golden harvest twice a year. Inland, the country is well called Malayala—hill and dale—while in the background rise the lofty range of the Western Ghauts, with grand precipices, beautiful waterfalls, primeval forests, and scenery of romantic beauty. The torrid heat of the East Coast is not so often experienced, but there is no winter to relieve the pressure on the European constitution.

Travancore must be studied as ethnologically a distinct and very peculiar district of India. There are no child-marriages among the Malayalis, but females have considerable liberty of choice when arrived at maturity. Numbers of celibate Brahman women will be found there, because only one son in each Malabar Brahman family is allowed to marry, in order that the ancestral estate may not be diminished by subdivision. Among Malayalis no woman ever can be a widow, because she never is truly a wife. The system is one of concubinage, in consequence of which the mother's brother is the guardian of her children, the paternal relationship being of no account in the eye of the law. Malabar law is, therefore, curiously opposed to ordinary Hindu law.

Among the two and a half millions of people in Travancore we find a marvellous variety of race and religion. The ancient colony of Jews numbers (including those of Cochin) about 1400. We have 150,000 Mohammedan traders, fishermen, and agriculturists, for the most part ignorant of their own religion, bigoted, and superstitious. All along the seashore are seen the churches of the Roman Catholic fishermen, with others inland, for 180,000 of that sect; while over North Travancore are the venerable churches of the Syrian Christians, with their ancient hierarchy and elaborate ritual, followed by 250,000 of that faith. Altogether no less than half a million, or one fifth of the whole population, are already nominally Christian, constituting that country the most Christian country in India.

Among the Hindu population there are no less than 420 distinct castes, most of whom cannot eat together, and none can intermarry. In their secluded groves and villas dwell the high Malayali Brahmans, before whom the king himself must bow. Around the sacred temples dwell the numerous servants who attend the shrine. In lowly huts among the palm groves live the tribes who climb these trees for their produce, on which they live. On the sands of the seashore dwell the laborious fishermen, in the rice swamps the toiling slave castes (now nominally freed), and in the hills the wild men of the woods, while in the towns are found, besides artisans of various trades, the gentry, the magistrates, lawyers, teachers, and other professional men. The strata and gradations of population are many, and their diverse manners and usages would form the study of a lifetime.

This interesting little country was formerly the scene of cruel oppression and Oriental misgovernment. Being quite a corner of India, shut off and hemmed in by the great mountain wall on one side and the Indian Ocean on the other, modern advance had not reached it, irritating and depressing taxes and benevolences were levied, criminals were tortured and torn asunder. Impalement was the punishment for the murder of the sacred cow; internal conflicts were frequent, and two thirds of the Hindu population were regarded as low and polluting in caste, to whom, therefore, the rights of citizenship were denied, clothing above the waist dis-

allowed, and their property and lives were at the mercy of the higher classes.

The government of Travancore under its native maharaja or king is purely Hindu, the country having been too far from the seat of Mohammedan rule to be conquered by them. Hinduism has, therefore, been conserved in its primitive purity and power. The country is regarded as dedicated to the god Patmanabhan, or Vishnu, represented by the Brahmanical priesthood. The iron shackles of caste have been closely maintained. Demon worship, serpent worship, ancestor worship, sorcery, and the darkest and most terrifying superstitions multiplied the sorrows of those who had turned away from the light of the God of heaven presented by the Jews and early Syrian Christians, and who "did not like to retain God in their knowledge."

In this populous and diversified field our fathers and predecessors labored, for it they prayed earnestly and gave liberally, especially sixty years ago, when multitudes came over to Christianity, destroyed their devil temples, and ranged themselves under the banner of the cross. Our missionary predecessors, whose names are little known now in Britain, but are recorded on high, did a noble work in the conflict with the powers of darkness and evil, and in toiling to teach and discipline and organize the rising native church. The missionaries were foremost in pleading for needed social and political reforms, and thus greatly benefited the country, and now gratitude for British justice and freedom and religious privileges fills the hearts of many. We are known there as the friends of the poor, yet not enemies to any; only opposed to priestcraft, injustice, and oppression.

The beginning of the mission was small and unpromising. A single missionary, a German, humble but learned, laborious, and self-denying, entered the country single-handed, in spite of the frowns of the native government and the opposition of the Brahmans. During his period Ringeltaube brought hundreds to Christ, and afterward was succeeded by others, under whom many thousands were instructed. Now we have a great mission, our joy and rejoicing in the Lord, well conducted on a scriptural basis, fairly equipped for past needs, and now receiving considerable reinforcements, while a great step in advance is being taken by strengthening present stations, opening a new one in the north, and raising the seminary to the grade of a college affiliated to the Madras University.

The success achieved in Travancore has been fully commensurate with the means used, and quite repays the devoted efforts and loving gifts and earnest prayers expended upon it. From a memorandum of the statistics of 1880, compared with those of 1890, furnished to the Census Commissioner, we find that there has been growth during those ten years in every item of missionary work. There has been a steady increase of native agency, preaching and educational, male and female; an increase of the total number of professing Christians and baptized communicants; an

increase in the number of boys and girls attending school, and in the contributions of native Christians toward the work of God among themselves, with a view ultimately to self-support and self-propagation.

While the total population of Travancore has increased during the past decade from 2,400,000 to two and a half millions, a ratio of 6.4 per cent, the number of Christians in the London Mission has grown from 41,347 to 49,260, equal to over 19 per cent—just three times the natural increase of the population. And we can see the progressive improvement of each generation under Christian education and discipline and pastoral care, though we also see and acknowledge that there are still many unconverted hearers who are Christians only in name and profession. In our South Travancore Mission we have now 299 congregations comprising 50,637 native Christians, and 16,393 children, over half of whom are the children of heathen parents, but also taught to love the Lord and read His word and sing and pray, and promising, most of them, to become Christians as they grow up.

And still cheering tidings continue to reach us from Travancore, notwithstanding the death of several valued laborers, such as the ingathering of a hundred and ten persons in four months in a village near Trevandrun, among whom were nine devil-dancers and priests, one of whom had been for fifty years a most bigoted heathen. Indeed, the number of devil-dancers converted this year in our various districts is very remarkable. We have also heard of the destruction of two demon temples and the capture of several images of Kali, queen of the demons, of the progress of native pastorates, the baptism of several lepers, some of the wild Hillmen learning to read, and asking for teachers and schools, and classes for medical students and for Bible women progressing. Several persons of good caste and education are inquiring, and hundreds of caste women under instruction in our zenana mission.

Could our readers witness the results already achieved in Travancore, they would realize more fully the importance of the work that has been accomplished. Could you see something of our congregations of people, once devil-worshippers trembling before malignant spirits and seeking demoniac possession and familiar intercourse with the powers of hell, now clothed and in their right minds, heartily singing the praises of our blessed Saviour and humbly bowing in prayer before Him, then contributing to His cause their little coins and garden produce ; could you see some of those dear children in our schools and hear them read the Gospels and sing their sweet lyrics ; could you be present at the weekly report meetings of our preachers and teachers with the missionary for counsel, instruction and prayer—men who a hundred years ago would have been leaders in devil-dancing, sorcery, and mischief, as now they are in godliness and work for the Master, your hearts would be cheered and invigorated for further effort, and you would join as never before in the song of praise to Him that loved us and washed us from our sins in His own blood.

In fact, Christianity is becoming a power in Travancore. As already mentioned, Christians all told number half a million, a fifth of the population of the State, and fully equal in number to the Sudras, who regard themselves as *the* Malayalis, and are the rulers and landowners, the magistrates, police, and military of the kingdom.

And not only in Travancore, but throughout South India native Christians are coming to the front in education, law, and medicine. Their children are attending schools in larger proportion than any other class, taking part in government service, and beginning even to beat the Brahmans in university examinations, who have for three thousand years been the brain and the men of leading in India. Native Christians are likely, according to a recent report of the Director of Public Instruction in Madras, "in the course of a generation to secure a preponderating position in all the great professions, and possibly, too, in the industrial enterprise of India."

I have sometimes pointed out to respectable Hindus, as a secondary argument, that if they do not embrace Christianity and place themselves in the front of *that* forward movement, while such numbers of the poorer classes are coming under instruction and rapidly rising, *they* will ultimately become the despised heathen and virtual low castes, while the Christians shall be in the truest and most real sense the "high caste" people of India. The balance of power will, in time, with the progress of enlightenment alter from the haughty and oppressive Brahmans, relying on their traditional prestige alone, to the middle class Sudras, the present bone and sinew of the country as regards property and general influence, and from the Sudras power must inevitably come in time to the native Christians, if they will be faithful to the principles of God's Word and commandments, taught them by the missionaries. God is forming a new nation in India. Already signs are visible of the revolt of the Sudras against Brahmanical ascendancy in many ways. In Travancore they begin to protest against the corrupt favoritism and costly gifts bestowed upon the priestly Brahmans in the Land of Charity. In 1892 the maharajah was weighed with his sword and shield and royal ornaments against his full weight in pure gold, and of this sum half was bestowed on the officiating priests and half on the Tamil and Malayalam Brahmans, and *nothing for the Sudras!*

But the more successful our work becomes, the more it needs in men and means and united effort. We must care for our present converts and congregations and schools, else they will retrograde or even die out. The convert churches, like our own children, must be fed and nourished till they arrive at some maturity of growth, as some have already done. We need still to labor on for the conversion of all classes in Travancore. As yet the high castes have not been brought in in any considerable numbers. The barbarous laws obstructive of Christian progress that still obtain call for reform, and the family relationship must be purified, which only

Christianity can effectually accomplish. We need prayer and more individual dealing with souls for the spiritual conversion of mere nominal Christians, and a great outpouring of the Holy Spirit to fit them to evangelize other parts of India. A forward movement is needed in Travancore as well as in England.

We want more native teachers for Pulayars, Kuravars, and other humble castes that are appealing for instruction for themselves and their children. I have for years been obliged to caution our catechists against extensions which we had not means to maintain. With a sufficient staff of teachers we could at once bring under instruction many thousands of the poorer classes in Travancore. We want some help toward church buildings required not for individual congregations, but for special united meetings. We are opening a new station intermediate between Trevandun and Quilon with two missionaries, for whom a staff of helpers and suitable buildings will be required. Magnificent opportunities for usefulness present themselves, of which we should eagerly avail ourselves.

We who labor in the foreign field have no doubt as to the ultimate result. Victory is assured to us by the Divine promise, and we are on the winning side, for God is with us. Any day we may see, after all the preparatory work that has been done, greater results than the Christian Church has ever witnessed before—the ingathering of a glorious harvest, a new Pentecost, a nation born in a day.

I have seen in one of the Hindu temples a beautiful life-size piece of sculpture representing the god Krishna treading on the head of a great serpent, while he securely grasps the body and tail of the reptile in his hands. They tell us of a black serpent whose infectious breath poisoned the river Jumna, so that cattle and men died as soon as they drank of the waters. Krishna, an incarnation of Vishnu, appeared for their rescue, combated with the serpent, which twisted its mighty folds round his body, but he seized it, trampled upon its head, and danced in triumph over its mangled body. Here is a reminiscence of the old promise, "The seed of the woman shall bruise the serpent's head," and an unconscious prophecy of the glorious time coming, when Jesus, the incarnate Son of God, shall triumph over Satan, and abolish his dominion and works and worship and rescue the nations so long enthralled by his mighty power and poisoned by his deadly venom.

THE CONDITION OF PARIAH "OUTCASTS" IN INDIA.

BY REV. JAMES JOHNSTON, DARWEN, LANCASHIRE, ENGLAND.

Abject poverty holds millions of natives in its withering grip throughout the Indian Empire. It is impossible to find another country on the face of the globe where so many are in bondage to want or endure continually such terrible misery. While the patience of these hapless myriads

is characteristic, the time is overdue for efforts of a more decisive nature to effect some amelioration of their lot. Strange as it appears, even Hindus themselves of very enlightened type have scarcely grappled with the physical misfortunes of their fellow-countrymen. Of that large body of India's own children who have figured as educationists, reformers, statesmen, and patriots, not one has stood above the evils of caste system or devoted adequate attention to the miseries of the despised and wretched beings known as the "outcasts" of India. The pariah in India is the pitiful counterpart of the four-footed animal pariah—the dog, with which every traveller is familiar on Eastern shores.

Numerous causes of a general and specific nature have intensified the degradation of vast numbers of India's population and relegated them to shameful wrongs and disabilities. Of these the most potent is the unfeeling system of caste. Suffering humanity presents its worst disclosures among natives at the lowest point in the social scale, for whom the members of caste, with rarest exceptions, have neither regard nor mercy. On this question Christian missionaries are in strong unanimity. A trustworthy agent of the London Missionary Society at Salem, in Southern India, has lately rebuked the leaders of the National Congress, who, in denouncing the unwillingness of the government to grant a wider franchise, are themselves equally exposed to the charge of refusing corresponding privileges to their humbler fellow-countrymen, which all classes share in virtue of a common nationality. "England," he says, "may have given a tardy recognition to the demand for political enfranchisement, but India still withholds social enfranchisement from thousands of her own sons." In illustration of this it is related that a *public* well was sunk in a garden belonging to a certain union. The well was approached through a narrow gate, and over this was affixed a signboard with the inscription: "Pariahs are not allowed to enter this enclosure, or to draw water from this well." On account of such privations the Hindu pariah has a claim upon the sympathetic ear of the world of brotherhood hardly surpassed by any other being on earth. Ill-treated perpetually, he is an exile in his own land, and, of him, it has been pathetically said that he is in reality an "out-caste," living outside village bounds, existing on the verge of starvation, and often disputing his food with the dog and carrion bird. The pariahs are practically slaves, whose afflictions cry for the swift help of mankind, and the coming of the time when there shall be

"—no more crippled, nor weak, nor bent;
No more painful, nor impotent."

The multitudes in this travail reach amazing figures. They were returned from the Madras Presidency alone in 1882 at 4,439,253, or over 15 per cent of the population. Throughout Southern India in particular such unfortunates are exposed to a heartrending struggle for existence. Lack of water is a dreaded spectre. The sun, especially in the summer

season, dries up the streams and tanks, when these children of the soil are scorched and shrivelled. To satisfy the cravings of nature, tens of thousands of them have to drink water from dirty, stagnant pools, generally at great distances from their miserable bamboo huts, or go without it altogether. Little can it be wondered that their dwellings are beds of cholera, dysentery, and fever, and should a slight water famine fall upon them, they are said to die off like flies. What tragedy this implies may be gleaned from returns during the span of the last generation. As against the thirteen famines which happened in India between 1802 and 1854, when 5,000,000 perished, there befell the people, between 1860 and 1879, when railways and irrigation works were supposed to do away with the perils of famine, no less than sixteen, in which 12,000,000 natives died of starvation, a large proportion of them belonging to outcast tribes and communities. These appalling figures lend urgent emphasis to the noble words which Mountstuart Elphinstone addressed to posterity regarding India : " It is not enough to give new laws or even good courts ; you must take the people along with you, and give them *a share in your feelings*, which can only be done by *sharing theirs*." In the present age, which assuredly is being swayed by the most intelligent and widespread humanitarian movement that the world has ever seen, it is not improbable that the pangs of India's needier millions may be relieved by the outflowing of more brotherly compassion.

Acknowledging heartily the endeavors of the English Government to elevate the social status of the Hindus, these, it must be observed, have not materially affected the non-caste populations. Through a variety of circumstances the latter have not come within the scope of the justice and liberality of the British raj, and consequently they require exceptional protection and assistance. Even the charitable exertions which radiate from the mission centres merely touch the fringe of this national misfortune and evil.

From another source reformation must gradually proceed. By the most competent authorities on Indian life it is allowed that the prevalence of caste is answerable for the bulk of the wretchedness and cruelty, and on its relaxation depends the happiness of multitudes. Whatever government and Christian institutions may accomplish, the barriers will in a great measure stand, unless the caste orders are convinced that no moral pollution is incurred by the ministry of pity to the meanest of their fellow-creatures. It is along this path that missionary teaching is being inculcated, not without some encouragement of the breaking of a glorious dawn :

" From whose broad doorways seems to shine
An effluence Divine."

Notwithstanding the occasional plea that the discipline of caste has certain moral and social advantages, Protestant missionaries glory in preaching a Christ who is equally the foundation and crown of the whole

race, in relation to whom "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in Christ Jesus." From that Oriental empire, with its solitary missionary sower for every 500,000 natives, rises a yearning cry inviting the witnesses of a fruitful faith to herald a humane and spiritual righteousness, by which the "Eye of Asia" shall yet become a jewel of light in the kingdom of Christ.

FAMILY LIFE IN INDIA.

BY ALBERT NORTON, B.D., MACEDON, N. Y.

Family life is not the same among all the Hindu castes, nor is it the same in the same caste through all the varied provinces and districts in India. As Max Müller says, "A sentence beginning with 'The people of India,' or even with 'All the Brahmans,' or 'All the Buddhists,' is followed almost invariably with something wrong ; as there is a greater difference between a Hindustani, a Bengali, and a Dravidian than between an Englishman, a Frenchman, and a Russian, yet all are classed as Hindus."

In regard to the ill-treatment of Hindu women, as a general thing, judging from my experience in Western and Central India from 1872-89, I feel that it has been much exaggerated in missionary addresses and literature—no doubt unintentionally. During those years spent in Berar and Western Central Provinces we did not find the women of the low castes nor of the middle castes, like the Kúnbis (farmers), to be imprisoned in their zenanas ; but, as far as we could discern, they seemed to lead a very free-and-easy life, and to have it no harder than their husbands.

For some years my wife and self, with our five boys, lived at Bhaisdehi, a Hindu town of about three thousand population. We were the first persons of European descent to live within thirty miles of that town. The town and surrounding country had never been under Mohammedan influence nor very strong Brahman control. There were two leading families : one belonged to the Kshattriyas, the military caste (and this family were descended from the native general who had defended Fort Gawilghar against the Duke of Wellington in 1803), and the other family (its leading member claiming the title of "prince") belonged to the *farmer* caste. While the women of these two families and a few others were kept in seclusion, the great majority, like the wives of farmers, goldsmiths, and merchants, were not. When I quoted the statement from the *MISSIONARY REVIEW*, "At the head is, not the husband and father, but the wife and mother, to whom are subordinate all within the house," my older boys, remembering our intimate life and close association with the Kúmbi families at Bhaisdehi, at once said, "That is the way it was in the part of India where we lived."

Afterward, when our home was in a wild region on a mountain plateau, where we had built a house partly for health, a Kúmbi family, which we had known for years, during a severe storm stopped with us in our house

for two days, eating and sleeping there. There were the husband and wife, their two boys, about twelve or fourteen years old, and the two girl-wives, a little younger than the boys. Our impression was that the little girls were very fond of their mother-in-law, and that she was as kind and gentle to them as though they had been her own daughters ; and we felt thankful that a Hindu family could be as happy and comfortable as they seemed to us to be, though it was contrary to the tradition of the missionary story-books of the cruelty of the Hindu mother to her daughters-in-law. There are many good things in the prevalent customs and laws of the Hindus, like their abstinence from intoxicating drink, their hospitality to kindred, and their kindness to strangers. Of course there is a dark side to Hindu life. On this we have the testimony of Hindu women of high caste, like Ramabai, of Poona, and Sundarbai Powar, of Bombay ; and their witness as to women's condition in the Hindu home is of more value than all the papers read at Chicago on the subject at the Parliament in 1893.

Yet the conviction has been growing upon me that harm has been done to the missionary cause by exaggerations as to the immoralities of the natives of India. The statements of Dubois, James Mill, and other writers in wholesale denunciation of a large empire of people, about whom they actually knew but little, have received too much credence by missionary speakers and writers.

I have no doubt that the idolatries and superstitions of Hinduism cause great suffering and harm to both men and women, and the only way to remedy it is to bring in the light of the Gospel to banish the darkness of heathenism. At an inland town like Bhaisdehi, almost wholly cut off from the influence of ungodly Europeans, the influence of earnest Christian teaching is soon felt on the Hindu community in raising it to a higher and better moral level, though there be but few converts ; so that such a place would cease to be a fair representative of average Hinduism.

Dr. J. Murray Mitchell says : "Hinduism, confined to India, is professed by over 200,000,000. For the most, the wildest Polytheism—reckoning gods and goddesses by hundreds of millions. Among educated men, it becomes Pantheism, acknowledging only one being in the universe—spirit : the world around having no existence. Only say—believing it—'Aham Brahma,' 'I am God,' and you have attained the height of wisdom.

"Hindu caste is a stupendous system, affecting one's whole life. Violate any of these rules, and you are expelled from society ; father and mother cast you off ; you suffer social death.

"Suttee, self-murder under the wheels of Jagannath, and infanticide have been suppressed by the British Government ; but the general heartless treatment of widows and of the lower castes, child marriages, and many similar things survive, inwoven with the whole framework of Hindu society and thought."

II.—INTERNATIONAL DEPARTMENT.

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

Higher Education on the Mission Field.

BY REV. W. M. HAYES, TUNGCHOW COLLEGE, NORTH CHINA.

During the past twenty years there has been in many parts of the world a rapid development of educational work as a missionary agency. As a result, we now have a reaction. Many, viewing the expenditure, are beginning to question the wisdom of such a course, and ask, "Why this waste of the ointment? Would it not be better to employ these men and use this money in direct evangelistic work?"

There is no question but such a course would yield larger immediate results. The different mission boards would be able to extend their agencies over a larger territory, and temporarily we should probably have a larger number of native Christians. Unless, however, proper pastoral care and religious instruction is made possible, this growth will not continue. Not only will the lives of the converts, as is too frequently the case, fail to commend Christianity to their heathen neighbors, but the defections in their own number will be most disheartening. It is not strange that it should be so. To expect a native church, composed of untaught converts, to grow spiritually, to take an active interest in the advance of the Redeemer's kingdom, and that without any one capable of ministering to them in the Word of God, is to expect of these "babes in Christ" what the Church at home does not expect of her members.

Remember that the great majority of our converts are still in the wilderness, only a few removes as yet from the dark Egypt of heathenism; that, owing to human inability to always separate the true from the false, there is with them a "mixed multitude," and the necessity of continual pastoral oversight becomes at once evident. After a small band of

native converts has been gathered in, then in that station the great work of the missionary is to make of them "living epistles known and read of all men." This was the plan of the most successful missionary the world has ever seen, for unless those already received walk as "children of the light" and lead better lives than the heathen around them, further preaching is well-nigh foolishness.

This pastoral care can seldom be sufficiently provided by the foreign missionary himself. The experience of almost every one has been that stations spring up, not where he chooses, but where the Spirit listeth; and so, without any design on the part of the missionary, except that of going wherever men seem most inclined to believe, he finds the little bands of converts widely scattered. The result is, he cannot visit these stations more than once every two or three months. Some of the hardest working and most successful missionaries in Shantung find that once in six months is all that they can do. Even if the foreign missionary could instruct each flock every Sabbath, provision must be made some time for a native pastorate. The Church does not propose and should not be expected to keep up an apostolic succession of missionaries in any field. To educate a native ministry is the one feasible method of providing instruction for the native Church, and, without controversy, it is the only pastorate which the native Church can afford.

In regard to the education needed, many reason that the most intelligent of the converts, if given the elements of a theological course, are as pastors sufficient for the present need. But if such men—and their usefulness in many ways is not denied—are sufficient for the pastoral care and instruction of the Christians, much less is it necessary to give the missionary himself a college and semi-

nary education before sending him out to instruct the heathen. This experiment, as well as that of taking young men and giving them a fair collegiate and theological education, have both been tried, and there is no question but the latter, all in all, are by far the more efficient men.

Higher education on the mission field is designed not only to furnish pastors for the native churches, but teachers also for the elementary schools. The almost universal adoption of this agency is a sufficient proof of the efficiency of these primary schools; but here, too, higher education must precede the lower, for the reason that we must have the teacher before we can have the school. The teacher in such cases is not only expected to teach, but also to be a leader, in the station, to conduct the Sabbath services, to preach to the people who may drop in, and to defend Christianity before the heathen literati. In such cases the keener the scythe the better it will cut; in other words, if these men are carefully selected, the more thorough their education, the more efficient they will be.

The medical work is also one of the main indirect missionary agencies of the present time; yet, to make it of lasting benefit, it should accomplish more than the mere breaking down of prejudice. It should be self-propagating. A dispensary with from eight to ten thousand patients a year can accomplish much among the more thoughtful natives as long as the succession of medical missionaries is kept up. That, though, is not and cannot always be done; too often the dispensary has been closed because the "beloved physician" is called elsewhere. The higher education, by providing young men ready trained for a medical course, tends to obviate this difficulty, and the medical missionary who gives his time to their training, while he may not for the present make such voluminous reports of work done, is doing both as a Christian and a philanthropist a work of a far more abiding character.

These are in the China field at least the main objects of higher education as a missionary agency. That once in a while a graduate engages in some different employment is no objection. It is not to be expected that every man is adapted for one of these forms of work. We must not be discouraged even if a man now and then fails us. Even such a personality as Paul's could not prevent some of his helpers going back to the world. We cannot, even at the risk of a failure now and then, allow anti-Christian schools to furnish all the educated men.

To give a good education in mission high schools and colleges is necessary, not only to train men, but also to attract men of good ability into the service of the Church. It is often urged that a mission school should confine itself chiefly to religious instruction; but even in a Christian land it is obvious that very few young men of talent would be attracted to a school whose curriculum consisted mainly of the "Peep of Day," "Pilgrim's Progress," etc., gradually advancing to the more difficult moral and theological treatises. Much less may we expect such a school to attract talented young men belonging to heathen or non-Protestant families.

In the case of some of our most useful men Christianity was not that for which they first came to us, but none have graduated without voluntarily first becoming Christians. The aim of the mission school is both to attract and to train men. While religious instruction rightfully claims an important place, yet we must also remember that knowledge is power, and that a disciplined mind is one end of education. At the same time, its instructors, while teaching science, should teach God in that science. Geology can be taught so as to impress its students with His far-reaching plans for human comfort; astronomy with the vastness of His thoughts; physics so as to show the wonderful powers with which He has endued matter powers which are con-

tinually showing new capabilities of ministering to human wants. If, in teaching these and other science, we fail—as sometimes we sadly do—to infuse a sense of reverence, of humility, of gratitude, of adoration to Him who is God over all, the fault is ours and not that of higher education *per se*.

How extensive the curriculum of a mission college may be is often a vexed question. Unless the funds are specially contributed for that purpose, I do not think that they should be used in teaching anything except that which has a direct bearing on evangelistic work. To give students, *e.g.*, a course in civil or electrical engineering, while good in itself, can hardly be claimed to be the intent of the original donors of those funds, and honesty requires accordance with that intent. The limitations of the curriculum are found in the fact that these funds were contributed for the evangelization, not civilization of the world. The latter will follow as a result without our direct effort.

Time fails me to speak of the difficulties of such work—the disposition so often shown by the students to pay for just as little as possible, their unendurable conceit, and in some cases their unwillingness to serve the Church which has educated them unless they receive remuneration equal to what they could command elsewhere. We must remember, though, that college students in Christian lands are not noted for modesty, nor do seminary students always pay their own way as far as possible. We are sometimes cast down to the depths because a young man, after being educated, is not willing to endure hardness as a good soldier, and neither is every man here who has been educated by the Church. These are difficulties, however, to be overcome, not to be excused by comparison, nor to be regarded as unsurmountable. The final end of mission effort—a self-taught and self-sustaining native Church—will not be reached if we draw back because of a few lions in the way.

The great imperative reason for edu-

cation on the mission field is that men are needed “who shall be *able* to teach others also,” who as evangelists, pastors, and teachers can feed the Church of God, for it is as true now as it was in the days of Peter, the unlearned as well as the unstable “do wrest the Scriptures to their own destruction.”

Present Status of Instruction on Missions in Theological Seminaries.

BY REV. JAMES EDWARD ADAMS, TRAVELLING SECRETARY OF THE AMERICAN INTER-SEMINARY MISSIONARY ALLIANCE, CHICAGO, ILL.

In the fall of 1894 the American Inter-Seminary Missionary Alliance undertook to gather precise statistics from the theological seminaries of our country concerning specific, systematic instruction in them upon the evangelistic mission of the Church in the world. This investigation covered 51 of our leading schools. In as many cases as possible the data were collected not only from the authorities, but also from student sources in order that the information might cover both points of view. Personal visits were made to 11 seminaries, and the subject studied in its local bearings. As a result, it was found that of the 51 seminaries, (1) none had individual chairs on missions; (2) 6 had the subject as an officially recognized integral part of a chair; (3) 34 reported the subject as unofficially included in the general instruction of some other chair, as of Church History, Practical Theology, etc.; and (4) out of 34 catalogues examined, 18 made no mention of the subject in their printed course of study; one reported an optional course of several terms in the specific history of missions; and several had special endowed lecture courses for the occasional treatment of missionary themes. Under class (2), of the six, three either never have had, or have not now the missionary part of the chair in actual operation; in the remaining three the average amount of time actually given to the subject is

thirty-six hours for the seminary course. Under class (3), 13 state that they refer to what is given of the history of missions in the general instruction in Church History; 19 reported having it included in Practical Theology, and the average amount of time given to the subject was only eight lecture periods for the course. Out of the eleven institutions visited, in six where the instruction took this form, it was the almost unanimous opinion among the students that as a disciplinary training concerning the missionary character and work of the Church, calculated to affect the students' future ministry, its value was very small. Men in the senior classes confidently affirmed that there had been nothing on the subject of missions in the course, until their attention was called to what work was done in this department. The actual status of comprehensive, scientific discipline on the subject of missions is well illustrated by the following case. One of the large seminaries of the country is recognized as a strong missionary seminary in its church. The church is one which prides itself upon the thorough training of its ministry. Scarcely any place could be found more suited to a favorable test. In this seminary 48 of the senior class were canvassed upon the following questions:

"1. In what foreign fields is our church at work?"

"2. Where did Robert Morrison work, and what was the character of his great work on the field?"

"3. Where did Alexander Duff work, and what was the character of his great work on the field?"

"4. Where did William Carey work, and what was his great work on the field?"

Of the 48, 28 failed on all the four questions; 34 failed on the fields of the church; 45 failed on Morrison; 46 failed on Duff; and 38 failed on Carey. One man who canvassed 23 of his classmates kept an account of separate parts of the same question. Of those 23, 20 could not tell where Morrison labored;

19 could not tell where Duff labored; and 16 were unable to tell in what country Carey worked. No comment is necessary concerning the need of missionary instruction.

Not only has the specific discipline been of such a character as not to equip the pastor to train his church, but that it has also failed to lead the students to face the question of personal service in the mission field, the following statistics amply prove: 43 of these seminaries in the last three years have graduated 4452 students. Of these 107, or slightly over 2 per cent, have gone to the foreign field. Investigation was made personally in eight of these institutions where 652 had been graduated, and 43 had gone to the foreign field in the three years; and it was found that 32 of these had the purpose of becoming foreign missionaries before entering the seminary. Of the 11 who decided to become foreign missionaries after entering, nine were from a single seminary. In the other seven institutions, graduating in this time 488 students, but two arrived at their decision to be missionaries while in the seminary, or four tenths of 1 per cent of those who graduated.

It is only just to say that in most of these institutions the true place of missions is recognized. All the outside influences available are converged upon the students. Outside speakers, returned missionaries, and Board Secretaries, are brought in and heartily welcomed. Professors often turn aside from the regular instruction of their department to draw from it lessons in missionary service. Missionary movements among the students are endorsed and encouraged. Yet even this may have a vicious tendency, so far as solving the problem of the Church is concerned, when it is made the principal factor in the seminary's missionary training. From its character as an outside or incidental influence it unconsciously confirms the student in the thought that missions is no essential part of his ministerial training.

Grant that it is impossible to state fairly the actual condition of missionary instruction in the individual seminary in the form of bare statistics; grant that all such statistics must be taken with a measure of allowance; grant all that can reasonably be asked, and what do we still find? Simply this, that in the vast majority of the training schools of the ministry, there is in actual operation very little definite, systematic, comprehensive training concerning the essential missionary character and work of the Church in the world; such specific training as shall be calculated to most certainly beget in the mass of the ministry the conviction and the equipment necessary to actualize this character in the Church's life.

It will be borne in mind that this investigation has been pursued in absolutely no spirit of antagonism to the training schools of the ministry. This is simply a problem which confronts the Church. It involves all equally as students of the things of Christ. It is not that the training of the schools is inefficient. They have been developed and are conducted by the best minds of the Church. It is that in this vital point their training is insufficient. It does not suffice as the actual conditions in the Church and ministry, existing under the present training, demonstrate. The point of weakness has been this: we have recognized the giving of the Gospel to the world as the essential end of the Church; we have recognized the necessity of a ministry, with deep convictions on this subject; but we have expected these convictions to be begotten by outside and incidental influences. We have largely depended upon the student himself, inferentially, to collect from the various other departments of his instruction the material necessary to his equipment along this line. What would we have thought of a seminary which pursued this policy along other fundamental lines? In order certainly to have a ministry sound in the faith, and so a

Church strong in the Lord, we give the candidates three years of hard discipline in dogmatics. In order certainly to have a ministry able to defend the faith, and so a Church able to render a reason for its hope, we train them in Apologetics. In order certainly to have a ministry able to sound the depths of Holy Writ, and so a Church anchored in the Word, the students are drilled through the entire course in Hebrew and Greek. Is the certain accomplishment of the *essential end* for which the Church of Christ exists on earth of such minor importance that the training of her ministry *to that end* can be safely left to influences brought in from outside the seminary or to incidental inferences drawn from the instruction within?

Even as we recognize in other departments that convictions of such a character as to have abiding power in the life of the ministry, and to certainly work their way out through the relations of the ministry into the life of the Church, must be given a foundation of *systematized* knowledge, so must we also recognize it in this department. Never will the purpose for which the Church was founded be realized in her life until her ministry is specifically trained to this end.

Any fair consideration of what is sufficient and practicable must keep in view three postulates which relate to the practical conditions of seminary life: 1. The financial question is probably the most grave of any which the majority of seminaries have to meet. In many seminaries this would be felt to be the principal obstacle. 2. The amount of time at the command of the student is not unlimited. The average theological student is pressed for time. 3. The material for study upon which the instruction in such a department should be based is in some important lines sadly deficient. Text-book literature upon the philosophy of missions is scarce.

Nevertheless, God does not put a primary obligation upon His Church

and ministry and accompany it with impossible conditions. Freely granting the limiting conditions, it is quite possible to arrange a course calculated to accomplish the desired end.

Inter-Seminary Missionary Alliance.

EIGHTH ANNUAL DISTRICT CONVENTION.

BY H. B. RATHBONE, COLGATE UNIVERSITY.

Notwithstanding the exceedingly unpleasant weather, the eighth annual district convention of the Inter-Seminary Missionary Alliance with the Colgate University at Hamilton, N. Y., February 7th-10th, passed off with much profit to all that were able to attend its meetings. Many of the speakers and delegates from a distance were blockaded on their way to the convention by the blizzard which visited the country just at the time of the meetings; consequently much of the programme had to be revised, and the delegates were deprived of the pleasure of listening to many whom they had expected to hear.

The opening session of the convention was held in the Baptist Church, Thursday evening, February 7th. Mr. L. C. H. Biggs, of Hamilton Theological Seminary, presided. After a short praise service the Rev. C. S. Savage, pastor of the Baptist Church, offered prayer, and Dr. S. Burnham welcomed the delegates to Colgate University. Rev. J. Pierson, pastor of the Congregational Church, spoke words of welcome on behalf of the village.

Dr. Harper, President of Chicago University, was announced as the speaker of the evening. The subject, "What are the Problems of the Day, and How Shall we Regard Them?" was treated in a most scholarly manner.

The Rev. Thomas Moody, from the Upper Congo, addressed the meeting of Friday morning on "Mission Work in Equatorial Africa." He spoke of the social conditions which exist at his

own station, the prevalence of murder and the laxity of family ties. He then discussed the difficulties which the missionaries encounter in preserving their health, in erecting suitable buildings, learning the language, and preaching the Gospel to the natives. Mr. Moody has spent four years on the Upper Congo, and his experience, though limited, was valuable in giving a plain, unvarnished description of the practical difficulties and the every-day happenings of missionary life. Interesting questions were evoked by the address concerning the mortality among missionaries, the visible results of their work, and the outlook for the future.

Mr. A. Faduma, a native of West Africa and now a student in Yale Divinity School, followed Mr. Moody with one of the best papers of the convention. His subject was "Industrial Missions in Africa." After speaking of the present enthusiasm for the elevation of Africa, Mr. Faduma said the songs of the past were on "Arms and the Man." Physical prowess was the inspiration of poets. Over the Continent of Africa the Arab wandered singing "Ivory and Slaves;" then civilized nations of Europe sang along her shores "Cotton and Slaves." The age of war is now followed by that of peace. It is not Homer nor Virgil, but Christ, who is the inspiration of the times. Industrial missions were prophesied by Isaiah when he said, "Jehovah shall arbitrate among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares and their spears into scythes; nation shall not lift up sword against nation, neither shall they learn war any more." Our song to-day is, "Christ, Tools, and the Man." As soon as a man becomes a complete master of tools he is no longer a savage, but a civilized creature. A civilization with Christ is the highest form of life which can be taught to men. I feel confident in the assertion founded upon observation, that a man without the knowledge of tools is an abnormal man; and if he is a Christian,

an abnormal Christian. All attempts to present Christ to the heathen without sufficient emphasis on this point will be fruitless. The saved man of Africa must be thoroughly saved. We must not forget that man is a complex being. He is not merely physical, nor is he merely spiritual. The wonderful insight of Christ when He was on the earth led Him to be a physician both to the bodies and souls of men. We approve of medical and industrial missions in heathen lands, because they contribute to the upbuilding of Christ's kingdom. The great prophet and herald of industrial missions was Isaiah. With prophetic vision he foretold the cessation of war and the conversion of warlike implements to agriculture. Such a mission we advocate in foreign fields to-day. But there are other reasons why industrial missions in Africa should be fostered. They are necessary (1) for the development of the native, (2) for the self-support of the missions, (3) for the self-respect of the native, and (4) to cure parasitism.

But who is to be the leader in this industrial mission? who the director and instructor? Here we meet with two difficulties: (1) with the missionary, (2) with the funds. It is not possible for every missionary to be a mechanic. To obviate this difficulty it is best to supply each mission with a missionary mechanic, a practical man of affairs with a hundred hands, who can teach ordinary trades while the missionary is devoted to purely evangelistic work. In the working of an industrial mission, agriculture must take the first place. The native must be taught improved methods. There should be introduction of new seeds and kitchen gardening, the vegetables and meat of the whole region should be raised by the natives. What Africa needs is a Christianity which will respond to the yearnings of her spiritual and physical life, not antagonizing the two natures, but bringing both in complete harmony with the law of Christ. It is a rounded Christianity she needs. It is Christ,

tools, and the man. It is Christ impressing Himself upon the civilized man, ennobling his character, widening his horizon of life, and so transforming him that he shall beat his sword into ploughshares and spears into scythes.

On Friday afternoon, after a brief service of song, Mr. James Simister, of Drew Seminary, read an able paper on "The Negro in America, and his Religious Condition," in which he traced the marvellous advancement of the negro and emphasized the imperious need of education. Mr. McLellan, of Hamilton Seminary, read a paper by Mr. Sly, of Rochester, on Alexander Mackay. An abstract follows:

The history of the Uganda Mission in Equatorial Africa is one of the most fascinating stories of modern missions. It cannot be understood apart from an acquaintance with the life and labors of its pioneer missionary, Alexander M. Mackay. "No man is born into the world," says Lowell, "whose work is not born with him." How true this was of Mackay is evident; for surely the same Divine wisdom which raised up William Carey, the cobbler, in England, and sent him to India; which prepared Adoniram Judson, the student, in America, and sent him to Burma; and which trained Robert Morrison, the clerk, in Scotland, and sent him to China, also prepared Mackay, the student and engineer of Scotland and Germany, to be the pioneer missionary to Equatorial Africa. The speaker then traced the unmistakable evidences of a Divine plan by showing how Uganda was prepared, by the explorations of Stanley, for the coming of Mackay; and how at the same time God was preparing Mackay, in a strange way, for his labors in Uganda. The life of the heroic missionary was then presented by showing (1) the preparation which Mackay received for his mission; (2) his actual labors in Uganda; (3) his character and influence.

Friday evening was devoted to an address on "Mohammedanism and Missions to Mohammedans," by Dr. H. H.

Jessup, of Beirut, Syria. Dr. Jessup presented his subject with the freedom of one who has enjoyed a long experience among Moslems; his address was listened to with marked interest. After discussing, with the aid of a large map, the countries which are now the strongholds of Islam, the speaker called attention to the growth of the Mohammedan religion, which, although not arising for nearly seven hundred years after Christ, now claims 200,000,000 adherents. In discussing the character of Mahomet, Dr. Jessup expressed the opinion that if the prophet had been brought into contact with an able orthodox Christian before entering upon his career, he would have preached a pure Christianity. The form of Christianity which he saw was of a grossly perverted type. In discussing the Koran, Dr. Jessup reminded his hearers that it was spoiled in translation, and read choice passages in the original Arabic in order to show the beauty of the rhythm. Attention was called to some of the curious blunders in the sacred book—viz., in the confusion of Miriam, sister of Moses, and Mary, the mother of Jesus, and in uniting into one story Saul, Gideon, and David. The scholarly Moslems have high esteem for the Bible, according to Dr. Jessup. The common people, however, abhor Christians as dogs and infidels. If we take the Koran from the Moslem, we must give him the Bible; for it is a dangerous thing to rob a man of his faith and not give him something better in its place. In describing the present state of Islam, the speaker referred to the great college at Cairo, where 12,000 students are engaged in study. The malediction they are taught to repeat at stated intervals against the infidels is like spreading gunpowder through all the Moslem world. In 1860, Christians to the number of 12,000 were killed in Syria during an outburst of fanaticism. The Mohammedan world is now hopelessly divided; more than one half of its people are paying tribute to Christian rulers. The English Queen rules

over far more Moslems than the Sultan. If Mohammedans were united, they would be such a tremendous menace to civilization that all Europe would forget its petty quarrels and unite against them. But the sword has fallen forever from the hand of Islam. Dr. Jessup then described the annual pilgrimage to Mecca. In 1893, 100,000 pilgrims went to Mecca, 50,000 of whom died from cholera on the journey. The immense trenches dug to receive the offal of countless sacrifices of sheep were filled instead with the dead bodies of the worshippers. The saying prevails, "If a man goes to Mecca once, all right; if he goes twice, keep an eye on him; if three times, have nothing to do with him." He is then so holy as to become dangerous, for a pilgrimage to Mecca will atone for innumerable sins. Missionary work among the Moslems is necessarily slow, but full of promise. They have a tremendous conviction of the sovereignty of God, and feel the necessity of forgiveness for sin.

The session of Saturday morning opened with Mr. H. F. Swartz, of Hartford Seminary, in the chair. Mr. W. B. Steele, of Hamilton Seminary, gave a review of the life of Dr. Paton, after which Mr. Shobaz, also of the Hamilton School, spoke briefly of his own country of Persia, and the progress of missionary effort among his people. Dr. H. H. Jessup then responded to questions concerning work in Syria, and gave an enjoyable and profitable talk. Mr. H. F. Swartz discussed the University Settlement in the place of Mr. R. A. Ashworth, of Union Seminary, who was snow-bound.

Dr. Halsey Moor, District Secretary of the American Baptist Home Mission Society, delivered his illustrated lecture on home mission work on Saturday evening. He brought out some exceedingly significant facts concerning the work with which he is connected, and gave his hearers a better knowledge of the home mission field than they had had previously.

Sunday furnished a continual feast of good things. Dr. Thomas Marshall led the devotional meeting at 10 o'clock in the Baptist Church, and preached in the Congregational Church at 10.30. Mr. Simister supplied the Methodist Church, and Dr. W. N. Clarke, of Hamilton Theological Seminary, preached the morning sermon before the Alliance from 1 John 2 : 6.

Missionary service, he said, is simply Christian being and action. Fields are alike in their deepest requirement. We all have the same call and must all have the same life, whether we are foreign missionaries or home Christians, great or small. Thus we are one, and our power lies in our dwelling deep in Christ, and showing forth the fruit of His grace in walking as He walked. May our communing together in this meeting strengthen our Christian desire for this chief good, and help us with one heart to seek it for ourselves.

At 3 o'clock a prayer-meeting, especially for members of the Alliance and for students, was held in the Baptist Church. The meeting was conducted by the President of the Alliance, Mr. H. F. Swartz, of Hartford Theological Seminary. Dr. Marshall addressed the meeting for a few moments, emphasizing the need of a thorough preparation for missionary work. At the close a short meeting of the members of the Alliance was held.

The closing service of the Alliance was held Sunday evening, when the Rev. C. S. Savage introduced Dr. Marshall, Field Secretary of the Presbyterian Board of Foreign Missions. Dr. Marshall's subject was "The Triumphs of Modern Missions," and he spoke, in part, as follows: "The conquest of modern missions, during the last hundred years, forms the brightest page in the history of the Christian Church. 'Conquering and to conquer' is the motto emblazoned on its banner. Some of the triumphs that modern missions may justly claim, for the strengthening of our faith, we may with joy recount. A century of missions and we behold :
1. Every opposing barrier swept away.

2. An open door confronting the Church in every quarter of the globe. 3. An army of laborers such as has never been seen before, bestirring itself for the conquest of the world for Christ. 'This is the Lord's doing, and it is marvellous in our eyes.'

"The Master urges the obligation—the duty—the privilege. It is He that assigns to every man the sphere of his labor. It is He that has said: 'The field is the world,' 'God so loved the world,' 'I am the light of the world,' 'Go ye into all the world,' 'Ye shall be witnesses unto Me, unto the uttermost part of the earth.' To go or to send is clearly the solemn obligation—the bounden duty—the inestimable privilege of every follower of Jesus Christ. A groaning world waits for the coming of the messenger. It is Christ who commands us, saying, 'Go ye into the world and preach the Gospel to every creature.' The appeal is to every child of God in this Christian land. Will you go? If you cannot go, will you send?"

Notes from Japan.

—Rev. David S. Spencer, of Nagoya, Japan, writes :

"The war has generally had a bad effect upon the direct work of the churches in Japan. So much attention has been given to war preparations and supplies, that no time remained for work for the souls of men at home. But along some lines more Christian work has been done during the last six months than in any six months since Christianity came to these shores. No man can measure the good results of the work of the Red Cross Society. That organization has opened the eyes of many to the strong points of Christian teaching in its practical bearing among men. The official classes are now everywhere inclined to encourage Christian teaching. Prince Komatsu, cousin of the Emperor, and commander of the Imperial Guards, numbering 10,000, has given permission to distribute copies of the Word of God to all under his command, and went so far as to encourage the project by thanking the workers, and by appointing men to assist in the work of distribution. Permission to distribute in the whole navy was voluntarily given. The distribu-

tion is permitted in all the garrisons and prisons in Japan, and 14,000 copies have been distributed in Hiroshima alone, while thousands of others have been put into the hands of the men in other garrisons. The work has but just begun. There must be grand results following this work."

—Miss E. A. Preston, of the Canada Methodist Church, writing from her station, Kofu, Yamanashi, Japan, January 30th, 1895, says:

"My home, Kofu, is about 90 miles from Tokyo. It takes us about two days to get here, as the road is mountainous and for a good part of the way a climb. We can make the distance to Tokyo in shorter time by means of the Fuji River, a swift mountain torrent that carries us over a distance of 45 miles in seven hours' time. This city, Kofu, is the capital of the province of Yamanashi, and is surrounded on every side by mountains. Our Church—Canada Methodist—is the only Protestant one at work in this province. The Japanese pastors and evangelists are carrying on the work vigorously, but there are no foreign male missionaries of our society here. In our woman's work we have a girls' school with between 30 and 40 pupils; meetings held in different places throughout the province, and 7 Sunday-schools in operation in the city of Kofu itself, besides helping in the church Sunday-school. My associate and myself are the only English foreigners in the place. There is a French Catholic priest, I believe, living in the city, but we never see him.

"The war still progresses, and the Japanese are intensely interested in it. They are unanimous in their desire to push it through to a successful conclusion. The Christians think it will help their cause in Japan. They consider that the Japanese are exemplifying the spirit of Christianity in the assistance being given to Korea, and that it will open the hearts of the people to the reception of Christian truth. The people are at one in this war; they are intensely patriotic. The soldiers have been well disciplined, and they have the country behind them to stimulate them to highest endeavor, and so they ought to succeed.

"To-day is a holiday to celebrate the death of the Emperor's father. All the government schools take the day as a holiday."

"The Korean Repository."

In 1892 a magazine was published in Seoul, called *The Korean Repository*. It was a step in the right direction, for

it supplied, at least in part, the demand for something reliable in regard to Korea, a land that suffers more than its proper share of misrepresentation. Its publication was suspended, but it now appears, from the wide demand for back numbers, that it was fitted to do an important work.

Its publication was resumed January, 1895. The conflict between Japan and China has brought Korea very prominently before the world, and it is discovered that here is a nation of 15,000,000 people distinct in language, traditions, and physique from their neighbors east and west; a people whose customs and manners are strikingly unique, whose mythology and folklore teem with matter interesting to the ethnologist, whose language affords the philologist a key to some of the most vexed questions in regard to the dispersion of the Turanian peoples.

Civilization has taken Japan and is trying to make Korea a stepping-stone to the Continent. The world demands information as to what is going on along the skirmish line of enlightenment in the East. To-day Korea is that line.

In the first place, the magazine deals with the actual facts of to-day. It discusses social, commercial, religious, political, and general topics of the hour. It contains articles on the history and development of the nation, the material being taken from the best native histories, presenting for the first time the history of Korea from indigenous sources. The topography and geography of the peninsula, the theory of the government, the officary, the administration of justice, the penal code, land tenure, will be discussed. The religions and superstitions of the people, demonolatry, witchcraft, myths, legends, folklore, the rise and fall of Buddhism, monuments and ruins, and archaeology in general. The language—its affinities—comparative studies, the evolution of the alphabet, Sanscrit influences, etc. Frequent extracts from the court gazette will be given, and a calender of news from the eight provinces. Space will be reserved for notes, queries, correspondence, symposiums, weather statistics, deaths, births, marriages, and the like. Religious intelligence will receive special attention, and missionary items of general interest will be frequently inserted.

As a sheer act of kindness, Rev. J. T. Gracey, 177 Pearl Street, Rochester, N. Y., will receive subscriptions, accompanied by the cash, on behalf of Rev. H. G. Appenzeller, the editor-in-chief, Seoul, Korea. This is the only English periodical or paper published in Korea.

III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIERSON.

India,* Burma,† Ceylon‡—Hinduism.§

INDIA.

India is a world in itself, comprising many countries, races, languages, and religions. Although including Burma and Ceylon, the empire has only half the area of the United States, exclusive of Alaska, but has a population nearly five times as great. British India is made up of 17 provinces with an area of 964,992 square miles, and a population of 221,172,952; native States number 13, with an area of 595,167 square miles and a population of 66,050,479, making a total area of 1,560,160 square miles and a total population of 287,223,431, the latter showing a net increase of 27,821,420 in the last ten years. Twelve languages are spoken in India and 117 dialects. Hindustani is the language of 85,000,000; Bengali of 41,000,000; Marathi, Telugu, Pajabi, Tamil, Gujarati, and Uriya of 8,000,000 to 17,000,000; making in all eight languages spoken by 201,000,000, and into these and other tongues the Bible has been translated. Those natives able to under-

stand and largely to speak English number about 3,000,000.

Over half the population is engaged in agriculture; other occupations, largely followed, being * general labor and earth work; preparation of food, drink, and stimulants; household service; manufacture of textile fabrics; professions; administration; commerce; work in wood, cane, and matting; transportation; work in metals, etc.; care of cattle; light, firing, etc.; leather, etc.; glass, pottery, etc.; and *disreputable*, 1,563,000.

India is the hotbed of religions. The table on following page, from the "Statesman's Year Book," gives the numbers of adherents and the distribution by provinces of the more numerous sects according to the census of 1891.

Protestant communicants number about 250,000; adherents, 700,000. The study of the religions of the East reveals a vast difference both in principle and practice. The precepts, however good, have failed to effect much change in the lives of the people. The moral and intellectual condition of the masses is extremely low, even the religious ceremonies often including nameless abominations. Like the Pharisees, even the better educated Brahmans emphasize the letter of their law and observe useless forms and ceremonies, while the weightier matters are utterly neglected. The slaughter-houses of Chicago called out a fierce denunciation from a representative Hindu at the Parliament of Religions, who declared that India did not want a Christianity which tolerated such atrocities.

"Yes, alas!" it has been well replied, "but then, *per contra*, while the Hindu is shocked at the killing of a cow for food, and the Buddhist carefully

* See also pp. 4 (January), 142 (February), 203 (March), 267, 271, 276, 279 (present issue). *Literature*: "India: Country, People, and Missions," Dr. Gracey; "India and Malaysia," J. M. Thoburn, D.D.; "The Indian Empire," W. W. Hunter; "Every-day Life in India," Rev. A. D. Rowe; "Children of India," "Once Hindu now Christian," J. Murray Mitchell, LL.D.; "The Conversion of India," "Life of William Carey" and "Life of Alexander Duff," George Smith, LL.D.; "Indian Missionary Manual," John Murdock.

† See also p. 30 (January). "Four Years in Upper Burma," W. R. Winston; "The Burman: His Life and Notions," Shway Yeo; "Life of Adoniram Judson," Edward Judson; "Adoniram Judson," Julia H. Johnston.

‡ See also p. 30 (January). "Two Happy Years in Ceylon," Miss C. F. Gordon Cumming; "Some Years in Ceylon," Mary and Margaret Leitch.

§ See also p. 260 (present issue). "Brahmanism and Hinduism," Sir Monier Williams; "Hinduism; Past and Present," Rev. J. Murray Mitchell, LL.D.

* Named in order of numbers engaged in them—25,000,000 to 1,500,000.

Presidencies, Provinces, and States.	Hindus.	Sikhs.	Jains.	Buddhists.	Parsis.	Muhammadians.
Ajmere.....	497,988	213	26,989	.....	198	74,265
Assam.....	2,997,072	83	1,368	7,697	.....	1,483,974
Bengal*.....	47,824,014	417	7,270	194,717	179	23,658,347
Berâr.....	2,631,791	177	18,952	4	412	207,681
Bombay*.....	21,440,991	912	555,309	698	76,774	6,390,995
Burma.....	171,577	3,164	.....	6,888,075	96	253,031
Central Provinces*.....	10,489,620	173	49,212	325	781	309,479
Coorg.....	158,845	.....	114	.....	39	12,665
Madras*.....	34,757,520	128	27,435	1,036	247	2,475,864
N. W. P.*.....	40,951,803	11,948	84,803	1,494	342	6,589,183
Punjab*.....	10,237,700	1,870,481	45,683	6,236	412	12,915,643
Quetta, etc.....	11,699	1,129	.....	.....	39	11,368
Andamans.....	9,493	395	3	1,290	.....	3,980
Haidarâbâd.....	10,315,249	4,637	27,845	.....	1,058	1,138,606
Baroda.....	2,137,568	11	50,332	1	8,206	188,740
Mysore.....	4,639,127	29	13,278	5	35	252,973
Kashmir.....	91,800	11,399	593	29,608	9	1,793,710
Râjputâna.....	10,192,829	1,116	417,618	.....	238	991,351
Central India.....	7,735,246	1,825	89,984	.....	587	568,640
Shan States.....	1,855	196	.....	175	2	609
Total.....	207,731,727	1,907,833	1,416,633	7,131,361	89,904	57,321,164

Presidencies, Provinces, and States.	Christians.	Jews.	Animistic.	Others.	Total.
Ajmere.....	2,683	71	.....	2	542,358
Assam.....	16,844	5	969,765	25	5,476,833
Bengal*.....	192,484	1,447	2,753,061	11,430	74,643,366
Berâr.....	1,359	2	137,108	5	2,897,491
Bombay*.....	170,009	13,547	311,259	27	26,960,421
Burma.....	120,768	351	168,449	49	7,605,560
Central Provinces*.....	13,308	176	2,081,721	10	12,944,805
Coorg.....	3,392	.....	.....	.....	173,055
Madras*.....	1,580,179	1,309	472,808	14,536	39,331,062
N. W. P.*.....	58,518	60	.....	25	47,697,576
Punjab*.....	53,909	33	.....	30	25,130,127
Quetta, etc.....	3,008	23	.....	4	27,270
Andamans.....	483	.....	24	1	15,609
Haidarâbâd.....	20,429	26	29,130	.....	11,537,040
Baroda.....	646	36	29,854	2	2,415,396
Mysore.....	38,135	21	.....	1	4,943,604
Kashmir.....	218	.....	.....	16,615	2,543,952
Râjputâna.....	1,855	15	411,078	2	12,016,102
Central India.....	5,999	72	1,916,209	.....	10,318,812
Shan States.....	154	.....	1	.....	2,992
Total.....	2,284,380	17,194	9,280,467	42,762	287,223,431

* Including Native States.

avoids killing any animal, neither finds special occasion for concern in the death of a man. India in the past has been one vast slaughter-house of humanity under the sanctions of Hinduism. Men have been flayed alive, mangled under the wheels of idol cars, drowned in the Ganges, 'the sacred river.' Women have been cursed, crushed, burned on funeral piles, and subjected to every form of shame. Even to-day harlots form a part of the sacred service of the Hindu temples." "And," as an indignant sister exclaims, "the repre-

sentative of this horrible, obscene, and filthy religion is invited to Christian America to lecture us *on the evils of canned meat!* Why could he not find time to answer Mrs. Palmer's question on What has Hinduism done for women?"

Even the Hindus themselves are beginning to realize the inadequacy of their religion to transform the heart and life. Reforms have been numerous among the educated Brahmans, who, while not willing to accept Christianity, have still been seeking for light and

life. Not a few adherents of Hinduism acknowledge that it is tottering and is doomed to fall.

The editor of the Madras vernacular newspaper, himself "an astute, staunch, an orthodox Brahman of a renowned priestly family," takes this gloomy view of the situation: "We entertain no more any hope for that religion which we consider dearer to us than our life. Hinduism is now on its death-bed, and, unfortunately, there is no drug which can be safely administered into it for its recovery. There are native Christians nowadays who have declared a terrible crusade against the entire fabric of Hinduism, and many men of splendid education are also coming forth even from our own community, who have already expressed a desire to accept Christianity; and should these gentlemen really become first Christians and then its preachers they will give the last death-blow to mother Hinduism, because these men are such as will never turn their backs from the plough after having been once wedded to it. Every moment our dear mother (Hinduism) is expected to breathe her last. This terrible crusade is now carried on by native Christians with a tenacity of purpose and a devotion which in themselves defy failure."

The chief non-Christian reform movements, the Bramo-Somaj and the Arya-Somaj, number about 5,400 and 40,000 respectively.

Protestant mission work began in India in 1705,* when two Danes, Bartholomew Ziegenbalg and Henry Plutschau, were sent out to Tanquebar in South India.

It was not until the end of the last century that any persistent and permanent work was done toward evangelizing India; and not until 1830 did the English Parliament legalize Protestant

missionary effort. There are at present in India no fewer than 65 Protestant missionary societies directing the work of 936 ordained missionaries—viz., 16 Presbyterian societies, with 149 laborers; 13 Baptist societies, with 129 missionaries; 9 societies of the Established Church of England, with 203 missionaries; 7 Lutheran associations, with 125 men and women; 4 Methodist societies, with 110 Gospel ambassadors; 2 Congregationalist associations, with 76 missionaries; 1 Unitas Fratrum and 1 Quaker society, with 16 in their employ; as also 7 independent societies, together with 5 women's associations. Of these societies 26 are English, 8 Scotch, 1 Irish, 7 German, 1 Swiss, 3 Danish, 1 Swedish, and 18 American (including 2 Canadian); 46 societies are largely evangelistic in their methods, 7 are literature and Bible societies, 4 are medical, and 8 are educational. There are, in addition, 21 societies with headquarters in India, 2 in Burma, and 1 in Ceylon.

The published statistics of the Bombay Conference, covering the entire evangelical mission work of all societies in India, exclusive of Burma and Ceylon, in the year 1893, are as follows: Foreign and Eurasian ordained missionaries, 857; foreign and Eurasian lay preachers, 118; foreign and Eurasian teachers, 75; lady missionaries, 711; total of foreign and Eurasian agents, 1761; ordained native preachers, 797; native lay preachers, 3491; native female evangelists, 3278; total of native agents, 7566; total of foreign and native missionary laborers, 9327; congregations, 4863; communicants, 182,722; evangelical native Christians, 559,661; zenanas visited, 40,513; zenana pupils, 32,659; theological and training schools, 81; pupils in the same, 1584; mission schools of all societies, 6737; pupils in the same, 238,171; foreign medical missionaries, 97; native medical missionaries, 168; hospitals and dispensaries, 166.

A comparative view of the present

* In 1642 the Reformed Church of Holland had been declared the established religion of the Dutch colony in India, but this was a political, not a spiritual movement, and left no lasting results.

results with the state of things forty years ago is as follows :

AGENTS AND CONVERTS.	1851.	1891.
Foreign* ordained.....	389	857
Native ordained.....	21	797
Foreign—lay.....	..	118
Native—lay.....	493	3,491
Foreign—female.....	..	711
Native—female.....	..	3,278
MEDICAL MISSIONARIES.		
European and Eurasian.....	..	97
Native.....	..	168
Hospitals and dispensaries.....	..	166
CONVERTS.		
Communicants.....	14,661	182,722
Native Christians.....	91,091	559,661
To these must be added :		
Burma—Communicants.....	..	33,037
Native Christians.....	..	89,180
Ceylon—Communicants.....	..	8,182
Native Christians.....	..	22,442
Total communicants.....	..	223,941
Total native Christians.....	..	671,285

* Foreign includes also Eurasian.

There is one foreign ordained missionary to 325,000 people. If each male and female missionary had a parish of 50,000, 200,000,000 would be untouched. Nepaul and Bhutan and the countries bordering on India (except Siam) are still unoccupied.

The work in India takes the following general forms : 1. Among the masses (preaching in halls, streets, houses, and at festivals). 2. Among young men (educational and special addresses). 3. Among women (zenanas and special meetings). 4. Among children (day schools and Sunday-schools). 5. Among the sick (hospitals, dispensaries, and zenanas). 6. Christian literature (Bibles, tracts, books, papers, reading-rooms). 7. Among native Christians (preaching, pastoral work, etc., Y. M. C. A. training mission agents).

The reforms in India during the past century, due wholly to Christian influence, are thus enumerated by Rev. John Wilson (see "Life of John Wilson," by George Smith, LL.D., page 352) :

1. *Murder of Parents.*

By suttee.

By exposure on the banks of rivers.

By burial alive.

2. *Murder of Children.*

By dedication to the Ganges, to be devoured by crocodiles.

By Rajpoot infanticide, west of India ; Punjab, east of India.

3. *Human Sacrifices.*

Temple sacrifices.

By wild tribes—Meriahs of the Khonds.

4. *Suicide.*

Crushing by idol cars.

Devotees drowning themselves in rivers.

Devotees casting themselves from precipices.

Leaping into wells—widows.

By Traga (threatening to kill or actually killing a relative at the door of a debtor who will not pay, or at the door of a person from whom something is desired).

5. *Voluntary Torment.*

By hook-swinging.

By thigh-piercing.

By tongue-extraction.

By falling on knives.

By austerities.

6. *Involuntary Torment.*

Barbarous executions.

Mutilation of criminals.

Extraction of evidence by torment.

Bloody and injurious ordeals.

Cutting off the noses of women.

7. *Slavery.*

Hereditary predial slavery.

Domestic slavery.

Importation of slaves from Africa.

8. *Extortions.*

By Dharana (killing one's self at the door of one who will not grant one's request).

By Traga.

9. *Religious Intolerance.*

Prevention of propagation of Christianity.

Calling upon the Christian soldiers to fire salutes at heathen festivals, etc.

Saluting gods on official papers.

Managing affairs of idol temples.

10. *Support of Caste by Law.*

Exclusion of low castes from offices.

Exemption of high castes from appearing to give evidence.

Disparagement of low caste.

But there is still much, much to be done ; 22,000,000 widows in India are doomed to a life of misery ; 40,000,000 women are imprisoned in zenanas ; thousands of girl children are yearly killed in infancy ; 800 die hourly without Christ, and 285,000,000 are living without Him. From the temple of Jugannath are sent out annually to proclaim the name and glory of that god ten times as many monks as there are ordained missionaries in India.

IV.—EDITORIAL DEPARTMENT.

The March of Events.

The one leading occurrence of the month of February, not only to this REVIEW, with its editors and readers, but to the whole circle of evangelical believers, will be the death of Adoniram Judson Gordon, of Boston, Mass.

At 3 o'clock on the morning of February 2d a telegraphic message was brought to the door of the editor-in-chief, with this brief announcement :

"Dr. Gordon passed away at twelve-five, this morning.

"ERNEST GORDON."

That message of nine words meant, to the writer of these lines, the departure of one of the dearest of friends and the most sympathetic and helpful of co-workers—a man who seemed as part of himself. It meant to the Clarendon Street Church of Boston the loss of a pastor who for twenty-five years had been a servant of servants to his brethren, while the master of all by conceded supremacy in holiness, faith, and consecration. But, far beyond any narrow limits of personal friendship, church pastorate, or denominational connection, Dr. Gordon was a universal benefactor. No man of his generation has had more to do with the spiritual education of the Church in the direction of holding fast the faithful Word, pushing the lines of aggressive missions, and enthroning the Holy Spirit in His true seat in the Church.

In the previous issue, Charles H. Spurgeon and his world-wide work confronted the reader as he opened these pages. This month Adoniram J. Gordon fills the leading place—a remarkable coincidence. These two men died, each at the same age, their lives running strangely parallel in many things. Both were Baptists and both leaders in their denomination on different sides of the Atlantic. Both were great preachers, emphasized the foundation

truths of the Word of God and work of Christ, sought to build up a church on apostolic principles, and led in evangelism ; both were editors and authors, and did grand service with the pen ; both originated training schools for evangelists and Christian workers, etc. The comparison might be carried much further were it needful or helpful ; and we venture to add that, if Spurgeon were the best-loved man in Britain, Gordon was the best-loved man in America.

We reluctantly arrest the pen in portraying his beautiful character, because already a large space has been assigned to his memorial ; but we can never hope to supply his place. Such a man has no successor. When God made A. J. Gordon, He broke the mould.

The Japanese-Chinese war still goes forward, and victory still attends the sunrise kingdom. The Wei-Hai-Wei island forts and defences have surrendered—a serious blow to China on account of the strategic importance of this post.

It would seem that Peking is destined to be occupied by Japanese forces. Yet Japan claims readiness to conclude the struggle at any time when proper and honorable terms of peace can be arranged.

Pastor Archibald G. Brown and his great work in London was the subject of a sketch in the March REVIEW. It should be added, to make the story of this consecrated life the more complete, that, at the late twenty-eighth anniversary, a third daughter of this devoted pastor presented herself to follow her sisters to the great Flowery Land as a missionary. Nellie and Gracie having already gone forth on the same mission. Lucy goes with her husband, Dr. James H. Bennett, under the London Missionary Society. Secretary R. Wardlaw

Thompson stated that Dr. Bennett, who is a fully qualified physician and surgeon, goes to succeed the lamented Kenneth Mackenzie and Frederick Roberts at Tientsin. Thus a pastor who is perhaps doing more than any other one man in London for home evangelization rears up daughters to become foreign missionaries.

To those who feel interested to know of Pastor Brown's methods, we may give the following account of his annual thank-offering day, when, according to his custom for many years, he sat in his church office to receive free-will offerings, from morning to night.

By 7 A.M. offerers were waiting, one of the first having walked from Islington. Throughout the day they continued coming in a steady stream. Four crowded prayer-meetings were held during the day. At the close, the amount raised was: In bank-notes, £20; in checks, £105 11s.; in postal orders, £3 14s.; in sovereigns, £155; in half sovereigns, £64; in five-shilling pieces, £7 10s.; in four-shilling pieces, £1 16s.; in half-crowns, £37 10s.; in florins, £27 18s.; in shillings, £17 10s.; in sixpences, £3 19s. 6d.; in three pence and coppers, 12s. 2d.; the total being thus £445 0s. 8d.

Dr. John G. Paton, one of our editorial correspondents, has been the subject of vile slanders, originated, it is believed, by a pretended agent of Dr. Paton, who was exposed by the ministers of Buffalo and put in jail for getting money under false pretences.

We think best to let Dr. Paton give his own answer, hoping that for once truth may overtake a lie.

He writes:

"A paragraph has been printed headed, 'Dr. Paton's Phantom Ship—Dr. Paton Condemned by His Own Church—Missionaries Need to be Looked After,' etc. I thought best to make no reply till I had laid it before the Committee of Foreign Missions of my own Victorian Church. I now send you a copy of a letter sent to me by our Foreign Mission Committee, and signed by

its convener and two ex-conveners, by its order."

The committee's letter reads as follows:

"DEAR DR. PATON: Since your return from Great Britain and America, we have learned with much regret that you have been the subject of grievous misrepresentations concerning your position and mission in these countries as the representative of the Foreign Mission Committee of the Victorian Church. We are more pained on your account, because we should have thought that your good name and the world-wide fame of your untiring and self-denying labors in the cause of missions would have been sufficient protection against any such slanders as have been issued. Under these circumstances, we desire, on behalf of the Foreign Mission Committee, to express our sincere sympathy with you, and to assure all concerned that you have the perfect confidence of our Committee, and also of our Church, as was shown by the enthusiasm of your reception at our General Assembly last month, and by the satisfaction expressed on all hands over the report you presented of your tour in Great Britain, Canada, and America. . . . The committee has unanimously approved of the scheme, and so had our General Assembly. In this connection, it may be stated that our Assembly has simply proceeded on lines laid down some ten years ago, when you were commissioned to visit Great Britain for the purpose of raising funds to build a vessel, and your success then has been followed now by the raising, through you, of sufficient money for the vessel's maintenance, a result which has given satisfaction to all and called forth an expression of gratitude from our Assembly. We, therefore, hope that you will not be disturbed by the misrepresentations that we have alluded to, and our fervent prayer is that you may be long spared, in the providence of God, to continue in the service of our Church, where, it is almost needless to say, you are honored and beloved by all.

"On behalf of the Foreign Mission Committee, we are, with kindest regards, yours faithfully,

"JOHN GIBSON, *Convener*.

"ANDREW HARDIE, *ex-Convener*.

"M. MACDONALD, *ex-Convener*."

The following paragraph from Dr. Paton's letter will be of interest to all:

"You will be glad to hear that from my recent tour in America, Canada, and Great Britain, I was used of God so to draw forth the liberality of His

people that He enabled me to hand over to our church and mission nearly £26,000 on my return, including £2000 to keep the new mission ship, and £1000 subscribed yearly by Christian friends to help keep her. And instead of getting a commission on all I raised, as stated in a Buffalo newspaper, I never expected, would not have taken, and never got a cent from it or by it. But I have had the joy of so working for Jesus, my church and mission, and of getting the sympathy and prayers and help of very many of His dear servants in all branches of the Church, to whom I feel forever grateful, and wish they may all ever enjoy every blessing."

The letter was written by the doctor on board of a steamer bound for Tasmania, where he was to work four or five weeks in the interest of the mission, and then was to start for the New Hebrides.

A personal friend, Lord R—, writes from Biarritz that "many, the majority of Christians in India, entirely deny many of the statements in the January REVIEW article on India, and resent the comments on the employés of the government as a most slanderous perversion of truth." He adds that Mr. A. Dyer has made charges he could not substantiate and would not withdraw, but has been obliged to contradict at least one statement, etc.

We have only to say that the statements in the January REVIEW were not the editor's, but appeared under the authority of Rev. W. B. Boggs, D.D., of the Telugu Mission, who, after long residence in India, is supposed to know more even than an English lord not resident. Still, we gladly give the other side full benefit of any contradiction. For ourselves, we know more than one government official that represents the highest type of moral and Christian character. But we had supposed that the statements so often made—and uncontradicted—in Exeter Hall and elsewhere, represented too much truth to be denied. Lord R— says that the "opinions expressed in Dr. Boggs's article have called forth indignant de-

nials from many who are better qualified to judge." And we have only to say that never, knowingly, are these pages allowed to be the vehicle of any unjust or partial statements. We welcome any light.

Rev. Robert Howie, of Glasgow, has published a statistical work in which he presents some startling figures and reaches some still more startling conclusions. He shows, between 1876 and 1891, an increase of population in Scotland of 13½ per cent, and an increase in the number of the three great Presbyterian churches of nearly 20 per cent, yet during the same time a *decrease of 34 per cent in church attendance*, and states that even in "Auld Scotland" the average of church-goers is but 192 to 1000 of the inhabitants.

He also shows that during the last three years there has been a most *lamentable falling off in giving*. For example, in 1891 the Established Church gave, per member, 14s. 5d.; the Free Church, 48s. 1d., and the United Presbyterian Church, 41s. 6d. During the last three years a notable change is observable, so that now, "as a rule, the richest districts give the least." One of the wealthiest presbyteries gives only 4s. 6d. per member, and another only 3s. 3d. ! And he accounts for all this decline in church attendance and benevolent giving by the insidious spread of the Rationalistic doctrines of the Higher Criticism, robbing the Word of God of its former hold on the popular mind and heart, and so weakening the entire grasp of evangelical truth and holy motives. Here is something to be considered at least !

Bible conferences for the advance of biblical study, spiritual life, and Christian evangelism are multiplying, and we rejoice in this fact. Rev. George C. Needham and his fellow-helps, Rev. W. J. Erdman, Rev. D. M. Stearns, Rev. James M. Gray, Rev. Drs. Dixon, Gregg, Sabine, Professor

Stifler, etc., are doing most efficient service. The voice of Dr. A. J. Gordon will be sadly missed, than whom no teacher of our day was more widely acceptable and useful. It is very remarkable that wherever the Word of God is devoutly studied the spirit of missions is invariably quickened. Pastors could do no better than have one of Mr. Needham's three days' conferences in their churches for quickening of spiritual power. He may be addressed at East Northfield, Mass.

Two young missionaries, braving the weather, sailed for Europe on the *Circassia* last month, to labor in a section of the Dark Continent as yet practically unvisited by foreign missionaries. The men are D. M. Reoch, until recently a student in the Union Theological Seminary, and Sidney V. Whittemore, a son of Mrs. L. M. Whittemore, founder of the Door of Hope, an institution for women. Mr. Reoch had been employed in a commercial newspaper office in this city. He had a good business position, but two years ago he was led to give it up in a resolve to devote the remainder of his life to missionary work in a foreign field.

Our obituary notices for this month must include Rev. Stanley K. Phraner (youngest son of Rev. Wilson Phraner, D.D., who was for many years Presbyterian pastor at Sing Sing, N. Y.); he died at Singapore, China, December 15th, 1894. This beloved son was born in 1860; was graduated from Princeton Seminary in 1887, ordained in 1890, and went to Siam, 1891, to labor in Cheung Mai, Laos Country, Northern Siam. He was so deeply interested in his work, that, although for some time in ill health, he kept at his post until ordered home by his physician. He was on his way with his family, and had reached Singapore, when death overtook him—a very sad blow to the afflicted family and his venerable and beloved father.

The death of the beloved Maria A. West, in London, June 28th, 1894, should some time since have been noticed here, as also of Rev. Samuel Mateer, of Travancore, an article from whose pen appears in this issue.

Miss Evelyn Russell (sister of Grace Russell, of Oroomiah, Persia), married four years ago to Mr. Cruikshank, a missionary under the Christian Alliance, had entered with him upon their new field. Two little ones had been born to these parents; and, while the mother lay ill, the father, who had gone to the country for his health, returned and suddenly died. He was buried in the little English burying-ground on Mount Zion. The English and American flags were at half-mast in Jerusalem. The Rev. Edwin Wallace, the American Consul, held a short service in the home of Mr. Cruikshank, and the Rev. A. H. Kelbe, of the London Jewish Society, committed the body to the grave.

The sudden death of Mrs. Benjamin Douglass, of Santa Barbara, the former President of the Board of the Northwest, has brought great sorrow to the friends of missions in the Northwest and Pacific Coast. Her work among the Chinese in Santa Barbara will long be remembered. Upon her arrival in California, she at once identified herself with the Occidental Board, and was one of its officers when she was called higher. She was one of the ablest and most devoted of all the missionary-spirited women of this country, and a sister-in-law of Mrs. Z. Chandler, of Detroit, the widow of the former senator from Michigan and Cabinet officer.

Another sudden death, that of the beloved Rev. W. Gibson, of Paris, France, has much embarrassed the work he so much loved, for his own personal efforts raised annually some \$5000. Just as the mission was entering upon an enlarged work this amount is thus cut off from

its available funds. Are not some of the Lord's stewards ready to be "baptized for the dead," and step into the breach and supply this need? Will not such communicate with James H. Rigg, Treasurer, Wesleyan Mission House, Bishopsgate Street Within, London, E. C., England?

The Chinese Government paid £1000 to the father of the Rev. James Wylie, the Scotch missionary, murdered by Chinese soldiers near the Liaoyang Mission early in the war. The father has devoted the money to the erection of a chapel and hospital at Liaoyang in memory of his son. The flood of this latest martyr thus becomes the seed of a new mission for healing body and soul.

The McAll Mission continues its great work in France, notwithstanding its founder's death. It aims to bring France back to the pure Gospel, and God's blessing still rests upon it. During the past year it received \$80,820 for the prosecution of its work, \$26,730 of which came from the United Kingdom, and \$31,780 from the United States. Twenty cities enjoy its evangelistic agencies. Only more funds are needed to plant its missions in every city and town in the French Republic; and this is the very land of the massacre of the Huguenots in 1572!

Mrs. Sarah M. Wood, of New York, again sends *five dollars* for the Students' Review Fund.

A donation of £4 sterling is just received from Mr. Thomas Greenwood and his son, Pastor B. J. Greenwood, of London, to apply on the same fund. From these donors, known to the editor as persons of surpassing worth, a gift is doubly welcome, for we are assured it has been consecrated by prayer and sanctified by the altar on which it is laid. Would to God many more might hear the call of God in this direction!

The American Baptist Missionary Union began the present financial year *with a debt of \$203,595.88*—an appalling deficit, due, not to extravagance or mismanagement, but to the unprecedented financial distress of the previous twelve months. Retrenchment became necessary; the expenses for the current year were cut down promptly to the extent of more than \$100,000! It was not possible to do more, for even this most seriously cripples missionary enterprise, and entails severe self-denial on a band of devoted missionaries. The appropriations for the present year, even after this heavy curtailment, are \$474,551.55, making, with the debt, a total of \$678,147.43 for the year. And yet the receipts, up to January 1st, 1895, were only \$162,653.09, leaving \$515,494.34 to be made up before March 31st!

Surely the Church needs a new consecration, when economy begins at the house of God! Easter flowers in one city alone cost \$500,000 in one year! And yet we must cut down missionary appropriations and abandon advanced posts of aggressive enterprise because of pressure in the money market!

There is certainly money enough in the country. Last year five persons who died in Britain each left more than one million pounds sterling, and one hundred and thirty-four left thirty-five millions. Surely such estates might well bear an increased taxation. It was to lighten the burden on the poor and place more on the rich that Sir William Harcourt graduated the death duties last year. Think of the awful account some stewards of God must have to render!

R. Saillens writes from Paris:

"The *Revue des Deux-Mondes*, the leading French monthly review, contains in its January number a paper from its editor, M. Brunetière, a distinguished historian, writer, and academician, which is no less than a manifesto showing the present tendencies of the leaders of French thought at this time. M. Brunetière has seen the Pope, and takes occasion of that visit to speak of the

mutual relations of modern society and Romanism. He shows : 1. That science has failed in regenerating society ; it has not done what it was hoped it might do—viz., furnish a new basis for social and individual morality, apart from religion. 2. That religion is necessary, and of all religions, Christianity is the only possible one. 3. That Catholicism is far more suitable than Protestantism to the needs of modern society, because it is less gloomy, does not give such a tragical view of sin, does not make *personal* salvation the *one* thing necessary, is more social by its system of *indulgences*, which allows the saints to pay for the wicked, thus establishing a strong current of charity throughout the world !

"Notice that hitherto the *Revue des Deux-Mondes* has been on the side of free thought, and that M. Brunetière, even while he writes thus, rejects all the dogmas of Christianity. His acceptance of Catholicism as the religion of the times is merely on the ground of expediency, and for want of something better. In other words, the need of a moral power is felt, and Catholicism is chosen because it requires less sacrifice of self. But what will this movement lead us to ? I doubt not, to hard and perilous times for the French evangelical Christians !"

Palestine Exploration is going forward. New excavations are soon to be made. The Sultan has granted a firman to the Palestine Exploration Society, of London, giving permission to dig around the walls, outside, excluding only Moslem burying-grounds and certain holy places. The work is to be under the direction of Frederick Bliss, a young American archæologist. Shafts will be sunk on the hill of Ophel, the site of the royal gardens and the tombs of the kings. It is hoped that the old wall around the southern brow of Zion may be exposed to view. The imperial firman grants a two years' privilege, time enough to make the old city of Solomon and the Jebusites yield up some of its treasures and long-hidden secrets.

On the 1st of October last the joint circulation of volumes of the Bible by the British and Foreign and the American Bible Societies had just passed the

round number of *two hundred million copies*. The two societies, founded one in 1804 and the other in 1816, have an average age of eighty-four years, and their aggregate receipts from the beginning are computed to be \$84,000,000.

The average age of the two above-mentioned societies, with the London Religious Tract Society and the American Tract Society, is eighty-three years, and within the century their united receipts have amounted to \$140,000,000.

The Arabian Mission of the Reformed Church in America is one of the most promising. By the sale of Bibles, it makes the Bible itself a missionary in Arabia. To the Arabs not only the Old Testament, with its records of Abraham, Moses, and Ishmael, is particularly interesting, but the New Testament is acknowledged as God's book. How encouraging, therefore, is the fact of continually increasing Bible sales ? They are all sold rather than given away. These sales have nearly doubled in the past twelve months, being for the previous year 1055, and for the year just closed 2023. At Bahrein a Moslem came one moonlight evening and said : "The old man" (myself) "feels the sting of death is sin, and then I bought this book, and now I believe that Jesus is the Son of God." Medical missionary work is also accomplishing much in exposing and displacing the barbarous cruelties inflicted to cure diseases, such as burning holes in the body to let the disease out, branding with red-hot bars, chopping off wounded limbs and sealing them with boiling tar. The medical missionary who brings relief from disease and infirmity thus points souls to the Good Physician.

London journals of February 5th published a dispatch from Constantinople saying that anti-Christian outrages of the Armenia type are being committed in Sidon, Beyrout, and Damascus, Syria. The Christian inhabitants of Damascus declare that they appre-

hend a repetition of the massacre of 1860, when thousands of Christians were murdered.

Dr. Henry S. Lunn, preaching in Boston lately, said, in answer to Virekananda: "An idea prevails that idolatry is not to-day the evil and horrible thing that it was when the apostles exposed it; that the 'Ethiopian has changed his skin and the leopard his spots.' Idolatry in India to-day, as elsewhere in history, tends to deteriorate and not to evolve the higher ideals of duty and religion.

The philosophy of India has ceased to have any practical effects on the life of its people. It is a remarkable fact that when R. Rao, the prime-minister of the Maharajah Holkar, a famous student of the Hindu Scripture, had been challenged to support his statements as to certain things being found in the Hindu Vedas, he produced in reply what was avowedly a Hindu catechism, but was really composed verbatim from extracts of the Shorter Catechism of the Presbyterian Church.

"The Hindu religion is but the deification of lust and other evil passions. Krishna, the great Hindu god, is shown in its scriptures to be a perjurer, a thief, and a murderer.

"Such is the obscene character of the pictures and carvings in the temples and on the idol cars, that an act of the Indian Legislature in 1856 against obscene pictures had especially to exempt from its operation 'all pictures, drawings, or carvings in the temples, or on the idol cars.'"

He concluded by picturing the women of India in a miserable condition, in contrast of the glowing picture drawn by Virekananda.

Advices from Washington declare that Great Britain surrenders all claims to the strip of the coast of Nicaragua over which it has exercised a protectorate. The news is both surprising and gratifying, and all this is without compulsion!

Hypnotism and Crime.—The recent sentence of Judge Burnett, condemning to death Anderson Gray for the killing of Thomas Patton, marks a new era in criminal history. Thomas McDonald, while under the alleged hypnotic influence of Gray, did the killing, but was

discharged after trial. Patton had incurred Gray's enmity, and Gray is said to have hypnotized McDonald, and while the latter was in that condition compelled him to commit the murder! No researches into the mystery of hypnotism have ever proven that such influence can be obtained over another party *against his own will*. Otherwise what becomes of moral responsibility?

The editor some time ago received a letter from a theological student asking certain questions which, for the sake of similar inquiries, it may be well to answer in this more general way. The writer says:

"Is there not some way to get men to devote part of their lives, if not all, to the work of missions? I know that men ought to be consecrated and so filled with the life of Christ that they would go even to death, but as a matter of fact, many are not. Meanwhile, that mighty army in foreign lands never ceases its march to the grave. Why not follow the military plan of a limited enlistment? What army would have full ranks that would take none who did not enlist for life? Why not start a movement to secure men for missions, say for eight or twelve years? In such a way we would secure the best, most buoyant, and most enthusiastic part of their lives for work which needs just such elements, and when the limited term was up many would see that their best way was to continue as they had begun, and would stay in the foreign field. Or, if they returned home, they would at least be fitted to begin in this country a more thoroughly missionary and evangelistic ministry, broadened and deepened and informed as to the needs of the Lord's work, having lost their denominational prejudices and having a more catholic spirit."

This is the substance of the letter. In reply we would say that this plan would involve, even if it were otherwise feasible, the necessity of learning the language of a foreign people and of adjusting one's self to other conditions and needs, only for a limited and brief period. Again, it would remove a man from his field when he was just beginning to be thoroughly fitted for usefulness. But

the fundamental difficulty we have not yet touched. God wants, especially in the foreign field, consecrated men, and any such reservation would interfere with consecration. It would leave men to enter upon the most self-denying work in the world without the spirit of self-denial; to go in a half-hearted way to undertake what demands a whole-hearted self-dedication. In our opinion, it would be far better that we have fewer men, but those whose hearts are thoroughly in the work.

The London Standard says: "The Turkish Ministry of Public Works has determined upon the reconstruction of the ancient water conduits of Jerusalem, dating from the age of King Solomon. By this means it would be possible to convey 2500 cubic metres of water daily to the Holy City. Of this it is proposed to give 1000 metres away free of charge to the poor of Jerusalem, the distribution to take place at the Mosque of Omar, the Holy Sepulchre, and other places frequented by pilgrims.

The new conduits are to be joined to the ancient aqueducts of Arob, and are to be carried through a tunnel 3570 metres in length. The total outlay in connection with these works is estimated at 2,000,000 francs."

The Extra-Cent-a-Day Band for Missions.

BY SAMUEL F. WILKINS, NEWTON CENTRE, MASS.

Will you not, pastor or layman, organize an Extra-Cent-a-Day Band in your church, if none now exists, or join one, if there is such a band to which you do not belong? In every church there must be at least one man or woman able and willing to do the necessary work, which is not great. Propose it at the missionary concert, and start a band, however small the beginning.

The band of the First Church of Newton, Newton Centre, Mass., was formed late in 1889. Not wishing to interfere with other ways of giving, we asked for only a cent a day extra, and suggested ways of saving that small amount

—on gloves, neckties, canes, and ribbons. Candy, soda, table delicacies, etc., might have been added. In five years our band has raised \$1796, of which we have given \$898 to the American Board C. F. M., and the same amount in the aggregate to the various Congregational societies working in the United States. Many other bands have been formed since ours started, and have rendered substantial aid to both branches of the missionary work.

I have pondered this plan for years, and believe that no valid objection can be brought against it; but there are many considerations in its favor. It is simple; within the means of almost everybody; does not interfere with other ways of giving; is marvellously efficacious.

Consider what the magnificent result would be if all the Christians of this land actually and continually gave each an extra cent a day for missions. Fifteen million members of Protestant evangelical churches in the United States, each giving one extra cent a day for missions, would add yearly to the Lord's treasures \$54,750,000! The amount now contributed to all missionary societies in the United States for both home and foreign work, not including domestic and local, being about \$10,000,000 a year.

Should you think that your people are giving well already, and will not want to give more, still will you not place the plan before them in its simplicity, with its tremendous possibilities, and let them say whether they will not, for Christ's sake and the world's, adopt it?

If, on presentation, your people do not favor it, will you not yet show them the binding and blessed obligation that rests upon all Christians to carry the Gospel to the whole creation, and that by coming into this movement they can help easily and mightily?

If Christians can be brought to realize the dreadful darkness and degradation of a thousand million fellow-beings; if they can be shown that the Lord's com-

mand, clear, unqualified, imperative, to preach the Gospel to every creature is *for them*; if they can be led to consider that for almost nineteen hundred years Christ has waited for the accomplishment of His great commission; if then they can be made to comprehend the vast results to be attained by the Extra-Cent-a-Day Band system, it seems to me they cannot fail to adopt the plan. Then the question of money supply will be answered, the treasures of the missionary societies will be abundantly supplied, and tens of thousands of new workers can go forth to tell the story of the Redeemer.

The need of extra help was probably never so urgent as now. Several of our great missionary societies are burdened with debt. New work is almost impossible and old-established work is hindered or even abandoned.

Would that every Christian might be inspired to give according to this simple system, by which this time of distressing need can be changed at once into an era of plenty!

Do not, reader, merely think about this plan, waiting for another to act, but put it into operation immediately. Glorious is the privilege allotted to us to be workers with God! splendid is the opportunity that lies at our hands to publish at home and afar the tidings of salvation! Be it our ambition to hasten on the day when the Saviour's edict shall have had its complete fulfilment.

NOTE.—Mr. Wilkins will be glad to correspond with any who wish to form bands. He will supply E. C. D. B. envelopes free of cost.

The Anti-Opium War.

Miss Soonderbhai Power, of India, thus pleads before the citizens of England in behalf of her native land:

"I want to see my India free from this opium curse; for in India opium is sold openly. The sale of arsenic to poison rats is guarded and restricted, but a child of eight can buy 360 grains of opium. Since I returned to England

I have heard that my sister's baby has died from opium given by its Hindu nurse. English children suffer from this poison, given by native nurses. The high-caste women of India are prisoners in the zenanas. Sometimes their husbands kill them if they have even been seen by another man. But when they heard of anti-opium meetings their interest was so intense that they crowded to them without fear. They say, 'If the English want money let them come into our houses and take all our goods, and we will work; let them take the skin off our bodies to make them shoes—but spare us the opium curse. But if they *will* sell opium, let them kill the wives and children of the opium-smokers.'

"The *Times* has said that the drug is harmless, and that it is good for fever. Did you ever see hundreds perish from a harmless thing? In India we never use opium for fever.

"The opium den is large, dark, filthy; 20, 40, 100, 200 men, and sometimes women, are there, wallowing like pigs in mire; no earthly power can rescue them; they are going to hell. When I spoke to them, several smokers said, 'Woe to us; the English people have brought this on us.' To promote the sale they will drug tea and coffee with opium, to produce the desire for it. You drink it a few times, and you want that tea or coffee, not knowing why, but in a little while you are an opium eater or smoker. These opium dens are really Government hells. You hear that there are 11,000 licenses; but each license allows for 10, 20, or 30 shops. While millions are perishing, for your gain, God says your gold and your silver are cankered, and shall eat your flesh as it were fire.

"It is not good for India. The opium smoker disgraces his family and degrades himself; and starvation, want, and misery reign. Few in India can write, yet last year we sent petitions with 54,000 signatures against this cruel and destructive trade. I come from heathen Indian women to implore Christian England to put an end to it. We want opium to be sold, as in England, only for medicine, and its sale restricted as any other poison. Last year I spoke in England, Scotland, and Ireland, and I went home and told my people, 'Now you will have justice.' But it is the same as ever. So I have come back again. This battle is God's, and if you Christian people all join together in prayer and work, the battle will be won, and India will be freed from this dreadful blight."

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

INDIA.

—Dr. H. Martyn Clark, in the *Church Missionary Intelligencer*, states that a translation of the Koran has appeared in simple idiomatic Urdu. "That is a blow under which Islam will reel for many a day. Its safety hitherto has been that its 'holy' book was shrouded in unapproachable Arabic, or in cumbersome, ambiguous translations. This literal, faithful rendering has produced dire consternation. The Moulvie says, 'I am now old and gray-haired. I thought I knew the Koran, but I never knew the iniquity of it as I do now.'"

What folly in the mawkish optimism of our day, to treat every religion as good in its measure, as if there could be no such thing as a cancerous growth in religion! Islam appears to be one of these, and Mormonism another, and far more virulent. Why are we not told that the craving for dirt and for yet viler things which we sometimes meet with is good, since it is a form of the fundamental and God-given appetite for food? A healthy appetite and a wholesome supply are the two points that determine the answer to both questions.

Speaking of the first recent convert, Dr. Clark adds: "The next to come forward was a Mohammedan gentleman of education, position, and good family. A trusted friend and apostle of the Mirza" (who is the head of a special Moslem sect), "he had been his ambassador to Zanzibar. He was one of the embassy to me to settle the rules of the Controversy, and was the secretary in behalf of the Mohammedans while it lasted. The Akhund Sahib, as he is termed, belongs to Buneyr, in Afghanistan, beyond the British border. His father settled in the Northwest

Provinces, and his upbringing has been in the centre of Mohammedan learning and polish at Delhi. A most interesting life his has been. Reared in the strictest sect of Mohammedanism all his life long, he has been zealous for the faith, and, as touching the law, blameless. A true seeker after God, the time came when the husks of Mohammedanism could no longer satisfy the hunger of the soul. He wandered far and wide to the holy and learned of Islam, seeking rest and finding none. At last he determined to leave 'the land of the enemy' (*dar ul harb*—i.e., a land where other than Mohammedan rule obtains), and to seek 'the land of peace' (*dar ul aman*), where, under a Mohammedan government, the virtues of Islam might be found in full flower. Beyond the British border there are here and there colonies of fanatics, whose declared purpose it is to 'war against the infidel.' They are all that remains of the Wahabis, and are recruited still from the ranks of religious enthusiasts and political malcontents in British India. They lose no opportunity of stirring up strife, and have had a long finger in most of our border troubles. The Akhund left all behind him, and set forward to join these zealots; but it was not to be—God's purposes for him were fast approaching maturity. While he waited his opportunity in the frontier town of Peshawur, an emissary of the Mirza met him. He learnt that a great prophet had risen in Islam, that Christ the Blessed had come the second time. He abandoned his journey, went to Qadian, and became the Mirza's disciple. He was trusted with much special work, and had the honor of being the leader in the public prayers in the Mirza's mosque. At the Controversy his belief in Mohammed was considerably shaken. Months after he wrote to me from Meerut. It was the cry of a despairing, perishing soul. He detailed his wonderful life's history, the unrest

and sorrow of his heart, and said, 'If you have any really strengthening prescription for the soul in your *armamentarium*, let me have it in the name of God.' I cannot relate here the subsequent steps by which he was led to the feet of the Saviour, in whom he now rejoices with exceeding joy. His baptism, together with his daughter, was a wonderful occasion. A short sketch of his life, well worthy of translation into English, has been scattered far and wide, and from all sides come letters of grateful thanks, telling us it is 'just the thing' for Mohammedans. It is silently doing a great work. The poor Mirza burst forth into torrents of impotent abuse, and found in this baptism another proof of his own Messiahship—for was not this Judas Iscariot? This blasphemy did not, however, deceive even Mohammedans, who have not been slow to point out that the second time Christ comes to triumph, not to be betrayed.

"It was a very bitter blow; but the unkindest cut of all came a fortnight ago, when the Mirza's own brother-in-law, his near relative and trusted private secretary, was admitted by baptism into the Church visible. A bright young fellow, very highly connected, his, too, is a history worth hearing. I shall here only note that all through the Controversy he was the trusted confidential agent of the Mirza, who, to use the Oriental metaphor, 'sat in his lap.' Our friend the Akhund has been privileged already to lead four people to Christ. The Mirza's brother-in-law is a fruit of his labor."

—The Mohammedans, about one fifth of the total population of India, are, as might be supposed, very unequally distributed in the various provinces. In the Punjab, nearest to the place of first entrance, there are 11,000,000 Moslems, 9,000,000 Hindus. In Bengal, 74,000,000 Hindus, 20,000,000 Moslems; and so in varying proportions.

—The *Harvest Field* quotes this from the address of Babu N. N. Dutta, B.A.,

otherwise known as "the Swami Vivekananda," before the so-called Parliament of Religions at Chicago: "Allow me to call you, brethren, by that sweet name, *heirs of immortal bliss*; yea, the Hindus refuse to call you sinners. Ye are the children of God, the sharers of immortal bliss. Ye, divinities on earth, sinners? It is a sin to call a man so. It is a standing libel on human nature. Come up, choirs, and shake off the delusion that you are sheep—you are souls immortal, spirits free and blest and eternal. Ye are not matter, ye are not bodies. Matter is your servant, not you the servants of matter."

On this the *Harvest Field* remarks: "This passage"—we have given only the conclusion—"reflects perfectly the sadness of tone which characterizes the Upanishads. The Hindus of former days yearned for release from the misery of life. It also represents the universal belief that the only release was by the loss of life itself. Misery was the result of the soul being in fetters to the body. The wall was not about the burden of sin, but the burden of existence. The Christian notion of sin was practically unknown. There is really no place for sin in Pantheism. Imagine a Christian preacher saying to his hearers, 'Ye, divinities on earth, sinners? It is a sin to call you so.' The Hindus can find no place in their service for the Litany of the English Church or the Penitential Psalms. The members of the Brahmo-Somaj acknowledge that they have derived their sense of sin from Christian teaching. They certainly could not have got it from Hinduism. According to the Swami, the soul is already perfectly blessed, but it fails to recognize that it is so.

"Does the Swami really think that he will thus commend his teaching to men who have learnt the Christian doctrine of sin, and whose consciences tell them that they are sinners? He might as well go to a convict prison and tell the inmates it is a sin to call them criminals."

THE LEVANT.

—Dr. Masterman writes of a visit to Samarin, in Galilee: "The situation of this quickly rising Jewish town is magnificent, the finest site I know of in Palestine, embracing views of the sea, forest, mountain, and plain. The well-built houses, solid streets and roads, public gardens and miles of vineyards on all sides, present a scene unlike anything else here. The Jews seem to be industrious and happy. Much of the actual labor is performed by the fellahin under Jewish supervision. European ploughs and carts are used extensively. Splendid roads, which would be a credit to any European country, are being rapidly pushed from the colony toward Haifa, on one side, and Nazareth on the other. The main street of Samarin is fully a mile long, with comfortable houses and small side streets on each side. At the centre of the town there is a fine large synagogue. Water is laid on to the streets and houses, being pumped up the hill by a steam-pump. Smaller colonies are springing up, under the protection of the great one, in the districts around."

—*Medical Missions.*

—Pastor Christian Közle, missionary among the Mohammedans in Persia, has a very interesting communication in *Nachrichten aus dem Morgenlande*, Heft 5, 1894. He justly remarks that our current assumption that the Mohammedans are intractable to Christian missions is not true, but it is true that we have been intractable to our duty toward them in this respect.

As Pastor Közle remarks, it is a great advantage to us in dealing with Mohammedanism not only that it acknowledges that Jesus is the Messiah, and is sinless (indeed, extending sinlessness to his mother, in early anticipation of the Immaculate Conception), but that it recognizes—in fact, enjoins the duty of reading the Scriptures. As Sir William Muir, we believe it is, remarks, the

current Moslem assumption that our Scriptures are essentially corrupted has no support in the Koran. It will also, of course, have to yield to the scientific demonstration of fact. But as the Koran is so easily demonstrable to be, not casually and occasionally, but throughout, in statements and implications, in tone and temper, and fundamental doctrines concerning God and man, absolutely irreconcilable with the New Testament, therefore the unquestioning recognition of inspiration which the Koran requires for the New Testament must, however slowly, be working against the authority of the Koran itself.

Herr Közle gives the royal firman of 1831, acknowledging the receipt of Henry Martyn's translation of the New Testament. It expresses very luminously the attitude which a Moslem is obliged by his religion to assume toward the Scriptures, and it will be observed that it makes no use of the subterfuge of alleged corruption of the text. It is as follows:

"In the name of God, the All-glorious! It is our exalted will that our dear friend, the Right Honorable Sir Gore Ousley, Envoy Extraordinary of His Majesty the King of Great Britain, should be apprised that we have duly received the book of the Gospels rendered into the Persian tongue by Henry Martyn, of blessed memory. We hold worthy of our high appreciation this work, presented to us in the name of the learned, worthy, and enlightened Society of the Christians, united for the purpose of diffusing the Divine books of the teacher Jesus, to whose name, as to those of all prophets, be ascribed honor and blessing! For many years, indeed, the four Gospels of Matthew, Mark, Luke, and John have been known in Persia, but now the whole New Testament is translated, an event which must be a great satisfaction to our exalted soul. By the grace of God, the All-merciful, we will commit to those of our servants, to

whom access is granted near our person, the function of reading the afore-said writings before us from beginning to end, that we may hear their observations thereupon. Express to the members of the above-mentioned enlightened society our deserved thanks.

"Given in Rebialaril, in the year of the Hegira 1229 (A.D. 1831).

"FETH ALI SHAH KAJAR."

Of course this is merely the language of form, but it is a regal acknowledgment of an admitted Moslem duty, and therefore can always be used to advantage in Persia.

Herr Közle has entered into very interesting relations with two brothers, descendants of the prophet, Mirza Habib Allah and Mirza Abdul Vahuf. The former was an intimate friend of the martyr Mirza Ibrahim. He avowed that he, too, was inwardly a believer (and his brother seems to think with him), but confessed that he had not had the strength to become a martyr. But for his wife and children, he said, he would gladly flee to Europe and profess his faith. He declared that God had heard his ardent prayer in bringing Christian missionaries to him, and earnestly entreated that they would settle in Choi. He brought a number of his friends who, like himself, were longing for something more soul-satisfying than the externalism and fatalism, the cruelty and sensualism of Islam, and who had found it in the Gospel.

Pastor Közle adds: "On April 15th—it was a Sunday, according to the Christian calendar—we assembled around us for the last time our Mohammedan friends, who had become to us veritable brethren in Christ. The next day we were meaning to leave Choi. How should we take leave of them? We thought it would be the most excellent way, if we once more seated ourselves around God's Word, and took leave with this. We chose Isa. 45: 21-24 out of the Old and Phil. 2: 9-11 out of the New Testament. At the beginning we three—Dr. Zerweck, Pastor von

Velsen, of Urma, Westphalia (who had arrived with us the day before), and I—sang the hymn, 'Ein feste Burg ist unser Gott.' It made a great impression on all, although they only understood it as translated. Then we considered with one another the glorious promise of the prophet Isaiah, its partial fulfilment, which we behold even to-day, and the glorious hope, which the words of Philipians offered us for all, and therefore for the Moslem. After a prayer we took leave. It was an hour of deep refreshment. Our Mohammedan friends bade us a most cordial farewell, saying that they were not yet so far advanced as we, but they would pray that they might be, and that we must pray with them, and remain their brethren and friends. Mirza Habib Allah also made me a present of a Mohammedan rosary, having, according to the 99 attributes of Allah, 99 beads, by which the Moslem direct their devotions. The beads were baked of holy earth, from the grave of Hassan and Hussein, at Kerbela on the Euphrates. But I was much more delighted with his photograph, which he gave me with a French inscription, as follows: '*Serviteur de Jésus-Christ, Mirza Habib Allah. Mon amour s'étend à vous tous en Jésus-Christ. Que la grâce de Dieu soit avec tous qui aiment notre Seigneur Jésus-Christ en pureté.*' That is, 'The servant of Jesus Christ, Mirza Habib Allah. My love extends to you all, who are in Jesus Christ. The grace of God be with all them that love our Lord Jesus Christ in sincerity.' This is a beautiful testimony, well worthy of being communicated to Christians everywhere, inciting them to sustain with their prayers this man, thus struggling to carry through the conviction of his faith."

We are not aware whether a lineal descendant of Mohammed has ever gone so far before toward an open confession of Christ. As Dr. A. J. Gordon has shown, the hour has plainly struck to remember Raymond Lull.

English Notes.

BY JAMES DOUGLAS.

Wesleyan Missionary Society.—Owing to the financial crisis, October 5th was set apart, by the request of the Home Committee, to be observed as an Intercession Day at home and abroad. From all parts of the mission field tidings have come as to the way the day was spent. In most places collections were made and offerings received in behalf of the deficit; while in various places the day was followed up by a series of services having in view the conversion of sinners and the increase of spiritual-ity among the members.

Some of the reports from distant lands are especially cheering. This applies to all districts in Ceylon, where out of their great poverty the people brought willingly from their tiny store to the common fund. In Hassan, Mysore, India, the large sum of 120 rs. was forthcoming—a wonderful response if the smallness and meagre resources of the church in question be considered. Writing from Hassan, Mysore, the Rev. H. Gulliford says: "We are delighted to think there is a prospect of growing prosperity in every department of the Methodist Church. . . . If we could multiply our Christian influences a hundredfold, there would be a vast turning to God. As it is, we are afraid to begin any new work, lest we should have to abandon it again."

In Freetown, Sierra Leone, a day of fervent prayer was spent, interspersed with appropriate addresses, and the free-will offerings of our people amounted to £10. The largest amount received from the foreign field came from Lagos, West Africa, where the people's gifts reached the aggregate sum of £107 8s. 5d. Altogether Intercession Day seems to have been well spent, and to have been fraught with much spiritual stimulus. The most effective part of the record is contained in the letter received from Mr. John T. Waterhouse with an accompanying check. The circumstances are so unique, that

we judge it well that Mr. Waterhouse should tell the story in his own words:

"My father received in Tasmania a letter from his old friend, Theophilus Lessey, informing him of the miserable cry of 'Stop the missionary supplies.' It almost broke his heart. It was not for himself he felt so deeply, but for those under his charge, faithful men of God, who, with their wives, had entered the mission field for life, and whom it was now proposed to leave penniless 18,000 miles or more from home. As I have said, it nearly broke his heart, and I have no doubt that his effort to sustain the cause in Van Diemen's Land brought him to a premature grave. When on his death-bed I was at his side. He appeared to have ceased to breathe, and the doctor said, 'He is gone,' when I took him by the shoulder and said, 'Father, speak.' He rose in his bed, stared as if on vacancy, looking in the middle of the room with glassy eyes, and exclaimed, 'Wesley, Clarke, Smith. Missionaries! Missionaries!! Missionaries!!!' He then sank down on his bed, breathed two or three times, and the vital spark had fled. . . . I enclose you a check for £25, with my sainted father's appeal on his death-bed, 'Missionaries! Missionaries!! Missionaries!!!' "

Presbyterian Church of England.—The Swatow Council is clear as to the desirability of planting a missionary at Sua-buc, a large port half-way between Swatow and Hong Kong, but for want of funds the project lies in abeyance. "We are afraid," writes Mr. MacLagan, in the name of the Swatow Council, "that at home it may not sometimes be realized how much even the ground nearest us is unoccupied. Within a day's journey from Swatow there are numerous large towns and villages as yet untouched. It is with reluctance that we leave these unvisited, to spend a fortnight in mere travelling for a month or six weeks' hurried visit of the southwest stations."

Kaisua Island.—Recently the reaping

of the firstfruits of the Swatow Mission in Kaisua Island was recorded. Since then two more adults have been baptized.

Chinese Hostility and How to Meet It.—As a means of obviating native hostility, Mr. Gardner recommends the adoption, as far as possible, of their ideas in things non-essential. For example, he would have native styles of architecture used in the erection of missionary buildings. He mentions that the new college in the Hak-ka centre was built a year or two ago on this plan with the happiest results. The public opposition raised entirely subsided, and now there is no dissenting voice. The principle cited has a place in the social customs of the people also. To sample the meaning, the case is told of a village headman in the Hak-ka region who became a Christian. His father dying, it fell to him in the natural order to perform the funeral rites. His Christian conscience would not allow of any complicity with ceremonies that were mixed up with the worship of idols. Thus far it behooved him to "watch and keep his garments." But while he could not be a party to the cost incurred in idolatrous rites, he felt that he ought to bear all the larger share in the purely civil and necessary part of the funeral expenses. In this way, without surrender of principle, the name "Christian" is freed, in the public view, from the charge of shabbiness. "The offence of the cross will not indeed cease; yet we may reasonably avoid needless offence."

A Chinese Pastor.—Pastor Hsi has sent a characteristic epistle to the father of one of the China Inland Mission missionaries, in which, among other things, he figures as one instructed from above to dispense medicines for the body as well as salutary counsel for the soul. In his own land, among the band of disciples, he is recognized as a man of wonderful power in casting out devils, the devils themselves recognizing him as God's servant the moment he comes

face to face with them; and in addition as a man to whom prayer is as the breath of life. He is known as a scrupulous man, simple, prayerful, and willing to do the right thing, although it may bring him any amount of ridicule.

She-KI-Tien, Ho-Nan.—Some interesting "Tokens for Good" are supplied by Miss Leggat, who now occupies the field where Mr. and Mrs. Herbert Hudson Taylor used to labor. One case cited concerns an old woman on whose heart the Gospel speedily laid hold. Coming in one Sunday from her country home, seven *li* distant, she opened out her little napkin, in which her dinner was wrapped, and exultingly produced her *kitchen god*. When tearing it down from off her wall, her son and daughter-in-law said, "What are you doing? You are leaving the house without a god." She replied, "This, does *this* reckon as a god? I spurn it; Jesus is my Saviour," and down the paper came before they could interfere. On being asked by Miss Leggat if she was not frightened to burn it—"Frightened?" she replied. "No, I have Jesus now." And so by the application of a match the thing was very soon reduced to ashes. The refrain of the old lady's life now is, "Jesus loves me, this I know," and "I am weak, but He is strong."

THE KINGDOM.

—What a commentary upon Christianity is found in the fact that a young Jewess, who had embraced it, has expressed a desire to "read church history to find out how and when Christians came to be so different from Christ."

—A recent editorial in the *Foreign Missionary* (Lutheran, General Council) is entitled "Congregational Selfishness," and has these for the opening sentences: "Our attention has recently been called to the fact that there are members of our congregations who will give willingly, and even liberally, for

the current expenses and the enlargement and improvement of the church property of the congregation with which they are connected, who will do little or nothing for the work of the church outside of and beyond their own congregational limits. Their willingness and liberality in this respect both begin and end at home. That others have not the Gospel, and, as a consequence, are perishing in their sins and helplessness, would seem to be a matter of small concern to these members with this narrow, limited view of the work of the church."

—The American Board Almanac quotes the following: "A man who does not give definitely, and who does not set down in his account-book exactly what he does give, is apt to think that he is always giving. There is no falsehood larger and deeper than this in practical life. If you will put down just what you give to charitable purposes, you will be surprised at the end of the year how little you have given; yet you may have the feeling that you have been always parting with your money in response to benevolent appeals." In other words, stop not short of the "cold facts" in the case. Figures do not lie; wherefore, be not deceived, brethren.

—General Horace Porter, speaking of the way in which he raised the \$400,000 needed to complete the monument to General Grant, said: "It is a great mistake to suppose that, on such an occasion, people are crowding around, trying to force their money into your hands. The money is there, but you have to go for it. I found there were 128 trades in New York, represented each by its separate board. I worked through these boards, and went from one board to another, organizing committees in each one, in all more than 3000 committees. Then I instructed the committee in regard to getting money. I said to them, 'If you write to a man you will not get anything.

If you go alone to a man, you will get something. If you take another person with you, you will get more. If you take three with you, you will get the whole amount you ask for.'" Such is human nature, and only similar methods will do the work of raising money for missions.

—How persistent are the heresy and superstition that Christendom is being seriously robbed by silly enthusiasts for the sake of evangelizing the far-off and good-for-nothing Hindus, Chinese, Japanese, etc. The *Church Missionary Intelligence* devotes fourteen precious pages to an article on "The Alleged Drain of Men to the Foreign Field," and easily shows that no such "drain" exists. The amount of toil bestowed upon heathen lands is inexcusably small as compared with work at home, and especially when we consider that fully three fourths of the earth's population is yet wholly unevangelized. Let this single specimen fact suffice: While 17 of the neediest wards of New York City have a population of about 443,000 and 111 churches and chapels, there are 8 provinces in China whose 75,000,000 have only 57 missionaries.

—How solemn are these words penned by Rev. Dr. De Forest for the *Independent*, and in explanation of the recent falling off of conversions in Japan: "The unwise and, in some cases, unjust criticism of missionaries; the discovery of gross immoralities and the social and political corruption that exists in all the great centres of Christendom; the seeming political injustice of the West toward the weaker nations of the East; the knowledge slowly gained that Christ's Church is almost hopelessly divided, and that Japan has been used as a kind of dumping-ground for missionaries of every sect; the consequent incompetence, mistakes, and waste of forces in the missionary body—these are, in the main, the causes that stand across the path of the past and future success of missions."

—The Canada *Presbyterian* is in a sore quandary. The missionary treasury is empty, but half a score of would-be missionaries are urging, "Here are we, send us." Shall they be dispatched at once and the churches be called upon to supply the means required, or be bidden to wait until the money is in hand? How sad that such a question should ever be possible; and, oh, for heavenly wisdom to decide just when hesitation is unbelief and disobedience, and when faith lapses into presumption and folly!

—Can it be that the day is really approaching when the nations will learn war no more? In 1890 our Congress adopted a resolution recommending the President to invite negotiations with foreign countries with a view to arranging treaties of arbitration. In 1893 the British House of Commons unanimously adopted a resolution referring to this action, and recommending co-operation with the United States in this matter. It is said that a motion is soon to be introduced into the Senate instructing the President to endeavor to negotiate an Arbitration Treaty for twenty-five years, and that Mr. Cremer, M.P., is now in this country as the bearer of a letter from 354 members of the House of Commons to the individual members of Congress, requesting them to support this motion.

—And commerce is a great peace-maker and help to the spread of the Gospel. The Brooklyn *Eagle* gives these figures: The total number of steamers of 100 tons and upward comprising the fleet of the world is 12,907, with a gross tonnage of 16,066,202. The total number of sailing-vessels of 100 tons and upward is 17,814, with a net tonnage of 8,503,294, making a total of both steam and sail, 30,721, with a tonnage of 24,569,486. The value of this sea-going tonnage is estimated in round numbers at \$2,000,000,000, and the number of men employed is in the neighborhood of 650,000. As a matter of comparison it may be stated that the

total capital invested in railroads in the United States in 1893 was \$10,500,000,000. The railroad employes number 823,700. Considerably more than one half (7185) of all the steamers, and more than one quarter (4475) of all the sailing-vessels in the world, fly the British flag. Next in importance in steam-vessels comes Germany, with 912; the United States, with 610; then France, with 555; Norway, 554; Sweden, 535; Spain, 392; Russia, 248; Denmark, 253; Italy, 214, etc.

—The Church of Scotland has a missionary debt of £2506, but 5 of its African missionaries have just sent each one month's salary to aid in its extinction; and, moreover, 42 native Christian workers at Blantyre and 20 Domasi boys have done the same thing. The "self-denial" donation of these last alone amounts to nearly £4.

—Mr. James Croil has a book entitled "The Noble Army of Martyrs, and Roll of Protestant Missionary Martyrs from A.D. 1661 to 1891." The "roll" contains 130 names, and does not include the native workers or converts, nor in the case of Cawnpore Mrs. Haycock, the missionary's mother who shared his death, nor the sister of the Rev. M. I. Jennings, and the Misses Thompson at Delhi.

—Dr. Pauline Root, of the Madura Mission, has had 20,000 patients, with nearly 5000 surgical operations. They came from 216 villages. Dr. Mary Niles, of the Canton Mission, has had 5000 patients, with 600 surgical operations.

—There are some large congregations in heathen lands. In the city of Paramaribo, Dutch Guiana, there is a Protestant church with an attendance of 8000, of whom 3500 are communicants. The great cathedral at Uganda, Central Africa, holds 5000, and is filled. A correspondent from Aintab, Central Turkey, states that one church there is crowded with an audience of 2000, and in the same city is another church with

a Sunday-school of 15,060.—*Pittsburgh Christian Advocate.*

—Yet again does David with his harp exorcise the evil spirit. For : "Sigan-Fu, a notoriously hostile city, was 'captured' by the late Mr. Holman. Successful in renting a house, he shortly found himself the object of the rage of the populace, who, gathering some 2000 strong, proceeded to eject the 'foreign devil.' A good musician, he stood for three hours in the doorway with his guitar, playing and singing to the people in Swedish (his native language), English, and Chinese. The crowd grew tired, and left him for that day. On several occasions subsequently this was repeated. Finally he was permitted to remain, and Sigan-Fu was opened to the Gospel."

—An excellent little book of nearly 90 pages has been written by Rev. A. C. Chute, of Halifax, and is published by the Baptist Book and Tract Society of the same city, upon the life of John Thomas, physician, and first Baptist missionary to Bengal. The supreme service of this man lies in the fact that he led Carey to his magnificent work in India, while but for him the peerless modern apostle would have buried himself for life in far-off, tiny Tahiti (Otaheite).

WOMAN'S WORK.

—Miss Aldridge, of Chou-ping, China (English Baptist), writes : "Last week I attended a baptism service, when 14 women and 18 men were baptized. It must mean something for the poor women ; and, although they have to wait about eighteen months on approbation, I am afraid they know comparatively little even then. It is very difficult for them to stand in the water with their little feet. Mrs. Drake baptized them, and they all went to the women's rooms at her house afterward, and then the men who had been baptized met at the chapel, where an address was given and a communion service held. This is the second baptism service at which

I have been present since reaching Chou-ping."

—Dr. Ida E. Richardson, of Philadelphia, in an interview recently, attributed her professional success largely to this fundamental rule of Christian conduct : "Every patient, in hospital or private practice, has been treated as I would like to be treated were I the patient." What is this but the Golden Rule and the heavenly spirit of missions ?

—The Woman's Home Missionary Society of the Methodist Episcopal Church has 16 industrial schools and homes, established in various localities in the South, 18 among Indians, Mormons, and New Mexicans, and 20 in the cities, including Deaconess Homes.

—The twenty-fifth annual report of the Methodist Woman's Foreign Missionary Society is a model with its maps, statistical tables (which are usually so conspicuously lacking in such publications), and whatsoever else is needed by the seeker after information. In particular, the maps go far to illustrate and illuminate. Nor is there any patent on this style of a report. *Verbum sap.*

—In several important particulars the thirteenth annual report of the Woman's Missionary Society of the Methodist Church, Canada, approaches the same high standard. The missionaries number 82, and are to be found in China and Japan, as well as among the Indians, French, and Chinese of the Dominion. The receipts last year were \$34,837, derived from 571 auxiliaries with 13,645 members, and 273 circles and bands with 6424 members.

—The women of the Methodist Episcopal Church, South, support 35 missionaries in China, Mexico, and Brazil. The society through which they work has 1834 auxiliaries with 37,330 members, and 2312 young people's and juvenile societies with 26,545 members ; a total of 67,595 members.

—January 21st the Woman's Board of Foreign Missions of the Reformed (Dutch) Church celebrated its twentieth birthday. To each one who attended an opportunity was given to place an offering in the floral ship, *Lux Mundi*, and \$1500 "was the freight which it floated into a safe harbor." During the first year the amount raised was \$2891. This has gradually increased, and in 1894 the sum raised was \$27,727.

—The boarding-school building at Jackson, Miss., known as Mary Holmes Seminary, and designed for the education of colored girls, under the care of the Presbyterian Freedman's Board, was totally destroyed by fire on January 31st. The building with its furnishing, and subsequent additions and improvements, cost a little less than \$27,000, and was insured for \$15,000. The Board appeals for immediate help toward rebuilding.

YOUNG PEOPLE.

—Says the *Young Men's Era*: "Altogether the best of the Indian national conventions was the third and latest held at Madras, December 27th–31st, 1894. Twenty-four associations were represented by 54 voting delegates, besides 21 honorary delegates who attended most of the sessions. Burmah, Ceylon, and 4 unorganized places in India sent representatives, so that the total number attending was 75, of whom 27 were European and Eurasian and 48 were natives of India."

—The Young Women's Christian Association is becoming an important factor of Christian activity and progress in India. In Calcutta a fine building has been secured for an institute, and also a house for a home. Extraordinary opportunities are opening up among the Eurasians and English-speaking girls. Two young English women, who have had considerable experience in association work at home, have recently decided to give themselves to this service in India.

—Seven languages are regularly heard in the meetings of Chicago Christian Endeavor societies—Welsh, Norwegian, Swedish, Dutch, German, Bohemian, and Chinese.

—What can be more beautiful and becoming than the movement which has been started by the Endeavor Society of the Clarendon Street Baptist Church, Boston. Honoring the memory of their beloved pastor so recently deceased, whose love for missions was consuming, and though already supporting two of their number in China at a cost of \$600, they undertook to raise \$200 as a memorial fund (but over \$400 was soon pledged), and propose to all the Baptist young people of the United States to join them in paying the debt of the Baptist Missionary Union, which amounts to \$300,000. How easily this could be done if all would bear a hand! And what a blessed consummation it would be if the translation of Dr. Gordon should lead to a great revival of missionary zeal!

—Rev. E. B. Stiles makes this claim for the Free Baptists in the *Morning Star*: "So far as I know, the first missionary to be sent by young people's societies as such was sent by our young people in 1888. To Miss Perkins belongs the honor of proposing it; to loyal Free Baptist young people belongs the honor of carrying out the proposal. Quick came the responses, led by the Endeavor Society of Danville, N. H.; and in a few months from the first suggestion your missionaries were on their way to India, going as the representatives of a few isolated societies without any central organization. Loyally did they rally to the support of him whom they called 'our missionary.' I think that the treasurer's books will show that more than enough was raised during the five years that I was in India, to pay all expenses." He laments, however, that their zeal has since grown cold in some measure.

—In *Life and Light* Miss S. Louise Day has it that there are more than 100 Endeavor societies connected with Congregational mission schools and churches: 29 in Japan, 6 in China, 13 in India, 4 in Africa, 15 in Turkey, 1 in Spain, 7 in Mexico, and 4 in the Sandwich Islands, etc.

—An Epworth League in Minneapolis, Minn., is able to give a good account of its stewardship during 1894. This is a partial and condensed statement from the department of mercy and help: \$53.51 expended for fuel, clothing, and groceries, and to defray funeral expenses of a little child; abundance of grocery supplies given by individual members, impossible to estimate; 38 yards of material purchased and given to the poor; 30 meals and many delicacies, such as lemons, oranges, and jellies carried to the sick and poor; 20 bouquets carried to those shut in from church privileges; 435 articles of clothing distributed, 100 sent to the Hinckley sufferers; dishes and bedding provided, and children fitted out with clothing; 14 pairs of shoes, 1 pair of rubber boots, 3 pairs of new mittens, several good overcoats, comfortables, and ladies' jackets to Asbury Hospital; 4 pairs of pillow-cases (new), 8 bundles of old linen, 1 pair new sheets, 23 new towels, 15 cans of fruit, 2 dozen oranges, and groceries to the amount of \$5; 977 calls made on the sick, poor, and aged.

UNITED STATES.

—Let Dr. Parkhurst beware, or he will attain to the highest rank among home missionaries, though the iniquity which he is called to fight to the death is as far removed from whatsoever is Christian and truly civilized as any the heralds of the cross are likely to find on pagan soil.

—And Dr. D. K. Pearsons has justly earned the title of the benefactor of colleges. What a fine list of benefactions: Beloit College, \$100,000; Lake

Forest, \$100,000; Knox College, \$100,000; Chicago Theological Seminary, \$50,000; Presbyterian Seminary, \$50,000; Presbyterian Hospital, \$60,000; Young Men's Christian Association, \$30,000; Women's Board of Foreign Missions, \$30,000; Yankton College, \$50,000; Whitman College, \$50,000, and other deserving institutions to the extent of \$400,000 more. And the best of it is that in each case he stirred up the friends of the institution to raise a sum two or three times as great as he himself gave.

—Not all millionaires are selfish and sordid, as witness how the Medical School of Columbia College has received \$350,000 from Messrs. Cornelius, William K., Frederick W., and George W. Vanderbilt, of New York City, to be used in constructing two new buildings for the school's hospital, to be a memorial of William H. Vanderbilt. Mrs. W. D. Sloane, who was a Vanderbilt, has given \$200,000 for the erection of an enlargement of the Sloane Maternity Hospital.

—Vermont, the mother of States, according to the census has a native population of 249,590, and besides has 172,769 sons and daughters resident in other States of the Union; and it is mainly because of this astounding depletion by emigration that some regions within her bounds have lost their former spiritual estate, and that Roman Catholics now outnumber Congregationalists more than two to one.

—The Southern Presbyterian Institute for the Training of Colored Ministers, now called Stillman Institute, opened in 1877, has had under instruction 168 students, of whom 109 have been Presbyterians, 45 Methodists, and 14 Baptists. Thirty-six Presbyterians have been graduated, an average of 2 a year, "while the Methodists and Baptists got a good salting with Calvinism that may keep them safe." The Committee of Colored Evangelism is aiding 66 churches, with 130 elders, 83 dea-

cons, and 1500 members. Use is made, in establishing new churches, of evangelistic work, of which nearly all the colored ministers do some. Besides this work in the home field, arrangements have been made for the instruction of men under appointment to go to Africa as missionaries.

—A special train with 450 negroes aboard arrived at New Orleans the other day, from Atlanta, destined for Mexico. The exodus is under the control of the Mexican Colonization Society, which, it is said, has made contracts with thousands of freedmen in Mississippi, Alabama, and Georgia, to settle them on lands in the northern states, near the Rio Grande. This land will be sold to them on long time, and at very low prices. Another and a larger party is expected soon, and it is thought that if these two parties are pleased with what they find, there will be a weekly train of negroes to Mexico.

—Captain R. H. Pratt's fifteenth annual report of the Carlisle Indian school shows a successful year, with advances in all departments. There were 493 boys and 328 girls. The present number of pupils is 602, of which 358 are boys and 244 girls. The new pupils number 152, and 215 have been returned to agencies. Forty-four tribes are now represented at the school, the principal ones being Oneida, 74; Sioux, 62; Chippewa, 58; Apache, 57; Seneca, 42; Cherokee, 33; Assiniboine, 31; Pigeon, 23; Pueblo, 24; Nez Perces, 21; Osage, 20; Ottawa, 20; Tuscarora, 19; Crow, 17; Shawnee, 12; and Winnebago, 11.

—Surely Salt Lake ought to be indeed the "city of saints," since a "careful count of religious bodies having regular places of worship shows the following figures: Baptist, 4; Catholic, 2; Christian, 1; Congregational, 3; Episcopal, 4; Hebrew, 1; Josephite, 1; Church of Jesus Christ of Latter Day Saints, 27; Lutheran, 4; Methodist, 7; Presbyterian, 4; Scandinavian Free Mission, 1; Scientists, 1; Unitarian, 1; Salvation

Army, 1—a total of 62. To this number might be added the Salt Lake Bible Society, the Salt Lake Sunday-school Association, the Salt Lake Deaconess Board, the Utah Union, the Woman's Christian Temperance Union, the Young Men's Christian Association, and the Ladies' Auxiliary, the combined Christian Endeavor Societies, and the combined Epworth Leagues, a total of 9, which make a grand total of 71 religious bodies in this city—a most excellent showing.—*Salt Lake Tribune*.

—The Methodist Chinese Mission, of San Francisco, has just "lost" 3 most useful converts, who have returned to China to bear the Gospel to their kinsfolk. One of them, Rev. Lee Chin, says the California *Christian Advocate*, "was converted twenty years ago, has been preaching the Gospel eight years at Sacramento and other places, and was admitted as a preacher on trial at last year's Conference. An excellent Christian woman offered to send him out and support him. The offer was accepted, and he leaves the limited field here to itinerate among the towns and villages of that part of the Kwangtung province that is the home of 9 out of 10 of the Chinese in America."

—The Southern Methodist *Review of Missions* for February fills its opening pages with the life story of "Uncle Larry," of the Virginia Rosebuds. His real name is John B. Laurens, who saw hard service both in the Mexican War and in the Rebellion. It was in his heart to be a preacher, but after years of trial it became evident that bodily infirmity made this impossible. By a strange providence, in 1878 he drifted into the office of the Richmond *Christian Advocate*, and to the head of "Our Little People" department, with his business to stir up the children (Rosebuds) to organize and give to missions. So earnest and discreet did he prove that when he died last year there were 450 societies with 30,000 members, and receipts which some years rose above \$4000, and had amounted in all to \$47,-

297. Surely, for a hopeless invalid this was efficient service.

—The enterprising *Assembly Herald* is able to publish to its readers: "The weight of our February edition is between 7 and 8 tons, and if stretched out in a single, continuous sheet would reach almost from New York to Philadelphia. Nearly all of these 125,000 papers are sent out in separate wrappers, every wrapper being hand addressed."

—Writing from Constantinople under date of November 19th, Rev. Dr. Elias Riggs says: "To-day is the eighty-fourth anniversary of my birthday, and I have entered upon the sixty-third year of my missionary life, having sailed from Boston for Greece in October, 1832." This venerable and beloved missionary is still engaged, heart and soul, in the work to which he gave himself more than threescore years ago, and he writes in a clear, strong hand: "I have had my trials, but I can say that Divine goodness and mercy have followed me all the days of my life hitherto, and I am sure will follow me through the remainder of my days."—*Missionary Herald*.

—When, on January 9th, at New Rochelle, N. Y., Mrs. Mary R. Schaffler departed this life, another soul eminent for devoted service entered into the reward in store for such in the life to come. She went out to Turkey in 1827, the first unmarried woman to sail from this land on such an errand. In 1834 she was married, and remained in the field until 1877, dwelling at Bebek, on the Bosphorus.

EUROPE.

Great Britain.—The British and Foreign Bible Society has recently sent out over 2000 Sinhalese Bibles and 4100 Gospels for the Colombo Auxiliary. These books were printed from plates made by the photographic process. Other large shipments have recently been made of Kafir, Suto, Chuana, and

Dutch Scriptures to Cape Town, of Spanish and Portuguese to Rio de Janeiro, and of others to Auckland and Singapore.

—These statistics, prepared for Temperance Sunday by the Nonconformist churches in England, indicate the status of this great reform. The Wesleyan Methodists have 435,141 juvenile and 68,798 adult members in their temperance societies; the Baptist Total Abstinence Association has 1419 names of ministers on its roll, and reports that 203 out of 221 students in the Baptist College are known to be abstainers; the Congregational Association claims 2160 out of 2718 ministers in England and Wales as abstainers, and 373 out of 400 students in the British theological colleges, while most of the Congregational ministers in Scotland and Ireland are also abstainers. The Methodist Free Churches have more than 800 temperance societies, with a known membership of 83,668; and the other Methodist bodies and the Society of Friends are practically all abstainers.

—Not less than 203 medical missionaries are in the foreign field who hold British diplomas and degrees, though what are these to the 26,000 physicians to be found in the United Kingdom! Edinburgh sent 45; Glasgow, 27; London, 12; Dublin, 9; Aberdeen, 7; etc. Of these healers 29 represent the Church Missionary Society, 28 the Scottish Free Church, 19 the London Missionary Society, 14 the United Presbyterians, 12 the English Presbyterians, 10 the China Inland Mission, 9 the Church of Scotland, 9 the Propagation Society (S. P. G.), etc.

—The *Church Missionary Intelligencer*, the organ of the Church Missionary Society, in referring to the centenary of the London Missionary Society, pays this generous tribute: "No society has had greater men, or been permitted to do a grander work. First in the South Seas, first in China, first in Madagascar, first in New Guinea, with such

names on its roll as John Williams, Morrison, Moffat, Livingstone, Ellis, Mullens, Gilmour—not to speak of living men—and with by far the largest total number of adherents among all missionary societies; it deserves to be honored, indeed. Although the society is by its constitution undenominational, it is practically supported almost exclusively by one section of English Nonconformity—the Congregationalist. Relatively to numbers, influence, and wealth, they put us Churchmen to shame. We wish the society very heartily God-speed in its almost worldwide work.”

—The first missionary party was sent out by the London Society, August 10th, 1796, bound for Tahiti, and consisted of 30 persons. A “miscellaneous selection” truly, for only 4 of the 30 were ministers, 6 were carpenters, 2 shoemakers, 2 bricklayers, 2 tailors, 2 smiths, 2 weavers, a hatter, a shop-keeper, cotton manufacturer, cabinet-maker, draper, harness-maker, tin-worker, cooper, and butcher. Only 6 were married, and there were 3 children.

—The Church Society gives these significant figures to set forth the growth of seven years: Then 247 ordained missionaries, now 344; then 40 laymen, now 82; then 22 women, now 193. Total: then 309, now 619. That is, the whole staff has doubled since 1887. Besides that, there were then 4 honorary missionaries, now 70, self-supporting, and 80 supported by special contributions. When particular missions are viewed, the retrospect is even more striking. Thus West Africa had then 11, now 43; East Africa, then 26, now 58; Mohammedan lands, Egypt, Palestine, and Persia, then 17, now 63; India, then 133, now 222; China, then 17, now 63; Japan, then 14, now 53.

—This, the largest society in the world, is nothing if not evangelical, and fully determined to defend against every foe its sacred rights under the

Gospel. And hence we are not surprised to learn that the “Executive Committee has published a memorandum recognizing the free right of laymen to engage in evangelistic work among the heathen, the instruction of Christians in Bible classes and the like, and school work, medical work, and literary work of various kinds, such as is generally recognized as within the province of laymen, without first securing formal episcopal authorization. There are, however, other functions for the exercise of which it would be proper to have a special arrangement with the bishop of the diocese. They are the habitual conduct of public worship in settled congregations where there is no resident ordained pastor, and preaching to such congregations, and the ministering from time to time by Europeans, on the invitation of the ministers, to congregations having ordained ministers in charge. While the committee is willing to arrange with the bishops concerning these matters, it distinctly stipulates that it in no sense surrenders ‘the inherent right and duty of Christian men to use all and every means of winning souls to Christ.’ It conceives that ‘in the mission field no legal disqualification exists to prevent laymen from performing even the official functions above referred to without episcopal authorization.’ Nothing in the memorandum is to be interpreted ‘as infringing upon the reasonable liberty of the society’s lay missionaries to do so, either in cases of emergency or even in ordinary cases, in the earlier stages of missionary work.’”

The Continent.—Hungary is rejoicing over great advances made toward religious freedom. Within two years, under the lead of Premier Wekerle, three bills have become laws which establish civil marriage, regulate the religion of the offspring of mixed marriages, and provide for the civil registration of births, marriages, and deaths. And it looks as though the Emperor would find no rest until he gives his

sanction to a bill establishing freedom of worship for Protestants, Jews, and all.

—But in Bohemia there is a step backward toward the Dark Ages. The Free Reformed Church has for some years enjoyed a limited toleration—"house worship with invited guests." But now there is a different interpretation of the privileges of this religious body. All guests, even special friends of the members, and members of other evangelical denominations, must be strictly excluded. For not enforcing this rule to the very letter, one preacher has been imprisoned, and afterward fined. A second preacher has been fined twice by the same official. At Husinetz, Southern Bohemia, Paul Zelinka, the Free Church preacher, and the members there, are persecuted by bigoted officials. Prayer and Bible study are dangerous and criminal.

ASIA.

Islam.—It is enough to exhaust the faith and patience of the saintliest the way the Grand Turk and his under-officials have of procrastinating and contriving hindrances to block all progress. The tale is amazing which Rev. H. O. Dwight tells in the *Independent*, of how in 1880 a lot was purchased in Constantinople for a church, and in spite of most persistent efforts *fifteen years* have passed, and no permit has been given to build. And this though the old chapel long since became uninhabitable, and last July by the earthquake the congregation was driven from hired premises and "turned into the street."

—According to the Church of Scotland *Mission Record*, this is the Hebrew of it in Beirut: "On Saturday, December 8th, an anathema extraordinary was ordered to be read in the various synagogues, cursing with curses positive and negative all Jews found guilty of the following misdemeanors:

"1. Parents sending their children to the Scotch Mission schools,

"2. Jewish teachers giving Hebrew lessons in such schools.

"3. Jewish women attending mothers' meetings.

"4. Jewish women going out without white sheets or *izars* over them, and married women omitting to wear the regulation wig."

—Since the return of Dr. Mackinnon to Damascus in April, 1893, until the middle of June, 1894, upward of 3140 out-patients were treated at the dispensary, besides close on 500 in Bludan (the mountain station of the mission). Allowing an average of 3 visits for each of these, a total of upward of 10,900 sick folk were seen and treated during this period. Of these 39 per cent were Moslems, 37 per cent Greeks, 10 per cent Greek Catholics, 6 per cent Protestants, etc. In addition, upward of 200 surgical operations were performed during the same period, and about 40 in-patients resided for a longer or shorter time in the dispensary premises.

—The report of the British Syrian Schools shows that £4330 was received in England toward their support during the year ending last midsummer. The fees and other contributions received on the spot, more particularly at Damascus, raised the total income to £5202. The mission has 3 male and 20 female European workers at Beirut, Damascus, and Hasbeiya, Lebanon, Baalbec, Tyre, and among the Bedouin. These are assisted by 95 teachers. There are 20 schools, with an aggregate attendance of 2809 scholars, 5 preaching stations, with an average of 217, and 1341 patients in the Medical Mission.

—Well may the *Gleaner* (Church Missionary Society) exclaim: "Surely one of the most notable facts in modern missionary history is this, that last August 30 *missionaries* (belonging to various missions) met at Hebron—of all places in the world, except Mecca, perhaps the most jealously guarded by the Mohammedans—and held a kind of convention, for prayer and study of the Word of God. The possibility of such

a thing is probably one fruit of the Mildmay Medical Mission there. Miss Hester Campbell writes: "Truly He who stood at Abram's tent-door long ago in Mamre's Plain was very present with us, and more than one has gone away to Jerusalem, or Beirut, or Cairo, to thank God for that week at Hebron."

India.—The Rev. J. Traill, of Jey-pore, has this to say of the "holy" men he saw at the Pushkar *mela*: "It is a holy place and a holy time, and all the holy men have come in from far and near. Let me tell you these men are the embodiment of sanctity. They are so pure that the touch of even the European would defile them. They have forsaken the world for religion. They have clothed themselves with ashes. They subject themselves to terrible penances. I saw a man there on a bed of spikes; men hanging by the heels to a tree; a man buried up to the neck; a man sitting between five fires before the blazing sun; a man lacerating himself till the blood gushed out; a man holding up a right hand till it dried up. And all to gain salvation."

—Rev. W. D. Hankinson writes as follows to Mr. Baynes, of the English Baptist Society, concerning Buddhism in Ceylon: "This priest is one of the 9950 at present in the island. Each wears a long yellow robe, and possesses an alms-bowl in which he receives his food. From house to house he moves, and silently takes his stand before each, and with his alms-bowl in front of him, waits for a small gift of rice or plantains, etc. The giver often does obeisance to the priest, and in the case of one sect the priest pronounces a blessing before departing. Priests of the other sects depart in silence. No priest must take a meal after twelve o'clock noon. When my friend called in to see me the other day, one of his attendants several times tested the hour by the length of his shadow, lest the priest should be too late to partake of his breakfast."

—Though himself by no means a Christian, the late Maharajah of Mysore was no foe to the Gospel, and was a ruler truly enlightened and of a benevolent heart. Educated under English influence, he was a firm friend to the paramount power. He was also a steadfast friend to reform of many kinds, only a few months ago greatly limiting the practice of child-marriage.

China.—Who does not sorrow with the Celestial Empire in her humiliation, so abject and utter? Some 300,000,000 bursting with conceit, beaten time after time, on both land and sea, by a puny nation of only 40,000,000! And yet China has only herself to thank. Nor can the remote outcome of these months of chagrin and shame be other than beneficial. The Great Wall of exclusiveness will tumble at many points, and many a highway will be opened for the entrance of Christian forces.

—Rev. B. Baring-Gould has returned from a journey around the world, and after abundant opportunities to inform himself, declares: "In no part of India or Japan have I ever seen anything at all to compare with the aggressiveness of these [Chinese] native Christians. Inquirers are being brought in by the score every week by the converts themselves. Individual Christians, in one case a medical man, in another a peddler, in another a blacksmith, have been recently the means of evangelizing a village, or villages, or in one case *twenty-eight villages*, in which 126 inquirers are now waiting to be taught. In the districts I have visited, thousands of women are willing to be evangelized, and hundreds of female catechumens are waiting to be taught, and can only be taught by their own sex."

—The Foochow Conference (Methodist Episcopal) reports these encouraging figures: Members, 4225; probationers, 5227; baptized children, 1973; adherents, 7221; Sunday-school scholars, 5901; collected for missionary society, \$405; for self-support, \$2314. Of the principal items the increase for

the year is as follows : Members, 539 ; probationers, 1722 ; adherents, 3642 ; Sunday-school scholars, 1285 ; self-support, \$480. The 68 ordained and 125 unordained preachers, together with the members, probationers, adherents, and baptized children show a total of 27,509.

Korea.—Evidently this peninsula, which was innocently the *casus belli* between China and Japan, can never again be considered to be but an outlying dependency of the Son of Heaven. Concerning the outlook for this land, Rev. Henry Loomis writes : " One thing has especially impressed me, and that is that one of the best statesmen in Japan, Count Inouye, has been sent to Korea to assist in inaugurating the new order of things, and has taken as his associates two Christian men, Count Hiro-sawa and Saito Shinchiro. This means that henceforth the religion of Jesus Christ is not only to be tolerated but held in esteem by those in power." Referring to one of the Korean leaders who visited the United States and became a member of the Reformed Church, he says : " I was pleased to hear him avow his Christian principles, and he expressed a very warm interest in the missionaries and their work. He regards Americans as brothers."

Japan.—In the city of Tokyo there are 120 newspapers and magazines. The *Asabi Shimbun*, or *Morning News*, has a circulation of 100,000 daily, and the paper of the same name in Osaka of 130,000 copies. But with this circulation they may well rebuke Christian America ; for *there are no Sunday papers in Japan.*

—Rev. Mr. Pettee, writing after a visit to Hiroshima, which has become, for the time, the royal residence and the real capital of the nation, speaks of the good order which everywhere prevails. This city has an ordinary population of 86,000, increased now by 40,000 more drawn thither by the exigencies of the war. Yet no American city, he

avers, " whether on ordinary occasions, fair days, riots, or war times, deserves to be mentioned in the same week with Hiroshima as to orderly conduct."—*The Pacific.*

—Nobody has written more thoroughly and impressively of what the future probably has in store for this empire than Rev. J. T. Yokoi, of Tokyo, in a recent issue of the *Congregationalist*. And his conclusion is for substance, that while we cannot reasonably expect Japan ever to adopt the peculiar type of Christianity borne by any church or nation of the Occident, it is yet scarcely possible that she will stop short of possessing the essentials of Christian civilization.

AFRICA.

—South Africa includes all of that portion of the continent which lies to the south of the Zambesi, a territory with an area of 1,250,000 square miles. On the whole, the soil is fertile, and the climate such that white men endure it without much risk to health.

—At Lovedale the attendance last year was 725, of whom all but 33 were native Africans, and these pupils paid last year for tuition, etc., the snug sum of £1885 (\$9425).

—The Rev. Dr. Steele has printed a short journal of a ten days' mission tour in Angoniland. He visited 19 villages, held 20 meetings, dispensed medicine to 320 patients, extracted 20 teeth, and preached to over 2000 people. There are no inns, rest-houses, nor shops in Angoniland. The mission caravan included 11 carriers—tent, 2 men ; bed, 1 man ; bedstead, 1 ; magic-lantern, 2 ; medicine chest, 1 ; 2 baskets with food and cooking gear, leathern bucket and basin, 2 men ; box with books and clothing, 1 ; chair and folding table, 1 man. In addition, Dr. Steele took with him a native evangelist and 3 boys. The cost of the tour amounted to £1 4s. 0d.—*Free Church Monthly.*



ROYAL PALACE, BANGKOK, SIAM.

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XVIII. No. 5.—*Old Series*.—MAY.—VOL. VIII. No. 5.—*New Series*.

SOME HINDRANCES AND HELPS IN EVANGELIZING LAOS LAND.

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

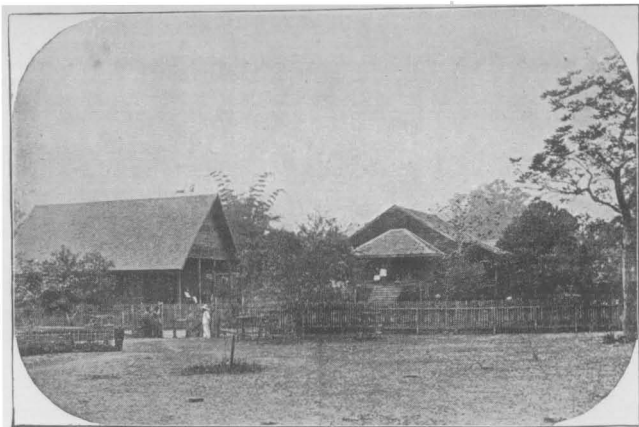
HINDRANCES.

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

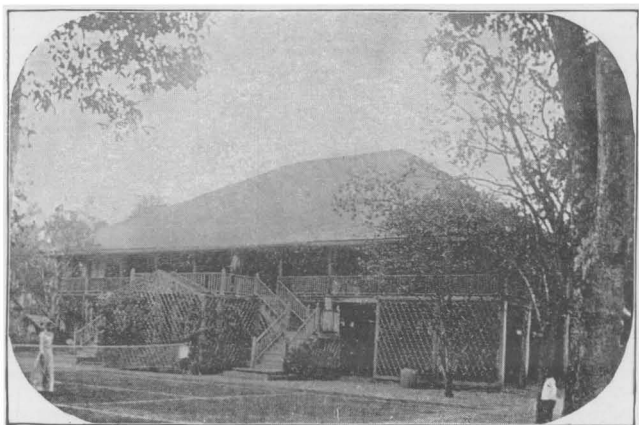
2. *Worship of Evil Spirits.*—While Siam is called and is a Buddhist country, yet along with Buddhism there flourishes everywhere, and especially among the Laos tribes, the worship of spirits. You may call them ghosts, demons, devils, genii, sprites, elves, or fairies. If you listen to the talk of the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

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

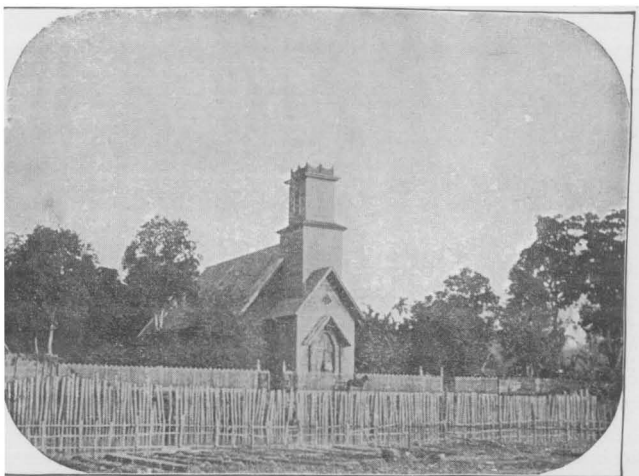
3. *Buddhism*.—Buddhism is in Siam and Laos the most obtrusive of all facts. The missionary, as he enters the mouth of the Meinam, gets at the same moment his first sight of the red flag with the white elephant flying over a frowning fort, and of the glittering roof and spires of a Buddhist temple; and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



CHAPEL AND DISPENSARY.



MISSION PREMISES, CHIENG MAI.



MISSION CHURCH, CHIENG MAI, LAOS COUNTRY.

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

HELPS.

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

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

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

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

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

THE NEGRO AS A MISSIONARY.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ON IDOLATRY. "THOU SHALT NOT—"

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

RAILROADS IN TURKEY.

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

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

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

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

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

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

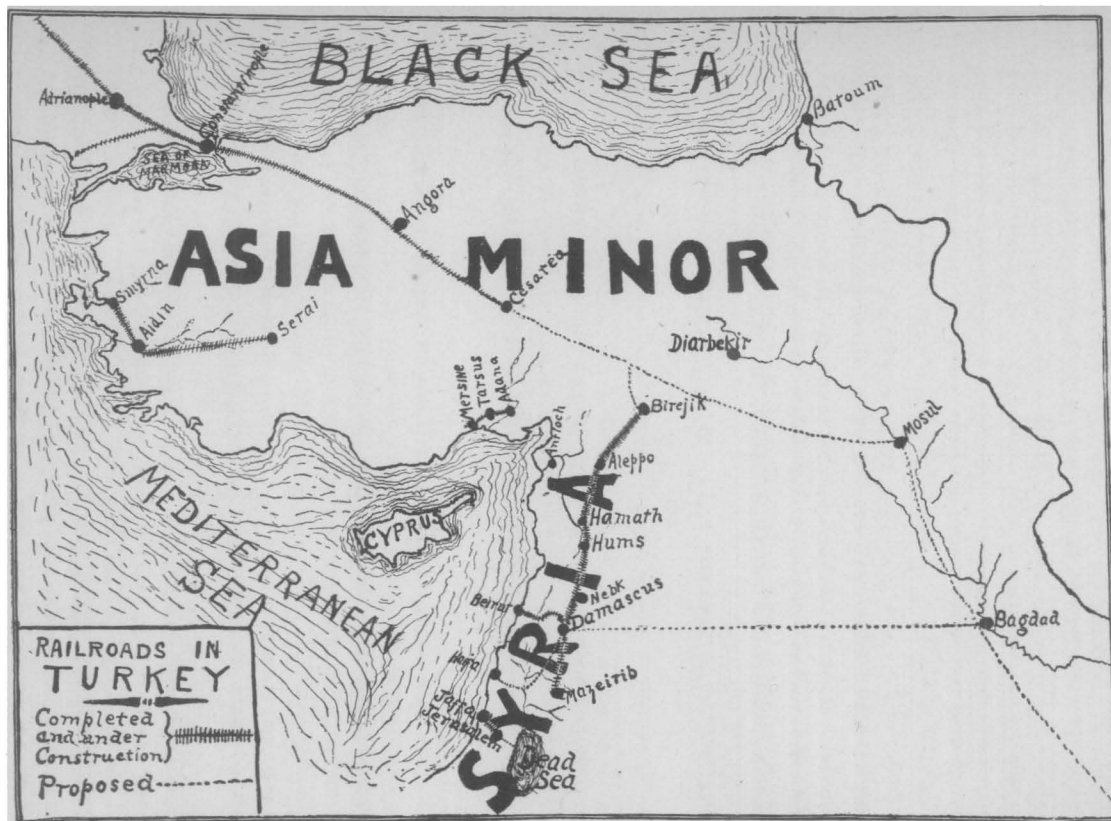
A far more encouraging piece of news comes by the last Arabic journals of October 16th from Beirut, that the Jaffa Railway Company have asked of the Sultan a "concession" for building a breakwater and harbor at Jaffa. No tourist to Palestine can ever forget the perils of landing at Jaffa. It is proposed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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE GROWTH OF THE CHRISTIAN CHURCH IN JAPAN.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* A yen is somewhat less than a dollar.

† Rev. Dr. Stout, Osaka Conference Report.

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

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

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

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

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

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

* "American Missionary in Japan."

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

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

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

* Dr. Gordon.

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

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

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

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

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

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

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

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

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

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

DR. GORDON'S RELATION TO MISSIONS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BY ABBIE P. FERGUSON, SOUTH AFRICA.

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

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

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

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

† Or Moriija.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE LEPERS OF THE WORLD.

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

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

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

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

II.—INTERNATIONAL DEPARTMENT.

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

"In Darkest Africa."

BY R. H. MILLIGAN.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

But this subject is too large to enter upon here.

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

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

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

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

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

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

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

Demon Possession on Missionary Fields.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Reasons for Taking Part in Efforts to Save the World.

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

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

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

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

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

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

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

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

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

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

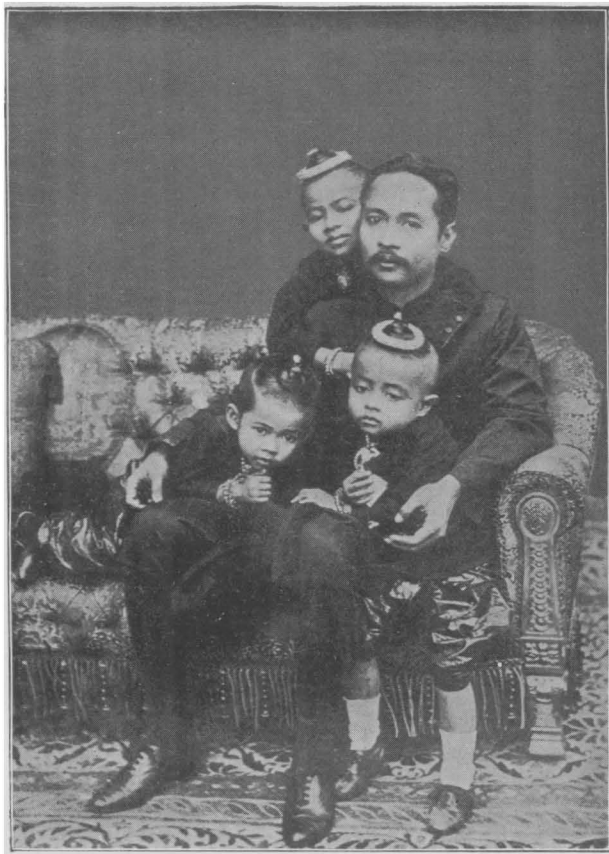
A goodly company of missionaries are "up for repairs" at that great missionary centre, Clifton Springs. One day recently the Sanitarium arranged that these missionaries should dine together in the spacious dining-room of that noble institution, and a social was held in the parlors in the afternoon, at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

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

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

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

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



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



PALACE ENCLOSURE—ENTRANCE TO TEMPLE, BANGKOK.

III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIERSON.

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

THE LAND OF THE WHITE ELEPHANT.

BY THE EDITOR-IN-CHIEF.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A well-known traveller writes:

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

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

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

themselves as the king in his glory passed by."

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

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

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

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

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

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

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

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

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

The doctrines of Buddhism :

1. Vacuity, unreality, illusiveness of nature.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

II. Thou shalt not steal.

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

IV. Thou shalt speak no word that is false.

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

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

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

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

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

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

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

Professor Maurice Bloomfield says :

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

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

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

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

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

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

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

THE TEACHINGS OF BUDDHA AND CHRIST COMPARED.

HISTORICAL DIFFERENCES.

Buddhism.

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

Buddha always described himself as self-made.

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

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

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

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

Christianity.

In Christ alone there is forgiveness of sins.

Christ constantly insisted that He was God-sent.

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

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

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

Christ rose and is alive forevermore.

DOCTRINAL DIFFERENCES.

Buddhism.

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

Buddhism says : Shun the world and withdraw from it.

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

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

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

Look to final deliverance from all

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

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

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

What shall I do to inherit eternal extinction ?

Christianity.

Christianity demands the suppression of selfishness.

Christianity says : Fight and overcome the world.

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

Bodily existence is subject to only one transformation.

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

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

Work the works of God while it is day.

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

What shall I do to inherit eternal life ?

Another writer says :

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

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

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

Correction and Explanation.

Rev. D. F. Watkins writes to correct statements in the *March Survey*: "Rev. Mr. Thompson brought Bibles here (to Mexico) in 1827. Portions of the Scriptures in Spanish also found their way into this country at an early date after their publication (1823). . . . There are about a dozen churches and congregations in the Territory of Tepic with two ordained native pastors, helped by faithful local preachers. The Methodist Episcopal Church, South, has also good work in three cities in Sinaloa and in three places in Sonora, also at La Paz, Lower California. Our statements were based on the fact that there are no Protestant *foreign* missionaries stationed here. A seeming contradiction in our April issue needs a note of explanation. On pages 269, 291, and 293 the statements are made that there are in India 2,284,380 Christians, of whom 592,612 are native Protestant Christians, again that Protestant communicants number 250,000 and adherents 700,000, and again that communicants number 182,723 and native Christians 559,661. These seeming discrepancies are due in

part to different authorities and in part to basis of calculation. The 2,284,380 Christians include nearly a million and a half of Roman and Syrian Catholics and about 300,000 Syrian Jacobites. In 1890 there were in India proper (exclusive of Burma and Ceylon) 559,661 Christians, of whom 182,723 were communicants. Including Burma and Ceylon, 671,285 adherents and 223,941 communicants. These have now increased to over 700,000 native adherents and about 250,000 communicants for all India.

NOTES FOR THE MONTH.—D. L. P.

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

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

working among the Siamese and Laotians. The prospects of the work are exceedingly bright, seemingly only limited by lack of men and means to take advantage of the fields already white unto harvest. In 1894 there were laboring among the Siamese 22 missionaries, including 8 ordained men, 1 physician, and 5 unmarried ladies. These were assisted by 23 native helpers, including 1 licentiate and 18 teachers. Communicants numbered 317, of whom 12 were added in one year; 307 pupils attended 13 day-schools, 555 were in Sabbath-school, and the number of indoor patients treated was 2800. The more important and promising work is carried on among the Laos tribes of the north. Here 31 missionaries (10 ordained, 3 medical, 6 unmarried women) are stationed, assisted by 1 ordained native and 50 other helpers. They have established 9 churches with 1590 communicants, of whom 289 were added in a year. Pupils in the 6 day-schools number 370, and in Sabbath-schools 475.

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

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

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

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

IV.—EDITORIAL DEPARTMENT.

The March of Events.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SEOUL, KOREA, February 7, 1895.

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

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

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

Student Volunteers.

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

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

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

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

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

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

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

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

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

Vivekananda.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Proposed Medical Missionary College.

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

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

The former owner, John Stephenson,

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

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

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

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

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

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

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

Rev. Dr. Steel, of Sydney.

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

Sacred to
the Memory of

THE REV. ROBERT STEEL, D.D.

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

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

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

Third Moderator of the General Assembly.

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

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

An earnest and eloquent Preacher of the
Gospel.

A faithful and Warm-hearted Pastor.

A Wise and Far-seeing Church Statesman.

A Popular and Instructive Lecturer.

An Enthusiastic Social Reformer.

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

In his daily Life

he endeavored to show himself an example to
his flock. In his intercourse with his

Ministerial Brethren he was ever a Pattern
of Courtesy and Forbearance, and in his dealings
with those outside his Denomination, he was a
Model of Manly Frankness and Christian
Charity.

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

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

INDIA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MADAGASCAR.

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

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

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

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

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

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

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

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

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

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

English Notes.

BY JAMES DOUGLAS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE KINGDOM.

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

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

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

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

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

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

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

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

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

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

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

WOMAN'S WORK.

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

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

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

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

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

YOUNG PEOPLE.

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

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

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

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

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

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

to the borders of unkindness to make them.

AMERICA.

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

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

—Moody the evangelist wields an influence not surpassed by many men, but Moody the organizer and fosterer of institutions is vastly more puissant. Take the single case of his Chicago Bible Institute, of whose graduates this statement is made: "There are 41 pastors of Congregational churches, 27 of Presbyterian churches, 25 of Baptist churches, 24 of Methodist Episcopal churches; 32 are city missionaries, 12 are home missionaries, 12 are Young Men's Christian Association secretaries, 11 are missionaries under the American Sunday-School Union, 10 are Sunday-school missionaries under other boards, 14 are pastors' assistants, 75 are evangelists, 41 are assisting their husbands in pastoral or evangelistic work; there are 61 foreign missionaries, 15 in India, 10 in China, 9 in Africa, 5 in Turkey, 8 in Japan, and so on; also 13 under ap-

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

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

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

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

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

Christian college planted in that region and well endowed.

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

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

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

EUROPE.

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

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

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

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

—Since the opening of the Operative Jewish Converts' Institute in London, 923 persons have been admitted; 70 have become missionaries; 23 parochial clergymen; 13 ministers of other denominations; and many others have obtained high positions in other kinds of Christian service.

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

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

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

ASIA.

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

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

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

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

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

of that country, and commenced work in 1869.

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

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

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

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

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

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

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

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

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

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

Europeans, 1.—*Lutheran Missionary Journal*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—The Friends' Mission has had

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

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

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

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

AFRICA.

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

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

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

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

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

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

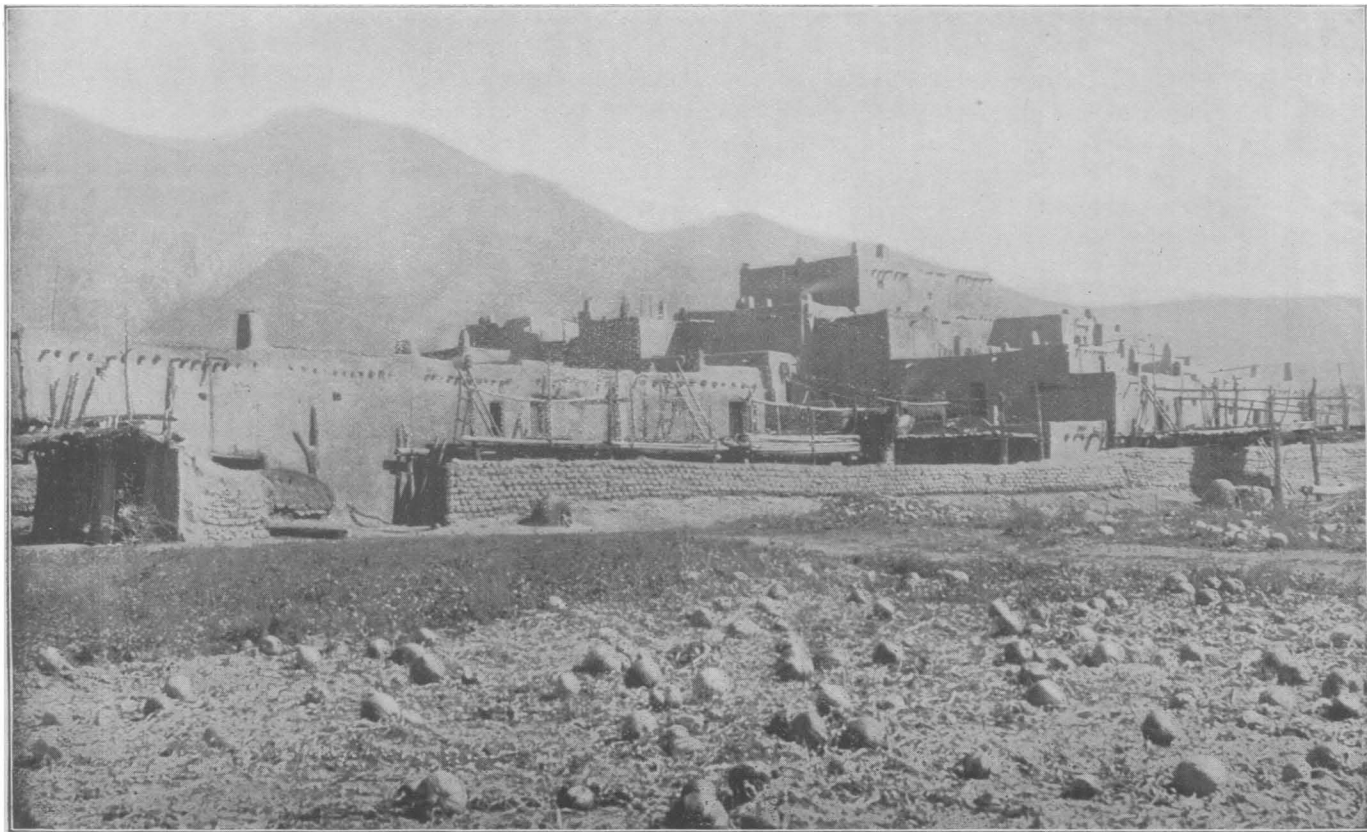
formed; there are no more swamps, no more jungles. Besides the buildings of the station, which look something like a Dutch village, there is a causeway, and a foot-bridge, which is the astonishment and delight of the natives. These works, which are the results of a patience and tenacity which it would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

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

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

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

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



TERRACED ARCHITECTURE OF THE PUEBLOS.

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XVIII. No. 6.—*Old Series*.—JUNE.—VOL. VIII. No. 6.—*New Series*.

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

BY THE EDITOR-IN-CHIEF.

Fact often outruns fiction in novelty and romantic interest. The aboriginal tribes of this Western Hemisphere bear study. No people on earth are so reticent and reserved. Beneath an exterior imperturbably placid, features that never betray changing emotions and are almost frigidly rigid, they hide even from acute observers their inner secrets; and their whole personal and social life is a veiled chamber of mystery, behind whose curtain very few outsiders ever penetrate to the arcana.

A book has recently appeared which will be to most readers a revelation, not only of marvellous "wonders of the world" to be found within the Continent of North America, but of unsuspected mysteries of Indian life and character. Its author has spent years in Isleta, New Mexico, Arizona, and other parts of the Southwest, living among this comparatively unknown people, studying with rare penetration and patience their curious and occult history and habits. He has not contented himself with any superficial glance or hasty impressions, but seems to have persevered in cultivating such friendly and intimate relations, and in gathering such trustworthy information as might serve to supplement his own keen observation, and enable him to reveal to the general reader, more fully than we have ever before seen, the real life of these "native" Americans. From his fascinating book we cull a few facts which especially bear upon Indian notions of religion, etc.

The somewhat amazing disclosures of Mr. Lummis have to do particularly with the Pueblo cities of Moqui, well into the edge of the Arizona Desert, and remote from civilization and Spanish influence, like the inaccessible *mesas* on which they are built.

* Some Strange Corners of Our Country. By Charles F. Lummis. New York: Century Company, 1902. The author cautions the writer of this article and his readers, to "discriminate carefully between the classes of Indians mentioned in 'Strange Corners.' The *Pueblos*, of course, are Christians, and very earnest ones, though superstitious."

Pueblo marriages show unique customs. To the groom is given a blue ear of corn, and to the bride, a white ear, because woman's heart is supposed to be the whiter. They prove their mutual devotion by eating every kernel. Then they run a sacred race, and the issue gives to the winner a certain ascendancy or prestige. If neither outstrips the other, the match is annulled as of bad omen. Pueblo etiquette forbids familiarity between the unmarried youths and maidens, under penalty of a whipping. Casual glances and greetings must take the place of walks and talks together. Marriages must have parental consent; and, in fact, the parents do the "courting" in behalf of the suitor.

Three hundred and fifty years ago the Pueblos had a strict separation of the sexes and community houses. Women, girls, and children lived in the dwellings, while men and boys slept in the *estufa* (or sacred room), to which the women brought their food. There was no common family life until the Spanish missionaries introduced it. There is still existing a peculiar fabric of society. The woman has rule in her own home, and to her belong the children, whose descent is reckoned from her, and who take *her* name and not the father's. The husband and wife must be of different divisions of society. The basis of social life in the twenty-six Pueblo town-republics is the clan, or cluster of families; and there are from six to sixteen such clans in each of the towns.

The Pueblos have their children baptized in a Christian church, and give them a Spanish name. Some of the more conservative have also an Indian christening, which is performed by some friend of the family, taking the babe to a dance, selecting a name, and putting his lips to those of the child to confirm it; or the intimate woman friend of the mother takes the child at dawn on the third day of its life, and names it after the first object on which after sunrise her eye falls. Hence the poetic and romantic Indian names. Mr. Lummis has a little girl thus named by an Indian friend, "The Rainbow of the Sun," and for a month this "adopted child" received from her Indian friends gifts of eggs, chocolate, calico, pottery, or silver.

After the birth of a child among the Pueblos, the father for eight days must see that the sacred *birth-fire* in the *fogon*, or adobe fireplace, goes not out day or night, and as it can be kindled only in the sacred way, so only can it be rekindled if it does go out. He must smuggle a live coal, it may be in his own bare hand, under his blanket from the cacique's own hearth; otherwise the fire of the child's life goes out also within the year. The Pueblo fathers, grandfathers, and even great-grandfathers, and even the chiefs themselves, are not above carrying the babies on their backs and dancing to quiet them when there is need. Pueblo parents are gentle yet not over-indulgent, and the children show obedience to parents and respect to old age.

The death customs are equally unique. Food is made ready for the four days' journey of the disembodied soul, and a "good start" provided

for the unseen world. Some of his horses and cattle are killed for his use there ; his weapons of war and chase, etc., are "killed" by burning or breaking, and so he is made ready to carry on his occupations beyond. Hence near every Pueblo town is the "killing place," apart from the graveyard, where the ground is covered with the various remnants of all manner of articles useful or ornamental.

The funeral pyre is not unknown among the tribes of the Colorado desert, and with the body the property of the dead is consumed, with treasures contributed by the mourners. No Navajo will ever again enter a house which *death* has invaded ; hence come hosts of abandoned huts. Nor would he ever, after marriage, look at his mother-in-law ; even an accidental glimpse must be atoned for by fasting and prayer.

To most aboriginal tribes the *feather* is sacred, and is not only used in decoration, but in all religious rites. A white or bright-hued plume is of good omen, the gay parrot feather being specially valuable ; and as to peacock plumes, they are beyond price. Without eagle feathers sickness could not be cured, or even witches exorcised, and the Indian religion would have no "prayer-book." Dark feathers are correspondingly of evil omen, particularly those of the raven, owl, woodpecker, and buzzard. To have these in possession is proof of evil designs or of witchcraft, and provokes summary punishment. The Pueblo "prayer stick" is chiefly of feathers, and corresponds to the Thibetan and Burmese "prayer wheel." Over three thousand of these prayer sticks have been counted in a day's ramble, stuck up in the ground as invocations, whittled sticks with downy feathers bound to the top in a tuft.

The Pueblo medicine men not only doctor the sick, but "doctor the year," prescribe for the seasons, and feel the pulse of the corn-fields. *Wahr* (the Tiguan word for medicine) includes almost all influences affecting humanity. To the Indian all influences, good or bad, are medicines and are spirits, good or evil. The medicine men must, therefore, be endowed with supernatural powers adequate to cope with the hostile spirits and coax the good. The witch is virtually a medicine man, only the power is used harmfully.

The two important doctorings of the year are in the spring and autumn—one to insure, and the other to acknowledge, a prosperous harvest. The spring medicine making is about mid-March. Every detail is not only sacred, but secret. The chief captain of war and his seven sub-captains lead the way, and each branch of medicine men sends a delegate to a common meeting. Chosen messengers—usually the war captain and his next of rank—present the sacred cornmeal to the two heads of all medicine, the offering being prepared by certain women of the family of the senior ambassador, out of the best ears in store, and with much care and prayer after sundown, this meal, wrapped in corn husk and tied with a string of the same material, is carried to the house of the great medicine man, the "Father of Here." After a sacred smoke and prayer to the Trues on

all sides, the sacred parcel is handed to the august "doctor of the year," always using only the right hand. Next morning both the heads meet before sunrise at an appointed rendezvous, and as the sun appears, holding the meal in the left hand, and with the right taking pinches, breathing on it and then tossing it toward the sun, they meanwhile pray to the Sun Father for rain, grass, crops, and general prosperity.

On their return to the village they summon their medicine orders. Four days of fasting and preparation are "outside days," when the medicine men may move about keeping fast; but the four "inside days" which succeed are spent within the medicine house in rigid fasting, as elsewhere described under the "praying smoke." No one must enter the room or even call at the door but themselves, save the wife of the head of all, who sweeps it, brings water to fill the *tinaja* (jar), and tobacco for cigarettes. Day and night they sit and smoke, the veterans reciting traditions of the order, that the younger may learn them by heart.

On the morning of the last day four pairs of marshals go on their mission in different directions. Once outside the village they cast off their blankets and run swiftly, carrying the "prayer stick," a small bit of wood with certain magical feathers bound to it in a peculiar fashion; these prayer sticks to be planted in some sequestered spots at the four cardinal points outside the village; and after praying over them they run wildly over the country, blowing away witches and tossing up all evil spirits with long feathers, to be borne away on the wings of the wind.

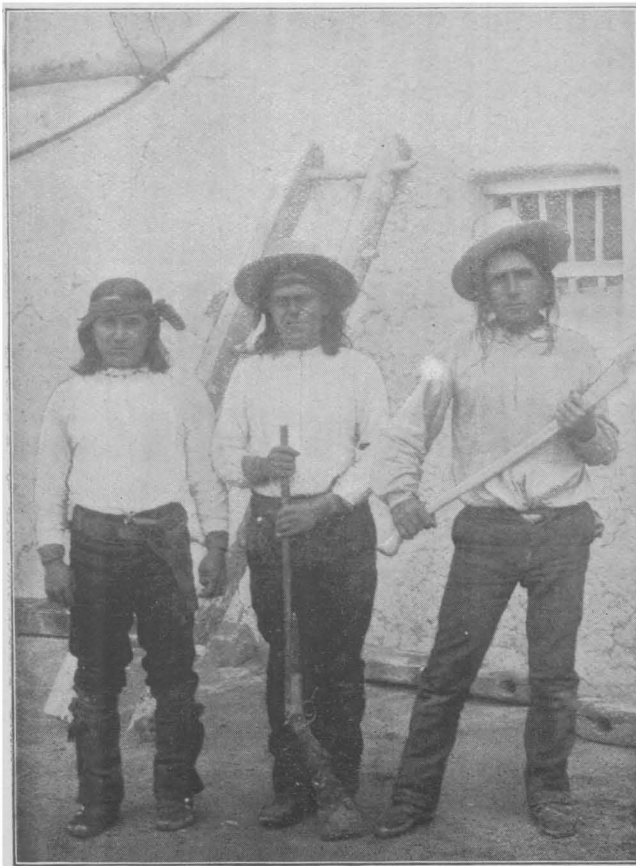
Medicine-making must be done only in the dark blue breech-clout and with faces painted after a certain fashion; and the two forerunners are indicated by lightning marks on the legs.

The "dance" begins in the room of the fasters, and when the door is opened the people outside stand with bare feet, motionless. Every detail of the performance is religiously regulated, and the seats are in the order of rank. In front of each medicine man is the "mother," the ear of white corn with its feather tuft and turquoise ornaments; and in front of the father of all is the *cajete* (earthen bowl) of sacred water, the mirror of all the world and its events.

The sacred cigarette or *weer* is used to wreath the magic mirror in smoke, when the *shaman* (medicine man) would foretell the year, or watch the witches in their tricks, or see what is going on in the world, and to blind the eyes of game during the sacred hunt. It is the fee for the services of the shaman when there is sickness, and is used to cover the trail of the departed soul, that the witches and evil spirits may not trace its path.

The *weer* is never to be lit at a common fire or with a match, but only from the sacred fire in the *estufa*—a coal from the hearth of the *cacique* (chief religious official), a flint and steel, or the unique old fire-drill, a dry round stick fitting closely in a cavity, and turned very fast, always from right to left.

The sacred song is sung, a rude ode to the "mother" of the crops,



THREE PUEBLO INDIANS.



AN INDIAN BABY CARRIAGE.

then the pinches of sacred meal are blown toward the father of all medicine and the mother-corn, and the eagle feathers are crossed and snapped. The wonderful sleight-of-hand follows, which perpetuates the awe in which the *shamans* are held.

When the medicine-making is done the sacred "going-out-for-the-year" follows, with equally rigid and religious rites. The father of all wears on his left hand and arm a gauntlet of skin of a bear's foreleg with the claws on, and on each foot a similar skin from the bear's hind leg, and in the glove he sticks the eagle plumes. Then the song is twice sung and the sacred mirror is looked into, and three shamans run to the Rio Grande to bring back auspices of plenty, or omens of drought and famine.

The sacred water-giving is the distribution from the *cajete* of a mouthful to each person, with prayers to the Trues, the recipient blowing the water on his hands or rubbing it on his body in token of strength to be given him, etc. The "mother-shaking" is done by the father of all, who mysteriously rains down on the heads of the audience a shower of seeds from the tufted ears, each kernel being eagerly picked up as a token of a large crop.

After the final benediction abundance of food breaks the long fast. The ceremonial paint is washed off, the ordinary clothing resumed, and the year is now safely begun at least. So curious and complex are the religious customs attached to some of our Indian tribes.

The cigarette, and not the calumet, is the true "pipe of peace" among the Indians of the Southwest, and figures conspicuously in religion, war, and the chase, and more than Arabian salt in its power as a bond of hospitality. The sacred cigarette is, however, a different thing from the familiar object that goes by that name in the East. It is a pinch of granulated tobacco wrapped in a bit of sweet corn husk or a special sort of brown paper.

The sacred smoke is everywhere found among the Pueblos. It hallows birth and death and every experience between. It secures from drought and all malignant spirits, and makes every rite and even prayer itself more holy. Its use is rigidly *restricted*. An Indian woman is not to think of smoking; a slit in the tip of the tongue may be the penalty. Nor dares the Pueblo lad smoke before he is twenty-five, unless he earns the privilege by prowess, or is a member of the medicine men's order, and even then not in the presence of seniors or superiors.

The cigarette is at once a bond of friendship and a flag of truce. The first act of a Pueblo in meeting a heathen Indian is to *toss* him the tobacco and corn husk for a cigarette, never *handing* it. To pick up the offering is accepting a peace covenant, and the bitterest enmity must be put aside.

The smoking antedated the discovery of tobacco, and was then confined to certain aromatic herbs. Ceremonial cigarettes (the *weer*) are still made as before corn husks were used, by removing the pith from a reed and filling the hollow with certain sacred weeds or tobacco.

The Indian, on lighting the cigarette, sends each of the first six puffs in a contrary direction, but in such a sly way as to elude a stranger's observation. This is a religious ceremony which reminds one of the Jewish "wave offering," waved toward the points of the compass to declare in pantomime that "the earth is the Lord's and the fulness thereof." Thus the smoker propitiates the Trues and exorcises the witches.

In the spring of the year the medicine men shut themselves up for from four to eight days, smoking *weer*, to assure rain, and during all this time they neither leave their seats nor eat. They are compelling, by clouds of smoke, rain clouds to yield their moisture.

Scalping is not merely a savage custom of cruelty, but a sacred rite. Among the Tigua tribe the scalp is known as the "sacred hair," or "bark of the oak." In the secret niche in the wall of the *estufa* the sacred "barks" are treasured and taken out when the season for the "dance of the sacred bark" comes.

The scalp has been snatched from the victim not only as a trophy, but because its possession was believed to imply a transfer of the skill and valor of its previous possessor. It is removed by a rough, circular sweep of the knife, and a tearing of the skin from the skull. The trophy must be carefully "cured" by the taker himself, for even an accidental touch on the part of another conveys away its magical virtues, at least in part.

A Pueblo party coming back with scalps could not come into town or be met by their families. They must camp outside at a distance and send forward one half of the war party to report to the *cacique*. After a fortnight the warriors leave the confinement of the *estufa*, and go to meet and relieve the other half of the party guarding the scalps, while they come to fast in the *estufa*; after another fortnight the two parties meet half-way and enter the pueblo, singing war songs and bearing the scalps to the *cacique* and the *estufa*. Then another period of fasting and purifying extends from eight to twelve days, every detail being scrupulously regulated.

The *estufa* is a round, low structure, with a diameter of from forty to fifty feet, with closed sides entered by trap-doors from the roof. Within it has bare walls, the round room having no ornament but antlers or rude representations of sacred animals. Even the mode of entry is prescribed. Mounting the ladder, one must approach the trap-door from the *west* side, back down the inside ladder, and turn to the right at the bottom and make a circuit of the room a foot from the wall, and then take his seat in the semi-circle around the sacred fire. To turn to the left would be fatal, for the ghost of the scalped victim would chase him with a lasso and touch him with the death touch! So when they make their exit from the *estufa* they approach the inside ladder from the left, on the roof turn to the right, make another circuit, and come down the outer ladder backward.

The seat of the cacique is at the west side of the fireplace, and the semi-circles which front the fire are all arranged in rigid order. All turn backs to the fire until the cacique speaks, and then they rise and face it through the session. The sacred fire must be lit only by the Hoo-mah-Kom, and only in the sacred way.

The *Tua-fu-ar*, or mad dance, near the *estufa*, commemorates the victory after all these punctilious preparations. Strangers must not even *look on*. The dancers, with men and women alternating, form in two lines facing each other, the men in war-paint, with bows and arrows held in a prescribed fashion, and the women gayly dressed, but with nothing in hand. The chant to which they move is a metrical account of the fight and its issue, droned to the thump of the drum.

At a given time the "bending woman," or official keeper of the scalps, brings them from their sacred niche, and walks solemnly up and down between the lines of dancers with her buckskin bag, bowed down beneath the burden of her awful responsibility. The dance lasts four days, concluding with the *Khur-Shu-ar*, or round dance, with its chorus of yells and doleful wails. Sunrise ends the ceremony. All then return to the *estufa*, where the scalps are again deposited in their hiding place and the slab that closes the niche is sealed with mud. Then the chief gives the signal and the company disperses.

All Pueblos count themselves Christians, and it is a long time since they have taken a scalp; and it is said they never were wont to scalp any but heathen savages, and even in their case they took scalps from no women.

(To be continued.)

FETICHISM IN AFRICA.

BY REV. JOSIAH TYLER, D.D., ST. JOHNSBURY, VT.

Fetich is from a Portuguese word *feitiço*, meaning a charm or talisman. Portuguese settlers in Western Africa, observing that the natives tied to their heads and necks a variety of articles to which their imaginations ascribed magical power, regarding them with superstitious awe, named them *fetichists*, or fetich worshippers. Long before this occurred in Africa, fetichism, or a form of worship closely allied to it, prevailed in other lands. Indeed, we may call it the oldest and most widely spread religion of the world, having co-existed with every pagan belief of which we have any knowledge.

An investigation of this subject, though sad, is not devoid of interest, for it helps solve a problem deemed by some insolvable—to wit, "Has a tribe of men ever existed wholly destitute of the idea of a supreme being?" Does it not illustrate in a striking manner a "feeling after

God," which is characteristic of unevangelized millions? Herbert Spencer thinks that "if we will lay aside the idea of God and man in which we have been educated, and study the *aboriginal* ideas of them, we shall see some probability in the hypothesis that they have a conception of a supreme being."

Fetiches are supposed to exist in both animate and inanimate forms. If the former, worshippers may punish them, provided they do not favor their wishes. If the latter, they may destroy them. This superstition has dominated for centuries the Ainos of Japan, the wild woodmen of Korea, and the inhabitants of the island of Formosa. It prevails now in China, despite the doctrines of Confucius.

It is often said that Buddhism is the religion of China, but if we investigate carefully the subject, we must see that it is the worship of ancestors. Chinese fetiches are tablets, or slips of wood, on which are inscribed the name, rank, age, dates of birth and death of departed relatives.

In all this we observe that there is "a kind of incorporation of the spirit in the tablet as its visible home." That is the "refined idolatry" of the "celestials." It has an amazing power over them; hence, when a Chinese is asked to abandon ancestral worship his religious instinct is wounded and scandalized. Buddhism he will abandon much more readily.

In India fetichism is widely spread, notwithstanding the teachings of the Veda. The late Dr. Edward Lawrence, having carefully examined the faiths of that country, remarked, "Under the veil of Hindu similarity there exist all the varieties of fetich worship."

Although we class fetichism among the world's idolatries, it is not confined to the worship of images made of wood and stone. The same superstitious element underlies and overshadows it, but instead of gorgeous temples and pagodas, noted deities, well-fed priests and costly offerings, it pins its faith to inferior objects, some of which are fearfully disgusting, and to a priesthood extremely revolting.

The prevailing form among Africans is spirit worship, their fetiches being serpents or other reptiles, the bark of trees, teeth of elephants and panthers, various kinds of medicines, etc. We have a survival of it in the legends and songs of negroes who came to America in slave ships, and the frightful stories told about the pine log-fires in the cabins of Alabama and other Southern States. A form in which it prevails is called "voodooism." The voodoo or "conjure doctor" is supposed to be able to cast an evil eye upon a person, causing mysterious pains and diseases. By certain incantations, evil spells can be removed. The hind foot of a graveyard rabbit is supposed to be especially efficacious, and if carried in the pocket is a perfect protection. If a person has reason to suppose he is face to face with a "conjurer," who is trying to cast an evil spell upon him, he instantly produces his rabbit's foot (if he is so happy as to possess one), and the conjurer is powerless. Voodooism is closely allied to witch-

craft of old New England days. Before we the sons and daughters of the Puritans, ridicule fetichism, let us bear in mind that some of our ancestors may have been tinged with it or something nearly allied to it. Among the personal recollections of the poet Whittier, we read : " In the days of witchcraft I had an ancestor who helped to kill a witch. She and another woman got a lock of the witch's hair and put it in a hot oven and closed the oven door. Presently the most dreadful moans came from the oven and repeated knocks and thumps against the door, but the good dames stoutly resisted the attack with poker and tongs, keeping the oven tightly closed. Finally the sound ceased, and in due time news came that the witch had died."

A close examination of African worship shows that objects used as fetiches are vehicles or abodes of the spirits, which they profess to worship. They call them " representatives" or " messengers" of the spirits. Ask a Zulu man why he supplicates the aid of and sacrifices to a serpent, and he replies : " I do not worship the serpent, but the spirit of my dead grandfather, who comes to me in the guise of a serpent." His faith receives confirmation from the dictum of his priest or " spirit doctor," who tells him that his grandfather is angry and must be appeased, which can be done only by the slaughter of a large fat ox. Thereupon the ox is killed, some of the blood sprinkled on the man (without shedding of blood is no remission), and a part of the beef placed one side for the spirit's use, which soon after goes down the throats of the natives, the priest having appropriated to himself the lion's share.

Among the Matabele people crocodiles are the representatives of the spirits, hence those reptiles are never killed, any more than the Zulus kill certain serpents.

Fetichism is emphatically a religion of *fear*. Its poor victims are all their lifetime subject to bondage through fear of death as a result of insufficient propitiation. Evil spirits they think are more numerous than the good, and are constantly plotting mischief against them. Remove from the African his faith in and blind subjection to the unprincipled and cruel " priest" or " spirit doctor," and you remove the keystone of the arch of his religion.

An account of the cruelties flowing from adherence to African superstition would fill a bulky volume. Among the worst are infanticide, killing one of a pair of twins, lest, if it is allowed to live, some calamity may befall the father ; sending into the enemy's country before a battle, to steal a child, and sacrificing it to the shades of the departed to make the raid successful (the custom of various tribes) ; dividing the body of an enemy after victory with the conquered, and performing over it certain ceremonies, after which the combatants may visit each other in peace (as among the Barwe clan) ; cutting off the fingers of a chief's son and preserving them as charms in a war drum, that the royal kraal may escape fire (as in the Mauritsi country) ; flaying a child and placing its body in the

path, that the warriors may step over it on their way to battle (as among the Baganda).

Temples of fetichism in Africa are not common. Paul Du Chaillu speaks of "devil houses" in Central Africa, into one of which he looked, but saw no idol. Among the Ashantees and Baganda are what are called the abodes of spirits, but no care is taken to make them attractive. Missionary Walker describes a "spirit doctor" among the Pongwe, in Western Africa, as marching through a village clad most fantastically and carrying a mirror in which the natives may see the faces of witches, who are bound and led out to slaughter. A booth is made for the priest, in which he seats himself, growls like a wild animal or hisses like a serpent. Among the Ashantees every family is said to have its domestic fetich, to which yams and other fruits are offered. When they drink, they spill a little of the liquor on the ground as an offering to the fetich, and when the master of the house leaves his seat, a servant hastily removes it, lest an evil spirit slip into the master's place.

The Dahomeyans attach great faith to a serpent which they keep in a temple served by priestesses and supported at the expense of their king. At Aniambia, chief town of a tribe in West Africa who call themselves "*Commi*," Du Chaillu visited two fetich houses; they were said to be the abodes of powerful spirits, one evil, the other beneficent. In one of these houses he saw only a large chest, on the top of which lay some white and red chalk and some red parrot feathers. The chalk, he was told, "is used to mark the bodies of the devout on certain occasions when vows are made." In Guinea, around a sacred tree called the "tree of the fetich," festival ceremonies are performed, singing, dancing, beating of drums, etc. A priest is in attendance, who offers up sacrifices. The people of Benin use as fetiches elephants' tusks, claws of animals, bones and human skulls, and offer up to them boiled yams mixed with palm oil. Du Chaillu counted in West Africa numerous skeletons of slaves who were killed and buried with their kings that their majesties might not go into the other world unattended. Among the Pongwe there is a saying: "The largest tree in the country must not fall alone." This is of fearful import, implying that the servants of the king, on the occasion of their burial, must be strangled and buried with him in the same grave. This was customary among Kaffir tribes till white men went among them.

Since writing the foregoing, a volume has come to me called "Demon Possessions and Allied Themes," by the lamented Dr. Nevius, of China. The reader of this volume, if acquainted with the developments of African fetichism, will see a remarkable correspondence between cases adduced in China and India, and those with which he is familiar, all going to show that demonism now exists in Africa as in Old and New Testament times. Indeed, throughout the Dark Continent, as in India and China, the great mass of the people are life-long victims of a mental disease called "demonphobia." But enough on this gloomy and repulsive theme. How strong

an argument it presents for Christian missions ! And how earnestly we should pray that Divine light may shine in those dark places of the earth, now filled with the habitations of cruelty !

THE FORERUNNER OF MOFFAT AND LIVINGSTONE

BY REV. JAMES I. GOOD, D.D.

An almost forgotten missionary is Theodosius Vanderkemp, yet he laid the foundations for missions in South Africa. What a wonderful apostolic succession there was there : Schmidt, the Moravian, then Vanderkemp, then Moffat, then Livingstone—all modern apostles. Vanderkemp was a modern Thomas à Kempis (both names are derived from Kampen, in Holland)—that is, he was just as pious, yet differed from him in being far more practical. His fruits were not a book, “The Imitation of Christ,” but living books, souls dedicated to Christ and living in imitation of Him.

Vanderkemp was born in Rotterdam in 1747. He was finely educated as a physician at the university, and then became a soldier under the Prince of Orange, although he returned to the practice of medicine ; but in religion he was a rationalist until forty-four years of age. Then came the call of God that changed this modern Saul of Tarsus into a Paul the missionary. While sailing on the river near Dort a water-spout upset his boat. He saw his wife and daughter drown before his eyes, and he himself was saved by a special providence, for the storm drove a vessel from her moorings, floated it to him just as he was sinking to death, and its sailors dragged him from the water. This strange providence led to his conversion ; his conversion led to his becoming a missionary. He offered himself to the London Missionary Society, although he was over fifty years of age. They were very glad to get so finely educated a man and polished a scholar in their employ, and appointed him. He was ordained November 3d, 1797, and the next year sailed to South Africa. Before he left Holland he left the missionary influence behind, for his efforts led to the formation of the Netherlands Missionary Society. Without waiting until he reached the heathen he began missionary work among the convicts on board his vessel, and a number were converted. When he arrived at Cape Town he was sent as a missionary to the Caffres, a brave race, but as yet dangerous to the whites ; yet he boldly went alone out into the wilderness to their chief Geika, and lived among them for sixteen months, although in constant danger of his life from them or from whites, who looked on him with suspicion, because they felt he would break up their evil trade with the natives. More than once was his life attempted, but the Lord preserved him. Thus, on one occasion a Boer farmer poisoned the mind of the chief against him, saying that Vanderkemp would poison him by giving him brandy. The chief came to his hut and waited for him to try to poison

him. After waiting a long while he finally asked Vanderkemp for brandy, but the missionary replied he had none. Then the chief made known the secret as he said, "They have deceived me. You do not wish to kill me." Vanderkemp was, however, finally compelled to leave the Caffres, as it became too unsafe for him to remain there any longer. His work seemed to have produced no results; and yet thirty years after a woman was admitted to the Church who received the Gospel from his lips. Nor were his labors lost. The London Missionary Society said he had done more in sixteen months than many missionaries had done in a lifetime, for with his wonderful linguistic skill he had prepared a Caffre dictionary for his successors in missionary work among them. His fame remained among them, for up to a few years ago all Caffres who became Christians were called by the name of Ma Yankana, which meant "the men of Vanderkemp."

But Providence shut one door to open another. Like Paul, who turned from the Jews to the Gentiles, he turned from the Caffres, one of the best of the South African races, to the Hottentots, the lowest race among them, the "dogs" and "black cattle" of the Boers, the nearest approach of humanity to the ape. Schmidt, the devoted Moravian missionary, had begun his work among them in 1738, but had been compelled to give it up six years later. A half century later Vanderkemp comes to take up the work again. He collected a colony of these poor people, numbering about 200, at Graff Reinet. Finding, however, that they would be safer if separated from the whites, he led a colony of them to near Algoa Bay, where the government gave him land. The governor on one occasion visited the colony, and was so impressed with the good it was doing that he ordered them to occupy the vacant Fort Frederick. This he did with 300 Hottentots. When the colony passed into the hands of the Dutch their governors gave them a station which they called Bethelsdorf, which they founded June, 1803. Here his work began to produce wonderful results. The desert land blossomed as the rose. Twenty-two were baptized during the first year. In 1807 they added an out-station at Steurmann's Krall. By 1810 Bethelsdorf had a population of 1000. Vanderkemp became deeply interested for the welfare of these poor Hottentots. With Dr. Phillip he became their champion in South Africa against the oppressions of the whites. He went twice to Cape Town to testify in court for them. Within three years he spent \$3000 to redeem slaves. He even went so far as to marry an ignorant Hottentot woman, hoping thereby to be able to identify himself more fully with them, and thus to gain their confidence and bring them up to a higher standard of life. He was a thoroughly consecrated man, sacrificing everything to win souls to his Master. A beautiful story is told of him, that when he was on his travels and the oxen were unyoked and the men were preparing his supper, he would go and seat himself among the bushes at some distance; and when any one passed by they would hear him say

as he read his Bible, "Lord, I do not understand this point, this word. Enlighten me." Soon after he would be heard saying, "I see it a little better. I thank Thee, Lord." Then he would begin to write, and his pen would fly over the paper, though darkness began to fall. He was so devoted to the cause as to become eccentric. He held that the missionary should live as the natives did; that to lift them up you must go down to their level. This idea has been proven false. The missionary should bring them up to his standard, not lower himself to theirs; but even this eccentricity only revealed the more his entire devotion to the Lord. Only the few missionaries who sold themselves as slaves in order to gain access to the heathen have given up more than Vanderkemp did, who sacrificed everything but freedom. He was frugal and economical in his habits. He insisted that the London Missionary Society ought to allow only \$150 a year to a missionary. He gave up wearing a hat, and on one occasion when he visited Cape Town he had to buy one, but instead of putting it on his head he held it in his hands behind his back, and some street boys, taking advantage of his absent-mindedness, amused themselves by filling it with gravel. His last act was, at the advanced age of sixty-four, to set out for Madagascar to begin a new mission under the London Society, but Providence called him to a better land than that island. As God called him to Himself his last words were, "It is all good."

One soweth and another reapeth. The ignorant Hottentots under the influences he set at work have developed into noble men and women. From a colony of heathen, Bethelsdorf has become a large congregation of 6000 souls, and raised up more than a hundred preachers. Instead of Hottentot hovels there are neat houses, a church, a school, a printing-press, and all sorts of mechanics. The Hottentots, from being the lowest of humanity, have been developed into the equals of any. No less an authority than Dr. Moffat pays this tribute to him: "He came from the university to teach the alphabet to the poor, naked Hottentot and Caffre, from the society of nobles to associate with beings of the lowest grade of humanity, from stately mansions to the filthy hovel of the greasy African, from the army to instruct the fierce savage in the tactics of a heavenly warfare under the banner of the Prince of Peace, from the study of medicine to become a guide to the balm of Gilead and the physician there, and finally from a life of earthly honor and ease to be exposed to perils of waters, of robbers, of his own countrymen, of the heathen in the city in the wilderness." He was a faint type and an eloquent copy of his Master, who, though He was rich, yet for our sakes became poor. And when the thousands of those black Hottentots, washed white in the blood of the Lamb, shall come to take their place around God's throne, they will be, as the Caffres said, "Vanderkemp's men," trophies of the man who, like his Master, gave up all that he might win some to Christ. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

ARABIA AND THE ARABIAN MISSION.*

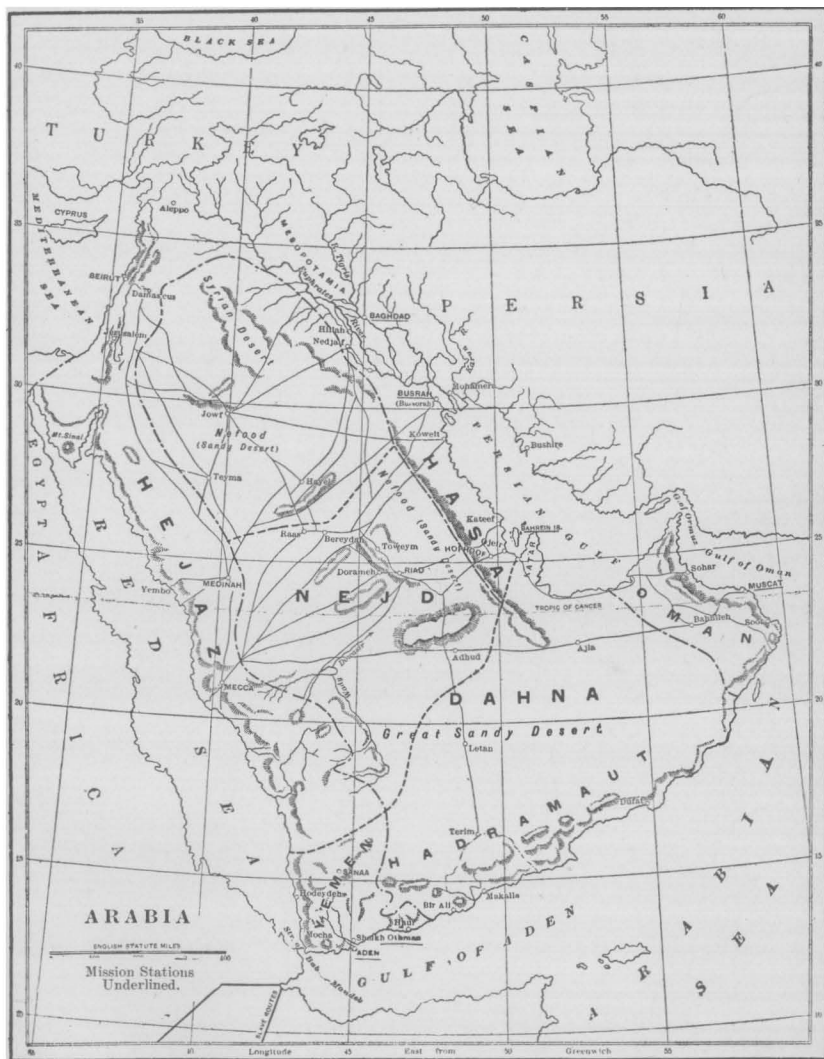
Arabia has the shape of a man's boot, even to the hole in the top, for it has no northern boundary. It is somewhat stub-toed, though the toes are nearly 400 miles long. That part of the United States which lies east of the Mississippi River might be laid down inside the boundaries of Arabia, and still one third of Arabian soil would be uncovered. Following the course taken by missionaries, and sailing down the Red Sea, we find on the western coast of the peninsula an almost unbroken range of precipitous mountains, barren as the sides of a volcano, and seldom more than 2000 feet in height, yet, owing to their rugged character, and the refraction caused by the heated atmosphere, appearing much higher than they really are. Aden, in Southwestern Arabia, is a city of 30,000 inhabitants nestled in the crater of an extinct volcano, the black mountain-sides being utterly without vegetation. Near this city is the Keith-Falconer Mission (Scotch). Sailing onward along the southern coast for 1400 miles the view is about the same as before. The eastern coast is less dreary. The mountains of Oman are sprinkled with forests, and the country is fertile and fairly well cultivated.

Muscat, on the eastern coast, is first sighted. The splendid harbor is protected by dark mountain walls, utterly bare and scorched with the sun, and apparently rising right up out of the sea. The first sight of the city is imposing. A Portuguese cathedral, a palace, and a few large buildings, with towers and minarets, are all that are seen of this city of 40,000 inhabitants, with its narrow, crowded streets, its filthy bazaars, tumble-down houses, and palm-leaf huts. The surrounding mountains, like a concave mirror, focus the sun's rays upon the city, and the heat is intense. The shade temperature in March sometimes rises to 120°, and in summer it may be necessary for the missionary to live in a palm-leaf hut on the beach.

The Bahrein Islands, half way up the Persian Gulf, is a station occupied by Rev. S. M. Zwemer. The islands are quite flat, but with a range of hills about 800 feet high. Dr. Wyckoff reported the temperature in April as rising to 117° in the shade. The 50,000 inhabitants of these islands are devoted chiefly to pearl-fisheries. Bahrein supplies the finest pearls in the world.

Busrah, the headquarters of the mission, is at the head of the Persian Gulf, and about 70 miles up the river Shat-el-Arab. This city is a great emporium of Indian commerce, being the terminus of the highway of commerce between India and Europe. The trade is carried west and north by caravans. The surrounding country is flat. Palm-trees are the highest objects in sight. Busrah is a cosmopolitan city of 60,000 inhabitants, and is in the midst of many large outlying towns. The heat here

* An account of the Arabian mission of the Reformed (Dutch) Church and condensed from *The Mission Field* for December, 1894. The accompanying map and illustration are kindly loaned by the same magazine.



is intense and constant ; the nearest escape from it is found in the mountains of India.

Another voyage will take us to the heart of Arabia. This time it is over an ocean of sand, and embarked on the ship of the desert—the camel. The pitching and rolling, and the corkscrew motion of the ship, are all understood by the camel, and the great waves of sand, piled in huge hills by the winds, and seen through the trembling heat, present the appearance of a storm-tossed sea of fire. Few travellers have the courage to pass through the dangers and horrors of such a desert ; but once in the land of Nejd, what a sight is prepared for the eyes ! Great and beautiful oases rise up out of the ocean of sand, like islands from the sea. It is a land of wonderful natural scenery, rich in products of the soil, a land of gardens and flowers and streams, and waving with the finest date-palms in the world ; this, too, is the land of the Nejdee horse, the pride of the Arab race and the envy of other nations.

The People.—The population of Arabia is about 11,000,000, chiefly Arabs, but with a good sprinkling of Turks and Jews. The Arabs are descended from Ishmael, son of Abraham, and are therefore coeval with the Jews. They are in many respects a noble people, naturally religious, but not righteous. Physically they have few equals among the unevangelized peoples of the world. Trained to temperance and hardihood by their religion, and from time immemorial brought up to generosity and hospitality, they are easily loved for their own sakes. About 2,000,000 of them are *Bedouins*, sheltered only by tents, dwelling chiefly in the desert, and moving from place to place as they can find pasture for their camels, horses, and flocks. Living by warfare and plunder, they yet will seldom take the life of their victims. Claiming ownership of all their desert habitations, they believe they have a right to strip all strangers of their possessions, unless by passport such persons are entitled to their protection and hospitality.

Religion.—Arabia is the home of the Mohammedan religion. While there are nearly 200,000,000 Mohammedans scattered over the world, they all turn their faces in prayer toward Mecca, and hope to make at least one pilgrimage thither. This shows what a strategic point Arabia is for missionary work. The fall of Mohammedanism in Arabia means the fall of Mohammedanism in the world. Once convert a Mohammedan, and he is likely to prove a good missionary of Christ, as he has been of Mohammed. He is naturally *religious*, naturally *generous*, and naturally a *wanderer*—three great missionary qualifications.

Owing to opposition and prejudice there are few opportunities for street or public preaching, but Bibles are gladly purchased and medical assistance is eagerly sought. The work of the Arabian Mission is therefore pushed along those lines.

Bible Work of the Arabian Mission.—The Bible itself is a missionary in Arabia. Its Oriental character makes it acceptable. Books are greatly

valued by the Arabs, and the Old Testament, with its stories of Abraham, Ishmael, and Job, is particularly pleasing. The New Testament is acknowledged as God's Book, as having come down from heaven, and the inevitable result of an honest study of the Gospels by the Mohammedan is at least a logical conviction that the prophet has fearfully misled his followers. Nothing can be more encouraging, therefore, than the fact of continually increasing Bible sales. An example of the Bible's work is given in the following words from Bahrein: "A Moslem who came to us one moonlight evening, said, 'The old man' (*i.e.*, myself) 'feels the sting of death is sin, and then I bought this book, and now I believe that Jesus is the Son of God.'"

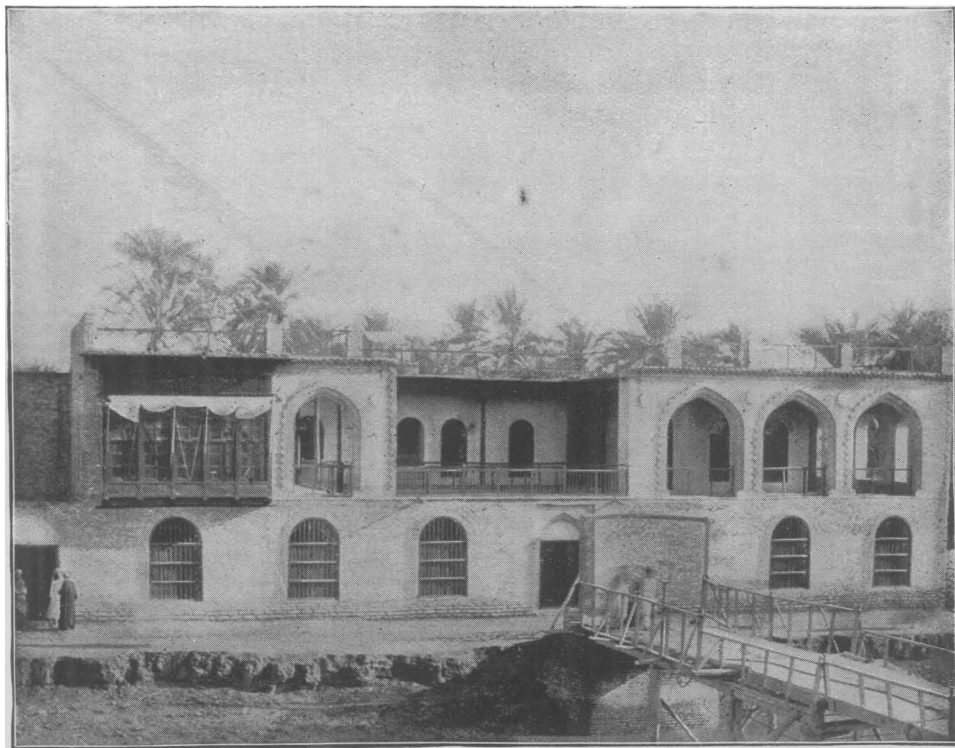
The sale of books during the year ending June 30th, 1894, was as follows :

STATIONS.	Scriptures.	Religious.	Educational.	Total.	Value.
Busrah.....	1,139	306	786	2,231	\$313.70
Bahrein	494	339	302	1,135	123.87
Muscat*.....	390	60	71	521	36.74
Total.....	2,023	705	1,159	3,887	\$474.31

* For seven and a half months only.

Rev. Mr. Cantine says : "In our book work the sale of Scriptures is the primary object. The religious books have a value of their own, while the educational are kept mainly because we consider them to be a help to the sale of the others. Religious and educational books are nearly all Arabic ; as are three quarters of the Scriptures, the remaining one quarter being mostly Turkish, Persian, and Hebrew. As to our Scriptures, they are all *sold*, and not given away. These sales have nearly doubled in the past twelve months, being for the previous year 1055, and for the year just closed 2023. Of the total sales of Scriptures seven eighths are to Moslems, at Busrah, while at Bahrein and Muscat they are almost exclusively so. Three quarters were sold outside of the book-shops by our colporteurs. All the larger towns on the entire coast, from Muscat to Busrah, and up the Tigris and Euphrates, together with Hassa in the interior, have received in some measure the Word of God. It is our aim to cover as much of this territory as our funds will allow, at least twice a year, and also to seize any opportunity that offers for touring inland."

Medical Work.—In proportion to the need of medical assistance is its power for good. There is great suffering in Arabia, and no native skill to relieve it. The so-called medical treatment by the natives is cruel in the extreme. Burning holes in the body to let the disease out, branding sick children with red-hot bars, chopping off wounded limbs and sealing them with boiling tar, are only an illustration of their methods. They go blind in the fierce glare of a tropical sun, when simple eye-water would save their sight. The medical missionary, therefore, is as a messenger from God. People will travel great distances to meet him, and he is thronged with patients. Relieved or cured, they return with a Gospel



MISSION HOUSE AT BUSRAH, ARABIA.

message and a portion of Scripture—thus, in a small sense, becoming missionaries themselves and preparing in the desert a highway for our God, where as yet no Christian missionary can go.

Perhaps no testimony of the influence of the Arabian mission can be stronger than the fact that before Dr. Wyckoff had spent two weeks of his first visit to Bahrein Island, and a part of that time on a sick-bed, he had treated about three hundred patients, “some of them requiring very particular operations.” He said: “One can hardly believe the tremendous impression these three young men (Revs. S. M. and P. J. Zwemer and James Cantine) have made in so short a time. It seems as though the whole of Arabia had come under their influence.”

Scarcely any Protestant missionary effort was made for Arabia until within eight years past. In 1882 a colportage station of the Church Missionary Society was established at Bagdad, and in 1887 a medical and Bible mission was organized near Aden, by the Hon. Keith-Falconer, of the Free Church of Scotland. But little aggressive missionary touring, however, had been done, and the interior of the country had not been entered or even attempted. Under these circumstances, and this need, the Arabian Mission was fully organized in August, 1889. Although it was deemed best to organize the work on an undenominational basis, its missionary staff and a large majority of the number of its supporters, the Arabian Mission has from the first been the child of the Reformed (Dutch) Church. The actual parentage became apparent and confessed when, by the concurrent action of the General Synod and the mission, the latter, in June, 1894, was formally placed under the care of the Board of Foreign Missions of the Reformed Church. The first missionaries were Rev. James Cantine (sailed in 1889) and Rev. Samuel M. Zwemer (1890). In 1892 they were reinforced by Rev. Peter J. Zwemer, and in 1893 by J. Talmage Wyckoff, M.D., who, however, after less than a year of faithful and efficient service, has been compelled to return home.

The headquarters of the mission are at *Busrah*, “a city more commanding than any other in Arabia from which to carry a missionary work into the interior and up along the valleys of the Tigris and Euphrates and along the coast.” The work here is in charge of Rev. James Cantine, with three native helpers. At the *Bahrein Islands* is a station in charge of Rev. S. M. Zwemer, with two colporteurs. These islands form an independent state under British protection, and thus afford unusual opportunities for evangelistic work. *Muscat* is in charge of Rev. Peter Zwemer, with a native colporteur. It is the chief city of Oman, and, in common with Bahrein, has the great advantage of being under the protectorate of Great Britain. The Scriptures may be freely read in public, and open discussion and preaching are allowed.

Each of these stations has been a centre for evangelistic tours, more or less lengthy and successful according to the freedom allowed, or restrictions imposed by the government. From Busrah Mr. Cantine and his

colporteurs have made tours down the Shat-el-Arab and up both the Tigris and Euphrates, Mr. Cantine going as far as Bagdad. Many points were profitably visited, and at least three towns to the north of Busrah were found—one on the Tigris and two on the Hai—which could be immediately and profitably occupied were funds for this work at hand. From Bahrein, Rev. S. M. Zwemer has recently made two tours, one in October, 1893, and the other in July, 1894. This last tour was toward the interior from Aden to Sanaa, but was suddenly interrupted at a point twelve miles north of Sanaa, and by the connivance of the Turkish officials the missionary was subjected to “so much delay, robbery, and extortion,” that he was finally compelled to relinquish his purpose and return to Hodeydeh, and thence home. Since this the movements on the mainland of all the missionaries have been more restricted. Tours have, however, been made with some freedom among the towns of the Bahrein islands.

The villages in the neighborhood of Muscat have been frequently visited, a recent tour along the coast by Rev. P. J. Zwemer proving, *first*, the possibility of reaching at least the coast of Oman with the Gospel; and, *second*, that in Oman naught opposes the Gospel but Islam itself.

Finally, of the results of this mission and its work for the past five years it can be said, in the words of one of the missionaries: “An entrance has been made into the very heart of Islam. In faith, Arabia has been pre-empted by the Church, and though fanaticism scorns and ignorance misjudges, the seed is being sown, and the questions of the kingship and sonship of Christ are being discussed by the Moslem pilgrim on his way to Mecca.”

Is it not ours then to do what we can to lead the multitudes of Arabia to acknowledge “that Jesus is the Christ, the Son of God, that believing they may have life through His name”?

THE OPENING OF EFFECTUAL DOORS.

BY REV. T. D. WITHERSPOON, D.D., LL.D., LOUISVILLE, KY.

The miracle of all history is the evangelization of the old Roman world in the first century of the Christian era, and almost within the limits of a single generation. The little company of disciples in the upper chamber after our Lord's ascension had no doubt as to the terms of His great commission. The Church, in its very organization, was a missionary church. It recognized from the beginning the whole world as constituting its parish. Every member was understood to be, by the terms of his enrolment, an evangelist. Every place where two or three could be gathered together in Christ's name was to constitute a sanctuary of worship. No rest was to be expected, no halt contemplated until the Gospel had been

preached to every creature and all nations disciplined into the observance of Christ's commands.

With incredible swiftness, by land and by sea, the messengers sped. Over obstacles seemingly insuperable, through hardships apparently insufferable, they pressed on, until, before the century had closed, the Gospel had been preached and the Church established in every province of the Roman Empire. Had the work gone forward with the same celerity for a century or two more, the Gospel would have been preached to every creature, the Saviour's commission would have been fulfilled, and the way opened for His coming in all the glory of His millennial reign.

But just here emerges a question that calls for profoundest thought. Why did the work not go forward with the same enthusiasm and success? What causes intervened to lay an arrest upon this first great missionary movement? Why did the beginning of the nineteenth century find so little more of the world evangelized than in the middle of the second? This question is one of the highest practical importance, because of its relations to the spirit and work of nineteenth-century evangelism. Now that the Church has received, as it were, a new Pentecostal baptism, and has set forth again upon the great mission of conquering the world for Christ, the question becomes a grave one whether the present movement shall expend itself as that of the first century did, and whether there must intervene another long period of inaction followed by a third effusion of power from on high, before the Gospel can be preached to every creature.

The reasons usually given for the arrest of the great work of evangelization begun in the first century have always seemed to the writer unsatisfactory. Church historians are fond of telling us that the Christians began to dispute among themselves over differences of doctrine and of polity, and that, in the wrangles of the various theological schools and parties, the heathen were forgotten, the Spirit was grieved, and so the great work came ignominiously to a close. Was it not rather true that the suspension of the aggressive work of the Church, from whatever cause it may have arisen, rendered inoperative those motives to Christian unity which come from the consciousness of co-operation in a great common work, and that the energies formerly expended in missionary effort, in this time of comparative inactivity, busied themselves, for want of better employment, with wranglings over points of doctrine and discipline? Was not the inaction the occasion of the divisions and strifes, rather than the result? Do we not find in our day that when the hands and hearts of the people are full of aggressive work for the Master there is little either of time or occasion for church quarrels?

May we not then seek the causes of the arrest of the great evangelistic movement of the first century in something less discreditable to the zeal and consecration of the infant Church? May it not be that this tide of evangelization, as it swept onward, encountered barriers such as in the earlier stages had not opposed its course? May not the Church of the

second century have found itself under conditions and limitations different from those of the first century? With the great and effectual doors opened to missions in our day, may we not be in danger of misjudging the early Church and measuring the responsibilities of that age by those of our own?

It may be well, therefore, to indicate some barriers to mission work in the second century, some seemingly impregnable walls, through which God in His providence has opened for us great and effectual doors.

I. And first there was the barrier raised by the poverty in material resources of the early Church. During the first century the work of evangelization lay largely in those provinces which were in direct communication with Rome. For commercial and military purposes there were Roman roads on land and Roman ships on sea that could be brought into the service of the missionaries. At various points along the route of travel were Jewish synagogues in which they could preach without charge, and Jewish communities where hospitality and opportunity of remunerative labor awaited the toil-worn travellers. But little money, therefore, in the earlier stages of the work was necessary. But when the effort was made to press the work into the byways and hedges, when, among aliens and strangers, everything must be purchased, and often at exorbitant rates, larger supplies of money were needed, and these the mother churches at home were unable to supply. Indeed, such was the poverty of these churches in this early day, stripped and peeled by persecution, that instead of the missionaries, as in our day, relying upon the churches at home for the means to carry forward the work, one of the first and most sacred duties imposed upon the new converts was that of sending back money to the "poor saints in Jerusalem." The poverty of the early Church, therefore, constituted the first barrier to work in the remoter and more inaccessible fields which must be occupied before "the end" shall be. What a "great door and effectual" God has opened for the Church of our day, I need not stop to argue. Look at the wealth of Christendom to-day! Look at its wanton waste! If only one tenth of all that Christian nations spend in tobacco and rum could be poured into the treasury of missions, with the blessing of God "the end" would soon be here. If we fail of our great responsibility of preaching the Gospel to every creature, we cannot measure our failure by that of the early Church. The men of that day will rise in judgment against us to condemn us, for if they had possessed the boundless resources of the Church of to-day, the results would doubtless have been far different from what they were.

II. A second wall of opposition to the progress of the Gospel in the second century arose from the barbarousness of the tongues that confronted the missionaries as soon as they passed beyond the limits of the territory that had come under the influence of Roman civilization. So long as the work of the missionaries lay where either of the three languages inscribed upon the cross—the Hebrew, the Greek, or the Latin—was understood,

or even where languages cognate to these were spoken, the work of evangelization was not difficult. As long as the miraculous gift of tongues continued, there was of course no difficulty, but with the close of the apostolic age all miraculous gifts seem to have ceased. We are scarcely in position now, with the results about us of the great work of comparative philology and comparative grammar, to understand the difficulty of mastering these barbarous tongues in that early day. To men of those times the true Chinese wall was not the one of massive brickwork that stretched over hill and vale, but the one of a language so foreign in all its elements and characteristics to anything they had known before. Truly, for us to-day a great door and effectual has been opened. The missionary goes forth now with the results in his hand of a literary work that could have been possible in no century preceding our own. The most barbarous tongues of earth have been mastered. With incredible patience and skill their elementary forms have been distinguished and analyzed. Their rude sounds have been represented in a system of vocalization by written characters. The principles of construction have been systematized in grammar and manuals. Spelling-books, primers, readers, etc., have been prepared. The Bible and other needed books have been translated into these tongues. By means of the printed page a missionary may begin to preach as soon as he disembarks from the vessel in a foreign port. By means of the printed page he may multiply indefinitely his labors, as he scatters far and wide leaves from the tree of life for the healing of the nations. So far has this work of Bible translation been carried that to-day nine tenths of the human race may read the Word of God in "that tongue wherein they were born." What a great and effectual door this is! Surely if with such facilities as these we come short of the evangelization of the world in our day, we cannot in excuse plead as a precedent the failure of the early Church.

III. One more of these barriers was found in the insecurity of life and property in those remoter regions where the power of the Roman Government was not felt. It might be supposed that to men with the spirit of the first witness-bearers for Christ, who "loved not their lives to the death," and who often inordinately craved martyrdom, the insecurity of life would present no obstacle. But while a man might have a high and holy ambition to offer, if need be, his life upon the altar of devotion to Christ, he would at the same time desire that some work should be done, some testimony borne, some result accomplished before he passed away from the world. The man who before a Roman tribunal witnessed as a Christian, and was condemned to death as a Christian, had made a testimony for Christ; and even the cry of "*Christianos ad leones*," that rang upon the air as with his fellow-confessors he was led into the arena, was sweet to his ears, because it published the name of Christ, and identified him as a Christian with the Crucified One; but that was a very different thing from being murdered by savages who knew nothing of him or his

religion, and who felled him with a club, or assassinated him with a spear before he had even once spoken in their ears in their own tongue the name of Jesus. The age in which we live is one in which commerce has carried the name and fame of the great Christian nations of this day, where even the name of Rome was never heard. Far out amid the jungles of equatorial Africa and in the remoter isles of the sea, through commercial relations, and the softening influences of systems of barter and trade, the way has been opened for the missionary, so that with comparative safety he may go with the message of salvation. And although in many of the most interesting fields he bears the spirit of the true martyr, for he knows not when he may meet a martyr's death, his situation is immeasurably beyond that of the early missionary, because he knows that if he should be cut down, through the words he has already spoken and the printed pages he has already distributed, seed have been sown which shall only germinate the more surely if watered with his blood. The missionary, therefore, who goes abroad to-day, whatever field he may choose, has reasonable ground to hope that his life will be spared long enough at least to lay foundations upon which others may build after he is gone, and in this respect the door is open for the evangelization of the world as it has never been before.

If there were time, attention might be called to doors of facility and convenience in the accomplishment of the work—facilities for reaching the remoter fields by means of railways and steamship lines, facilities for communication with home by postal service and by telegraph, facilities for comfort in the field by the erection of mission houses, the presence of medical missionaries, the receipt of supplies from home, etc.

Enough has been said to show the marvellous adjustments of Providence for throwing open "great doors and effectual," for putting it within the power of the men of this generation to win the whole world for Christ. Will the Church of God enter these open doors? Shall the evangelization of the world be effected in our day? These are questions that demand immediate consideration. On the answer to them hinge responsibilities such as never rested upon the Church of God in any previous epoch of its history. Never before did the command come more imperatively, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

THE "MOUNTAIN WHITES" OF AMERICA.*

Professor Austin Phelps remarks that "five hundred years in the salvation of the world may depend upon the next twenty-five years of United States history." So vast is our land that Montana alone could accommodate the entire population of this country, and give each man, woman,

* Outline of an address by Mrs. S. M. Davis, reported by the Editor-in-chief.

and child one and a half acres, or take in the world's population, and yet have but fifteen souls to the acre ; yet California contains 12,000 square miles more than Montana ; Texas, 107,000 more than California ; and Alaska is twice as large as Texas. Within one year as many strangers flocked to our shores as there are people in Idaho, Arizona, Montana, Nevada, Wyoming, and Washington.

In the South there are 5,000,000 whites who can neither read nor write. They are in three classes—"bankers," "crackers," and "mountain whites," often called "Scotch-Irish heathen." There are perhaps 4,000,000 of these in North Carolina, Tennessee, Virginia, Kentucky, etc. They are of Scotch-Irish ancestry, utterly illiterate, and their condition, intellectually and morally, it is difficult adequately to describe. Crimes committed by them put to blush the enormities committed in the worst districts of our great cities.

As to the history of these people : about 1740 there was a large influx of Scotch-Irish blood into our land. These people were driven here by persecution at home ; but they would have *no complicity with slavery*, and hence the slavocracy would have nothing to do with them, and consequently they were crowded into the mountains, which became their fastnesses. They had no teachers nor preachers, and sank into dense degradation. Hundreds and perhaps thousands of them fought their way through obstacles, making a path through the mountain wilds, and settled in and about Pittsburgh and Western Pennsylvania, where their descendants may now be found. Who knows whether these people be not a reserve force that God will bring out of these mountains, saved by Christ, for the coming crisis of conflict, a stalwart band to stand with us in defence of Protestantism !

The visitor among them seems transported backward to the Elizabethan era. The quaint and curious in the language of the mountaineer is the survival of good old Elizabethan English ; his roads are a fit setting for the polite Sir Walter Raleigh ; his code of honor a survival of the old feudal, lordly ideas of her reign. Tobacco, as in Elizabeth's day, is almost deified ; the looseness of morals finds fitting parallel at her court, while the position of the woman and girl is identical with the woman of Queen Elizabeth's era.

They who were thus stranded in the mountains had a fearful combat for life. With no adequate means of support at command they were embarrassed by extreme poverty. They had no schools ; for of course there were no public schools in those districts, and the public school is a slowly growing institution in the South to-day. The mountains are almost destitute of schools. Occasionally there is a so-called schoolhouse of logs, with the primitive floor of native earth, and the "teacher," with bare feet and calico gown, and the universal "snuff stick" in her mouth, knows little more than those she teaches ; and as to morals, it were better for her pupils if there were no teacher.

A Newcastle pastor, who in one of the cabins of these mountain whites

took refuge from a storm, met a young woman—a teacher—and having occasion to speak of the "United States," was asked by her, "Whare be the United States?" He asked her if she did not teach geography, and she replied, "What is the use of that sort of larnin'?"

Yet of this same stock came *heroes* in the time of our civil war. Large bodies of volunteers were recruited from these mountain whites, from the first and second districts of East Tennessee, more than from any other two Congressional districts of equal population. And however they have forgotten their Bibles in these hundred and fifty years of degradation, they seem not to have forgotten Rome and the papacy. A young woman went there to teach them, and sought to make them learn the Creed, but when she came to this, "I believe in the Holy *Catholic* Church," they sent her home; no explanation that the word catholic meant "universal" would be received as an apology.

Their ignorance is deplorable. "Who be that man, that Mister Jesus, you be a-talkin' to and talkin' about? Is He a-comin' here?" was the question asked by one of them of a religious worker.

Woman's condition is fearfully degraded. She has perhaps a sunbonnet of calico and two calico dresses, one to be worn while the other is done up; a pair of shoes to be worn in meetin' and on state occasions; a shawl for winter wear. In the field it is woman who ploughs and hoes and plants and gathers harvest, as well as cooks at home; and sometimes you may see her not only splitting wood for the fire and carrying water, but hitched to the plough and driven like cattle, while her husband or son loafs, smokes, and indulges himself, caring no more for her than for a dog or a slave. Elsewhere you find a chivalrous preference and deference exercised toward woman, but none here.

They marry at from twelve to sixteen, have a dozen children and sometimes twenty, and are old, worn-out hags at thirty, and consumption commonly carries them off, few of them living beyond forty or fifty. There is on their faces a hopeless look that cannot be described. It is the hopelessness of despair, more and worse than apathy or lack of intelligence; it is the index of a heart in which is no life or hope. Perhaps that woman you meet has never been off that mountain or known an uplifting thought. They are like the log-cabins they dwell in—dark, rayless; there is not an attempt at a window in them, not a place to admit a ray of sunshine lest it let in also the cold wind and the rain. When the door is shut you are in the blackness of midnight, and here you find from six to twenty human beings huddled promiscuously together. What delicacy or decency can be nurtured in such a home?

Such women have no "to-morrow." The vitality is all gone out of the blood; and—what most hurts the heart of a true woman—after all this life of burden-bearing there is no hope beyond—no knowledge of a Saviour.

There is, of course, the comical side even to this degraded life. You

meet with children, dirty, forlorn, and half naked, but they have wonderful names. In one cabin were two children, "Jim Dandy" and "Stick Candy;" in another "Ruly Trooly," "Wolfer Ham," "Aristocracy" and "Ayer's Sarsaparilla," "Carrie Lee, Bessie See—who but she?" "Mary Bell, arise and tell the glories of Immanuel," etc.

Dr. W. J. Erdman tells a story from personal knowledge. He says an evangelist in the mountains asked an old woman if there were any "Presbyterians" around there. Her answer was, "Ask my old man. He be a powerful mighty man in huntin', and kills all sorts of varmints. You might go and see them skins a-hanging up yonder, p'raps you'd find some of them Presbyterian critters among 'em."

They have their own code of honor. Their family feuds last for generations; they feed fat the ancient grudge, until one or the other of the contending families is utterly exterminated. You enter a cabin, and the gun hung on the door is for ordinary hunting; but the bur-nished *pistol* is kept for murder, it is reserved for killing men. They have a chivalry of their own. One man who had killed twenty-five others in family feud warfare would yet fight to the death to shield a woman who comes there to teach them, from injury or insult.

The hopeful sign in these people is a *longing for betterment*. In their very songs is a pathos as if pleading for help. In their degradation, which defies description, they yearn for schools, for some uplifting influence. In a cabin a traveller met a boy of ten, who caught a glimpse of a newspaper in his pocket, and who showed so strong a desire to learn that the traveller taught him the first three letters of the newspaper heading. As the boy went by himself and repeated over and over the name of the letters, who, thought the traveller as he resumed his journey, will ever teach that boy the fourth letter?

At Asheville, N. C., is a school for these classes, and five hundred girls were turned away in one year for simple lack of room. Yet in that same school might have been heard from these very girls from the mountains, one of the finest reviews of the life of Christ, from the manger to within six months of His passion, every question correctly answered; and yet some of these girls had not been six months out of their cabins.

They are also singularly responsive to the Gospel. They are sin-hardened, indeed, but not *Gospel*-hardened. An evangelist in a village in these mountains found *one* who seemed to know something about Christ; but every person in the settlement attended the meetings and manifested interest in the Gospel, and many professed to find salvation. An old man, familiarly known as "Old Man Kline," was very angry at a young fellow for carrying off his daughter. Determined to kill him, he hid near the place of a "gathering" which the young man would be sure to attend. While lying in waiting two little girls from a day-school under the care of our Board went by singing the couplet,

"Jesus died for all mankind,
Jesus died for me."

The old man had perhaps never heard of all mankind, but accustomed to the *sobriquet* "Old Man Kline," mistook the words, and thought the children were singing, "Jesus died for *Old Man Kline*," etc., and as an arrow of conviction the truth reached his soul, and instead of the double murder (for had he killed the young man, in turn the young man's relatives would have probably killed him) this man found a saviour in the Jesus who *had* truly died for "Old Man Kline." Are these people not ripe for the Gospel when so small a bit of truth will accomplish so much?

These mountain whites will be met not on the open mountain roads, but in secluded places. The moonshiners, or illicit-whiskey distillers, especially, hide in the more retired nooks and valleys. One party travelled eight miles along the Blue Ridge and saw not a cabin, yet found 3000 people assembled to hear the annual sermon from an old man, who could not read a word, yet who was so godly in life and character that he was an epistle read and known of them all.

These people have customs quaint and curious, elsewhere obsolete. Their moral looseness is dreadful; but what can be expected where sometimes three generations live, eat, and sleep in one small, windowless cabin. A bed of boards nailed against the log wall of the hut is almost the only furniture. Everybody uses tobacco, even the babies. Through considerable sections there is practically no law: every one does what is right in his own eyes. There were seventy cases of murder, only one out of them all being brought to justice. *Might* makes right, and this is the only law known. In one case of a jury, when a peacemaker had interposed between contending parties and been shot, the juryman delivered his opinion thus, "If he hadn't wanted to be killed, he had orter kept himself out of the fight."

These mountain people are our kinsfolk, of the blood that gave us our Revolutionary heroes, that constituted more than half of Washington's Cabinet. Even in their destitution among the mountains they sacrificed heroically and fought right manfully to save our Union. They are of Presbyterian ancestry, and yet to-day they are without the Gospel or a knowledge of the Christ. Their very preachers and teachers are so illiterate that in many cases they cannot read a word. One man with the Bible in his hand said to his people: "Now, see yere, between these two lids somewhar you'll find these words, 'Every tub must stand on its own bottom,' " and from those words as text preached his sermon. Is it strange a young fellow—Tom Baker—speaking out in meeting, said to one of these preachers: "See here, the Bible says you uns are to feed my sheep, and you hain't doing it. You fellows are just tollin' of me around through the woods, and you make a powerful heap of noise rattling your corn in the measure, and just a-shellin' now and again a few grains, and you never give us a decent bite, and we uns be *mighty nigh a-starvin'* " ? Think of it, O Christian child of God, kinsfolk in our own land *starving* for the Bread of Life!

CONDITION OF RELIGIOUS LIFE IN FRANCE.*

BY PROFESSOR JEAN C. BRACQ.

Mr. Spuller, the Minister of Education, spoke recently in the French Parliament of "the new spirit" animating the present government. One may with more propriety speak of the new religious spirit manifested everywhere in France. Among Catholics it has taken the form of greater earnestness and of renewed efforts to recall the churchless to the churches. Ecclesiastical ministrations are of a more evangelical character, and there is a fairer understanding of the stupendous dangers which threaten Catholicism. Protestants have to a greater degree been affected in the same direction. Their activities have become less literary and theological, and more practical. They have a truer sense of the purpose of the Gospel. As a consequence their own life has become more real, their works better organized, and their preaching more christological. While this improvement has taken place within, a great change in their environment, very favorable to their growth, has taken place without. Much of the former hostility and prejudice against them has disappeared. The great organs of the press no longer hesitate, in their own way, to do them justice. Among the Free Thinkers there are many who are still most violent in their *anti-religion*. The intensity of their opposition indicates their consciousness of the importance of religion, and their rites, such as the "civic baptism," which they have inaugurated, show the recognition of something which is religious. The scientists who, only a few years ago, were attempting to substitute science for religion have modified their attitude. There has been among cultivated Free Thinkers a visible recoil from materialism. Compare, for instance, the scientists and the novelists of to-day with those of twenty years ago, and the difference is amazing. Characters, the embodiment of religious perplexities and struggles, are frequent in novels and upon the stage. The publication of "Jesus Christ" by Père Didon, and of the "Vie de S. François d'Assise," by Paul Sabatier, both representing the evangelical spirit, have excited an enthusiasm in the secular press without parallel in France since the publication of "La Vie de Jésus," by Renan in 1863. The same new spirit is manifested in the mystical and religious language which has come to be used even by the materialists themselves. So generally has the new spirit spread that on March 25th two hundred lodges and groups of Free Masons held a great meeting in the Salle de l'Harmonie to protest against the invasion of the new religious spirit. A thorough study of the facts bearing upon this interesting subject would reveal the prevalence of this new spirit among the men trained during the early days of the republic. The older men have been affected

* We find this admirable estimate among the recent issues of the McAll Association. It is too good to be withheld. —Ed.

only in so far as they were influenced by the new men. The experience of freedom in life, in education and in religion has produced results the opposite of those anticipated by alarmists and pessimists. Religion has regained its dignity and popular favor in the measure in which it has lost its dangerous State protectionism. Negation has come to be adequately gauged. Educated young men have shrunk from Voltaireanism as heartless and shallow. Emile Faguet, a young popular critic, said: "Voltaire has no soul." These words became the formula of the popular judgment of young men upon France's most brilliant sceptic. Anatole France exclaims with sadness, as he is a militant follower of the author of the "Henriade": "Our young men have ceased to be Voltaireans." Religion is no longer the butt of jokes and witticisms of hostile writers. Almost all the young popular writers have become friendly to the ideals of Christianity, some have expressed beliefs that are the faith arising from honest doubts, the stronger and the purer on that account. Paul Desjardins, Edouard Rod, Melchior de Vogüé, Anatole Leroy-Beaulieu, Wagner and Paul Bourget, to mention only the best known of young French writers, represent a religious attitude that has never been known in French history. Believers and unbelievers alike are compelled to recognize that ours are times of peculiar religious inquiry. The religious question is at present forced upon all. "Since the time when religion departed from the temples, it has been running the streets," says Charles Morice. "Life has no meaning except for those who believe and love," says Jules Lemaitre. Edouard Rod concludes his beautiful novel "The Meaning of Life" by putting upon the lips of one of his characters who is grappling with the wrecks of scepticism and sin the following words: "And in the double effort to revive in my mind lost formulæ, and to shake from my thought the yoke of negation, I began to murmur—with my lips, alas! with my lips only, 'Our Father which art in heaven.'" This *alas* expresses the longing for the presence of the faith which makes this prayer of the lips the deepest prayer of the heart. This new attitude of a large number of Frenchmen is not pre-eminently the outcome of soul searching or of the consciousness of sin. It is the result of investigations and studies showing the ethical and social value of Christianity. "In all things," says Anatole Leroy-Beaulieu, the celebrated economist, "we are brought back to the same conclusions, that there is nothing truly efficacious, nothing solid and lasting for our democratic societies outside of the Gospel, outside of the Christian spirit and outside of Christian fraternity." The young men of the institutions of learning share the same convictions to a large extent. Professor Lavissee, the most distinguished professor of history in France, said: "Our young men have the nostalgia of the Divine." The common schools have replaced the former insipid teaching of the Roman Catholic catechism by moral instruction. This instruction contains a part devoted to the duties of man to God. Even a most superficial survey of the principles taught would reveal that, though deficient in some respects, they are identical with that part of

Christianity which refers to conduct. These morals are, after all, Christian morals. Such teaching is admirably favorable to Christian work ; if nothing more, it is, at least, a powerful ally. The young men of France not only offer a most promising field on account of their religious attitude, but also because the work has been prepared by the common schools and the spirit of the times. Moreover, we must remember that the young men whom we reach now will be the leaders of France twenty years hence. If one wishes to understand the character of the public men of the Third Republic, one has only to study the moral and religious characteristics of the students of the Second Empire. Ten years ago Dr. Wyckham, of Leipsic, prophesied that when the students then in the schools should come to manhood the character of Frenchmen would be greatly modified. Facts have more than justified his utterances. The McAll Mission should be able to take advantage of the present opportunities by adding to its work, and in harmony with it, specific organizations for young people. Such work is demanded (1) by the above considerations ; (2) by the Sunday-schools whose oldest scholars are often lost by the lack of such provisions ; (3) by the necessity of drawing the youthful converts from dangerous amusements and from bad company ; (4) by the need of trained young workers ; (5) by the successful experiments which have been made in some of the *salles* where the juvenile work under Mr. Greig has given great encouragement. The only hindrance to such imperative work is the lack of funds. Will not generous Christians take this work in hand, and furnish the means to carry it on as one of the most important departments of the McAll Mission ? Shall we not make great efforts to form for Christ the generation which will soon be the manhood of France ? Such a departure would not only bring large and immediate returns of its own, but it would greatly help the larger work and intensify the power of the *Mission Populaire*.

THE PRESENT ASPECT OF MISSION WORK IN MADAGASCAR.

BY JAMES SIBREE, MISSIONARY OF THE LONDON MISSIONARY SOCIETY AND
SENIOR TUTOR OF ITS COLLEGE, ANTANANARIVO, MADAGASCAR.

In attempting to give a very brief sketch of mission work in Madagascar as it appears to-day, I shall, for the present at least, leave out of view the difficulties and hindrances which seem imminent in the near future, arising from the political action of foreign powers, and shall endeavor to show the position of mission work in this country at the beginning of 1895.

It may perhaps be well first to remind the readers of this REVIEW that Protestant missions in Madagascar date from the year 1818, at the close of which year the first missionaries of the London Missionary Society landed at Tamatave, the chief port of the east coast. Interrupted for

some months by the death of most of that pioneer party, the mission was recommenced in the year 1820, in the capital city, Antanànarivo, in the interior highland, and was carried on with much success until the year 1835, when the persecuting queen, Ranavàlona I., began severe measures against Christianity, and all the missionaries were compelled to leave the island. But during that period of fifteen years of steady labor, the native language was reduced to a written form, the whole Bible was translated into the Malagasy tongue, a school system was established in the central province of Imèrina, many thousands of children were instructed, and two small churches were formed. About 200 Malagasy were believed to have become sincere Christians, while several thousands of young people had received instruction in the elementary facts and truths of Christianity. That was the period of *planting* in Madagascar.

The second period in the history of Malagasy Christianity was that of *persecution*, and continued for twenty-six years (1835-61), during which period persistent efforts were made to root out the hated foreign religion. But the number of the "praying people" steadily increased, and although about 200 of them were put to death in various ways, the Christians multiplied about tenfold during that terrible time of trial.

In 1862 the mission of the London Missionary Society was re-established, and then began the third period in the religious history of the country, emphatically that of *progress*. From that date until the present time Christianity has steadily grown in influence, so that now about 1400 congregations and more than 280,000 people are more or less under the influence of its missionaries. These churches and adherents are found to some extent in all parts of the island, but are chiefly massed in the central provinces of Imèrina and Bètsiléo.

A great outward impetus was given to the spread of Christianity in the early part of 1869 by the baptism of the late queen, Ranavàlona II., and her Prime Minister, and the subsequent destruction of the idols of the central provinces, and still more by the personal influence of the sovereign in favor of the Christian religion.

In the year 1864 missions were commenced on the eastern coast, both by the Society for the Propagation of the Gospel (Anglican) and the Church Missionary Society (Evangelical). The latter of these was eventually withdrawn (in 1874); and in the year 1872 the former society commenced work in the capital, and subsequently appointed a bishop to superintend its mission, its chief field, however, being still on the eastern coast.

Two years later (1866) the evangelical section of the Lutheran Church of Norway also commenced a mission in Madagascar, which was gradually increased, so that they have at the present time no fewer than 60 missionaries, including ladies in the country. (Eight or nine of these are now supported by the United Lutheran Church of America.) The Lutheran mission work is concentrated in the district of Vakinankaratra, from 60 to 80 miles southwest of the capital, and also in the southern central prov-

ince of Bétsiléo ; and they have also a number of stations on the south-eastern and a few on the southwestern coast.

The last Protestant society to undertake work in Madagascar was that of the Friends (the Friends' Foreign Mission Association). This was commenced in the year 1867, and differs from the others in having formed no new church organization, but in working in close connection and harmony with the London Missionary Society. The Friends' Foreign Mission Association have a press and excellent high schools in the capital, and take charge, as regards teaching and guidance, of a city church with its large district of 140 congregations, which stretches away for many miles to the southwest of Antanànarivo. To the Friends' Mission is also mainly due the support of the large medical mission of the two societies, with its spacious hospital, medical, and nursing staff, numerous students, and dispensaries. Besides several missionaries stationed in the capital itself, the Friends have three different centres of work in their own district, with resident missionaries ; but all the churches under their supervision observe the sacraments of baptism and the Lord's Supper, and are closely united with those under the care of the London Missionary Society.

It will be seen from what has been already stated, as well as from the tables appended hereto, that the London Missionary Society, to whom the planting of Christianity in Madagascar is due, has by far the largest number of adherents of any Protestant (or other) mission in the country (or indeed of any field in any other part of the world) ; and it has naturally had, and still has, the greatest influence upon the religious and social life of the Malagasy. But this large following has brought its difficulties and disadvantages ; and the progress made has been greatly hindered by the large number of congregations under the nominal charge of one missionary, and the impossibility, with the present staff, of exercising sufficient influence, in the way of leading and guiding large masses of still ignorant people.

For many years past the London Missionary Society has maintained a staff of from 35 to 40 missionaries, including ladies, but not including missionaries' wives. Of these 20 are stationed in and around Antanànarivo, 10 in the Bétsiléo province, and the others in the Antsikànaka district and on the eastern coast. And when it is remembered that most of these missionaries have, on an average, from 50 to 60 congregations to look after, and that many of these churches are scattered over a large extent of country, some at distances of three days' journey from the station, and in a country where no wheeled vehicles are available, it will be seen how difficult it is to give these numerous congregations the help and guidance they so much need.

To supply as far as possible the lack of European teaching, a college for training native evangelists has been carried on for more than twenty-five years ; and from this institution nearly 300 men* have been sent out,

* Exclusive of about 100 secular students in addition.

after receiving from three to four years' training, including, in later years, a little medical instruction. These men have been stationed in various parts of the central provinces, and also in the more heathen districts, as assistant missionaries, each having a small sub-district with from 6 to 8 congregations under his charge. Numbers of these men have done good and faithful service; many of them, after several years' work, have been taken by the native government and appointed to various positions as governors and other official posts, and about 120 are still at work. From 40 to 50 students are usually under instruction; and the college building is a large and substantial structure, and one of the most prominent in the capital.

High schools, both for boys and girls, have also been at work for many years, and in the former of these, lads receive three years' training as teachers, in order to supply the needs of the country schools, which number many hundreds.

Since the re-establishment of the London Missionary Society mission in 1862 a press has been constantly at work, and from this, as well as from that of the Friends, a considerable amount of literature in the native language has been issued, including monthly periodicals, school-books, science handbooks, theological and biblical works, medical books, and others of a more general character. These would amount to nearly 60,000 pages, or, say, 400 books, averaging 150 pages each, a fairly good commencement of a native literature.* The average issue of various publications—large and small—from the presses of the two societies is about 120,000 copies annually.

But it will probably be asked, What are the spiritual and moral results of the work of so many missionaries laboring for so many years past? These are more difficult to gauge aright, and it is not easy to give a satisfactory answer to such a question. So much, however, may be fairly said:

The idolatry of the central provinces, as regards any open practice of it, has been swept away, although it is quite true that at times of epidemic disease or any other calamity, there is a tendency on the part of the more ignorant people to practise heathen customs more or less secretly, although all such are prohibited by the native laws. There is a vast advance in education and enlightenment, and probably not less than 150,000 people are able to read and have acquired some familiarity with the main facts and truths of Christianity. Several editions of the whole Bible, besides large numbers of the New Testament, have been put into circulation, as well as a considerable amount of literature in the Malagasy language. Many hundreds of congregations have been formed and meet regularly for worship, and while in all of these a considerable proportion are merely hearers, in almost every case probably there are a few earnest and sincere Christian people, and in the longer established churches these form a much larger

* These figures include books from the other mission presses.

proportion of the whole number of attendants. We have large numbers of earnest young Christians in our congregations, and these have shown much zeal and interest in the carrying on of Sunday-school work and in the management of societies of Christian Endeavor, many of which have been formed during the last three or four years, since a revival movement passed over our city churches. As already pointed out, some 300 young men have received regular and special training as Christian teachers and leaders; and, in a less systematic way, many hundreds of others have been taught more or less fully, so as to fit them for preaching and teaching the truths of the Gospel. A missionary spirit is being gradually aroused in the Malagasy churches, and from both the central provinces a number of men have been sent to the outlying heathen tribes as native missionaries. Every year more and more money is being raised for religious and benevolent objects, and considerable sums have been expended in erecting substantial (sometimes handsome) church buildings; and funds are not wanting to carry on orphanages, auxiliary Bible, tract, and temperance societies, as well as associations for supplying preachers to destitute and ignorant congregations. A number of young men have also received systematic training as doctors and have obtained diplomas, and a number of young women have been taught scientific nursing of the sick. It has always been the aim of our missionaries to develop the self-help of the Malagasy Christians, and to train them to carry on their own church organization and work. For many years past the churches, both of the Imèrina and Bètsiléo provinces, have been banded together in two strong and influential unions for the discussion of church matters, discipline, teaching, etc., and these larger unions, as well as the smaller organizations—a kind of presbytery—have gradually trained the Malagasy Christians to think and act for themselves in all matters connected with their religious life and activity.

Such are some of the many cheering features of our work, on account of which we have to thank God and take courage; but the other side of the picture must also be mentioned very briefly.

The chief blots which characterize Malagasy society, and show the imperfect hold which Christianity yet has upon the people, may be described under three heads:

First, there are the abuses which, markedly in later years, have grown up in the administration of government, from the oppression of the lower classes by those of higher rank and especially by government officials. This is largely due to the system of *fànompòana* or unpaid service in lieu of direct taxation. This inevitably leads to an immense amount of injustice, and nothing but a greatly higher tone of morality, and especially of moral courage on the part of the people generally, will effectually put down this crying evil.

Second, there is the system of slavery; and this, although of a family and patriarchal character, and not often showing, to Europeans at

least, its most repulsive aspects, is essentially evil and brings much evil to families and to the children of the slave-owners. Almost every family of free people, except the very poorest, possesses its slave or slaves, who, however, are usually treated kindly, as there is little color prejudice. It may be questioned whether *fānompòana* is not a greater evil than slavery itself—indeed it is slavery under another name.

Lastly, there is the low state of morality, especially as regards marriage, divorce, and the relations generally of the sexes. This is an evil heritage from long ages of heathenism and ignorance, and while great advances have been made on the former state of things, very much remains to be done to raise the moral tone of native society even in our own congregations.

Much more might be said, but probably the particulars here given are sufficient to show what are the discouraging as well as the cheering prospects of mission work in Madagascar at the present time; and I cannot but remark, in conclusion, that the prospect in the immediate future for our people and our work is now very dark and threatening. A foreign invasion seems imminent in two or three months' time, and how it may affect our work God only knows. When we remember how much injustice has been done by similar influence on our missions in various parts of the Pacific, we cannot but feel much sadness and apprehension for the future; but still of this we may be sure: God will not forsake His people here or allow His work to be destroyed. If the little band of Christians in Madagascar in the time of persecution were enabled by Divine help to hold their own for twenty-six years, and to constantly increase in number against the whole power of their sovereign and the dislike of the mass of their fellow-countrymen, we may be sure that now, with its immensely extended influence and much larger following, Christianity will prove that it has built up in Madagascar a church which shall never be overthrown, and has lighted a lamp that shall never be put out.

PROTESTANTISM AND ROMANISM IN MADAGASCAR.

BY REV. GEORGE COUSINS, SECRETARY OF THE LONDON MISSIONARY SOCIETY.

To understand the present position of affairs in "the Great African Island," as Madagascar is sometimes called, it is necessary to revert to a somewhat remote chapter of history. As far back as 1642 France made her first attempt to colonize the island. In that year the *Société de l'Orient* was formed for that express purpose, under the direct patronage of Cardinal de Richelieu, and in spite of constant disaster the work of colonization was persisted in for thirty years. It was then for many years abandoned, but by an order in council dated June 4th, 1686, France asserted her claim to Madagascar as a part of her dominions. This claim was formally repeated from time to time, and in the eighteenth century

fresh attempts at colonization were made and persisted in for upward of fifty years. War with Great Britain and the rise of the Hova power greatly modified the situation, but the island of St. Marie on the east coast and of Nosibé on the northwest remained permanently in French possession. Not only so, but failure to maintain their position on the mainland notwithstanding, France still regarded Madagascar as her own. Prior, however, to the signing of the Franco-Malagasy Treaty, in December, 1885, her claims had never been recognized by the Hova power, but the cession, under that treaty, of Diego Suarez Bay as a French naval station, and the clause recognizing the government of the Republic as the representative of Madagascar in all her foreign relations, did undoubtedly confer upon France special and peculiar rights.

Throughout this long connection with Madagascar, France has had valuable allies in the persons of Romanist missionaries ; and to the honor of the Catholic Church be it said that long before the Protestants of Great Britain turned their attention to the island, Dominicans, Lazarists, and other religious orders of the Romish Church had toiled and suffered and died in self-denying efforts to Christianize some of the coast tribes. They accomplished but little, it is true, and after twenty years abandoned their difficult task, leaving few traces behind them, but a few pages of a catechism. Their converts lapsed into heathenism, so that when, in 1818, the London Missionary Society commenced operations in the island not a vestige of anything Christian was to be found, nor did any Roman Catholic missionaries follow them or attempt to interfere with their work. The solid foundations of native Christian churches were laid by British Protestants acting as a strong united band, unchecked by the rivalry or opposition of others. Then came the break-up of the mission and dark days of persecution, during which for a quarter of a century foreigners in general, and missionaries in particular, were kept out of the island. A few succeeded in effecting an entrance, one or two permanently to settle, others as passing visitors only. Conspicuous among the former was a Frenchman named Laborde, a man of considerable natural ability, who gradually acquired immense influence over the queen and her officers ; while among the visitors were one or two Jesuit priests.

In 1861 Ranavalona I., the persecuting queen, died, and her son came to the throne with the title Radama II. His accession secured liberty of worship to the native Christians and brought foreigners back to Madagascar. To missionaries he at once granted full permission to prosecute their labors without let or hindrance. A few dependants of M. Laborde excepted, the entire native Christian community was at that time Protestant, and when the London Missionary Society resumed operations, its agents were welcomed by the Malagasy Christians as their recognized spiritual guides. But they were no longer the sole occupants of the field. Concurrent with their own arrival came a large staff of Roman Catholic missionaries—Jesuit Fathers, teaching Brothers of the Order of St. Joseph

and Sisters of Mercy—and from that day onward Protestant and Romanist teachers have worked side by side. Even during the Franco-Malagasy War, when the European staff (which was almost exclusively French, by nationality, and wholly so in political sympathy) was for the time expelled, native Catholic congregations still assembled for worship, and their liberty to do so was in no way interfered with by the Hova Government.

Meanwhile other Protestant missions had been established in the island—viz., that of the Society for the Propagation of the Gospel, of the Church Missionary Society, which, however, was soon withdrawn,* of the Norwegian Missionary Society (Lutheran), and of the Friends' Foreign Mission Association. Further a remarkable tribal movement in favor of Christianity had carried the Hovas forward on a new pathway, and as the result of their religious awakening some hundreds of native churches had been erected, congregations for them had been gathered, schools had been established, and throughout the central province, and in one or two outlying provinces, a large proportion of the people had become nominally Christian. Though this was mainly a Protestant movement, the Romanists succeeded in securing a fairly large share of its harvest, especially in districts remote from the capital. Roughly speaking, at the end of 1883, after twenty-one years of continuous missionary labors, there were about 300,000 Malagasy connected with Protestant missions, and from 8000 to 10,000 under the care of the Jesuits. The figures are only approximately correct.

The Franco-Malagasy Treaty materially affected the political situation; nor can it be denied that many feared that it would have a like influence upon the religious situation. When leaving Antananarivo, on the outbreak of hostilities, the priests boldly asserted that they would soon return as conquerors, and that, backed by the power of France, they would in future be able to carry everything before them. Much of this could of course be set down as idle vamping; besides which our knowledge of the unique position, which, thanks to the years of persecution, the Bible holds in the estimation of the Malagasy people was in itself enough to rob the language of much of its force. Still there did seem to be ground for grave concern, and the outlook was for the moment overcast.

More than eight years have gone by since the treaty was signed, and thus far none of the fears entertained have been realized. Protestant missionaries continue their work on the same lines as before; in several districts they have greatly extended their operations; in all they have striven to consolidate and mature their organizations, and the proportion of the population that willingly follows their lead remains what it was before the treaty came into operation.

Two things have directly contributed to this result. The chief reason

* Barely, if ever, has there been a brighter example of the "Comity of Missions" than this withdrawal, which was due to an unwillingness to intrude upon ground occupied by the London Missionary Society on the one hand, and an equal unwillingness on the other hand to countenance anything like a schism among representatives of two Church of England Societies.

is the failure on the part of France to make good her political claims. From the first there has been a double reading of the treaty. Great Britain, for a time wisely neutral, in 1890 accepted the French reading, and formally signified it by means of the Salisbury-Waddington Convention. But even this cynical and short-sighted act of a British statesman has not yet sufficed to give the French anything approaching an effective control of the Hova Government; indeed it is difficult to see how the Republic can secure such domination of Madagascar as her heart seems set upon, unless she is prepared to make large sacrifices of money and men to achieve her purpose.

The other thing directly contributing to the maintenance of the *status quo ante* as regards religious liberty, and the strength of Protestantism in the island, is the fact that the French officials do not seem in any way to have threatened it. Whether lack of power alone does not account for this, may by some be doubted; but there is another explanation, and one worthier of the French. There is reason for thinking that their experience in the Pacific has taught the French Colonial Office the folly of attempts to coerce native Christians brought up under the instruction of Protestant missionaries. They no longer seek to force Polynesians to become Catholics, and one would fain believe that the lesson learned in the Society and Loyalty Islands is serving to check the natural tendency of the French official abroad to pose as the patron and supporter of Romanism.

Quietly, patiently, faithfully our Protestant brethren and sisters are building up the native Christian communities in an intelligent, sincere, and consistent love of the Scriptures and of the simple church life which the Scriptures have given to them, and in doing so they, the workers, and we, their sympathizing friends, may confidently rely upon the promise, "My word shall not return unto Me void."—*The Missions of the World*.

THE DEVELOPMENTAL STATUS OF THE AMERICAN NEGRO.

BY GEORGE R. STETSON, WASHINGTON, D. C.

The great majority of the American negroes are of the so-called Bantu and Nigritic stocks, the lowest and the least developed of the great African races. Their anthropologic relation is above the Australian and below the Tauranian, the Hindū and the Caucasian. It is this nearness to a barbarous ancestry which determines so emphatically their religious, moral, mental, and physical character. This proximity is especially indicated in the negro of unmixed blood, by his vigorous constitution, his acuteness of vision,* his quickness of hearing, his keenness of taste, the delicacy of

* An examination of 420 white and 420 colored minor school children of Washington, by Dr. Belt, gave these results: Normal acuteness of vision—white, 72 per cent; colored, 90 per cent. Myopic—white, 16 per cent; colored, 6 per cent. Astigmatic of all degrees—white, 25 per cent; colored, 10 per cent. Diseased eyes—white, 10 per cent; colored, 4 per cent. Choroidal atrophy—white, 5 per cent; colored, 1 per cent. (Vide *Ophthalmic Record*.)

his sense of smell, his insensibility to pain and ordinary remedial agents, and to danger—characteristics common to all primitive and undeveloped races. The faculty of memory is remarkably developed, and in children is superior to that of the white child of the same age. Sir Spencer St. John speaks of the Haytian negroes as “having most extraordinary memories;” and the fact that native Africans have memories of remarkable tenacity is conceded by all anthropologists.

The negro's environment in this country, especially in the “black belt,” tends to strengthen this faculty, as well as that of observation, and because of this heredity and the more perfect development of these faculties, the negro child learns much more rapidly by the ear, or by rote, and by keen observation than the white. These faculties are, however, not accompanied by a corresponding development of the understanding, which is in great part due to bad instruction and ignorance of the vocabulary of our language.

The imitative faculty in the negro is remarkable and is very largely developed. To conform exactly to the habits, customs and dress of the whites in all phases of society—to imitate their religious, moral, social and humanitarian organizations to the extent of their means, and frequently beyond their ability to appreciate or comprehend—is the great aim and solicitude of the negro man, woman and child. The grotesque incongruities resulting from the attempted adaptation of all the social machinery of an advanced civilization emphasize his inferior development. This faculty, which if properly directed and governed would prove invaluable in a well-adjusted educational system, is now a great moral danger, as well as a hindrance to his symmetrical development. Leading men of his race consider the “incubus of imitation a fatal drawback,” as “imitators see only results and never learn processes.” His superior memory and remarkable imitative faculties are naturally but unfortunately coupled with weak assimilative and imperfectly developed logical powers; and his great advantage in memory and observation is lost in his logical deficiency. In his present status he lacks a high power of continuous logical thought, of sound reasoning, and of persistent, careful application in mental and physical labor.

The negro child, in pursuing at puberty, studies requiring the exercise of reason, has a limited capacity in applying the knowledge it so readily memorizes. Of this difficulty in mental application and digestion, a Northern teacher says: “The time required to fix an idea in the negro's mind is far in excess of that spent on the white child of equal age;” “their mental horizon is narrow.” Mr. Greenwood, some time Superintendent of Schools in Kansas City, Mo., has reached a similar conclusion. It will be remembered that Kansas was an objective point in the so-called “negro exodus” from South Carolina several years since, which fact gives Mr. Greenwood's experience especial value, as it relates more nearly to the pure negro. In his experience, he says, “The negro or colored

child is apt in imitation. . . . All studies requiring memory are easy for them ; but those requiring considerable skill in the use of the reason are the most difficult, and are those in which the least progress is made."

This deficiency in the reasoning and logical powers is first observed at the age of puberty, or when before that age he is put to tasks requiring their exercise. This observation of the negro's mental deficiency at puberty is not new, although independently noted. It was remarked many years ago by Filippo Manetta, an Italian author, who, during a long residence on our Southern plantations, observed that the negro children were sharp, intelligent, and full of vivacity, but on approaching the adult period a gradual change set in ; the intellect became cloudy, animation gave place to a sort of lethargy, briskness yielding to indolence. "We must," he continues, "necessarily suppose that the development of the negro and white races proceeds in different lines."

Practical observers substantially agree in this opinion, and it is confirmed by my own experience and observation, that while under the limitations of social conditions and ignorance already stated, the young negro child is quite as quick and intelligent as the child of a more highly developed race, and excels them in the technique of memory and in observation, yet on reaching the adult age his progress is suddenly checked. A distinguished educator writes : "I note no broadening of the mental faculties at the age of puberty, such as you commonly see in a bright lad, or even the average lad, of white blood." "Reason in man is not an innate endowment, primitive and enduring, but a tardy acquisition and fragile composition," remarks Mr. Taine. Dr. Blyden, who by his education, observation, and experience is, perhaps, better qualified to judge of his own race than any one else, declares it to be necessary "to develop in the negro the thinking faculty—to strengthen his brain—to develop and strengthen his reason, and at the same time to govern his imagination by common sense." These observations upon the negro's mental development are generally applicable only to those of unmixed blood.

Of course, no hard and fast line of demarcation or differentiation in mental development can be laid down between those of pure and impure blood. We have many instances of the possession of rare intellectual gifts by negroes ; but the exceptions tend to prove the rule, for it is generally conceded that in whatever proportion his blood may be mixed—*griffe-quarteron* or *quinteron*—his development is superior to that of the pure negro, and his physique and peculiar miasma and disease-resisting power correspondingly impaired. I understand, of course, that these views are directly opposed to those of Blumerbach and Gregoire, as well as to those of more modern theorists, such as Dwight, Garrison, Phillips, and others, but they are not only the result of personal experience and observation, but have the valuable concurrence of the educated negro himself, which is an important point gained.

The negro in America has by no means outgrown the feebleness of the

moral sense, which is an inheritance from his ancestry, and which is common to all primitive and partially developed races. He is still too much in bond to the superstitions which enslaved his ancestors, and cannot fully comprehend the moral and spiritual basis of a highly developed, unemotional, non-imaginative, and impersonal religious faith, and because of his weak initiative, a power which is one of the first conditions of intellectual progress, he fails in the capacity to organize, construct or maintain a high civilization or thrifty economic conditions. His crude physiologic development carries with it a natural deficiency in technic skill, and, as I have elsewhere said, he retains many ancestral peculiarities belonging to a climate in which there was no impulse, and an environment in which every ambition and desire was limited and controlled by his imperative physical needs. In his industrial progress he is hindered by his ignorance of advanced and scientific methods in agriculture, by his imprudence, his thriftlessness, his simplicity, his wastefulness, and improvidence.

The comparative failure of our attempt to properly educate the negro is in great part due to the obstinacy with which a majority has blindly maintained the theory of his equality in mental endowment with the race with which he is in contact. We have spent and are spending enormous sums annually in elaborate systems of education for the negro without giving the least consideration to the differences in climatic origin, to the consequent variation and differentiation in mental character and development, or to the great chasm of heredity which separates the two races and which can never be bridged. I repeat that a system of education to be of service to the negro must honestly recognize this difference in development along the whole line. It is a common and very unreasonable error to suppose that those who philosophically recognize this separation of the races are inimical to the negro; on the contrary, they are his best friends, for while they recognize his deficiencies they do not in the least impeach, or prejudge, or in any way qualify the possibilities which under favorable conditions the future has in store for him. They demand, and in this demand are in accord with the most cultivated of his own race, that the educational system employed shall be adapted to the idiosyncrasies of his mental, moral, and physical needs.

It is a mild criticism to make, that the education hitherto given him has resulted in imparting false ideas of life and labor. His industrial training has been that of the treadmill; he has, because of his deficiency in mental and physical dexterity and technic skill, been an ignorant hewer of wood and drawer of water. He requires to be led out of this chronic condition by an intelligent, industrial training, which will impart a dexterity of hand, implant a love of and respect for labor, develop his mental and moral character, and train him in attention, industry, and perseverance. "What the negro needs at once," that great apostle to the negroes, General Armstrong, emphatically declared, "is elementary and industrial education and moral development."—*Public Opinion*.

II.—INTERNATIONAL DEPARTMENT.

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

The Beginnings of a Young Mission in the Province of Honan, China.BY REV. J. FRAZER SMITH, M.D., HAM-
ILTON, CANADA.

Much has been said during the past few years about the large number of students who have intimated their willingness to engage in foreign mission work. Having this fact in mind, it was thought by the writer that a short account of a well-equipped mission, composed entirely of young men fresh from college, planted in a new and very difficult field, and almost entirely cut off from intercourse with other missionaries from whose experience they might have hoped to derive advantage, might not only prove of interest to the general reader, but also might stimulate student volunteers to try a similar experiment elsewhere.

The inception of this mission was unique in many respects, and because it was, in one feature at least, a new departure in missionary finance, a recital of the facts may prove all the more suggestive at the present time, when so many mission boards are calling loudly for more money to enable them to carry on their usual work.

In the early "eighties" an awakening missionary zeal among the students of our theological halls was one of the most significant signs of the times. Numbers of students, as they looked forward to the life for which they were preparing themselves, began, for the first time perhaps, to ask in earnest if it was right for them to spend their lives competing with half a dozen ministers of their own and other Christian denominations for the privilege of preaching to a handful of people, who already enjoyed all the advantages of a Christian community, when two-thirds of the population of the entire globe, in this nineteenth century of Gospel light, had not one single ray more of this light

than if Christ had never come? But when they said to the Church of their choice, "Will you not send us to proclaim the Gospel among the millions in the dark regions beyond?" the Church too often answered through its Foreign Mission Committee, "We would gladly do so, but all our available funds are required to support the men who are now in the field." As the interest in foreign missions thus increased, some of the students in Queen's College, Canada, felt that they could not any longer stand idly by waiting for the moving of the waters, but that necessity was laid upon them to make an effort to send out at least one man from among themselves to proclaim the glad tidings to the heathen.

Consequently, on January 30th, 1886, after careful thought and prolonged discussion, the following resolution was adopted by the University Missionary Association: "That as soon as a member of this association, in connection with the Presbyterian Church in Canada, offers himself as a missionary to the foreign field, this association undertake to support him, and that such support take priority to all aids to home mission work." Afterward, however, the association, recognizing the importance of home mission work, especially in the Northwest, decided to continue their endeavors in that department of the Lord's work, with the result that since engaging in foreign work the association has nearly doubled its contributions to the home field.

In the following October the students and alumni of Knox College, Toronto, entered into a similar scheme, and very soon they had raised a sum of money which was strength to them and a healthy stimulus to Queen's.

In Knox College Mr. Jonathan Go-forth had all through his college course looked forward to a missionary career; while J. Frazer Smith, of Queen's Col-

lege, had for years earnestly desired to go out as a medical missionary to China, and with this end in view had combined a full medical course with his theological work. It was natural, therefore, that Mr. Goforth should have been appointed the first foreign missionary of his college association, and that Mr. Smith should have had the same honor conferred upon him by Queen's University Missionary Association. In due time these two gentlemen were presented to the Foreign Mission Committee, with the request that, if possible, they should be sent to labor together in China, the field of their choice. Consequently, the Presbyterian Church in Canada, which for many years had conducted a most successful mission in the northern part of the island of Formosa, resolved, at its General Assembly in June, 1887, to commence a new mission on the mainland of China. The province of Honan was chosen because it was considered one of the most needy provinces in the whole empire at that time. Although Honan was confessedly one of the most difficult fields in the whole of China, neither the Foreign Mission Committee nor the young missionaries were at all discouraged, but went bravely forward, trusting in the promise, "Lo, I am with you alway." It was not until March, 1888, that the first party belonging to this mission landed in Chefoo, but by December of the same year two gentlemen and their wives, two single gentlemen, and one single lady were all in China, and hard at work studying the language.

In October, 1888, two of the gentlemen, in company with two members of the American Board, residing at P'ang Chuang, a station about 225 miles inland from Tientsin, made a tour of inspection through part of northern Honan. The young missionaries returned from this tour with many of their preconceived ideas, as to the country, the people, missionaries, and mission work in general, to say the least, rather upset, from coming in contact with the reali-

ties. Some of the lessons learned on this trip, however, were most helpful in many ways, and if the young missionaries afterward avoided some of the more common mistakes of all new missionaries, it was due to the fact that they profited by the good advice given by their experienced companions on that occasion.

The kind friends at Lin Ch'ing and P'ang Chuang, 100 and 150 miles respectively from the borders of Honan, extended a cordial invitation to the members of the new mission to move inland and reside at their stations until they would succeed in gaining a foothold for themselves in Honan. This kind invitation was gladly accepted, and some of the members moved inland as soon as possible.

In December, 1889, three additional gentlemen with their wives and two single ladies arrived inland to reinforce the young mission. There they were, fifteen souls all told, upward of 100 miles distant from their chosen field of labor, and as yet not a single place to call their own.

Of the above missionaries two of the married gentlemen, as already stated, were supported by the students and alumni of their respective colleges, and had been landed in the field, one of them with a complete medical and surgical outfit, without any additional expense to the Foreign Mission Committee. Two other married men and one single gentleman were supported by separate congregations, while the two remaining married gentlemen were each supported by one individual member from two different congregations. The understanding was that these individuals and congregations should continue their usual contributions to the general missionary fund of the Church. At the present writing the salaries of the missionaries concerned, with one exception, which was limited to three years, are still being paid from the same sources, and the general funds of the Church have not suffered in the least thereby.

The first tour for work was made in October, 1889, when Dr. McClure and Mr. Goforth, accompanied by two native Christians from the stations where they resided, visited four or five large cities in North Honan, and spent from three to five days in each place, dispensing medicine and trying to preach the Gospel as opportunity afforded. On this tour the missionaries were well received wherever they went, and one mandarin, more friendly than the rest, invited the foreigners to dine with him. When these brethren returned and reported their phenomenal reception, the hopes for the success of the mission ran high, and we need not be surprised if the young missionaries looked forward to a speedy and peaceful settlement in that hostile province. Our missionary friends with a longer experience were not so sanguine, and when we enthusiastically voiced our expectations, they merely cautioned us not to put too much confidence in Chinese mandarins, even though they gave banquets.

Early in 1890 we adopted the Gospel method and went touring, two and two, a doctor and a minister, each foreigner supported by a Christian native of some experience in his particular line. On reaching a town of considerable size we endeavored to rent two rooms in an inn, in some central place; one room for dispensing medicine, and the other for the purpose of preaching and selling tracts and portions of Scripture. We remained, if possible, in each place from ten to fifteen days, and after having made an appointment for a future visit, moved on to the next town. Each doctor treated on an average upward of 80 patients per day, and the writer, on his first tour, during thirty days of such work, performed 105 surgical operations.

The so-called gentry or *literati* were at first rather surprised, then they began to look, "with scornful eye askance," and very soon they began to threaten in order to frighten us away. At one end of the field vile placards

were posted up in conspicuous places charging the foreigners with all sorts of wickedness, and for the first time the missionaries began to fully realize that they were destined to have a hand-to-hand fight with the devil for possession in Honan. The opposition drove us to seek for all our help and strength from our great Captain, at whose command we had gone forth. We continued to move about from place to place, and at times we were very hopeful that property would soon be secured. We were offered suitable property on several occasions, but often, when all arrangements seemed about completed, the whole affair would suddenly collapse, and a whisper would go around, "The gentry have intimidated the man, and he dare not rent or sell his property to the foreigner." After many disappointments, in October, 1890, our prayers were answered, and we secured our first property in Ch'u Wang, a market town, about 10 miles from the border in Honan. Two of the brethren moved in and took possession and commenced work, and all were happy. Our joy was destined to be of short duration, for about a month afterward, during a fair, an angry mob rushed in and looted the entire compound, but fortunately the missionaries were not injured. Redress was sought from the local officials, but to no avail, and as a last resort an appeal was made to the British Consul at Tientsin. Through the intervention of the noted Viceroy Li Hung Chang, contrary to all expectations and to the previous history of such cases, the whole affair was favorably settled inside of four months. From that time to the present, work has been carried on at Ch'u Wang with the ordinary difficulties and interruptions incident to pioneer work in the interior of China.

In May, 1891, property was secured at Hsin-Chên, another market town, some 60 miles farther inland than Ch'u Wang. In October we were forced to commence repairs on the houses to render them fit for foreigners to live in.

No sooner were the necessary repairs on the houses begun than the people on the street commenced active hostilities against us. Day by day we were reviled and our workmen threatened, while groups of men assembled to bombard our gates. As time went on they became bolder, and soon personal violence was attempted. On two or three occasions a mob of several hundred men assembled around the mission compound and threatened to break in the gates, tear down our houses, and drive us out or kill us. At such times, in vain was the help of man, but our trust was in Jehovah, God, and He it was who mercifully protected His servants during all these trying months, and we were brought to realize, as never before, the full meaning of the words of the Psalmist when he says: "God is our refuge and strength, a *very present help* in trouble."

Notwithstanding the continued and bitter opposition of our enemies, we endeavored to carry on our work in the dispensary and street chapel, and the daily attendance was far above our expectations.

During our first year of residence in Hsin Chên at least 10,000 people visited the street chapel, and listened to the preaching for a shorter or longer period of time, but, probably, not one dozen of that vast throng took any interest in what was said, or inquired with any desire to know the Gospel for its own sake, or because they felt the need of living a purer and better life. Ninety-nine per cent of all who came were utterly indifferent. There are people who speak of the Chinese as waiting, ready and willing to receive the Gospel, but if 5 per cent of those who hear had any desire to listen in order to know the Gospel, our work would be comparatively easy. Through all these trying days God had given His servants one little bright spot in that dark land as a token of His love, and to keep them from becoming discouraged. In the little village of Ho-tao, about 17 miles from Hsin Chên, old Chou and

his son were studying the Word of God with delight, and were daily praying, not only for themselves and the missionaries, but also for their poor, benighted countrymen around them. Why this great change? In March, 1890, old Chou was led to the inn by his son totally blind. The old man had been a heavy burden to his family for six or seven years, and he came to the foreign doctor anxious to be cured. The writer operated on both eyes for cataract with excellent success, and from that time forth both he and his son took a deep and abiding interest in the Gospel. It was a great joy to the physician to thus restore sight in his first operation of the kind in Honan, but this joy was as nothing in comparison to his joy when, on June 26th, 1892, the privilege was accorded him of baptizing these two men, our first converts in Honan. At present we have some fifteen baptized adults, with upward of thirty candidates on probation.

All candidates for baptism, after passing a satisfactory examination before two of the members of the mission, are put on probation for at least one year before being baptized. This is to prevent unworthy candidates, of whom, alas! there are very many.

For six years now the Gospel has been proclaimed far and wide, and we thank God that here and there we find a few who are willing to listen with some degree of interest, and who inquire with some appearance of real earnestness. Last spring, before the writer left Hsin Chên, day after day from 50 to 100 people visited our chapel and dispensary, and from three to five persons each day listened to the preaching of the Gospel with more than ordinary interest, and were willing to be instructed—as many in two days as we had the whole first year at that place.

In July last a valuable property was purchased in Chang-te-fu, about 30 miles west of Ch'u Wang, and the most important city in that part of the district. The work in North Honan, how-

ever, is scarcely yet begun, and we must not expect too much, nor should any person be discouraged even if the results are not as good as might be expected. The difficulties to be encountered are stupendous, and when we take into consideration the character of the people with whom we have to do, their pride and prejudice, their ignorance and indifference, their idolatries and superstitions, their apathy in regard to everything in the way of improvement or reform, and, above all, their utter lack of honesty and truthfulness from the highest to the lowest, we may well thank God for what has already been accomplished, and, with renewed energy and zeal, press on in the great work.

The Missionary Problem: from the Standpoint of a Japanese Christian.

BY PROFESSOR H. KOZAKI, DOSHISHA COLLEGE, TOKYO, JAPAN.

Most of the missionary societies of Europe and America arose in the end of the last century or the beginning of the present one. They have achieved the conversion of many tribes and peoples. The history of the conversion of the Hawaiian Islands, Madagascar, and some islands in the Pacific Ocean, is as wonderful as the Acts of the Apostles.

But when we come to see missionary work in civilized or more or less civilized countries, such as India, China, and Turkey, it seems that they are making very little progress compared with the number of men engaged and the amount of means expended. That Christian missions in these countries are making some progress, I do not question. But when we compare the number of men engaged and the amount of means expended with the small result of their work, we often wonder at the patience and faith of missionaries, and at the disinterested magnanimity and large heart of Christians; and we cannot help questioning whether there is not room for improving the methods of Christian missions. For instance,

in China there are over twelve hundred missionaries, and the annual expenses of these missions would amount to more than one million dollars. Yet in the last whole year the whole number of Christians who have joined churches in all missions in China, I believe, does not exceed two thousand. You would say one human soul is worth the whole world, and cannot be valued in gold and silver; and you would say also the indirect influence exerted by missionaries over the country at large cannot be measured in pounds or ounces. All this I concede; but I question, as a Japanese Christian, whether you are making the best use of men and means—that is, whether there is no room for improving missionary methods.

It seems to us that there is no definite idea among both missionaries and their home churches concerning the true aim of missionary work. Some seem to lay great stress on the testifying work of missionaries, and if they preach and testify the Gospel of Christ to all creatures, whether they are converted or not, then they think their work is done. Then, again, others seem to depend solely on the intervention of the Divine hand for the conversion of the people, thinking as though all other works are not Divine, regardless of human means or methods. God forbid that I should in any way disparage the work of the Holy Spirit in mission work, but to believe that the conversion of the world will be done by the Divine intervention, without human means or methods, seems to us to be dishonoring God and man. Hitherto the most of missionaries seem to have gone to the fields without any settled idea of missionary method or plan, simply trusting on the Divine power and support. This may do in the conversion of savages and barbarous peoples, but in dealing with civilized or more or less civilized nations this will not do. I believe in the missionary work of civilized nations there must be some *definitely understood method* of the work.

You have been lately paying great

attention to the scientific study of social problems, and found out that an indiscriminate charity or philanthropy without any plan or method would do harm rather than good. The problem of Christian missions needs similar solution with that of social evils. I believe there is at present urgent need of scientific study of missionary problems. We are in the most fortunate time to do such work. The experiences of missionaries in the last hundred years—their failures and successes—are all most profitably to be studied.

I have great interest in this problem, and hence have been paying some attention to it. The truth yet partially understood in this latter part of the century by missionaries as well as by churches is, that *no civilized nation can be converted solely by foreigners*; or, in other words, that the *conversion of a nation must be done by its own agency*. I need not enter into details to illustrate this principle, but I will simply note some of the potent facts in our own country. You see, while in India membership in Christian churches in the last ten years has gained only 30 per cent, in Japan it has gained more than 300 per cent—that is, tripled in ten years. In different denominations of Japan some of them have gained in membership tenfold in the last ten years, while others have gained only two or threefold in the same period; and here we see clearly the denominations in which missionaries have prominent part are making smaller gains, while those in which the native Christians take responsible positions are making greater gains.

The reason for this state of things is not hard to find.

1. Because foreigners as such cannot understand the character of the people, and thus cannot sympathize with their thought and feeling, the difficulty of learning the language being not the least impediment.

2. Because they can hardly get such confidence from the native people as the native people have among themselves, and thus cannot command respect of the people.

3. Because foreigners as such make more mistakes in dealing with the people than the natives themselves.

4. To these causes I must add one which is little understood by Christian people in all countries. Every nation has what we may call national spirit or patriotism, which raises more or less suspicion on the part of the natives that the missionaries come to make conquest over the faith of the people. Thus we often find good and patriotic men among the opponents of missionaries, which we think is the most unfortunate thing in any country.

If the foregoing remarks are true, the first object of missionary work must be *to raise up able native workers and help them to do the work by themselves, and thus educational work* in its full meaning will become a chief work of missionaries. The missionary may preach, but he will never be as efficient as some of the native preachers. He may write books, but he will not be able to write such able books as some of the native authors do. But he can raise up able native workers much more efficient than he is. He can give good counsel to the native workers, and thus help them in various ways. I can name some missionaries, or rather some foreign educators in my own country who did great work in such a capacity. Among many such workers two men may be mentioned—namely, Dr. Brown, of the Reformed Board, and Captain L. L. James, who was not connected with any missionary board, but a zealous worker in Christ. Most of the influential workers in the Presbyterian body, which is called the "Church of Christ in Japan," are pupils of Dr. Brown, and similarly most of the influential workers in what is called the "Kumiai churches," corresponding to the Congregational churches, are pupils of Captain James.

To do such work we need the best men as missionaries, first-rate men in every way. There is no more false notion than that any mediocre man with ordinary education can make a good missionary. Such men may do good

work in their own country, but I cannot believe they can do much good in the missionary fields, especially in civilized countries. Of course there are not many such first-rate men to be found in any country, but we do not ask you to send us many such men.

Now the most of Christian men are disposed to believe that if they can send many missionaries into all parts of the world, the evangelization of the world will be easily effected. We hear a great deal of such plan as sending a missionary to every fifty thousand people in the whole world, so as to inundate the whole world with an army of missionaries. I do not believe in such an easy method of evangelization. It is my firm conviction that the number of missionaries does not count much in the missionary work. I believe a Paul or a Luther is worth tens or even hundreds of ordinary missionaries.

If the work is once started in any magnitude among the native Christians, it is the wisest policy for missionaries to devolve as much responsibility as possible on the native Christians, and help them in such a spirit as Lafayette helped Washington in his War of Independence. It is not only wise for missionaries to help native Christians with counsel and good words, but I think you can safely help them with some material means in such a spirit as the Christians of Philippi helped those of Jerusalem, because the native churches have not only to support themselves, but also do aggressive work in various ways, and thus need very much your helping hand. Where there are already many independent churches, it is better for you to help them indirectly, doing the work through them, rather than to help them directly by sending many missionaries to them, and thus the work will be done more speedily and more efficiently.

I believe if the Christian churches adopt such a policy in the future as I have imperfectly indicated above, they can accomplish, even with present means, ten times greater work than

heretofore, and so the evangelization of the world will be very much hastened.

The evangelization of the world is a great work—nay, the greatest work the Christian churches have ever come to undertake in the history of mankind. It is not easy work; it cannot be done in any unsystematic and disorderly way. It is the problem which demands to be solved by devout and wise men in true, scientific method. The evangelization of the world is also the great obligation of the Christian churches. It is Paul who said that "I am debtor both to Greeks and to barbarians, both to the wise and to the foolish." The Christian Church is now debtor to the whole unevangelized world. May the Christians in all lands feel the same obligation as the Apostle of the Gentiles felt, and execute their duty as the Christians in the apostolic time did. And the greatest consolation we have in this work is the remembrance of the promise of our Lord, in giving His final commandment to His apostles and others, "Lo, I am with you always, even unto the end of the world."

The General Missionary Conference at Toluca, Mexico.

BY REV. JOHN W. BUTLER, D.D., CITY OF MEXICO.

I send a few notes about the Toluca Conference.

Toluca is the capital of the State of Mexico, and a pretty city of some 30,000 people. The governor of the State is a pronounced liberal, and in many ways shows his sympathy with our Protestant cause. He sent words of salutation and welcome to the conference.

We had 141 workers representing the 12 different missions. The prime mover was the Rev. W. D. Powell, D.D., for fourteen years a Baptist missionary in this country. He resided first along the frontier, but came to Toluca about three years ago. He has

acquired considerable influence with the natives in general and with the authorities in particular, many of whom are his personal friends, and it was fitting that he should deliver the address of welcome to the workers in the opening session, which was presided over by the Rev. T. F. Wallace, a veteran of over thirty years' standing. He worked under the Presbyterian Board for some years in Colombia, and came here about fifteen years ago. His son, a most promising young man, has recently entered the field.

After Dr. Powell's welcome address came the responses from the Rev. I. W. Boyce, of Saltillo, and Rev. I. N. Steelman, of Orizaba. Then followed a real treat in a half-hour talk by Mr. D. L. Moody, and Mr. Sankey singing "Have You Sought for the Sheep?" in a manner that moved all hearts. It is really a wonderful thing to see the largest and best hotel in this old Roman Catholic town, and to which no Protestant minister had ever come until about twenty years ago, almost entirely given over to such a gathering as this; the billiard-tables cleaned out, and the large room full of evangelical workers, all earnestly seeking a fresh baptism of the Holy Ghost for the great work before them.

The second session was presided over by the Rev. W. D. King, a presiding elder of the Methodist Episcopal Church, South. An excellent paper was read by the Rev. John Howland, of the Congregational Mission, on the Dispensation of the Holy Spirit. This was followed by a paper on the Personality of the Holy Spirit by the writer, which produced a very animated discussion. The first to take part in this discussion was our esteemed friend, Mr. Samuel A. Purdy, of Indiana, the oldest Quaker missionary in this country. He fairly electrified the audience by his warm approval of the paper, and the assertion that his society now fully accepted the doctrine of the Personality of the Holy Spirit. Mr. Moody followed with his "Ten Points on Pray-

er," and stirred all hearts with his telling stories and practical exhortation.

While these two sessions were being held in the hotel attended by foreign missionaries, similar sessions were held in the Presbyterian chapel, which was attended entirely by natives. That night the natives and foreigners all united together, and the Rev. M. Gassaway presided. The Rev. H. P. Hamilton, agent of the American Bible Society, read a paper on the Word and the Spirit, prepared by the Rev. H. B. Pratt, who recently translated the entire Bible into Spanish. This was followed by another paper by the Rev. W. H. Sloan, of the Baptist Mission, on the Effects of the Holy Spirit.

Thursday morning session was presided over by H. P. Webb, Esq., auditor of the Mexican National Construction Company, a lay worker who is very highly esteemed in this city, and a favorite with the missionaries. He was assisted by our Quaker friend Purdy, referred to above, and a very earnest paper on the Indwelling of the Holy Spirit was read by Mr. E. G. Taber, associate of Mr. Purdy. And he was followed by Rev. A. B. Rudd, on the Fruits of the Spirit. Then came an uplifting address by Mr. D. L. Moody.

In the afternoon Rev. T. F. Wallace presided, and one of the best papers of the entire conference was read by Rev. H. P. McCormick, on Spirituality the Supreme Need in our Work. Mr. McCormick is comparatively a young man connected with the Baptist Mission, and living in Morelia. He is an enthusiastic and successful worker. A very profitable discussion followed the reading of this paper, during which the workers were drawn very closely together.

At night a large meeting was held in the theatre. On Friday the morning session was presided over by the Rev. W. C. Evans, of the Methodist Episcopal Church, and a paper was read by Rev. J. G. Woods, of the Presbyterian Mission, on the Spirit's Work as Shown

in the Acts of the Apostles, which was followed by another one of Mr. Moody's characteristic addresses.

The afternoon session was presided over by the Rev. W. T. Green, of the Baptist Mission. Rev. F. P. Lawyer, of the Cumberland Presbyterian Church, read a very thoughtful and devout paper on *How May we Have More Power with God and Man?* This brought out a very earnest discussion, and while heartily joining in the singing of some of our old familiar hymns, there came down upon the assembly one of the richest baptisms of the Holy Ghost it has ever been our privilege to experience. During the singing of a second hymn, without any indication from any one in the room, people began to shake hands and speak words of personal encouragement to each other. The Baptists, the Congregationalists, Methodists, Presbyterians, Quakers, and others all seemed to be free and happy as if in attendance upon an old-fashioned camp-meeting. It was the unanimous opinion that that meeting alone was worth travelling a long distance to attend. In the evening a large company gathered in the National Theatre. Many public men from the city were in attendance, and a great many people also came out of curiosity, but were treated to one of Mr. Moody's plain spiritual sermons on the Way of Salvation. Of course Mr. Moody was at the disadvantage of speaking to the audience through an interpreter, and yet he seemed to hold the people without any trouble. Then followed an earnest address by a converted French priest, and a most excellent though brief address by the Rev. P. F. Valderama, of the Methodist Church, and thus ended this most delightful and successful Holy Spirit Conference, attended by so many workers from all over the country. Men were there from the Rio Grande on the north, and from Puebla and Vera Cruz on the south, and I believe that they have all returned to their work with new life and inspiration.

Our Mail-Bag.

BIBLE DISTRIBUTION IN NAGOYA.—The missionaries and native Christian workers in the city of Nagoya have long felt the importance of placing the Word of God in the hands of the 200,000 people in this great city of the interior, but the undertaking is so great, and the number of workers, and, in fact, of the whole body of Christians, so few, that until recently the work has not been undertaken on any large scale. It has just been determined, however, to begin the work at once. Fifty thousand copies of the Gospels are being printed for this express purpose, the cover bearing a list of all missionaries and their residences in the city, of all preaching-places and the pastors of the respective churches, a copy to be offered, with brief comment, at each house in the whole city. The Christians have raised 250 yen with which to begin the work; pastors, missionaries, and members of churches have met to arrange for systematic work, and have resolved to carry the work through to the end, though it may take several months to complete it. The following were chosen as an Executive Committee to have charge of the work—viz.: David S. Spencer, H. J. Hamilton, A. R. Morgan, W. C. Buchanan, I. Hayashi, H. Yamaka, C. Maruyama, and K. Hosokawa. Under their direction the whole city will be systematically mapped out, and workers indicated for the different sections.

Without a doubt this work will draw out strong opposition from the Buddhists, and the Christians will likely be subject to increased insult from the opponents. These workers need the prayers of all Christians for the success of this advance movement in this Buddhist centre.

REV. D. S. SPENCER.

THE SOCIETY OF FRIENDS—SYSTEMATIC GIVING.—Mrs. Esther Tuttle Prichard has been eminently active for several years as one of the missionary workers in the Society of Friends. She founded and for several years successfully edited the paper of the Woman's Missionary Society, *Friends' Missionary Advocate*. For a few years past she has concentrated her energies on the development of systematic giving, as Superintendent of the Department of Proportionate and Systematic Giving

of the World's and National Christian Temperance Union, as well as for the Woman's Foreign Missionary Union of Friends. Mrs. Prichard sends the following note :

" As I read the notice of the work of the Canada Methodist Women's Foreign Missionary Society in the April number of the REVIEW, I was led to compare statistics with the late annual report of the Woman's Foreign Missionary Union of Friends, and am constrained to send you *our* figures. I think our receipts are exceptionally good for the membership. We have 202 auxiliaries and 3562 members, and support 41 missionaries, the receipts for last year being in round numbers \$35,982. These receipts include over \$9000 of legacies, but deducting these there is an increase of over \$3000 above that of the previous year. If we have a dollar of indebtedness I am not aware of it, and we have no salaried officer except the editor of the *Advocate*. One hundred and fifteen Bible readings, sermons, and addresses on proportionate and systematic giving are reported for 1894, and the returns, which are by no means *complete*, give us 1449 proportionate givers. The latter department gains new strength, and is doing much for us. The Oregon superintendent addressed a large audience recently on the subject, and in conclusion, to her surprise, 104 were won to these methods. The general movement for the advancement of this cause among woman's boards has had a year of marked progress. We now have fourteen organizations of Christian women all told committed to the promotion of the reform, among whom twelve are missionary societies. One of the latest to come over is the Des Moines branch of the Methodist Society, and as nearly as I can judge no society has thus far entered upon this work under more favorable conditions.

" KOKOMO, IND."

THE KOREAN MOVEMENT.—Mention was made last month of the interview of Bishop Ninde with the King of Korea, and reference to the proposal of the government to place Korean youth under instruction of the Methodist mission. The following document binding the Korean Government to this course is not only significant, but will be historic, and we therefore print the entire text :

AGREEMENT BETWEEN THE KOREAN GOVERNMENT AND THE PAI CHAI COLLEGE.

1. The Korean Government will send to this college 200 students who are to observe strictly all the rules and regulations of the institution.

2. The students are to receive instruction in the English language, geography, arithmetic, the sciences, and in such other studies as may be determined on by the teachers in charge of the school.

3. The reception, dismissal, and discipline of the students are entirely entrusted to the foreign teachers.

4. Beginning with the first day of the second moon, the Finance Department will transmit \$200 to the Board of Education, whence it is to be sent to the college for books, stationery, etc., for the pupils. Should the full number of students (200) fail to attend from the beginning, the sum of \$50 is to be paid at once. When the number reaches 50, then an additional \$10 is to be added for every 10 students, up to the full quota. Japanese silver or paper money may be sent at the option of the government.

5. On the last day of every month a correct and complete list of the students in attendance for that month is to be sent to the Foreign Department, and from thence to the Board of Education.

6. Students, unless dismissed for inability to pursue the course of study or for violating the rules and regulations, must remain in the college for a period of three years.

7. Foreign teachers, whether three or four are required to teach the 200 students, are not to receive remuneration. One Korean tutor is to be employed for every 50 students. The selection of tutors is to be made by the foreign teachers. The tutor is to receive from the Korean Government a salary of \$20 a month for the first year, and an additional \$5 a month for each succeeding year. Should the tutor fail to attend diligently to the work, he shall be discharged by the government.

8. Five copies of this agreement are to be made : one copy each to be placed with the Board of Education, the Foreign Department, the Finance Department, the United States Legation, and with the authorities of the school.

Done in the 504th of the Dynasty, first moon, twenty-sixth day, by

HYEN CHAI,

Secretary Foreign Department,

who, having received authority from the Foreign Department, entered into this agreement.

On behalf of the Pai Chai College.
SEOUL, February 16, 1895.

III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIERSON.

Africa,* Madagascar,† the Freedmen.‡

NOTES ON AFRICA.

The Dark Continent presents a much more diversified character in races and nations and languages than is generally supposed. Among the 160,000,000 to 210,000,000 inhabitants scattered over an area of 11,556,600 miles, Dr. R. N. Cust enumerates six distinct groups of languages: The Hamitic of the north; the Semitic, spoken in North Africa and Egypt; the Nuba Fulah of the Eastern Soudan, the negro of Western and North Central Africa, and comprising 195 languages and 49 dialects; the Bantu, spoken south of the equator in 168 languages and 55 dialects; and the lowest in the scale, that of the Hottentots in the south—a total of 438 languages and 153 dialects, of which only 66 have the Bible translated even in part.

There is not only great variety in the character of the country and in the languages spoken, but in religions also. They are approximately as follows:

Mohammedans	77,000,000
Pagans	95,000,000
Christians	7,600,000
Abyssinian Christians	5,000,000
Protestants	1,100,000
Roman Catholic	900,000
Coptic, etc.	600,000
Hindus	250,000

* North Africa is considered in our October issue. On Central and South Africa see also pp. 19 and 47 (January); 327, 355, 359 and 381 (May), and 407 and 411 (present issue). *Literature*: "Africa," Keith Johnston; "Africa Rediviva," R. N. Cust, LL.D.; "Missionary Landscapes of the Dark Continent," Rev. James Johnston; "The New World of Central Africa," Mrs. H. G. Guinness; "Garaganze," F. S. Arnot; "Story of Uganda," Sarah G. Stock; "Forty Years among the Zulus," Rev. Josiah Tyler, D.D.

† See also pp. 429 and 434 (present issue) and "Story of Madagascar," Rev. J. W. Mears; "Madagascar and France," George A. Shaw.

‡ See also pp. 327 (May), and 422 and 438 (present issue).

§ More than one half the Protestant Christians, or about 700,000, are European colonists, chiefly

Roman Catholics in Africa are severely criticised by Rev. Henry Rowley, of the Society for the Propagation of the Gospel. After speaking of the ignorant and immoral priests among the Portuguese, he goes on to ascribe the utter relapse of native Christians into heathenism to the following features of what seemed three hundred years ago to be successful missions: reckless and wholesale baptism; unholy accommodation of Christian truth to heathen superstitions and customs; neglect of education of the young; pretended miracles to strengthen waning influence; cruel punishment for breaking church rules; and the countenancing of slave trade. Papal missions having failed in Africa, the duty rests the more heavily upon Protestants to carry them the pure Gospel. The Abyssinian and Coptic Christians are dead spiritually, and have departed from their original faith, if indeed they ever really understood the truth as it is in Jesus. The missionary work in Egypt is chiefly among the Copts; Abyssinia presents little opportunity for evangelical work. It is the hermit nation of Africa.

Islam is one of the most serious obstacles to missionary enterprise in Africa. This religion permits and encourages sensualism, thereby permitting Africans to remain pagans while nominally Mohammedans; in addition to this the converts are gained by force where persuasion fails. At Cairo, Egypt, is a college where more than 10,000 are in training to convert Africa to the religion of the False Prophet.

The pagans are mostly fetich-worshippers and sunk in deepest degradation, though occasionally tribes more

English and Dutch, and are largely confined to South Africa. The remaining 400,000 have been rescued from paganism by the bearers of glad tidings from Germany, Britain, and America. Somewhat over 100,000 are communicants.

civilized are found in the interior. Woman is, as a rule, lightly esteemed and readily exchanged for beads or cattle. Cannibalism is by no means a thing uncommon. Dr. S. L. Hinde, a member of the Congo Medical Service, says of some parts he has visited : " At N'Gandu, the headquarters of Congo Lutete, we found that chief had gathered together about 10,000 cannibal brigands, mostly of the Batatela race. Through the whole of the Batatela country and from the Lurimbi northward, for some four days' march, one sees neither gray hairs, nor halt, nor blind. Even parents are eaten by their children on the first sign of approaching decrepitude. N'Gandu, I may tell you, is approached by a very handsome pavement of human skulls, the top being the only part showing above ground. I counted more than a thousand skulls in the pavement of one gate alone. Almost every tree forming the boma, or fortification, was crowned with a human skull."

Captain Maloney, lately returned from the Niger, says :

" The Brass natives on their return took with them about 100 prisoners, bound down in their canoes. All of these, it is believed, were tortured and killed, and in some cases eaten. A scene of a shocking kind was witnessed at Brass, when the natives, headed by King Koka, who had led the attack, returned to their town. It is related on the authority of French missionaries that the religious festival of ' Ju Ju ' was held. Some of the participators in this ghastly rite suspended around their bodies the limbs of the slain, and danced until exhaustion rendered them incapable of further exertion."

If we wait for evolution to lift these poor people up, we shall wait forever. In a generation the Gospel has changed savages quite as fierce into gentle, pious Christians. Some Moffat or Mackay is wanted in these dark places.

The nations of Europe have partitioned Africa between them ; only a few tribes maintain their independence.

France, England, Germany, Belgium, Portugal, Italy, Turkey, and Spain, all have large possessions or protectorates in Africa ; time will reveal whether or not it is to the interest or detriment of their subjects.

Not less than 60 missionary societies are united in the herculean task of conquering Africa for Christ. Of these 24 are British, 16 American, 10 German, and 7 are Scandinavian, etc. About one third of the number have entered recently, consequently their harvest does not yet appear. But in spite of the seemingly large number of societies employing about 1200 missionaries at nearly 1000 stations, many parts of the continent are as yet entirely unreachd. The *Soudan*, stretching across Africa just north of the equator, is one of the most needy and neglected dark spots on the Dark Continent. Two societies in England and two in America have lately been organized to evangelize this country. The Soudan may be roughly divided into three parts—the Western, watered by the Niger ; Eastern, watered by the Nile ; and Central Soudan, comprising five Mohammedan States lying around Lake Tchad. These five States have a population of about 60,000,000, *without one Christian missionary*, though some are preparing to enter the field. A pioneer party under the Central Soudan Mission (St. Martin's House, 1 Gresham Street, London) is entering the State of Sokoto *via* Lagos and the Yoruba and Niffe country. At present for five months you may walk across this great country, and not meet one worker for Christ, not a native Christian, nor one who has heard of the way of salvation. These people are living and passing away in darkness. One could not describe the spiritual condition of the people more accurately than in the language of the first chapter of the Epistle to the Romans. The darkness, the sin, the superstition they live in is in every way as dark as that of the heathen of St. Paul's day. The great difficulty in reaching them is that they have, as a

rule, no sense of sin, because they think forgiveness is so easily obtained by some ceremonial act.

The Central Soudan Mission is now faithfully trying to reach these people; others have worked there; Wilmot Brooke, Robinson, Edward White, and others have laid down their lives at Lokoja and other places on the Niger, one of the gates of the Soudan; they were hoping to get into it, but God called them ere they succeeded. There are two American brethren seeking also to get into the country across the Niger. The Central Soudan Mission has two training homes, one at Tripoli and one at Gabes, with the object of enabling men to get well acquainted with the language, and to some extent with the characteristics of the Mohammedan religion, the obstacles they have to meet, and the prejudices that exist against them, so that after eighteen months or two years a man will be well equipped to enter the country.

Lake Tchad is a fresh-water lake about 200 miles long and 100 wide; here are found elephants, lions, hippopotami, crocodiles, deer, fowl, and all kinds of vegetable products. The five kingdoms around the lake are ruled by Mohammedan Sultans. Polygamy and slavery prevail everywhere. The climate is dry and invigorating—there is little fever. Emin Pasha lived here for twelve years. The temperature varies from 65° in winter to 100° in summer. The great advantages of this field are: the character of its people, who are not savages, but are fairly civilized and courteous; the climate gave rise to the proverb, "When a man goes up the Binué he lives forever;" the means of transportation *via* the Niger steamers are also advantageous. Against these helps must be put Moslem fanaticism and law which decrees death to converts from Islam. The Soudan pioneers claim our men, our money, and our prayers.

Uganda has been a field of especial interest ever since the thrilling story of Mackay's heroic labors there was read

by the Christians of England and America. Uganda is now a British protectorate. The native king, Mwanga, wavers between Christianity and paganism. The power of sinful habits asserts itself again and again, and for a time he seemed to have abandoned the struggle as hopeless. When he learned, however, that if he persisted in the degrading sins to which he has for many years been addicted, the missionary would discontinue his visits for instruction, because there was a danger of such visits being regarded as a countenancing at the king's sins, he was deeply affected, and he invited one of the Christian teachers to dwell in his house, to be near him and help him and guard him from doing evil. This was in May. At the end of July Mwanga declared himself a Roman Catholic. A few days afterward, however, he visited the missionary and told him he had decided not to join the Roman Catholics. The king's instability necessarily affects somewhat the attitude of his subjects toward Christianity.

Connected with the Uganda Mission of the Church Missionary Society are the Sesse Islands in Lake Victoria. On fourteen of these twenty-seven islands there are churches: one each on ten, two on three, three on one, making nineteen churches in all. The population of these islands is estimated at about 75,000, of whom over 5000 are returned as "readers." There are twenty-one native teachers working on these islands. The reports from various out-districts of Uganda are most encouraging.

G. L. Pilkington gives some interesting Uganda proverbs, illustrative of the mental characteristics of these people and showing their intellectual kinship to English brethren. Among others are the following:

"*Bakusera*" *takwazika*. (He who says) "They are swindling you," doesn't lend you (anything). Cf. "Words are easy as the wind;" "Faithful friends are hard to find;" "Fine words butter no parsnips."

Namakabirye afu enjala. The man who has two homes dies of hunger. The cook at each of the two homes expects the master to dine at the other, and so he "falls between two stools."

Obutamera kirevu njuba ya kikome. Beardlessness is a cloudy day. As on a cloudy day you can't tell what time it is (in Africa), so you can't tell the age of a man who has no beard. Many Africans seem unable to grow beards.

Eki fananyi ki'sa ensekere. Resemblance is the death of the louse. The louse you kill is probably not the one that bit you; for one louse is not distinguishable from another. This proverb is an indication of the abundance in Uganda of this pest, only surpassed by fleas, and lately, alas, by jiggers!

"Nafira ku kinene," ensanafu ku gere saja. "I'll die for a big thing" (as says), the biting ant on the big toe. The *ensanafu* is the fierce, dark-brown ant with huge mandibles, that travels in vast numbers, and is dreaded by man and beast. "In for a penny, in for a pound." "You may as well be hung for a sheep as a lamb."

Bugubugu si muliro. Splutter, splutter isn't fire. Cf. the Irish saying, "Take it 'asy, and if ye can't take it 'asy, take it as 'asy as ye can;" and, "Still waters run deep."

The *Congo Free State* (under Belgian rule) is another field that is of immense importance and interest. A million and a half square miles is made accessible by the Congo and its tributaries. "White man," said a Congo native to a missionary, "my heart is hungry for something; I don't know what." He was converted, and afterward said: "Yes, it was hungry for salvation." "Africa's heart" is truly hungering, or rather famishing. Its area is 1,508,000 square miles (thirty times larger than England). The people number over 40,000,000,* of various tribes, but all of the great Bantu race. Tattooing is practised largely as a tribal mark; cannibalism is practised to some extent; liquor is working sad havoc among these people, and the drinking habit is bound to lead them into every depth of abomination. Slave exportation is abolished, but domestic slavery is practised to a fearful extent. Polygamy, of course, abounds. The religion is fetich-

ism, and witchcraft is fully believed in and is accompanied by much cruelty. The people believe in an after life and in a supreme God, the sender of rain, but know nothing of Him as a God of love. The Baptist Missionary Society, the American Baptist Union, the Swedish Society, the Congo Balolo Mission, the American Presbyterians (South), Bishop Taylor (American Methodist Episcopal), and the International Missionary Alliance are all working in this field. Roman Catholics have six stations here. The field is great, but the laborers are few.

South Africa covers an area greater than that of British India, 1,250,000 square miles. Gold and diamonds have thus far attracted more men than has a desire to give the degraded Hottentots and warlike Zulus the Gospel. Considerable progress has been made, however, since Bartholomew Diaz first doubled and named the Cape of Good Hope, in 1486. The Dutch East India Company was established on Table Bay in 1652; in 1688, 300 refugee Huguenot families arrived, bringing Protestant Christianity. The estimated population is now 4,250,000, mainly composed of aborigines (Hottentots and Bushmen) and Bantus (Kaffirs, Zulus, Matabele, Bechuanas, etc.), who are fetich-worshippers; Dutch descendants of Huguenots and emigrants, who are mainly but nominal Christians; East Indian and other emigrants, unchristian and difficult to reach, being mainly Moslems. Khama and other notable converts are examples of what the African native may become. Drink is as usual the greatest curse of the country, and stands opposed to the church and school, which seek to lift the degraded savages.

Pray for the colonial churches, that they may be endued with missionary zeal; for the schools and colleges, that they may be filled with student volunteers; above all, for the outpouring of the Spirit on missionaries themselves, and the deepening of the spiritual life of native converts. With these petitions granted, the Word of God will have free course and be glorified in spite of all obstacles and opposition.

* Stanley's estimate.

The Freedmen.

The total colored population in the United States, as given in 1890, was 7,470,040. The four years' increase would about bring them up to about 8,000,000. These negroes, if distributed exactly in numbers corresponding to the density of the population of the States, would more than cover Maine, New Hampshire, Vermont, Connecticut, Rhode Island, Nebraska, North Dakota, South Dakota, Indian Territory, Oklahoma, New Mexico, Arizona, Utah, Colorado, Idaho, Montana, Nevada, Wyoming, Washington, Oregon, Alaska, and California. The proportion of colored people in the South varies from one tenth to two thirds (South Carolina) of the whole population.

We are accustomed to think of them as having doubled in number, and therefore doubled in power. But the 4,000,000 that were set free were poor illiterate slaves; the 8,000,000 have all either been free twenty-nine years or are free born. With this increase of numbers has come also increase of knowledge, increase in intelligence, apprehension of surroundings, of wrongs, of rights, of limitations, of possibilities; increase also of material wealth to no inconsiderable degree; increase also of moral power and force twice as strong as they were. The power is not only growing, but is massed together. The very limitations of this power prevents for the present its scattering, and compels it to act in bulk. So great a mass of human beings anywhere is a menace to the peace of the country, where they are not restrained by the fear of God and the controlling influences of the religion of Jesus Christ.

Great possibilities for good and for evil lie in this large element of negro blood in our midst. But progress has already been made toward turning this stream into the desired channels. Where-as twenty-eight years ago not one in 10,000 of the blacks in the South could read, now there are 25,000 colored persons who are either professors or teachers in colleges and schools. Three college presidents were born slaves. At the close of the Civil War the negroes had not a single church among their whole people. In the past twenty-five years they have built 19,753 churches, with a seating capacity of 5,818,459, at a cost of \$20,323,887. Their parish registers now show 2,316,785 communicants in their own churches, all of whom are of their own race. They support 7 colleges, 17 academies, and 50 high schools, in which there are

30,000 pupils taught by colored teachers. They have 1,500,000 children in the common schools, and 24,000 teachers. More than 2,500,000 of the race can read and write. There are 21,000 schools for negroes in the South, with 1,357,000 pupils. The number of colleges for them is 25; law schools, 5; medical schools, 5; normal schools, 52, and theological seminaries, 25. There are in our midst 750 colored physicians and 250 lawyers; 250 newspapers and 3 magazines are owned, edited, and published by negroes. These people also own half a million acres of land in the Southern States.

These are encouraging facts, and they cannot fail to deepen the interest of the friends of good government everywhere in the educational work which is achieving such large results. With fair play and justice on the part of the whites, nothing will contribute so much to the solution of the negro problem along right lines as the diffusion of intelligence and Christianity among the masses of the blacks and the demonstration of their capacity for the duties and responsibilities of citizenship.

The late Frederick Douglass's remarks about his race give his view of the negro problem:

"It is sometimes said that the condition of the colored man to-day is worse than it was in the time of slavery. To me this is an extravagance. We now have the organic law of the land on our side. We have thousands of teachers, and hundreds of thousands of pupils attending schools; we can now count our friends by the million. In many of the States we have the elective franchise; in some of them we have colored office-holders. It is no small advantage that we are citizens of this republic by special amendment of the Constitution. The very resistance that we now meet on Southern railroads, steamboats, and hotels is evidence of our progress. It is not the negro in his degradation that is objected to, but the negro, educated, cultivated, and refined. The negro who fails to protect himself, who makes no provision for himself or his family, and is content to live the life of a vagabond, meets no resistance. He is just where he is desired by his enemies. Perhaps you say that this proves that education will do nothing for the negro; but the answer is that 'the hair of the dog will cure the bite' eventually. All people suddenly springing from a lowly condition have to pass through a period of probation. At first they are denounced as 'upstarts;' but the 'upstarts' of one generation are the *élite* of the next."

IV.—EDITORIAL DEPARTMENT.

AN APOLOGY.—The first article in the May issue, on Siam and the Laos country, was from the pen of Rev. Chalmers Martin, of Princeton, N. J. By some unaccountable omission his name failed to appear in connection with the article. He and our readers have our humble apology.

The March of Events.

After a long and hard struggle, all the island forts in the harbor of Wei-Hai-Wei surrendered to the Japanese. Five of the largest of the remaining warships of the Chinese northern naval squadron were sunk by the Japanese fleet, by means of torpedoes. Of the thirteen battleships forming the Chinese Navy at the beginning of the war, five were lost at the battle of the Yalu and five at Wei-Hai-Wei. The Japanese, in spite of the intense cold and violent storms that drove most of their ships to shelter, stuck magnificently to their work. From Manchuria came the sad news of the death of the Japanese General Nodzu, chief in command there, after the retirement, on account of sickness, of Field Marshal Count Yamagata.

According to the London *Times* correspondent in Shanghai, "Li Hung Chang's son-in-law telegraphs that the treaty of peace was signed in Shimonoeki, April 16th, and the terms are :

"*First.* The independence of Korea.

"*Second.* Japan's retention of the conquered places temporarily or permanently.

"*Third.* Japan's retention of the territory east of the Liao River.

"*Fourth.* Permanent cession of Formosa.

"*Fifth.* Indemnity of \$150,000,000.

"*Sixth.* An offensive and defensive alliance between China and Japan."

Three centuries ago, when the Japanese had won a victory in Korea, 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. What has caused the change but the power of the Gospel of Christ !

A new treaty with foreign powers is in process of negotiation, which if ratified, will bring most important results to China and Japan, and indeed to the world.

The Report of the Third Conference of the officers and representatives of the various foreign mission boards, etc., in the United States and Canada has reached us. It is a very attractive, interesting, and suggestive pamphlet, of nearly 70 pages. This conference was held in New York City, in the Church Mission House (Episcopal), Fourth Avenue, corner of Twenty-second Street, February 14th, and was attended by over fifty representatives, who appeared in behalf of twenty different denominations and societies. What an exhibition of mutual confidence, co-operation, amity, and charity was such a conference ! and what hope it encourages for the future !

The subjects discussed indicate the range of discussion and the practical character of the council : The Japan-China War, and its strategic relations to missions ; industrial missions and their development in foreign lands ; self-support in mission churches ; the proposed national church in India, and the proper attitude to be assumed toward it ; motive in foreign missions, and the true point of emphasis.

These are vital topics, and they were discussed in a manner that became living issues. No note of inharmonious utterance or feeling marred the meeting, and the whole proceedings are worthy of a wide reading and study.

Dr. Smith's discussion of the war between Japan and China is especially pertinent just now. He called attention to the new conditions which entered into this modern Oriental conflict,

and showed why Japan had so easily won the supremacy. China clings to the past, and is anchored to custom and tradition. Japan is aggressive and progressive and takes on every modern equipment. China is humiliated but not conquered; is too vast for conquest, but will be compelled by this series of defeats to abandon her conservative and defensive policy. Dr. Smith affirms the need of missions in both fields to be undiminished; he prophesies China's forsaking of her exclusion and seclusion, and a great enlargement of missionary opportunity in this last stronghold of Oriental superstition, and, as to Japan, the abolition of existing restrictions upon foreigners, and the opening of the whole empire to the Gospel.

Other matters embraced in this report, which space forbids us here and now to review, we may advert to in subsequent issues.

News has just reached us from Persia, that the German missionaries from Delitzsch's Institution Judaicum have been ordered to leave the country, on the ground that they contemplate work among Moslems. They arrived only a few months ago. It indicates an attitude of the government toward such work. The order was based on statements in their publications at home.

The sad intelligence reaches us by cable that Dr. Cochran, of Persia, is dead—a great loss to missions.

War and the Gospel in Arabia.

There appeared in the daily papers in the latter part of February, a London telegram of the 25th, that the city of Muscat, in Arabia, had been captured by Bedouin rebels, the Sultan having fled from the palace, but eventually regained part of the town. Muscat is the station occupied by the Rev. P. J. Zwemer, of the Arabian Mission of the Reformed Church. Letters previously received from him had foreshadowed the outbreak of such hostilities. Later tidings from him have, therefore, been anxiously awaited. A letter, received on April 4th, gives information of his personal safety, and still later intelligence reaches us that the Sultan has

made peace with the enemy, and Mr. Zwemer has returned to Muscat to resume his work.

The Congo State.

The proposal to the Belgian Chambers for the formal *annexation of the Congo Free State* accords with the drift of events for some years. Under the General Act of the Berlin Conference of 1884-85, the territories of the State are the personal possession of the king of the Belgians, who was one of the first to interest himself in geographical discovery and commercial development in Africa, having, during Mr. Stanley's progress up the Congo in 1876, founded the International African Association. The formation of the International Congo Association, some three years later, and the opening up the Congo valley by Stanley, suggested the founding a great African State, free to the trade of all nations, and operating as a civilizing force in the Dark Continent. The Berlin Conference of 1884 was held for the adjudication of all African questions, and the Congo State was formally recognized, and a few months later its sovereignty was vested in King Leopold. Since then the king has largely borne the cost of administration out of his private fortune, having expended not less than \$8,000,000; but the annual revenue being less by \$200,000 than the expenses, he is no longer able to meet the deficit. A proposal is, therefore, to be made to the Belgian Parliament to annex the territories, and, it is believed, it will be accepted.

Russia attempts a gigantic undertaking to unite her European dominions with her Pacific Coast. The great Siberian railway is now approaching completion, over one fifth of the entire distance having been laid with rails. Large quantities of plant and material are being sent forward both from Europe and from the Pacific port of Vladivostock. The vessels which leave

Odessa, during the spring and autumn, are laden with railway materials, and carry engineers and other skilled workmen to aid in the construction of the great railroad. Some writers in the Russian press prophesy that the last rail will be laid before the summer of 1896. They say: "When the line is opened, the golden Orient will pour her treasures into the lap of Russia. Japan, China, and the isles beyond India will send their ships freighted with spices and tea and rich merchandise into the crowded havens of Siberia. The Thames and Mersey, Amsterdam and Hamburg, will sink into third-rate importance; even San Francisco will be sacrificed when Russia has obtained the practical monopoly of Eastern trade."

HAWAII HAS BEEN MAKING HISTORY RAPIDLY.—Ex-Queen Liliuokalani was arrested and guns and bombs found in her house. This news was swiftly followed by the announcement that she had formally resigned all claims to the Hawaiian throne, and that her abdication had been followed by her taking the oath of allegiance to the republic. The reasons for this extraordinary action are very clear. The searching of her house not only revealed a large quantity of warlike material, but by the seizure of numerous documents it was discovered that the ex-Queen was the inspiring cause of the recent unsuccessful revolt, that she had ordered the arms, and had already made appointments of Cabinet officers.

The Swedish Mission Association has struck a field of work hitherto untouched. Beyond the Thian Shan Mountains, separating Russian from Chinese territory, lies Chinese Turkistan, stretching from Kashgar to the tablelands of Thibet. For the most part this is a desert, but has such oases as Kashgar, Yarkand, Khotan. The inhabitants are mostly of Turkish origin, Mussulmans, and speaking a Turkish dialect. Here the Swedes have planted

their mission. Their staff consists of Mr. Hödberg, a Swede, an Armenian called Aveteriantz, two Swedish ladies, and two native assistants. This mission is likely to have an important bearing on mission work in Western China. Its headquarters will be Kashgar, a most important meeting-place of various nations, where in the bazars may be seen Turkish Sarts, Kirghiz, Mongols, Chinese, Thibetans, Jews, and Hindus. The Chinese in authority are tolerant, and the Sarts or Turkish townspeople kindly and well-intentioned, among whom European or American missionaries must exercise large influence. God bless the new pioneers!

As to Korean affairs, the *Christian Intelligencer* says, referring to a previous account of leaders called back to Korea: "Our Church has a special interest in them through their connection with representative pastors. Now the Rev. Dr. J. B. Thompson writes us that an unsuccessful attempt was made to kill Pak Yong Hio, on his return to Korea from Japan. He and his associate, Soh Kwang Pom (formerly members of the Liberal Cabinet of Korea), have both been formally pardoned, and their rank restored by the king, and they have again been made members of the Cabinet. Pak Yong Hio is Minister of Home Affairs, and Soh Kwang Pom, Minister of Justice. Both these men learned the principles of Christianity from Dr. Thompson, and Soh Kwang Pom was for years under the training of our Dr. Corwin. The opportunities for usefulness before these men can hardly be estimated. The present counsellor to the Korean Cabinet is a Japanese Christian. It is the Lord's doings, and it is marvellous in our eyes."

The Thibetan Pioneer Mission.

Mr. Polhill Turner, at Gnatong, found Mr. Jensen very ill with typhoid fever, from which two days later he died. Pontso was also ill with the same fever; Miss Taylor herself was well, though tired with nursing.

Mr. Polhill-Turner will undertake the sole training and leadership of the men, while Miss Taylor continues alone with Pontso at Gnatong watching for any opening into Thibet that may occur.

The band will henceforth be known simply as "The Thibetan Mission," and consists of Mr. Polhill-Turner as leader, Mr. and Mrs. Evan Mackenzie and two children, Messrs. William Soutter, J. Johansen, T. Sorrensen, E. Amundsen, H. M. Stumbles, James Moyes, and James Neave, twelve in all.

Mr. Polhill-Turner has made a good impression; he finds the men have been making good use of their time in study of the language, and in taking opportunities of speaking to meetings of Thibetans when possible. He feels Kalimpong more suitable for present purposes than Darjeeling or Gnatong. They have a house placed at their disposal, where they can all live together, with Mrs. Mackenzie as housekeeper.

There seems some likelihood of the door into Tibet opening in the course of the year.

Amid its troubles Madagascar is asking the British and Foreign Bible Society for more Bibles. Ten thousand copies of the Gospel of St. Luke have been sent to the Northern Committee in Madagascar, and five thousand more to the Southern Committee. The society has just now under consideration a request for a reference Bible in Malagasy.

Retrenchment in Foreign Missions.

The Presbyterian Board of Foreign Missions has felt constrained to take a backward step. On April 4th it was determined:

"1. In view of the serious financial embarrassment of the Board, because of the heavy deficit with which the fiscal year opened and the entire inadequacy of receipts during the year, and in view of the Board's recent action fixing the limit of the total appropriations for the fiscal year beginning May 1st, 1895, at \$900,000 as against \$1,015,000 for the present year, involving an almost disastrous curtailment of the work,

"*Resolved*, To notify all missionaries under appointment that the Board does not see its way clear at present to send them to the field.

"2. Should special funds be secured by or in behalf of any missionary under appointment sufficient to meet the expenses of outfit, travel, and the *pro rata* salary to May 1st, 1896, the Board will gladly consent to send such a mission-

ary without delay, provided the funds secured do not trench upon the ordinary sources of the Board's income.

"3. The Board reserves to itself the right of making exceptions to the general line of policy above indicated in cases where very special reasons may warrant a departure from it."

This action affects 13 young men and 10 young women, 2 of whom are physicians, and will necessitate leaving vacant some posts where physicians and missionaries are urgently needed. The recording secretary states that, even with this retrenchment, the work on the foreign field will be limited and hampered more than at any time for many years.

The Presbyterian Board is \$250,000 behind; the Baptists, \$125,000; the Methodist Episcopal, \$440,000; and the Congregationalists are also largely in arrears.

What is involved in a foreign missionary society's being encumbered with a serious deficiency at the close of the year's accounts? "A debt will mean reduced appropriations, the shutting up of schools and chapels, the forcing of the missionaries to bear burdens which are already breaking their hearts, and the leaving of fields unoccupied which will cry to heaven against us."

The week beginning April 7th, 1895, was observed as a special season of prayer for foreign missions, to be observed in the closet, in the family, and in the usual public and social religious services of the Presbyterian churches and missionary societies, and that it was affectionately urged upon the people to mingle self-denial with prayers, and to present the fruits of this special self-denial as an offering to the Lord on Sabbath, April 14th, 1895.

The Christian Workers' Convention met at the Baptist Temple in Philadelphia, Pa., on March 21st. There was a large gathering of those engaged in various sorts of Christian labor from all parts of the country. The addresses were uplifting, and the conferences on the topics introduced most profitable. Dr. T. M. Pierce welcomed the Convention to the "City of Homes and of Churches." He stated that while

Brooklyn has 382 churches, Chicago 500, and New York 534, Philadelphia has 634. The arrangement and operations of the various organizations connected with the Temple Church were explained by Rev. Dr. George A. Peltz, the associate pastor. Different phases of church work, the sufficiency of the Gospel to meet the needs of the people, the pre-eminent need of personal service and kindred subjects were spoken upon by Rev. Dr. W. H. Hubbard, Rev. Dr. A. G. Lawson, and others. On the evening of the day of meeting a sermon was preached by Rev. Dr. T. De Witt Talmage.

The Christian League of Philadelphia, recently formed, announces its purposes as follows :

1. To organize and carry forward with vigor and enlarged power, in the city of Philadelphia, the great work committed in common to all Christians, co-operating therein with other societies wherever practicable.
2. To confer and act in concert with the civil authorities of the city, in all matters which may promote the moral and physical welfare of the people, especially in the suppression of vice and immorality, in public and in private.
3. To provide increased facilities, and secure Christian workers for carrying on the work of the League in those parts of the city where the need is the greatest and the laborers are few.
4. To provide proper homes, especially in the country, for children surrounded in the city by the most depraving influences.
5. To devise ways and means whereby to assist in the preservation and observance of the Sabbath or the Lord's Day ; to discourage the liquor traffic and mitigate its evils ; to prevent the publication of impure literature and the exhibition of demoralizing pictures ; and generally to promote such measures as will make and keep Philadelphia a Christian city in name and in fact.

At Northfield, Mass., there is to be a series of conventions this summer, of which a partial programme is published.

From Saturday, June 29th, to Tuesday, July 9th, will be held the World's Student Conference, where Rev. J.

Wilbur Chapman, Rev. Theodore L. Cuyler, D.D., Rt. Rev. Arthur C. A. Hall, Bishop of Vermont, Mr. Robert E. Speer, Mr. Frank Anderson, of Oxford University, Professor W. W. White, President Patton, of Princeton, Professor James McConaughy, Mr. W. H. Sallmon, and Rev. H. P. Beach are to make addresses or conduct classes.

From Saturday, July 20th, to Tuesday, July 30th, will be held the Young Women's College Conference, and from Saturday, August 3d, to Thursday, August 15th, the General Conference of Christian Workers.

Mr. D. L. Moody will be present and personally conduct many services, preaching from time to time.

Between the conferences in July, Professor W. W. White, of the Bible Institute of Chicago, will give Bible readings or lectures. After the General Conference, Dr. R. A. Torrey, of Chicago, and Rev. H. W. Webb-Peploe, of London, will conduct similar services.

The *Northfield Echoes*, which last year reported these conferences, and was in such demand that sufficient copies could not be had, will be issued again, under the editorial care of Delavan L. Pierson, as before.

Rev. Dr. W. B. Boggs writes, in reply to certain strictures upon his former communication, as follows :

"I notice in the *April MISSIONARY REVIEW OF THE WORLD*, page 297, Lord R——'s criticism of my article on the Outlook in India, in the January REVIEW.

"I have again carefully read what I wrote in the article complained of, and I cannot see in it anything false or misleading. I wish Lord R—— had pointed out definitely and particularly the statements which are considered false and slanderous. A *general* contradiction is pointless.

"Let us go over the statements in my article and see if they are not true.

"1. There *is* a conflict between the advocates of purity and righteousness and those of the opposite party. That cannot be successfully denied.

"2. Mr. Dyer and a number of missionaries *were* imprisoned. That also is undeniable.

"3. I think I have correctly stated the real cause of their imprisonment. Ostensibly it was for defamation, in respect of the business of an opium contractor, but any one conversant with affairs in India can see the real cause behind that.

"4. As to the connivance of the police at the abominations in that horrible street in Bombay, and the brutal treatment of the midnight missionaries there, and the protection of their assailants, I have no reason to doubt the veracity of the repeated reports which have been published. Of course the enemies of the *Bombay Guardian* and of the *Banner of Asia* and of the missionaries will say that the reports are false; but there is abundant reason to believe them true.

"5. That the government in India manufactures and sells opium, and distills and sells intoxicating liquors, on an enormous scale, is simply a fact.

"6. In the evidence taken by the recent Opium Commission in India, it is a well-known fact that the great majority of *non-official* witnesses testified against opium, and the great majority of *official* witnesses testified in favor of it. It was, indeed, humiliating to see most of those witnesses who are in the government employ giving the evidence which they knew the government wished them to give.

"I think the above six points include all the statements in that section of my article which refers to these matters.

"Possibly I used one expression which is a little too sweeping—viz., 'Those whose living comes from the government are, almost to a man, apologists for and defenders of these abominations.' But I have seen so much in India, these twenty years, and have talked with so many officials of various grades, and have so long marked the tone of the press which is supposed to reflect official opinion, that the statement seems to me substantially correct. I have seen but few officials in India who would not try to defend one or the other or all of the evils referred to.

"So, in view of all the facts, I do not think that I misstated the case in the article referred to."

Rev. Andrew Hardie writes from Richmond, Victoria, February 15th:

"I notice on page 69, of January number, *re* Corea, 'the Australian Presbyterian Church with one man and eleven women.' I think I have seen the mistake before, though I do not know how it has arisen. We have only one man—a married missionary—Rev. Alexander Adamson, and three lady missionaries as yet. With Mrs. Adamson there may be said to be four women. We hope soon to send out another lady, and if possible a medical doctor (male) beside. It has, however, been very

difficult to find such an agent as the latter.

"The great financial depression still tells upon our funds here, but the Lord is blessing the work, and the missionary spirit is spreading.

"P.S.—Our Korean Mission has sustained another serious loss in the death of Mr. Sim Sye Bang, the teacher of our ladies, and the first convert of our mission. He spoke four languages, was clever and really earnestly Christian, and died suddenly. His consistent life has made a deep impression on some of his kinsmen and fellow-countrymen. I am not quite sure whether Mr. Adamson's name is *Alexander* or *Andrew*, but it is *A. Adamson*. Our mission to the Queensland aborigines at Mapoon, Batavia River, has also lost its admirable head, Rev. Mr. Ward, Moravian missionary, who died after twelve days' illness (fever), and about two years of splendid service."

According to a census of Great Britain, lately published, the population of her African colonies and dependencies is 4,035,669, while that of her protectorates, or spheres of influence, is 25,504,374, making a total of 29,540,043. In Central Africa, 4,000,000 square miles of territory are at present unoccupied by civilized people.

Of the 203 medical missionaries in the foreign missionary field, 101 have been trained in Edinburgh, and in the Medical Department of the famous university. It is not the unskilled, or medical adventurers, who are going on missions to the heathen world. Gifts and acquirements which would command fine positions and large pecuniary returns at home are freely consecrated to the service of Christ in the healing of the bodies and the guidance of the souls of men, and this as freely by young women as by young men.

The best explorers are missionaries, as Dr. Livingstone demonstrated in himself. Lately two Scotch missionaries, Dr. Laws and Dr. Elmslie, went out into the wilderness from their station on Lake Nyassa, and found a country almost depopulated by the

slave raiders, and so bereft of all substance, that the lions attacked them at night, driven by hunger. They saw one caravan of slaves, bearing ivory tusks, and all bound together in one group by ropes; man's inhumanity everywhere visible; sin dominant, and the misery which follows it.

Efate.

From a private letter received from Rev. J. W. McKenzie we learn that he had been laid aside by a severe attack of bronchitis and influenza, but at the time of writing was able to resume work. The majority of the natives had also been ill with influenza. He was rejoicing in the prospect of seeing his children back from the colonies for some weeks at Christmas. The missionaries had shown their esteem for the late Mrs. McKenzie by erecting a beautiful marble monument to her memory. As to his work he says: "The good work is making fair progress at our station. It was a happy day for her when I admitted some natives from Mele to the church. Several more are attending the candidates' class." As to the other missionaries, he mentions that Mr. Watt was not feeling very strong, that he had just returned from a visit to his nephew, Mr. Leggett, missionary on Malekula. While he was there Mr. Leggett formed a church, and four members sat down at the Lord's table for the first time. This island is, except Santo, the largest in the New Hebrides. Mr. Gray, who has been laboring for twelve years in the field, is about leaving for the sake of his family. In regard to the volcanic eruption on Ambrim, he writes: "The missionaries on Epi and Malekula were somewhat alarmed about a fortnight ago by a succession of violent earthquakes, and now it turns out that the volcano on Ambrim has burst out in four places, and that several natives have lost their lives by it. In one place there is said to be a stream of lava 12 miles long. This is said to be in the vicinity of Dr. Lamb's station, and will be very discouraging to him. When on the island, his premises were laid waste on two occasions, first by hurricane and then by fire. At present he is away in Scotland. This is the second time that that volcano has broken out during the last five or six years."

New Books.

A new book of extraordinary importance to the theologian, physician, psychologist, and all persons interested in mythology, folklore, witchcraft, and spiritualism has been issued, its lamented author being the late John L. Nevius, D.D., for forty years a missionary to the Chinese. "Demon Possession and Allied Themes" is an inductive study of phenomena of our own times. The introduction is by Rev. F. F. Ellinwood, D.D. It was edited by Henry W. Rankin, Esq., of East Northfield, Mass., who also added some chapters, with extensive bibliographical notes and various indexes.

"This book," say the publishers, "is based upon no speculative premises, but upon a large collection of thoroughly sifted and authenticated facts, showing that demon possession is a common experience of our own day; that the modern instances can be clearly distinguished from cases of insanity, epilepsy, and other forms of disease; that they present twenty-four points of exact correspondence with the New Testament cases; that the demoniac and the spiritual medium, so-called, differ only as voluntary and involuntary victims of possession."

It is issued by Fleming H. Revell Company, of Chicago, New York, and Toronto, at \$1.50 a copy. We have been greatly interested in its perusal.

Lorenz & Co., music publishers of Dayton, O., send to the REVIEW editor a copy of "Missionary Songs" and "Missionary Treasury." No doubt our readers will be glad to know of these publications. "Missionary Songs," so far as we know, is the only collection of the kind that has ever been issued, and the price is but 20 cents per copy, or \$2 per dozen. The "Missionary Treasury" is 15 cents per copy, or \$1.50 per dozen, and is meant to aid those who are preparing for missionary concerts, etc. All such literature we welcome as helpful to the great cause of missions, and from such examination as we have been able to give we judge these cheap books well adapted to their purpose.

The Congregational Year Book for 1893 has been subjected to interesting analysis, by W. H. Rice, of Chicago, Ill., showing what was given and who were the givers.

A summary of the contributions of the Congregational churches of the United States to foreign missions in 1893 is presented with the following results: Total number of churches, 5213; total membership, 561,631; number of churches contributing to foreign missions, 2783; active membership, 406,518; total contributions, \$410,070.

Of the amount (\$410,070) contributed by the Congregational churches of the United States in 1893 for foreign missions, nine States gave a total of \$338,861, or 82½ per cent of the whole contribution, distributed as follows:

	Members	Gave	Per cent.
Connecticut	50,459	\$65,333.00	15½
Illinois	20,692	34,271.00	8¾
Iowa	21,720	11,285.00	2¾
Maine	13,658	11,921.00	2½
Massachusetts	102,644	139,208.00	34
New Hampshire	14,097	10,926.00	2¾
New York	31,437	37,862.00	9½
Ohio	25,488	12,852.00	3
Vermont	15,083	15,113.00	3¼

The active membership of these churches was 304,827, making an average for each member of \$1.11. These nine States constituted 75 per cent of the contributing membership. The remaining membership, amounting to 102,231 in number, contributed \$71,209, or 17½ per cent of the whole, an average of 71 cents per member.

The total contributions to all causes, exclusive of legacies (\$947,311), amounted in 1893 to the large sum of \$9,408,017. Of this

	Average per active member.
Home expenses received	\$7,005,338.00 \$17.23
Home benevolences received	1,992,609.00 4.90
Foreign missions received	410,070.00 1.00

These figures, if not mathematically correct, are very nearly exact. Certainly, in the Congregational denomination there is little opportunity for fault-finding because so much money is sent abroad.

Friedrich Naumann, pastor at Frankfurt-on-the-Main, has during the last three years come into much prominence and power. His two books have awakened much thought—"The So-

cial Programme of the Evangelical Church," and "What is Christian Socialism?" Some of his utterances have been considered even by the *Reichstag*. The following is one of his utterances: "I am convinced that if Jesus were among us now He would deal less with the blind than with the unemployed, for the misery of the workless is greater than the misery of the blind." This German pastor feels that the Church has not in the past discharged its full obligation to the poorer classes, but that it is waking up to its responsibilities and taking hold of its duty in a genuine and commendable way. He urges ministers to make a profound study of industrial questions. He says that distrust of progress is want of faith in God. He is not destructive, but seeks the solution of the terribly pressing social problems by bringing to bear upon men in a vital way the great doctrines of the Christian revelation. He says: "We must be in Christ before we can work with Christ."

We gladly print a brief communication, revealing the means whereby was forged the living link between the Montclair Methodist Episcopal Church and the world field:

"The missionary revival had its inception in the conviction of the pastor, Rev. J. A. Owen, inwrought by the Spirit, that the Christ-life of the Church, as well as of the individual believer, is to be found in the willing death of the self-life. The relation of the believer to the Son of Man, in respect of loyalty, submission, joyful service, and patient waiting for the 'blessed hope' of His appearing, was preached for two years before it bore this fruit.

"To the church-members the story reads like a new chapter of the Acts, an inevitable outcome of the 'preaching of the kingdom of God, and the teaching of those things which concern the Lord Jesus Christ with all confidence,' for the factors which combined to do His good pleasure were chosen, empowered, sustained, and made fruitful by the same risen Jesus. This church had been accustomed to the methods which prevail with other churches, and had similar relations to the boards and the apportionments, and those relations were considered satisfactory and praiseworthy. The annual missionary sermon was endured with good grace, and brought in about \$1000 per annum.

"But with the inspiration of a wider horizon, a clearer view of God's purposes in and through believers, they had begun to feel that, instead of an annual tide of sentiment, missions were intended to be a necessity of church life; not a mere addendum, but a test of loyalty to the risen Lord; and that the assurance, 'Lo, I am with you always,' was coupled with the only command He ever gave touching active duty, 'Go ye into all the world.'"

"The first crystal of the new method formed around a suggestion of the pastor, that the Committee on Missions propose to the church the '*living link idea*;' and after careful consideration the committee acted upon the suggestion, and at their request the pastor sent to every member of the church a circular letter, setting forth the 'great command' in its relation to the Great Commander; the abundant capability of the millions of Christians to fulfil the commission within the next twenty years; the unprecedentedly great opportunity of the present age, and he then outlined the plan substantially as follows:

"He counselled the church to adopt as special representatives in the world field two missionaries already in the work, one in the home and the other in the foreign field, becoming responsible for their financial support as part of the church's working force; to correspond regularly with them, and thus know the work and learn at first hand its opportunities and needs while making mention in prayers of these living representatives.

"The plan being approved by the Missionary Committee, the pastor formally presented it to the church for adoption or rejection. The Lord's hand now became plainly manifest. Four years before a young German, a commercial agent in Bombay, India, had been converted under the preaching of Rev. J. E. Robinson of that station. His house, manufacturers of specialties in Bohemian glass, sent him a consignment of glass idols which he refused to sell, and a prompt dismissal followed. At the suggestion of Bishop Thoburn, Mr. Gerhardt Schilling turned toward the mission field. He worked his own passage to New York, there to fit himself for the service by a course of theological training. Four years at Drew Seminary brought around the time for beginning his life work, when it was found that the Missionary Board was without means to send an additional missionary into the field. It looked as if Mr. Schilling must wait a whole year before he could return to India.

"Just at this time the Missionary Committee of the Montclair Church decided to emphasize the appeal of their missionary circular, and the pastor preached upon the subject, February 19th, 1893. The Drew Quartette from the Seminary were present, heard the explanation and vindication of the proposed new departure, and one of them reported the matter to Mr. Schilling, knowing his anxiety to enter the foreign field. The outcome was an agreement that Mr. Schilling should be at the missionary service on the following Sunday as the church's candidate, and adopted as their missionary in case the church responded financially to the appeal of the circular. This arrangement was carried out. Rev. J. H. Pyke, of North China, at home on leave of absence, preached and Mr. Schilling told the simple story of his Divine call. The offerings of the people aggregated \$2300, more than \$1200 over the missionary offering of any previous year! And this was the gift of the *whole church*, not of a few, the two largest offerings being \$250 each. The membership at this time numbered 840.

"But the increased offering was the smallest result of that day's new departure. More vital than that was the new conception of the great commission which took hold of the people. Giving money to missions became only one form of 'going into all the world.'

"Mr. Schilling married Miss Elizabeth Bull, of New York City, and a short sojourn in Montclair enabled the church to become personally acquainted with their representatives, and on July 1st, 1893, they took their departure for Rangoon, Burmah.

"Letters have been passing to and fro ever since. Photographs of their surroundings, their associates, and their converts have come, bringing even closer than words could bring the living realities in the experience of those who 'go into all the world,' and impressing more deeply the blessedness of a vital relation to the evangelization of the world.

"Nobody was surprised when the total missionary offering of the second year of the 'living-link' method was found to aggregate the sum of \$4363, an increase of about \$2000 over the offering of the year before.

"This story of a missionary revival is made public in hope that the results accomplished by this new method in one church may lead to the adoption of similar methods in all other churches, that the wealth of spiritual blessing which followed may be speedily claimed by other believing brotherhoods."

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

The March number of THE MISSIONARY REVIEW contained in this department some severe criticisms upon Herr Marensky, of Berlin, one of our highly esteemed editorial correspondents, from the pen of Rev. C. C. Starbuck, and based upon statements found in *Missionsblatt*, the missionary periodical of the Moravian Church, relating to his alleged views of missionary policy. Mr. S. properly waxed indignant that a word should be said in favor of the conception held by divers European civilians in high station concerning missions, to the effect that they may be employed to almost any extent for the furtherance of schemes of state. But such perversion and profanation Herr M. also holds in abomination, as he vigorously protests in a communication recently sent to this office. Nor would he reproduce Germany in any foreign territory. And, further, while his conviction is that the German churches are under obligations peculiarly solemn and urgent to evangelize the heathen found under the rule of the empire, and possess peculiar advantages for the performance of this task; if they are unable or neglectful, he would welcome missionaries of any country or denomination.

D. L. L.

AFRICA.

—"The Dutch Boers of South Africa begin to show some faint signs of a change of mind for the better toward the colored population, but they are still very deeply involved in unchristian prejudices. It is known that they belonged to the Reformed Church, into whose exclusive rights of pastoral care our Lutheran Mission is very careful

of intruding. However, a Boer named Greiling lately urged the Berlin missionary Düring to baptize two of his children, in a protracted absence of the Reformed pastors, which finally Mr. Düring consented to. Not long after, however, Greiling's neighbors, who had stood sponsors for his children, came to Mr. Düring, insisting that he should strike their names out of his baptismal register, 'that they might not be disgraced by standing in the same book with a lot of negroes.' Greiling complains that since the baptism his neighbors call him 'The Caffre,' and will not shake hands with him. And yet these people call themselves Christians, and pride themselves on their doctrinal soundness. Evidently Matt. 25:31-46 is not found in their Bibles. What multitudes of Christians there are of us who have occasion to dread the Saviour's simple rule of final judgment! We can stand almost any test better than that."—*From Berliner Missions-Berichte.*

—This society has suffered a great loss in the death of its venerable and able director, Dr. WANGEMANN.

—A Miss Rosa Dietrich, of Erfurt (famous in Luther's life), dying in June, 1894, has left the Berlin Society a legacy of 300 marks, the interest of which is to continue the payment of her yearly contribution.

—A young missionary of the Berlin Society had, after the country fashion, slaughtered an ox and invited a great throng of Caffres to his wedding-feast. "After it the Christians march home singing, heartily thanking us for the delightful feast, which we have made ready for them. I also rejoice. My feast-ox also delivers his sermon; he discourses of the untroubled joy of the Christians. Heathen feasts mostly end

in wailing and woe. The Christian enjoys himself before, during, and after the feast—that is, if it is really celebrated in the Lord. The heathen also openly declare so many men they had never before seen eating together. And what astonished them most, all, they said, had been so joyous and like minded. One heathen does not trust another, not even him who has bidden him to the feast. Therefore when they slaughter, the flesh is divided and shared out, and every one cooks and eats at home. There with us now all the flesh was cooked at once and consumed in brotherly fellowship. One trusts the other. Even the heathen forget with Mynheer their fear of the food of strangers, and eat and trust Mynheer and his Christians. Whoever has eyes to see, may see that God's Word is something that has a working of its own; whoever has ears to hear, may hear what a cooked ox has to preach."

—"In 1893 a Hamburg firm had the audacity to export, in chains, hundreds of slaves from Dahomey to the Congo, under the name of 'free laborers.'"—*Allgemeine Missions-Zeitschrift*.

—The Germans seem now ambitious to equal the bygone wickedness of nations that led in commerce before them.

—Professor Kruger, in the *Journal des Missions*, comments approvingly on the synodical action of the Universities' Mission, in determining that the native converts should understand it to be their duty to support the native clergy, and that to this end the latter should be decisively discouraged from affecting the more complicated and costly European ways of living. Professor Kruger remarks: "There seem to be very few who foresee the difficulties and future complications which we create, and which are sure to paralyze the life of the native churches, when we undertake to cut out the native pastors on the pattern of the European clergy. It is not the frock that makes the monk,

nor yet the pastor, nor even the sum of acquired theological knowledge, useful as this is; it is the spiritual energy and the personal consecration to God, then the call of the Church, which alone make the ministers of Jesus Christ."

Professor Kruger, lamenting the death of Bishop Charles A. Smythies, says: "His episcopate was marked by an apostolic zeal whose ardor, prudence, and perseverance were never remitted." A Catholic missionary says of him: "An angelic character!"

—King Lewanika, of the Barotsis, with whom the heroic Coillard is laboring, shows as yet no sign of spiritual awakening, but has become at last attached to the missionary, and, in a certain sense, to his message. He never, if well, fails at a Sunday service, and has lately given forth a formal ordinance, *de par le roi*, the terms of which, to our uninstructed ears, appear to denounce capital punishment against any parents who shall neglect to send their children to the mission school. We presume the sense of the edict is not quite so sanguinary as the sound. At the recent dedication of the new church—which in Barotsi eyes is a miracle of architecture—the king made a little speech, in which he said: "Where are the white men that before this have ever taken the pains to construct buildings like this, not for their own exclusive use, but for us? Do you not see, then, that there is something in the breasts of these men, the missionaries? What do they make by fatiguing themselves so for us? Tell me! And you, Barotsis, who despise their instructions and refuse to send your children to their school, are you then so wise and intelligent? Perish our customs and our superstitions! They hold us enchained in darkness and conduct us to ruin. I see it, I!"

Let us pray that Lewanika, now a friend of the missionaries, may soon be a friend of their Master.

—The brethren of the Rhenish Mis-

sionary Society in Namaland (South-western Africa) have at last the great comfort of reporting that the rebel chief, Hendrik Witbooi (we believe a half-breed) has definitely made his peace with the German Government, which has acknowledged the surrender in flattering terms, expressing the confidence in view of his well-known steadfastness of character, that as he has always been an honorable foe, so he will henceforth be an honorable friend, and a helper for the good of the people. It is reported that the government, which has already restored to him his ancestral seat, and confirmed him in the chieftainship of his own tribe, has also assigned him a salary sufficient to secure him against the straitnesses which first tempted him from being a church elder, to become a plunderer of the neighboring tribes. He seems to be a man of remarkable intelligence and energy of character, and to have retained, amid all his aberrations, deep traces of Christian instincts. Besides his distresses, he seems to have been led astray by the hope of securing a sovereignty over the whole Nama people. Now that he is restored to the ways of peace, we join with the Rhenish brethren in hoping and praying that he may be restored to the ways of God.

—After the years of weariness and discouragement, neglect and hardness of heart, which have weighed down the hearts of M. Coillard and his brethren of the French Zambesi Mission, the harvest seems to have burst out into sudden fulness. Sixty conversions at Sefula, 37 at Kazungula, a number also at Tealuyi and at Shesheke, and everywhere the awakening advancing. Litia, the king's son, who was for awhile a zealous Christian, but then relapsed into heathen ways (never into formal heathenism), shows great interest in the work, and has taken the first step toward return by dismissing his second wife. Many others will doubtless fall away, at least for a time, but the season of deadness and indifference

seems to have gone by. Let us pray for these brethren, who have been so long prophesying in the valley of dry bones, and at last see bone coming to bone, and the reanimated frames beginning to stand up on their feet, the first-fruits, we hope, of an exceeding great army.

—“The use of alcoholic drinks among the converts of the American Baptist Missionary Union at its station of Banza-Mantéké, has been made the subject of severe prohibitive measures, applying alike to imported brandy and the palm wine manufactured in the country itself. Total abstinence is found to offer the only efficacious barrier against excess, and its compulsory observance has materially increased the influence of the Church. The mission stations, 10 in number, extend chain-wise along the Congo's course, from Matadi, situated at the mouth of the river, to Bolengi, lying beyond Equator town. The converts at the Lukunga station give cheering evidence of their sincerity in the readiness with which they contribute toward the pecuniary expenses of the work. A seminary here supplies a home to many a native Congo pastor in embryo, while printing, carpentering, and the cultivation of the sugar cane have been introduced.

“With such facts before us one is somewhat struck by the renewed admission of a Roman Catholic missionary on the French Congo, that the conversion of adult and aged natives is a practical impossibility. Children alone repay the toiler.”—*Church Missionary Intelligencer*.

INDIA.

—“A Brahmin gentleman, Mr. V. Nayan Aiyar, has compiled a report on the recent census of Travancore, the value of which the Maharajah of Travancore has recognized by presenting him with an honorarium of Rs. 2000. The following remarkable testimony to the work of missionaries among the de-

pressed classes is quoted from this report: 'By the unceasing efforts and self-denying earnestness of the learned body of the Christian missionaries in the country, the large community of native Christians are rapidly advancing in their moral, intellectual, and material condition. . . . Those who have directly come under their influence, such as native Christians, have nearly doubled the number of their literates since 1875. But for them these humble orders of Hindu society will forever remain unraised. Their material condition, I dare say, will have improved with the increased wages, improved labor market, better laws, and more generous treatment from an enlightened government like ours; but to the Christian missionaries belongs the credit of having gone to their humble dwellings, and awakened them to a sense of a better earthly existence. This action of the missionaries was not a mere improvement upon ancient history, a kind of polishing and refining of an existing model, but an entirely original idea, conceived and carried out with commendable zeal, and oftentimes in the teeth of opposition and persecution. I do not refer to the emancipation of the slave, or the amelioration of the laborer's condition, for those always existed more or less in our past humane governments. But the heroism of raising the low from the slough of degradation and debasement was an element of civilization unknown to ancient India. The Brahmin community of Southern India are not doing to the lower classes what the casteless Britisher is doing to them. The credit of this philanthropy of going to the houses of the low, the distressed, and the dirty, and putting the shoulder to the wheel of depraved humanity, belongs to the Englishman. I do not think the Brahmins, or even the high-caste non-Brahmins can claim this credit. It is a glory reserved to this century of human progress, the epoch of the happy commingling of the civilization of the West with that of the East.'"—*Church Missionary Gleaner*.

English Notes.

BY JAMES DOUGLAS.

Church Missionary Society.—A prominent feature this month is the general report of the Persia and Baghdad Mission for the year 1894, together with extracts from the private letters of Bishop Stuart, of Persia. The general account is strongly confirmatory of what the Master has said concerning the mode of the kingdom of God's advance. No startling note is sounded—the Divine kingdom has not come "with observation"—but signs of progress are widespread without bulking large in the public eye. From the bishop's letters in particular many facts can be gleaned which, as seen in their setting, have quite an idyllic character, and show the simplicity and fervor of Gospel principle in a pastoral light. Many of the inquirers are in reality disciples who keep up Bible-reading and prayer among themselves; and to whom, as the bishop observes, Christ's teaching as to the world's hate of His people comes feelingly home. Those who at heart or avowedly are the friends of Jesus and His missionaries, are, for the most part, from the two heterodox sects, the Bâbis and Behâis. No true-hearted Christian can read this report without gratitude to God for the gracious results which have accrued from the sowing of the Gospel seed in these lands. The best part of service, statistically speaking, is in this case underground; but undoubtedly the Lord Jesus is calling out a people for Himself in Persia and Baghdad, and that manifestly to an extent which far exceeds the baptismal roll.

The Mission in Mombasa.—The Rev. W. E. Taylor's annual letter concerning the progress of the work in the island of Mombasa, East Africa, speaks of growth of aggressive effort and of the wane of the scoffing element by which it was largely met. While there is more now of the private "tolerance" of the Word, but few as yet, through

grace, have given it any real "acceptance." An interesting account is given of the *Lanue* people, whom Mr. Taylor visited, and who, while of a more polite and intellectual cast than are the people of Mombasa, are more deeply degraded in sins. Among them Mr. Taylor inaugurated market services, which have since been continued by the Germans conducting the German mission there, but who, prior to Mr. Taylor's visit, had conducted operations on the "private reception" system at their own houses. These brethren expressed themselves as considerably cheered by the visit thus paid to them, and especially at the new way of "reaching the masses" in which they had received their first object-lesson.

London Missionary Society.—A special number of *The Chronicle* was issued in April, devoted mainly to Madagascar. A melancholy interest attaches to this great island in view of the French expedition which bodes gravest disaster alike to the independence of the Hovas and the future of Protestant missions. In the latter, the London Missionary Society has a large stake. It is not too much to say that "the moral and spiritual progress of an intensely interesting people, the prosperity of hundreds of native churches, the religious education of many thousands of Malagasy children, the reverent observance of the Lord's day, the freedom enjoyed under the Hova Government by Protestant as well as Catholic missionaries, and a very extensive and varied Christian work, are all imperilled by this crisis in the island's history." Hitherto Madagascar has been one of the most fruitful fields of foreign missionary labor, and one cannot contemplate, save with deepest sorrow and indignation, the almost certain overthrow of a liberty-loving race and the disruption of existing Christian organization and work.

Since 1862 the work of the London Missionary Society has been essentially the care and guidance of converts;

and while thousands of heathens have been won, the great attractive force has been the organized churches themselves.

To-day Christianity is the great outstanding force in the island, and nowhere is the fact more patent than in and around the capital, Antananarivo. "Any one standing," says Mr. W. E. Cousins, "on the higher parts of the city may count well-built village chapels by the dozen. Indeed, almost every village around Antananarivo has its Protestant place of worship." Then, schools of all kinds have come to the front—medical, normal, colleges, etc.—and are important factors in the moral and spiritual elevation of the people. In view of the baleful shadow that now lies athwart this island, let all who can pray remember Madagascar.

Presbyterian Church of England.—The Swatow missionaries are rejoicing in a very considerable increase during 1894 in the membership of the churches under their care. The gain, as shown in 120 adult baptisms, is the largest increase of any year in the mission's history. A further encouraging fact is that of 25 lads in attendance at the grammar school of the mission, nearly 20 are applicants for baptism.

Formosa.—The Formosan membership stands at fully 1400, whose contributions for all Christian objects amounted during the year to \$2140. A cheering growth of interest in the truth is reported in the northern part of the Formosan field. In the city of Chiang-hoa a genuine spiritual work is going on under the guidance of an earnest young preacher, Lan Bo-khun. Here Mr. Campbell recently examined no fewer than 28 catechumens, of whom he was able to receive 14 into the membership of the church. In this district there are now 10 congregations, with an aggregate membership of 345. A book that promises to be of great service has been prepared by Mr. Ede, Presbyterian missionary teacher in Formosa. It is a "three-character classic," or Christian commentary on

the first reading book generally put into the hands of young Chinese readers, combining the Chinese text with sound and meaning of each character, and also a translation of each clause into the Formosan vernacular, followed by a commentary which is especially full in the historical parts. The work is unique, and in addition to its service in schools it will be found a useful manual for any missionary beginning the study of the Chinese character.

Wesleyan Missionary Society.—An account is to hand of the Mysore District Synod, which was held early in January and continued for nearly twelve days. For the first time in the history of this mission, Seringapatam, with a population of over 12,000, is to find a place in the list of stations. Judged by the inadequate test of numbers, the report for the year leaves, as is confessed, much to be desired. There has been a net gain of 58, which brings up the membership of the district to 1477. These form the inner circle of the church, but what may be regarded as the wider circle of professed Christian adhesion numbers 4072.

Badulla, Ceylon.—An encouraging report of work done in this circuit is supplied by the Rev. E. A. Prince. During 1894 there is about a 20 per cent increase in membership. The results of past efforts are seen in what is believed to be the genuine conversion of some of the native village Singhalese. Fruit has been found, too, in connection with the English-speaking population. On the other hand, Buddhist opposition has never been so strong as it is at present. "Our work," says Mr. Prince, "is delayed at present, but we are certain of ultimate triumph."

THE KINGDOM.

—"Let this mind be in you, which was also in Christ Jesus." If all Christians had in them the mind of Christ they would cease to think of missionary work as an abnormal service.

—Bishop Goodsell writes: "I am among those who expect to win this world for Christ. I have no sympathy with those who look merely to the heralding of Christ everywhere, and then expect His second coming to set up His kingdom by an act of power in the new heavens and the new earth. This is not the *parousia* I look for. I believe that the winning of hearts to Him in a life of love and sacrifice, the penetration of international and commercial relations by His Spirit, the assimilation of all natural forces to the sustentation and development of His kingdom, will bring His millennial reign. Even the dark forces of greed and war are unconsciously driving his chariot wheels."

—"The first thing the Protestant missionary does among the heathen is to establish a home," says Rev. E. A. Lawrence in his "Modern Missions in the East." "He approaches them not as a priest, not simply as a man, but as the head of a family, presenting Christianity quite as much in its social as in its individual characteristics. The Christian home is to be the transforming element in the new community. Into the midst of pagan masses, where society is coagulated rather than reorganized, where homes are degraded by parental tyranny, marital multiplicity and female bondage, he brings the leaven of a redeemed family which is to be the nucleus of a redeemed society."

—Dr. Griffith John has declined the invitation of the London Missionary Society to come home this year, although it is the society's centenary; he has thus also declined, for a second time, the honor of being made chairman of the Congregational Union of England and Wales. He feels that his duties in China have the first claim. This example of steadfastness will be a gospel in itself to the Chinese, and a stimulating force among missionaries.

—Here, too, is a case of heroism. Rev. J. E. Abbott, when written to by the American Board about the need of retrenchment by the closing of schools

and the dismissal of teachers and preachers, replied : " I do not propose to trouble the treasurer to draw more than I am allowed, or to complain or ask you or others for exceptional help. I accept the situation cheerfully and, with trust in God, shall go on as if there was no such thing as a word of reduction. Every teacher and preacher will go on with their work as heretofore, until a louder voice than I now hear tells me that the Lord wants less effort put forth to bring men to the knowledge of His power to save."

—According to the *Intelligencer*, there has been growth in good sense and Christian charity within a generation or two, and the late Rev. J. V. N. Talmage, missionary in Amoy, was in advance of his time, for it says : " To him more than to any other it is due, that the Reformed [Dutch] Church, which at first and for years refused to yield to the representations and pleas of its missionaries, now stands prominent if not foremost among the advocates and asserters of that true, scriptural, divinely inspired, and divinely blessed policy of missions which seeks, by union of effort and co-operation on the part of missions of like faith and order, at once to diminish the number of competing denominations on mission ground, sink out of sight the non-essentials (often distinctions without a difference) which separate them in Europe and America, and hasten the establishment of churches native to the soil, growing to strength and independence from their own root.

—Editor Dana is no doubt a wise man after the flesh, but according to the Gospel standard he goes far astray when, in the *New York Sun*, he advises the missionaries to convert the Mikado, and " that 50,000,000 of his people will follow him out of the pagan camp into the Christian camp." We of course should pray and hope for the conversion of the Mikado as well as of any of his subjects ; but it would be a more than doubtful blessing if it should

bring upon Japan any such tidal-wave of nominal Christianity.

—" Forget that he is an Indian and remember that he is a man." This is the theory on which Captain Pratt, Superintendent of the Carlisle Industrial School, deals with the 750 Indian youths under his care. And the suggestion is just as pertinent if we insert instead African, Eskimo, Chinese, Malay, etc.

—On the face of the whole earth, when Christ and Paul were here, there was not one single humane institution devoted to the purposes of our modern hospitals. Such institutions are distinctively the outgrowth of the lesson of the good Samaritan. There is truth and beauty in these words of a patient in a Chicago hospital : ' I never again expect to experience the feeling of content with which I fell asleep the first night there, whispering to myself : ' This is my Father's house, and I can rest now.' "—*Herald and Presbyterian*.

—Though not always infallible in the realm of fact, probably Joseph Cook is not far out of the way when he affirms that nine tenths of the contributions to missions come from one tenth of the members of our churches.

—A rector inquires : " Can I have our Lenten offerings go to any particular work I may designate ?" To this we replied : The voluntary principle in missions is sacred, and any one may designate where his contribution shall be applied ; but if the principle of designation were thoroughly carried out there would be no use of a society or board of missions, and there could be no appropriations.—*Spirit of Missions*.

—When the first missionary society was started in Tahiti, a rule was made that a subscriber was one who gave every year a bamboo full of cocoanut oil, or 3 balls of arrowroot, or a hog, or 4 baskets of cotton. At Griquatown, South Africa, the first contributions were 30 pounds of elephants' teeth, 1

ox, 9 young bulls, 23 sheep, 4 heifers, and 5 goats.

—If proof were needed that *THE MISSIONARY REVIEW OF THE WORLD* is read and highly esteemed, the same would be found abundantly in the fact that it is so extensively quoted. For example, the *April Church at Home and Abroad* reproduces (with due acknowledgment) not less than 12 items.

WOMAN'S WORK.

—This is the queer way they do in Egypt: "A woman outside who knew the doctor called him to come and see a sick child. We went into a dark room with no window and only a tiny door; as soon as I got accustomed to the darkness, I asked where the child was. 'In the oven,' was the reply. I turned to the large mud oven and stretched out my hand to feel for her. To my horror I found the oven was hot, and the woman calmly told me that they had been baking in it that day, and that there was fire underneath! We exclaimed, but they said, as if it were the most natural thing in the world for people to live in hot ovens, that there were *two* children in there, and that that was where they lived, and would not come out as it was so warm inside!"—*The Gleaner*.

—And this statement from the same source well sets forth a phase of life in the Orient. A missionary writes from the land of the Nile: "I often ask the women if they ever pray. Most of them laugh at the idea, and say, 'We pray! We do not know how to pray; only the men pray. Do you pray?' When I say, 'Yes,' they say, 'Truly, truly, how wonderful! Teach us to pray.'"

—Through the efforts of the Rev. Sheldon Jackson, the first of the 9 Presbyterian missions in Alaska was established at Fort Wrangel in 1877. Mrs. A. R. McFarland, upon five days' notice, accepted this post, where she was willing to remain alone—the only white

woman in the country, where there were few white people—and heroically served Christ as a minister, teacher, magistrate, nurse, and undertaker.

—Every way worthy to stand with that of Mrs. Mary R. Schaufliker, lately deceased, is the name of Miss Jane S. Williamson, also recently called from labor to reward, at the age of more than ninety-two years. Minnesota was the scene of her missionary service, which began in 1843. She was in active work teaching the Indians at Lac qui Parle and Kaposia (now West St. Paul) and Yellow Medicine for nineteen years, until the massacre of 1862. At Kaposia the mission house was more than once assaulted by drunken Indians with clubs and knives. From Yellow Medicine the missionaries fled for their lives at the time of the massacre. "Aunt Jane" with her brother and his wife were the last white people to flee, going alone hours after the rest had fled.

—Dr. Mary Pierson Eddy, of Sidon, in the *Star in the East*, gives this account of herself: "A year ago, after receiving the first license to practise medicine and surgery ever accorded to a woman in the Turkish Empire, I returned to Syria from Constantinople to begin a new departure in missionary medical work. My aim being to reach the women of non-Christian sects mainly, I decided upon itinerating half the year among the villages in the mountains, the other half among the cities along the coast. The number of our patients is limited only by my strength. Monday, Wednesday, and Friday I receive pay patients. Saturdays and Wednesday, any one who brings a sealed paper testifying to her poverty is treated free. My clinics average 40 daily, about 200 new patients every week. The sad part of my work is that I cannot give more time to each place I visit, for each has features of special need or peculiar interest. The other saddening spectacle is the many who have to be sent away. They

sit for hours on the stairs awaiting their turn; some return three and four successive days before they can get in. Others come from distant villages, and return without seeing me.

AMERICA.

United States.—*The Church Missionary Intelligencer*, a most competent English authority, says: "America is providing for us almost all the books that treat of the principles, objects, and history of missions on anything like a reasonable scale. We are far behind our brethren in the United States in the systematic study of the subject. Our American cousins give us handbooks of missions, not necessarily elementary, but in the best sense educational. Such are the works of Dr. Pierson, Dr. Gordon, and Dr. Dennis."

—Of \$50 lately contributed in Providence, R. I., for the relief of the sufferers in Eastern Turkey, \$20 were the gift of Chinese who have been associated with some of the Armenians in the same Sunday-school. Certain Christian Chinese in San Francisco gave last year for the support of the Gospel among themselves and elsewhere at the rate of \$8.62 each. And at the Santee Agency a number of Indians gave \$5 and \$10, and many gave smaller sums to assist in paying the debt of the American Missionary Association.

—The annual report of the mission work of the Roman Catholic Church among the negroes and Indians shows that the collections for this work during 1894 amounted to \$57,840. The total number of Catholic negroes was 156,683; the number of pupils in schools was 8610; the number of baptisms during the year 4394, of which 3760 were of children. The negro Catholic population is strongest in Baltimore and in New Orleans. In Baltimore out of a colored population of 218,000, 36,650 are Roman Catholic. They have 5 churches ministered to by 14 priests. In New Orleans out of a

colored population of 265,000, 80,000 are Roman Catholic.

—The United States supports in Alaska 14 day schools, and there are 15 mission schools, while the Greek Church of Russia maintains 6 additional schools. The great drawback to the higher advancement of Alaska is the hold which the liquor traffic is gaining. Efforts to suppress it have met with little success, and liquors are imported, landed, and sold without stint in every white settlement. In many cases this evil counterbalances the results of missionary work.

—A missionary at Point Barrow receives mail but once a year, and it sometimes occurs that the ice pack prevents the revenue cutter from getting so far north, so that letters are nearly two years old when they reach their destination.

—The Presbyterian native church at Sitka is now ten years old, having been organized in September, 1884, with 49 members, and now numbers 483. Mr. Austin reports having baptized 951 persons. Services are held in a commodious and attractive edifice, built by the boys of mission training school, under the direction of the carpenter.

—Of the 300 native residents of Fort Wrangel over 80 are members of the Presbyterian Church. Since Dr. Thwing took charge of this station two years ago, 46 new members have been added, just doubling the membership. About 20 neat new cottages have been erected, and a substantial plank walk constructed by the natives along the water front for a half mile. Improvements in the way of paint and new roofs have also been made on other homes.

—Mr. Albert J. Nathan, a Christian Jew, who some time since left this country for Morocco, as the representative of the Friends' Society, to preach the Gospel to his own brethren in that land, has now reached his field. Says *The Friends' Missionary Advocate*: "His large endowments, natural and

spiritual, give promise of a future of great usefulness. The momentum of spiritual power that moves through him is resistless."

—A Carleton College Asiatic Club was recently formed at Marsovan, Turkey. It is intended to keep the representatives of the college who are engaged in missionary and educational work in sympathy and communication with one another. The membership embraces not only alumni, of whom there are 9 or 10 in Asia, but any one who has been connected with Carleton for one year or more, and has been for a year or more in the field. The total number will be 15 or 16, residing in Turkey, Persia, China, and Japan. A club letter will be kept in perpetual circulation.—*Advance*.

—Oberlin is *par excellence* the missionary institution. Not including those at work among the freedmen in the South since the rebellion, among the Indians and in the foreign field nearly 250 of its students have done yeoman's service. About 50 children of missionaries are usually to be found in attendance in the various schools of the village, and it is common for a half-score of missionary families at a time to be making this their headquarters during their furlough.

Mexico.—A Catholic gentleman who is quite intelligent said to one of our missionaries: "The Catholic Church made a very poor showing in its three hundred years' dealing with the Mexicans. You look for education and you do not find it, you look for intelligence and you do not find it, you look for industry and you do not find it, you look for morality and you do not find it. This Church has had the sole chance to make the Mexican people, and they have failed. If they have done nothing in three hundred years, what would they do in three thousand?"—*Church at Home and Abroad*.

—There are now under the care of the Presbyterian Church in Mexico 93

churches with 4462 communicants and 1221 pupils in schools, a theological seminary and a mission press. The City of Mexico alone has 7 Presbyterian churches, all in charge of native preachers.

—The Episcopal work in this republic, under the direction of the Cuerpo Ecclesiastico, consists of 30 congregations, served by native workers as follows: presbyters, 5; deacons, 2; students for holy orders, 3; readers, 11; teachers: male, 4; female, 6. The communicants number about 1350; the members about 2500, and adherents about 4000. There are 10 mission schools, with about 375 pupils, nearly equally divided between the sexes, and in addition the Mary Josephine Hooker Memorial Orphanage and Church School, employing 1 American and 2 native teachers, and has 38 boarding and 11 day scholars.

Greenland.—It is a common impression that the Christians of Greenland are mainly under Moravian care. But the *Allgemeine Missions-Zeitschrift* gives the whole population (except on the thinly peopled east coast) as now Christianized. Of these 8175 are under the care of the Lutheran Church of Denmark. There are 3 Danish and 4 native pastors, working at 12 stations. There is at Godthaab a seminary for the training of native teachers and preachers; the latter, mostly half-breeds, complete their education in Copenhagen. The Moravians at their 6 stations have the care of only 1591 Christian Greenlanders. In Labrador there are 1329 Eskimo, all under their care.

EUROPE.

Great Britain.—During the twenty-eight years that have elapsed since Dr. Barnardo began his work he has rescued, trained, and placed out in life some 27,000 children; he has educated and partly fed and clothed in free day and night schools children not actually destitute to the number of 63,000; he

has provided outfit, passage money, and effectual supervision for 7200 emigrants to the colonies; he has established 4 free lodging-houses, and given homeless women and children 200,000 free quarters and 560,000 free rations; he has established four industrial brigades, and aided to an independent livelihood 6200 of the boys who have passed through them. He has spent on buildings £200,000, and in addition to this has freehold land and buildings in Canada to the value of £22,000.

—A work quite similar to that done by Dr. Barnardo is carried on in Manchester, and dates from 1870, when a door was opened in a poor street near a leading thoroughfare for the immediate and free reception of homeless and destitute boys. Says the *London Christian*: "That single house, with its 30 hammocks, was soon filled, and has been the precursor of a work which for thoroughness, completeness, and manifest tokens of God's blessing, has had few equals in the annals of Christian and philanthropic enterprise." Since that date a great institution has come into being with no less than 18 varied departments, to supply all sorts of needs for all sorts of people, and among them a prison-gate mission, where last year 10,724 discharged prisoners received a free breakfast, and while appeasing their hunger listened to the glad tidings.

—The Primitive Methodists have recently commissioned 5 missionaries for Africa, 2 of them men with wives, dividing them between Fernando Po and the trans-Zambesi Mission.

The Continent.—The distribution of printed sermons in Berlin has reached 130,000 copies a week. Some of them go to Russia, Egypt, America, and many other countries. On the last Sunday in the church year 450,000 copies were distributed.

—Peter's pence is falling off, and the revenues of the Vatican are shrinking in proportion. The process is a rapid

one, if the following statement in the *New York Sun* is correct: "Peter's pence in France used to be 3,000,000 francs a year. In 1893 the sum contributed was 1,800,000, and last year it was less than 1,000,000."

—From Constantinople comes the good news that after waiting in vain for about three years and a half for permission to publish a new edition of the Albanian Psalms, during which time repeated but fruitless efforts were made through Her Majesty's Embassy to obtain the necessary sanction, a further petition was presented a few weeks since, which has resulted in permission being granted by the Turkish Government not only to publish the Psalms, but the whole Bible in the Albanian language.—*The Christian*.

ASIA.

Palestine.—Behold, how good and pleasant, etc. Says the *Free Church Monthly*: "The cradle of Christianity promises to be the nursery of Christian co-operation, so far as Scotland and Presbyterianism are concerned. Dr. Carslaw of Schweir has charge of schools which are supported by an undenominational Scottish committee. Dr. Vartan, of Nazareth, and Dr. MacKinnon, of Damascus, representatives of the Edinburgh Medical Mission, are in closest alliance with our missionaries. Dr. Webster, at Haifa, from the Canada Presbyterian Church, is so identified with our agents that the two missions present themselves to the community as one. Dr. Torrance is called the "Charles Russell missionary," because his salary is provided by a member of the Australian Presbyterian Church, in memory of a beloved son. The Rev. John Soutar represents at Tiberias the United Presbyterian Church, by whom his salary is paid. At its last meeting our committee accepted an offer of service from the Rev. J. E. H. Thomson, a probationer of the United Presbyterian Church. His wife is to be the honorary agent of the Glas-

gow Ladies' Society. Their sphere is Safed, and they are to live at their own charges, with the exception of traveling expenses and house rent. The share of the sister church in our Galilee Mission will thus be increased."

—A lady missionary of the Church Missionary Society in Palestine writes to *The Gleaner* to correct the opinions of those who regard Palestine as an unfruitful field. She states that the people themselves bear witness to the improvement, telling how different it was twenty-five or thirty years ago, when no one could read or write, and hardly a Bible was to be found anywhere; whereas now a large proportion of the men can read, and in the towns many women also; and any one, if he wants it, can get a Bible for a small sum. The people where she lives used to shoot at each other from their houses; now one feels as safe as in England.

—Rev. Selah Merrill most emphatically denies that there has been any considerable increase of Jews in Palestine during recent years. Jerusalem has but 27,000 in a population of 47,000, and the whole land but 42,000. He affirms that the reports of a rapid influx of the seed of Abraham originate in the minds of good people in America, Great Britain, and Germany, who judge that from prophecy thus it ought to be.

India.—In British India there are something like 500,000 of blind people. How are they to get the Word of God? Well, Mr. Knowles, a missionary, has invented an alphabet for them, in which 87 of the languages spoken in this peninsula may be printed. It is proposed to found an institute at Bangalore, where the blind will be taught to read.—*Revue des Missions Contemporaines.*

—Mary C. Bandy, of Lodiana, in *Woman's Work for Woman* gives a racy account of her first visit to a school in that city, which is in part as follows: "After winding through narrow, bad-smelling streets we went into a mud hut. Room 15 by 18, ceiling low, two

windows, two chairs, and about 20 girls, from six to twenty years old, sitting on the floor. Each rose and said, first to Mrs. Ewing, then to me, *Salaam*. They then all began in a perfect jabber to ask about me. 'Is she Miss or Mrs.?' 'Has she children?' 'What is she here for?' When told that I came to help they all said, 'Good, good.' They were dressed in calico of the loudest colors, and wore only waists and drawers. The streets are full of women in the same costume. Every one had on anklets, several bracelets on the left arm, big toe rings, 5 or 6 rings in the nose, and in the left ear 10 or 12 rings all around the rim and so heavy that the ear lopped over. Mrs. Ewing said: 'You must come with me Friday. They have their bath, wash their hair, put on clean clothes and wear *all* their jewelry Fridays.' I thought if what they had on was not all I should like to behold the Friday parade. They use boards for slates, write with a pointed stick dipped in ink, and clean the boards with mud."

—It will be welcome news to many that the Pashtu Bible—the gift of English Christianity to Afghanistan—is approaching completion. The New Testament was issued in 1889.

—The Rajah of Sirmur is eager to have a Christian mission established at Nahan. He has promised the same liberty to carry on work and to preach as is enjoyed in British territory. He has offered land and timber for building, and is willing to remit the duty on limestone. He will give 400 rupees a year toward repairs, and 2000 rupees toward the building of a church. He is particularly anxious to have a lady physician stationed at Nahan, because so many little children, and women also, have died, whose lives he believes might have been saved had there been a qualified physician to attend them.—*Church at Home and Abroad.*

—An interesting movement has been started by the students of Girton and Newnham colleges, England.* It is

proposed to form a missionary settlement in Bombay, in which women from the universities may live together and unite in educational, medical, and evangelistic work.

—The Baptist Telugu Mission, noted for its sudden and wonderful growth, has found it imperative to provide for the training of the native Christians. While new converts continue to be made, the chief attention of the missionaries is now turned toward the establishment of educational institutions. A college has been founded at Ongole, and now it is decided to establish a medical training institute and hospital for women at Nellore, and a technical institute at Ongole.

—So various is the nationality in Singapore that the city has been called a bundle of samples. The Methodists have a school which contains Chinese, Japanese, Siamese, Malay, Tamil, Eurasian, English, these seven divisions of the human family.

China.—Says Rev. A. H. Smith: "The entire freedom of the Chinese classical works from anything which could debase the mind of the readers is a most important characteristic which has often been pointed out, and which is in the greatest possible contrast to the literatures of India, Greece, and Rome. 'No people,' says Mr. Meadows, 'whether of ancient or modern times, has possessed a sacred literature so completely exempt as the Chinese from licentious descriptions and from every offensive expression. There is not a single sentence in the whole of the sacred books and their annotations that may not be read aloud in any family circle in England. Again, in every other non-Christian country, idolatry has been associated with human sacrifices and with the deification of vice, accompanied by licentious rites and orgies. Not a sign of all this exists in China.'"

—Dr. Griffith John, one of the greatest of living missionaries, expresses this

opinion: "There are at present in China about 55,000 communicants, which shows a remarkable increase since 1889. There can be no doubt as to the marked increase of these five years. If the next five be as prosperous, our China communicants will, at the close of 1900, number not far short of 90,000. We are on the eve of great changes, and great changes for the better also."

—It is said that there are 120 Buddhist temples in Canton. They are mostly dingy in appearance, the chosen abodes of bats and of spiders, whose webs are black with the smoke of the ever-rising incense. In the courtyards outside congregate fortune-tellers, hucksters, and beggars in sackcloth full of sores. Even gambling-booths are not forbidden in the temple precincts.

—A Chinese official of a certain district in the city of Canton had been examining and reading Christian literature, with the result that he was favorably impressed with the truth. Being desirous of benefiting his people materially, he asked the missionary in charge of the mission work in his district to devise a scheme to aid the people to develop their agricultural resources. When the plan had been properly devised he invited a number of the gentry, a Berlin Chinese professor and the missionary to a dinner, at which the whole scheme was discussed. After some deliberation three of his friends offered 1000 taels or \$1400 apiece, while the mandarin himself pledged 3000 taels, or \$4000, to the work. When the officer said something about the benefits of Christianity, they replied that they wished this scheme to have no connection with it. To this the officer responded by saying: "You may devise the best of schemes, but it will fail unless you adopt Christianity."—*The Independent*.

—Charles Denby, Jr., secretary of the United States Legation at Pekin, says of that city: "It is without water-works, gas, or electricity, and yet every-

body likes to live there, this being especially true of the Chinamen. Peking has but an imperfect sewage system, and the sanitary conditions are very bad, yet there is little disease there. Peking is at the same time one of the dirtiest and healthiest cities in the world. In striking contrast to Tokio, Japan, where there are water-works, gas, electricity, and modern improvements, with good sanitation, yet which has frequent cholera epidemics, and is far from being healthful."

—Half a century ago, as one of the results of the opium war, a small tract of land just north of the native city of Shanghai was set apart for the residence of foreigners. It was not anticipated that this tract would be occupied in any part by the natives, but 200,000 of them have settled within it, and voluntarily submitted themselves to the jurisdiction of the "foreign devils." Here some 5000 Europeans enjoy the highest fruits of Western civilization under a government founded on a written constitution. It would be difficult to find a city of the size anywhere in Europe or America possessing in so high a degree as Shanghai the manifold elements of civilization.—M. B. DUNNELL, in *Overland Monthly*.

—The Christian press is a tremendous power in the Celestial Empire. Thus from the Methodist publishing house at Foochow were issued 26,600,000 pages last year; from a similar Presbyterian establishment in Shanghai, 82,000 copies of the Scriptures and 36,700,000 pages of other books, tracts, etc.; and the Central China Religious Tract Society issued about 1,000,000 copies of publications.

Japan.—A Japanese foreign mission board has been organized, with the aim of working first in Korea. The president and one of the treasurers are of the Church of Christ, the vice-president is of the Methodist Church, and the secretary and a treasurer are of the *Kumi ai* churches.

Dr. Dale, one of the leading Congregational ministers of England, whose death has recently been announced, related, in one of his sermons, an incident as to a Japanese gentleman of education, a man of force and thought, who sat in his house one night and talked with him of many things, chiefly of the hopes and joys which had come to them both through the faith of Christ. Dr. Dale asked his visitor how he came to leave the religion of his family and his country and become a Christian. He replied: "The Bible came into my hands through a friend, a Japanese friend, and by chance I read, first, the chapter in the Epistle to the Corinthians in which the excellencies of charity are set forth. I was fascinated; there was a morality taught therein with which I was unacquainted. I turned back the leaves, seeking other parts as novel and striking, and read the Gospel of John, and then I was subdued. The words and the character of Jesus compelled a surrender of my heart, and won my faith."

AFRICA.

—Mr. E. H. Glenny, secretary of the North Africa Mission, properly finds occasion for thanksgiving in the fact that, whereas fourteen years ago not a missionary to the Moslems could be found between Alexandria and Gibraltar, there are now 120, of whom some 70 belong to his society. This same organization has 7 medical missions and hospitals in which about 30,000 were treated last year.

—Rev. Jean Paul Cook, writing to the London *Christian* from the French mission house, Il Mathen par El' Kseur, Kabylia, says: "Eight years ago the French Methodist Conference decided to start a mission in Kabylia, and sent out Mr. Thomas Hocart, a young and zealous pastor. After staying two years with his wife at Bougie, to learn the language and get a knowledge of the country, he came to take up his abode in this place. It was thought best to begin with the young, and sev-

eral Sunday and Thursday schools have been established. In this way are gathered together, in 5 different villages, about 120 boys and 30 girls, who are taught to sing hymns and to repeat verses from the Scriptures. He has some knowledge of medicine, and in one month treated 654 patients; in one day 107.

—Rev. A. W. Marling, going out to the Gaboon Mission, has this to say of one feature of his journey: "What attracted our attention more than anything else among the passengers was a band of 24 French Roman Catholic missionaries, of whom 7 fathers and 1 brother landed at Dakar (Cape Verd), to join the mission in the French province of Senegal; 4 fathers and 3 nuns disembarked at Cape Coast Castle, to go thence to the Niger, far up which is their mission. One father is to land at Libreville, to join the mission of the Holy Spirit and the Holy Heart of Mary; 3 fathers are to land at Loango, near the southern limit of the Congo Français on the coast, where they will be appointed to their stations by the Bishop of Loango; and finally, 3 fathers and 2 brothers are to land also at Loango, but to go thence overland to Brazzaville on Stanley Pool, where they will receive appointments to their several stations from the Bishop of Ubangi."

—"Rhodesia" is a new name in geography. It describes a great African territory which will bear witness to the work of Mr. Cecil Rhodes. The capital of the country is Buluwayo, in which so lately Lobengula ruled. The city has already undergone a transformation. One hundred brick houses have taken the place of the Matabele huts, and nearly 2000 white people are settled in the neighborhood. Dr. Jameson, who took so prominent a part in the war, gives a glowing account of the agricultural and mineral capacities of the region.—*Free Church Monthly*.

—Dr. Laws has fixed on the locality suitable for the establishment of the

new Training and Industrial Institution which the Livingstonia Mission intend starting in British Central Africa. The place chosen is in the neighborhood of Mount Wallen, not far from the Deep Bay Station, Lake Nyassa, and it is possible that the British South Africa Company will assist the Livingstonia Mission by a grant of land. One of the chief objects of this Industrial Institution will be the training of natives in large numbers to different trades, such as carpentry, blacksmithing, printing, and building.

Madagascar.—When in the Norwegian Mission recently all salaries had to be lowered and work to be cut down, the missionary was disheartened, and said so before his helpers. But a native pastor reminded him of the state of things on his arrival twenty-seven years before—no helpers at all, the natives indifferent, hardships and difficulties at every step. Now the mission has 250 helpers and some 10,000 converts. "Let us thank God," said the grateful native pastor, "for His mercies, and if our salaries have to be reduced, we hope that the work will still go forward, for this work is laid upon us; we have chosen it out of full hearts. May the Word of God have full course, and the Church of Madagascar soon be able to support itself."

—The London Missionary Society's *Chronicle* for April gives an account of the "Christian interests in the island of Madagascar," and states that there are 2000 Protestant churches, with more than 300,000 adherents. More than 1300 of these churches are connected with the London Missionary Society, and have 280,000 adherents and 60,000 church-members; 803 congregations are in the central province of Imerina, where Christian work was begun in 1820.

THE ISLANDS OF THE SEA.

—"What a difference between now and thirteen years ago!" says the missionary of the Rhenish Missionary So-

ciety from the Toba district in Sumatra. Then everything was unsafe; no one dared to go half an hour's distance from his village; war, robbery, piracy, and slavery reigned everywhere. Now there is a free, active Christian life everywhere, and churches full of attentive hearers. We have 8 head stations and 30 off stations, more than 30 evangelists, and many active elders and Sunday-school teachers. And the faith of our young Christians is seen in their deeds. They have renounced idolatrous customs; they visit the sick, and pray with them; they go to their enemies and make conciliation with them. This has often made a powerful impression on the heathen, because they saw that the Christians could do what was impossible to heathen—they could forgive injuries. Many heathen have been so overcome by this conduct of the Christians that they came to us and said: "The Lord Jesus has conquered!"—*Herr Pilgram.*

—In the New Hebrides "pigs are the great commercial commodity, and a wife is valued by her husband according to the number of pigs he gives in exchange for her. One morning, while busily engaged at his desk, Mr. Armaud was called out to an adjoining room, where his wife sat sewing, to see a man who had urgent business with him, who was uneasy and impatient to make known his errand. He was a man of great influence among his people. Taking Mr. Armaud one side that his wife might not hear, he said in an undertone, 'Missy, I thought I should like to have a white wife, and have come to see how many pigs you take for Mrs. Armaud.'"

—In the *Australian Weekly* Rev. T. W. Leggatt tells of the first communion on Malekula, one of the New Hebrides: "We found a shady spot on the beach in quite a natural temple, overshadowed by three 'birinber' trees. I spoke from the words, 'I am the bread of life,' and dispensed the elements. Mr. Gillan gave the address before, and Mr. Paton that after the

communion. They were all very attentive and reverent; and a solemn stillness fell upon all as they took in their hands the symbols of their Saviour's dying love. I don't think many of us will forget the scene—the little table in the centre with the bread and wine, the missionaries at one side, and round the other side of the square the dark faces of our people and teachers, while, all round, seated on the earth or on fallen logs, were the rest of the people. It was quite interesting to think of the different nationalities who sat down together—Australian, Scotch, Eromangan, Ngunes, Emai, Efatese, and Malekulan from Anlua, Pangkumu, Urupio, and a man from one of the Banks group."

—For half a century after white men had made acquaintance with the fierce and murderous disposition of the Samoans, the island of Samoa was left to itself. Traders shunned it. Yet within twenty-eight years of the landing of the missionaries the islanders were importing goods from England, Australia, and America valued at £35,000 per annum—not a bad market for so small a community.

—Speaking of Methodism in Fiji, the *Recorder* says: "Now you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the 80 inhabited isles has built for itself a tidy church, and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are 900 Methodist churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended, and that the first sound that greets your ear at dawn and the last at night is that of hymn-singing and most fervent worship, rising from each dwelling at the hour of prayer?"

—A Micronesian convert employed on the missionary ship *Robert W. Logan* has left \$700 to the American Board.



INDIAN DWELLINGS AND TOTEM POLES, FORT WRANGLE, ALASKA.

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XVIII. No. 7.—*Old Series*.—JULY.—VOL. VIII. No. 7.—*New Series*.

LIFE AMONG THE RED MEN OF AMERICA.

BY REV. EDGERTON R. YOUNG, TORONTO, CANADA.

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 Ookoosketos 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 Mookoowosoo. 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, *βίος* 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 *Kâh-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 fire-water 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

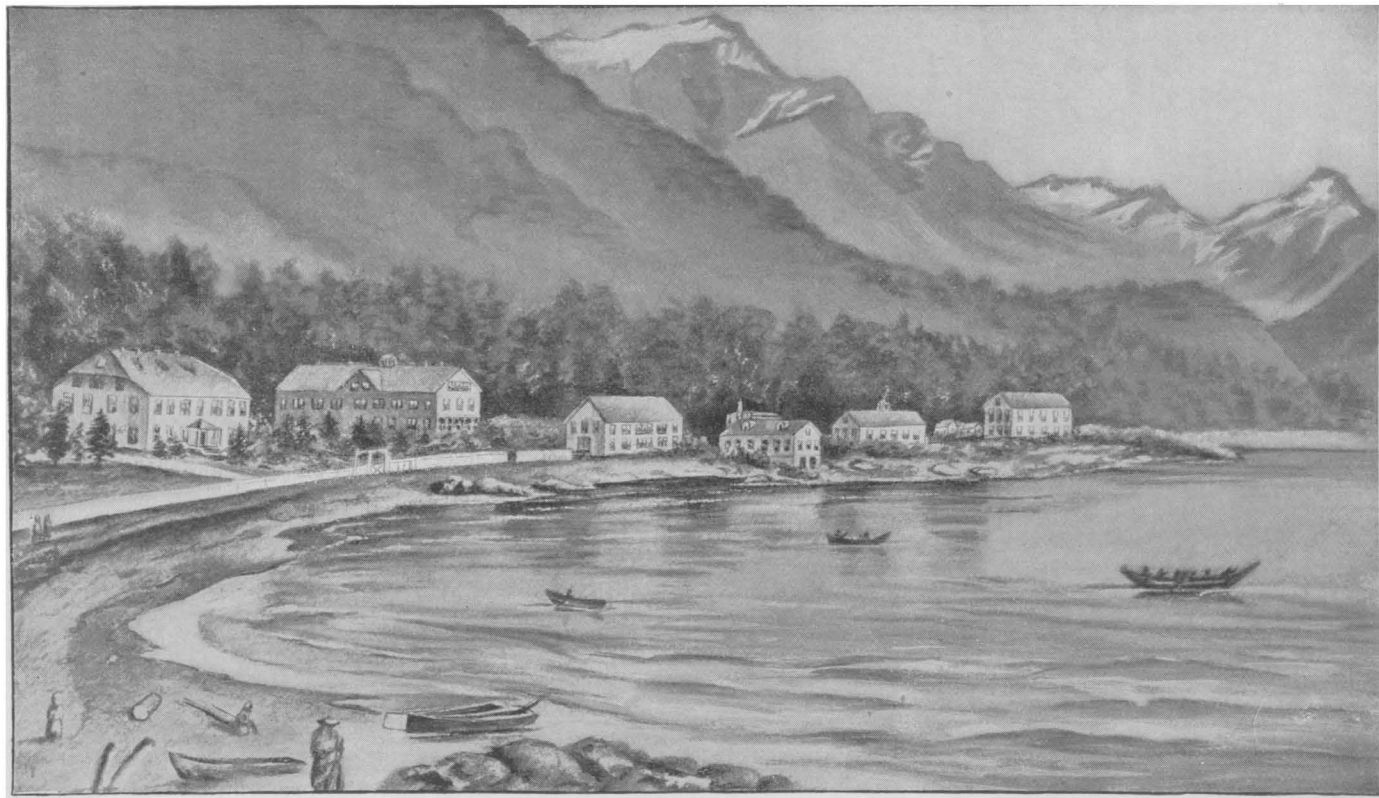
them ready for any camp-ground. They were passionately fond of this fire-water. It made them murderously drunk. Nearly all the money received by them for wood, furs, and the like was spent for molasses and converted into rum.

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 Tsimpsian 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 PARSONAGE.
BUILDING.

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 Metlakahltla. 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 Metlakatla. 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, hand-bag, 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 heaven 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 trade 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 Peking.

"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 obscurity.

"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 South-eastern 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 Serbia 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.

BY HORACE M. LANE, M.D., PRESIDENT
OF THE PROTESTANT COLLEGE, SÃO
PAULO, BRAZIL, S. A.

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 Chris-

tian 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 Orooniah, 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.S

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, Phoenix, 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

* See pp. 81 (February); 462 (June); 503 (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 Metlakatla," 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 have 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 iso-

lated 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 meantime, 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.

* 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 Liao-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 \$1903 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, in-

deed, 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-chéh 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.

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

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 Tinnevely 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 1s. 4d. 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 ac-

count 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 \$11,816,180 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 Bark-ing, 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 cable-gram 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. Philadel-

phia 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 332 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 need-

ed 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 alternative 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 re-

open 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 Welington, 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 13s. 6½d. 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 15s. 8d."

—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.

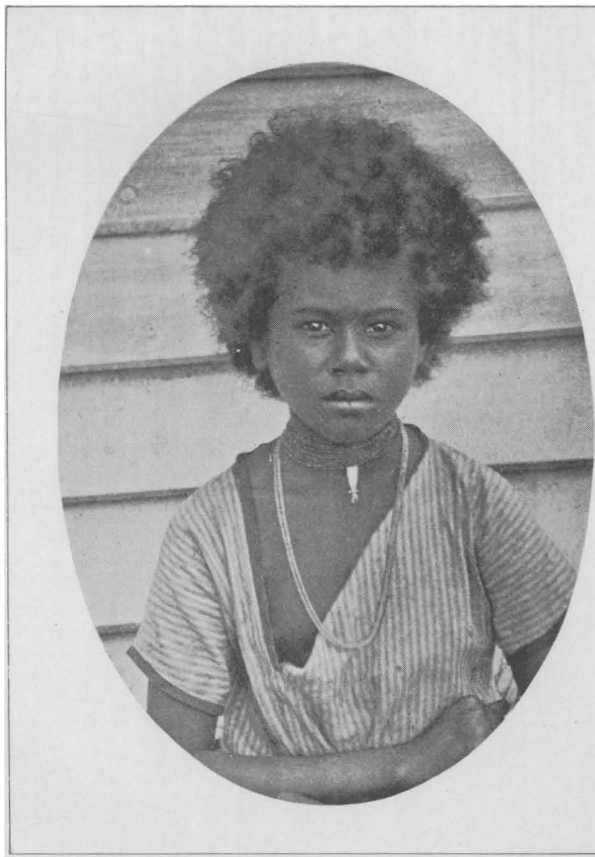
—Readers of the *May Century* can

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.

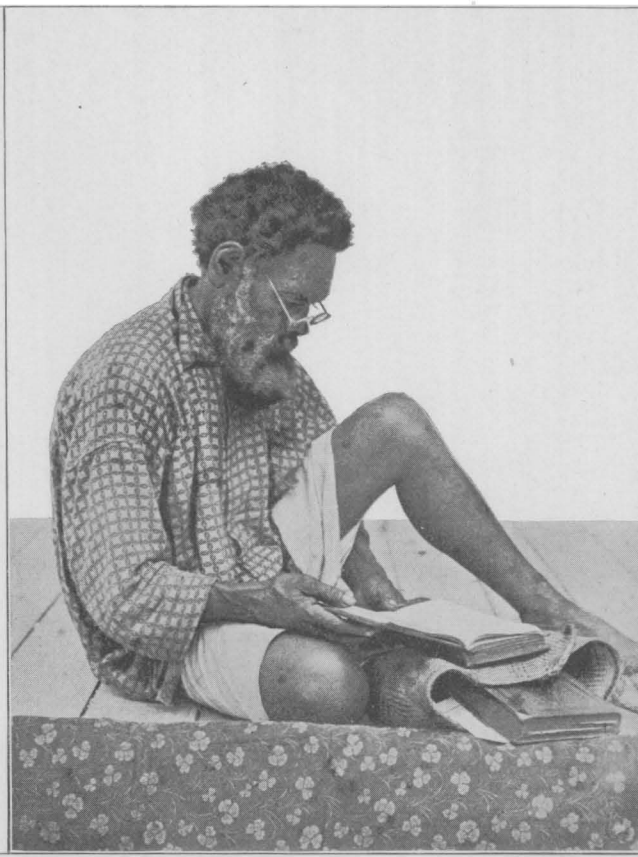
ISLANDS OF THE SEA.

—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*.



THE DAUGHTER OF A NEW HEBRIDES CHIEF.



A CHRISTIAN TEACHER READING THE BIBLE, ANEITYUM.

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XVIII. No. 8.—*Old Series*.—AUGUST.—VOL. VIII. No. 8.—*New Series*.

AN APOCALYPTIC CRISIS IN PAPAL HISTORY.

BY THE EDITOR-IN-CHIEF.

The most careful students of the history of that mysterious politico-ecclesiastical power, the papacy, have been compelled to identify it with the apocalyptic mystery of the woman whom John saw sitting upon a scarlet beast, and borne by it—the woman drunken with the blood of the saints and with the blood of the witnesses of Jesus, and declared to be identical with a certain great city which reigneth over the kings of the earth, and which is somehow connected with seven mountains or hills (Rev. 17 : 18).

One may well hesitate to interpret symbols found in the Apocalypse, that most brilliantly Oriental of all the poems of the Scriptures, save where, as in this case, God has hung a key close by the lock. We know from the Word itself that the woman is supported by the beast—the world power—and that she is the same as a great city which is identified with rule over earthly kings, and has seven hills within its compass. If that woman be not the papal church, supported by the temporal sovereignty, so long controlling even earthly empires, and finding its seat and centre in Rome, the seven-hilled city, then we may as well give up all attempts to read history in the light of prophecy. There is so remarkable a *consensus* of the most devout commentators and students of God's word that it becomes almost a safe guide to interpretation : that the harlot, as in at least fifty cases elsewhere in the Word of God, describes an apostate or unfaithful body of professed believers, whose doctrine is corrupted and whose practice is perverted. Again, Rome, the new Babylon, is on a river, as were Nineveh and Babylon ; and rivers are symbols of commerce, and so of temporal prosperity and a flood of affluence. Again, there is agreement that this harlot is a world city, distinguished from the beast or world power. The beast is clad with scarlet-colored trappings, which appear to have embroidered upon them certain names full of blasphemy or irreverent assumption, as when men claim Divine honors. The woman's methods are seductive ; with an artful policy she seduces nations into obedience, and political deformities and enormities result. The abominations of the

earth—unbelief, superstition, sensuality, and idolatry—are somehow especially associated with this world city. The shedding of the blood of the witnessing saints is laid to her charge; and one has but to read the story of the Inquisition and the Vaudois Church to understand this. At least 30,000 martyrs belong to Spanish history alone! A Christian Church, calling herself “mother of all churches,” has poured out and drunk saints’ blood as though it were wine. As to the seven mountains, who does not know that Rome is *urbs septicælis*? If the inspired writer purposely avoided naming the city in order not to provoke heathen hostility, and yet wished to indicate the city to any attentive reader, how could he do it more clearly? The Palatine, Quirinal, Aventine, Caelian, Viminal, Esquiline, and Janiculan hills constitute the sevenfold key to this description. It would seem that, as the writer intimates, the mind which hath wisdom may easily discern beneath all this metaphor the Divine meaning.

Now, it is also a very remarkable fact that in the Apocalypse a certain marked period of prophetic time is represented under three forms: “Forty and two months” (13 : 5 ; 11 : 2) ; “twelve hundred and sixty days,” as in 11 : 3 and 12 : 6, “and a time, times and half a time”—i.e., three and a half years, as in 12 : 14 ; Dan. 7 : 25 ; 12 : 7. If we seek a meaning, it cannot be overlooked that each of these terms is the exact equivalent of the other. Three and a half years are forty and two months; and these, at thirty days each—the even month of prophecy—contain 1260 days. We see no reason for not accepting this as a *literal* period at the close of the age, and for ourselves so hold it; yet, as hundreds of prophecies have a double meaning—a larger and less literal and a narrower and more exact—we see no reason why this period may not, as most commentators believe, represent first a period of twelve hundred and sixty years, during which the antichristian systems of the beast and false prophet continue in full sway. Such a period, whether it be reckoned in years or days, represents both in Daniel and the Apocalypse the time during which the world power dominates and the earthly kingdoms usurp the authority properly belonging to the heavenly.

Now, here again some very startling facts confront the devout student who compares prophecy and history, and, without any disposition to substitute ingenuity for ingenuousness, or read into either Scripture or history any biased interpretation, we cannot close our eyes to a marvellous coincidence and correspondence.

The papal power is peculiar in its claim upon *temporal* sovereignty. With the Roman Catholic faith as a religious creed or polity we are not now concerned, but only with an ecclesiastico-political power known as papal—in other words, with a church borne on the back of a world kingdom. The first great epoch of the papacy extends from the rise of the papal system until the year 720, when Boniface boldly in Germany preached obedience to the Roman bishop. When the Pope’s pretensions began to be acknowledged is a question now hard to settle. Judging from the sixth canon of the

Council of Nice, 325 A.D., no Divine prerogative was then allowed to Rome not conceded also to Alexandria and Antioch. In the fourth century, toward its close, we see Rome coming into a sort of spiritual dictatorship ; when advice and assistance were asked, the replies, at first mild and moderate, soon became arbitrary and mandatory, and this led to concessions and submissions from smaller and weaker bodies ; and so, by the middle of the fifth century, the sceptre of authority begins to be more boldly claimed by Rome. Leo I., surnamed the Great (440-467), a man of commanding genius and eloquence, secured from the Emperor Valentinian III. a law which he is believed himself to have framed, declaring the primacy of the Roman see. Yet even then the Council of Chalcedon in 451 gave the see of Constantinople a second rank, admitting Rome's superiority only because the city on the Tiber was *more ancient* than that on the Bosphorus.

In 484 Felix III. calls himself the Vicar of St. Peter. Gelasius, who succeeded him eight years later, asserted the supremacy of the *pontifical* over the imperial powers, although a period of great humiliation followed ; but Gregory the Great, at the close of the sixth century, had, more than any previous Pope, advanced Rome's ecclesiastical authority.

Yet even this great Pope, whose character ranked so deservedly high, had a controversy with John the Faster, Patriarch of Constantinople, because he assumed the title of œcumenical, which Gregory interpreted as meaning thereby *universal* bishop, pronouncing that a "proud and foolish word," and its assumption an imitation of the devil, which proves that Gregory set up no claim to be sole and supreme bishop and head of the Church of Christ. But it was during this time that the ground of Rome's priority and authority was shifted from mere antiquity to the *succession from Peter the apostle*.

But the decisive point from which Rome's *temporal* sovereignty is to be traced belongs to the days of Gregory's successor, Boniface III., who persuaded that blood-stained monster Phocas, in the year 606 or 607, to issue an edict conferring on him the title of universal bishop. And as Canon Pennington well says, "this concession must be regarded as a landmark in the history of the papacy and as constituting the foundation of its spiritual supremacy." Thus, at the very time when the false prophet was preparing in the cave of Hera his religious "compound of lust, cruelty, and fatalism," the papacy was taking its seat on the beast of the world power and deriving its own authority and power from that beast.

If Phocas thus represents the imperial power whose decree first established the papacy and laid the way for its world kingdom, we have the *terminus a quo*, the starting point, and the four years between 606 and 610, the date of his death, seem peculiarly significant. If also the 1260 days be typical of as many years of supremacy, we may expect some peculiar culmination, perhaps catastrophe, at the end of this term, from 1866-70, in papal lands, and especially in connection with Rome, the very seat of this world empire.

It is to be counted one of the most startling coincidences of all history that precisely such culmination and catastrophe did occur from 1866-70. Let us, however, first go back a little in the history. In 1846, twenty years before the 1260 years expired, an event occurred that was most significant. On June 16th Cardinal Ferretti succeeded Gregory XVI., under title of Pius IX. The history of that pontificate is so remarkable that it has been considered worthy of a special record. It was a period of revolution. Less than two years after Pius IX assumed the tiara, Count Rossi was murdered and the Pope was fleeing to Gaeta (November 24th, 1848), and a republic was established at Rome under Joseph Mazzini. The French undertook an expedition to Rome to restore the exiled Pope, and after their repulse, under Garibaldi, at length compelled the city to surrender, July 3d, 1849, and, under protection of Louis Napoleon, Pius IX. returned to the Vatican, April, 1850. He came back an absolutist of the worst stamp, prepared for the most aggressive measures and the most arrogant assumptions. He coolly divided Protestant Britain into Roman Catholic dioceses, gave new life to the Jesuit order, granted indulgences to earthly saints, and canonized saints in heaven. The most astounding of all his acts was the summoning of the Vatican Council on December 10th, 1854, that proclaimed the dogma of the "immaculate conception." The Virgin Mary's claim to worship was thus reinforced by affirming that she was not born in sin, needed no mediator, and could therefore be safely associated with Divine honors. This has been justly called the "most violent strain of papal prerogative to be found in the annals of the papacy." For the first time, and with unbounded arrogance, a Pope added on his own responsibility an article of faith which no one could reject without forfeiture of salvation; for Pius IX. called together his bishops not to *decree* this dogma, but to *promulgate* it! Of course the implication was that the Pope himself was infallible.

Then followed during those memorable years the Austrian invasion of 1859, with Louis Napoleon's victory at Magenta and Solferino. Victor Emmanuel comes to the front, and Count Cavour, and in 1861 the Italian Parliament proclaimed Victor Emmanuel King of free and united Italy. In 1866 he became responsible for the integrity of the Pope's dominions, and the French forces withdrew. Again for a time the French troops occupied Rome, and under shelter of their presence Pius IX. called another Vatican Council on December 8th, 1869. A thousand ecclesiastics in august procession and gorgeous apparel moved up the nave of St. Peter's, with a disgraceful disregard of order and decorum that would have dishonored a political caucus; by Jesuitical intrigue and violent measures, on July 18th, 1870, the Roman pontiff was declared possessed of infallibility, and thus the summit of papal arrogance and blasphemy was reached, for there was one who sat in the temple of God showing himself that he is God. At the time when this result was reached, a thunderstorm was rolling over the Vatican as though Heaven itself were remonstrating against



A CHRISTIAN CHURCH AND CONGREGATION, FUTUNA.



NEW HEBRIDES WOMEN MAKING BASKETS AND SLEEPING MATS FROM SPLIT PANDANUS LEAVES.

the impious assumption of Divine attributes by mortal man. Surely if ever a time had come when we might expect God to say in unmistakable language, as to Belshazzar, "Thou art weighed in the balances and found wanting! God hath numbered and finished thy kingdom. Thy kingdom is divided and given to others," this was the time.

Let the heedless reader of history note that this was the very year when the 1260 years were complete, from the death of Phocas. And on the very next day, July 19th, 1870, *within twenty-four hours*, the Franco-Prussian War was declared. Louis Napoleon, the Pope's protector, being overwhelmed with a defeat, was compelled to withdraw his troops from the Eternal City; and before this memorable year had fled, on September 20th, 1870, the troops of the King of Italy took possession of Rome, and the Pope became prisoner in the Vatican, his temporal sovereignty gone. The 1260 years were just expired. The longest pontificate of history beheld the shattering of the temporal sceptre! Pius IX. had decreed the immaculate conception, exalted the papal supremacy, and declared himself infallible. He had declared temporal sovereignty indispensable to the support of his spiritual sceptre. Yet God chose his own pontificate as the time of the loss of the temporal power, never, as we believe, to be regained. Since then in France clericalism has been declared the foe of the nation, and the papal yoke is broken, as also in Austria and Germany and Central America. With the assertion of infallibility comes the end of papal dominion and usurpation.

Among the abominations traceable to papal Rome are the doctrine of justification by meritorious good works, penance, and purgatory, masses for the dead and intercession of saints, the worship of the host and of the Virgin Mary, immaculate conception, and papal infallibility. God seems to have decreed that with the daring assumptions implied in the last two, His forbearance should cease and swift judgment descend. Well may men stand in awe as they behold such signal catastrophes in history!

MISSIONARY WORK IN THE NEW HEBRIDES.

BY REV. J. H. LAURIE, D.D., ANEITYUM, NEW HEBRIDES.

The Presbyterian churches in Canada, Scotland, Australia, and New Zealand made themselves responsible for a very difficult task when they undertook to evangelize the New Hebrides group.

From north to south the thirty islands extend over a sea space of about 350 miles, and, instead of having one common language, as in Eastern Polynesia, there are at least twenty languages spoken by the New Hebridean natives—truly a "Babel" of tongues. Even in that limited area the idolatrous and heathen customs are distinctly different on the northern and southern ends of the group. In the north, hundreds of hideous carved

idols, standing from four to ten feet high, are to be seen, while in the south the superstitious savages are content with rude water-worn stones of all shapes and sizes.

Some thousands of years ago the many languages might have been called dialects, but at the present day the only affinity that can be seen is in a few root words, such as the words for "earth," "water," "house," etc., in various forms, running through a few of the languages as at present spoken.

Even the structure of these languages, the one from the other, are distinctly different, so that each new missionary opening a new station has as a rule been obliged to begin exactly where Drs. Geddie, Inglis, and Paton began, getting from the lips of the heathen people among whom they settled, by many comical pointings and signs, as best they could the nouns, verbs, adverbs, etc., until by painstaking labor, aided by their very isolation from civilized surroundings, the Word of God has, to a greater or less extent, been translated into seventeen of these New Hebridean languages.

The real beginning of this great work was the settlement on Aneityum of native teachers from Samoa; but to the Rev. John Geddie, the Nova Scotian missionary, belongs the credit of having first reduced the language of Aneityum to a written form, the Gospel according to St. Mark, which he translated, being the first complete book published in any language in the western Pacific. The missionaries have all along endeavored to utilize the services of their most intelligent converts as teachers of their brethren. As soon as the back of heathenism was broken on Aneityum Dr. Geddie took charge of the printing-press, while Dr. Inglis established an institution for the training of native teachers.

Many of these Aneityum helpers sacrificed their lives while assisting to carry the gospel of peace to their heathen brethren on their own and other islands. Now, from many islands in the centre of the group, which were in the densest heathen darkness twenty years ago, numbers of Christian teachers have gone and are now helping to evangelize the more recently occupied islands farther north. In this aggressive work the reverend Messrs. Milne, Mackenzie, Macdonald, Robertson, and others have done noble service in training converts and following the example set by the founders of the mission, enlisting their sympathies in foreign service, besides keeping up a necessary staff of village teachers on their own respective islands.

The native teachers at present employed number about 180, mostly married men. These are under the superintendence of 18 resident missionaries, who each work from given centres, endeavoring to influence the whole surrounding region by the aid of these willing helpers.

The mission has now reached a stage when *a further development is necessary*. The United Synod last year (1894) decided to establish a native teachers' training institution *for the group*, the students to be drawn from

all the islands, and the instruction to be given in English, the ultimate object being to raise an intelligent and educated staff of native pastors and teachers to occupy outlying stations which can be visited periodically by the missionary superintendent.

The Rev. I. Annand, M.A., South Santo (of the Canadian Church), was appointed principal, to be aided by a lay teacher, who will also help in giving the native students an industrial training. This further effort to establish a native Christian church on a firm basis in the New Hebrides is worthy the fullest support of all the Presbyterian churches interested in the mission.

Many remarkable men have been raised up on all the Christianized islands, and interesting details of these could be given by their respective missionaries. The force of character manifested by early converts is always striking; it has cost such men something to give up their plurality of wives, their enmities, and their unrevenged insults. After enjoying the peace and happiness which the hearty acceptance of the Saviour brings, such men can fully appreciate the light and abhor the darkness in a way that can hardly be understood by their children, who are now having the benefit of an early Christian education, and home example of Bible-reading and prayer.

A few notes of one of the most remarkable of our native teachers on Aneityum, who passed away some time ago, may be interesting; it will also give an idea of the kind of fruit that is being gathered in this far-off portion of the great vineyard. Waihit was the first native convert in Western Polynesia, who left his own island to become a foreign teacher; after a few years' training he went to Futuna, where he suffered many privations that he would never have been called upon to do had he remained at home; but the first step having once been taken, he never even dreamed of turning back or withdrawing his hand from the plough of Christian service until his loving Master saw fit to call him up higher.

As a savage Waihit was a cruel man, and all the more does the change illustrate the wonderful grace of God. He was believed to be in league with the spirit of Natmas, who controlled the sea—he was supposed to have the power to raise a storm or proclaim a calm. When the fish-trap or the drag-net was used, he was always consulted, and certain leaves that had touched his sacred stone were attached to the trap or the net, so that fish which were caught were accredited to his goodness.

On one occasion a *tabu* had been set on the fishing ground, so that when the fish came to feed on the coral reef at full tide there might be a great haul for a prospective feast. A poor woman recovering from sickness had gone to seek some shellfish; this act was observed, and, highly incensed that his authority should be set aside by a woman, he with a heavy hard wood club broke the arm that broke his law. Truly the tender mercies of the wicked are cruel indeed!

At first Waihit did all he could to annoy the missionary, and stole

whatever he could lay hands on. European stores could not be obtained oftener than once a year in those days ; the flour was going down in the cask, and the baked bread was mysteriously disappearing, so it became imperative that the thief should be detected.

The expedient employed was to sift some *coral lime* into an empty flour cask and put a few grains of *tartar emetic* into the next loaf that was baked. The story soon got abroad about the man Wanbeka who had helped himself to the lime, and a messenger with a pitiful look was sent to say that Waihit was vomiting violently. Dr. Geddie visited his friend as quickly as possible ; the sickness was soon allayed ; the cause was scarcely referred to, but Waihit became a humbler man afterward, and more honest than he had ever been in his life before.

In conversation one day I asked Waihit what was the first thing that turned him toward God. His reply was that one day he was seen by Dr. Geddie lying on the path drunk with intoxicating liquor that he had got from a white trader. Dr. Geddie met Thetu, Waihit's wife, and told her that her husband was lying on the path like a pig. "That comparison," said he to me, "with an animal that wallows in the mire, was the means of leading me to seek forgiveness from the God whom the missionary had been telling us about." When the change of heart really came, "old things passed away and all things became new" in a true sense.

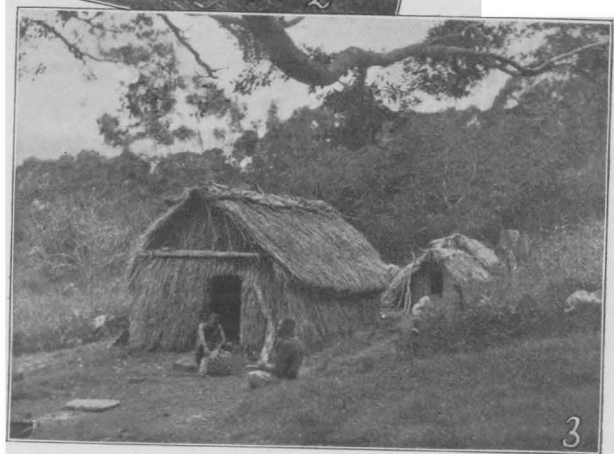
The various efforts made to evangelize the island were by this time causing a commotion. The women wore a grass girdle, but the men were content with a bark belt and a few leaves in addition to a *coat* of red ochre and cocoanut oil.

The missionary had said that the natives should get *loin cloths* from the traders in return for their produce and labor, instead of the continual supply of beads, powder, and tobacco. When this good advice became known it was construed into an order to stop the tobacco supply, which angered the heathen very much.

A general meeting was called ; hundreds of volatile savages were there ready for anything. Dr. Geddie wished to attend the meeting on their own ground ; but Waihit said, "No ! these men wish to raise a quarrel with you, and evil will come of it. You will stay in the house and pray, while I go and meet them and defend 'the worship.' The four young men whom you have taught to read the catechism will go with me."

Thus that small band of babes in Christ, whom we can count on the fingers of one hand, went fearlessly to face another Amalek and his people.

They carried their banner, which was a small eight-page catechism of Christian doctrine. As soon as this Joshua and his four followers appeared on the scene, the heathen orators began their speeches, and in the usual manner, with violent gesticulations, they charged the missionary with all the evils under the sun, especially the displeasure of the "Natmases," or spirit gods, whom they continually propitiated to avert calamity, disease, and death.



1. THE MISSION HOUSE, ANEITYUM.
2. MOURNERS AT A NATIVE FUNERAL.
3. NATIVE HUTS IN THE NEW HEBRIDES.

When the orators sat down exhausted, Waihit was asked what he had to say for the missionary. His youthful companions whispered that they could not open their lips to speak before all the old men. "You have got the *Intas Ahothaing*" (literally "The Question Book"), "ask me the questions, and I will give the answers before all the people."

Then these five Christian soldiers stood up and the best reader began :

"How many gods are there?"

Waihit answered in a loud voice, "One only."

"Who is the true God?"

"Jehovah, He is the true God, and beside Him there is none else."

"What is God?"

"God is a spirit. He has not got a body like us."

"Does God see us or not?"

"Yes, God sees every one of us."

"Does God hear our words?"

"Yes, God hears every word we utter."

"Does God know our thoughts?"

"Yes, God knows all our thoughts."

When they had got thus far, question and answer before the great crowd who had been amazed at the *calm composure* of Waihit and his companions, instead of an excited reply, Tikau, the leading opponent, a fierce-looking man, highly decorated with red paint, shouldered his war club and said to his followers, "Who can answer these words? Let us be going;" and in shorter time than it takes to tell the agile savages were following the leader, every one to his own home. The faintest rays of gospel light had penetrated these five minds. Yet their simple faith was rewarded in a marvellous manner; it had been given them, according to promise, in that same hour what they should speak—for it was the spirit of their Father who spoke in them.

A favorable impression had been made; a certain awe had been instilled into their ignorant minds. As soon as suitable converts had been instructed at the mission station they were sent to the out-districts, and then could have been seen daily what would have gladdened the hearts of all supporters of foreign missions—children, parents, and grandparents sitting side by side learning to read portions of the Word of God in a language that for the first time had been reduced to writing.

As Waihit's knowledge of the Bible increased he became an excellent preacher, after having served as a teacher on Futuna for a number of years; he returned to his own island and was ordained an elder of the Church—the permanent church building having been erected on his own plot of ground, which he gave to the missionary for that purpose. In latter years, although his eyes grew dim, he never failed to take his due share in conducting the Sabbath services. When his turn came one of the younger office bearers would read the chapter while the vigorous old man delivered the address. On communion Sabbaths it was his special delight to sit on

the pulpit steps, so as to be as near the feet of the missionary as possible ; and the crown of blessing, had he been spared to see it, is that *his eldest son* was last Sabbath taking my place at the central church while I was preaching at a branch station.

Nasauwai, another teacher, was Waihit's bosom companion in the days of heathenism ; they had accompanied each other in their tribal raids. Nasauwai cut off his long corded hair, which was the badge of heathenism, when Waihit became a Christian, and at his suggestion attended the missionary school. After Waihit's death Nasauwai became so depressed in spirit that, eleven months afterward, he too died. He had been an excellent helper in all mission work, and was ever ready to contribute largely with sugar-cane and other native foods to feed the people who came from a distance when mission buildings were being rethatched or repaired.

As long as health continued he was never absent from Sabbath and week-day services. He had a special gift in prayer ; and often I felt what a blessing it would be to many a country minister in civilized lands if more ordinary working laymen could express themselves as freely at the week-day prayer-meeting as this convert from heathenism. When nearing his end, Nasauwai told me that his heart was at peace with God because he was "leaning upon Jesus," which is a literal translation of the phrase he used. After a little conversation I prayed, sang "Rock of Ages," and bade my friend good-bye. On the Sabbath morning during divine worship this good old elder died, his only attendant was his faithful wife Nepia.

When Nasauwai felt his strength ebbing away he asked his wife to read to him a portion of Scripture. She opened her Bible and read in the native language, "Let not your heart be troubled," etc. (John 14). He thanked her, and after a little while turned round and said, "Have you got another portion for me?" She then searched out and read, "There remaineth therefore a rest for the people of God" (Heb. 4 : 9). Getting still weaker, he asked for yet another portion "*as a pillow*" for a dying man. Then the good woman turned to Psalm 116 : 15 and read, "Precious in the sight of the Lord is the death of His saints."

"That will do," said he ; and this ripe Christian feebly commended himself to God in prayer, and shortly afterward passed away, a redeemed soul.

This woman had a colored skin and frizzly hair, yet was not she truly a ministering angel to her husband in his hour of need ? The apt portions of Scripture she selected may be explained from the fact that she is a Christian convert of thirty-two years' standing, and her whole library consists of the hymn collection, the Catechism, the "Pilgrim's Progress," and the Holy Bible.

Had it not been for the prevalence of Christian sentiment, the law of the island would have condemned this woman to death when her husband died. It would then have been the duty of her son to have strangled his

own mother, so that husband and wife might accompany each other to "Uma-atmas," or the land of spirits.

Who can describe all the untold blessings which the teaching of Jesus has brought to women and girls in every land where Christianity prevails?

Since the advent of the Gospel cannibalism, infanticide, widow strangling, and tribal war has ceased, and a felt sense of peace and security has been brought to many poor heathen natives in the South Sea Islands, who formerly had no hope, neither had they any idea of the loving character of the true God.

THE PERPETUAL OBLIGATION RESTING ON THE CHURCH TO EVANGELIZE THE WORLD.*

BY THE RIGHT REV. G. E. MOULE, BISHOP IN MID-CHINA.

If this subject is not, for all Christians, in the nature of a truism, I confess it seems to me, in a meeting of evangelical churchmen, an all but self-evident proposition. To deserve the denomination of evangelical, not assumed by our great forerunners, but assigned to them by their critics, more was needed than those critics credited them with, to pronounce accurately a doctrinal shibboleth, or to observe a certain rule of demonstrative unworldliness. It implied that the evangelical churchman made much of the duty and the privilege of evangelizing his fellow-men; that he was an earnest, however imperfect, imitator of St. Paul, who regarded the "preaching of the Gospel" as his apostolic function, distinctively and pre-eminently. A real evangelical can, therefore, hardly need to be told of the perpetual obligation of the Church, and the individual churchman as far as lies in him, to preach Christ to the nations that know Him not, and so cannot call on the Name of the Lord through Him. My brethren know what their own salvation cost their Lord, they know what it has been worth to themselves, and they cannot but feel that though, like St. Paul, "free from all men," His love has "enslaved them to all that they might win the more," "that they might by all means save some."

Such thoughts, I confess, which occurred to me only after I had accepted the chairman's invitation to take part in to-day's discussion, made me doubt whether anything I could put on paper would in any degree be worthy of the attention of this meeting. I bethink me, however, that from an old missionary you will not ask for an "Essay on the Philosophy of Missions," however truly so called. You will be rather disposed to accept it if I can lay before you, frankly and simply, some of the considerations which constrained me, an evangelical churchman, as I venture,

* A Paper read at the Islington Clerical Meeting, January 15th, 1895, and reprinted from the *Church Missionary Intelligencer*.

however unworthily, to write myself, to offer myself long ago as a missionary to China ; which still keep me, and will, I think, keep me a missionary to the last. I have known, among my fellow-laborers, admirable and devoted men who had a confessed preference for foreign travel, foreign residence, and work in a foreign field. It was the very reverse with me. The whole thing was distasteful ; expatriation, foreign travel, all were against the grain ; and the country toward which my thoughts were directed was exactly the one which, in my ignorance, appeared the least interesting, the least attractive of all the missionary regions. I say this because it has always seemed to justify the conviction that my experience was a fair test of the strength of the scriptural motive to missionary enterprise, acting on a nature without enthusiasm and the reverse of enterprising. It was not through any real or imagined personal revelation, or conscious spiritual impulse either, that I was led to offer my services ; but that I saw, as an inference from New Testament principles, " necessity laid on " the Church to undertake the evangelizing of the nations, and, in my special circumstances, on me to quit country and kindred, and betake me to a land, as it proved, of which I knew nothing at all except its place on the map. Where did I find these principles ? The texts are familiar to every Christian ; but since it has been thought right to place the Church's missionary obligation on the programme of this clerical meeting, I shall be pardoned for adducing some of them, and reminding you of the conclusions, however obvious, to be drawn, and which I in fact drew from them more than forty years ago.

I do not go to the Old Testament—not because the missionary motive is not there, but because the New Testament supplies it so abundantly, and because the two Testaments are in such close and obvious connection, as on other subjects so also on this.

First, then, there is the prediction spoken on Mount Olivet of the fall of Jerusalem and the end of the *αἰών* (age), recorded in its fullest detail by St. Matthew, in whose chapter 24 : 14 we read, " And this Gospel of the kingdom must first be preached in all the world for a witness unto all nations, and then shall the end come." The phrase " preach for a witness " is, I suppose, equivalent to the word " testify," used once and again by St. Paul in his charge to the Ephesian presbyters at Miletus (Acts 20 : 21)—" testifying both to the Jews and also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ ; " and (v. 24), " the ministry which I have received of the Lord Jesus to testify," to preach as a convincing, saving testimony, " the Gospel of the grace of God." A little earlier than that scene on the Mount of Olives, though the narrative is given in a later chapter, occurred the supper at Bethany, where the Lord, in His justification of Mary's devotion, anticipates the certain accomplishment of the prediction just quoted (St. Matt. 26 : 13), " Verily, I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, there shall also this, which this woman hath

done, be spoken of for a memorial of her." In harmony with the prediction and the anticipation comes a little later (St. Matt. 28 : 19, 20) the solemn injunction of the Lord, not long before His Ascension : "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I commanded you ; and, lo, I am with you alway, even unto the end of the world." This injunction—St. Matthew is explicit on the subject—was uttered on a Galilean mountain, we know not how many days after the Resurrection. St. Luke, in his Gospel, gives us the report of another and earlier interview with the eleven, not in Galilee, but, as it seems, in the upper chamber on the evening of the Resurrection. The injunction is just as explicit, though in another form (St. Luke 24 : 46-49 : "Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead on the third day, and that repentance and remission of sins should be preached in His name unto all nations, beginning at Jerusalem. And ye are witnesses of these things . . . but tarry ye in the city of Jerusalem until ye be endued with power from on high." [St. Mark's account (16 : 14-18) seems to be meant to describe the same occasion.] If we understand rightly the notes of time, the whole interval of the forty days must be inserted between verses 49 and 50—*i.e.*, between the promise of "power from on high," and the walk to Bethany, to witness the Ascension and receive the parting benediction with its resulting joy. It is in his later and fuller narrative of the Ascension (Acts 1 : 7 *sqq.*) that St. Luke records a repetition of the evangelical commission, as well as of the words of promise spoken at the earlier date in the upper room : "Ye shall receive power . . . and ye shall be My witnesses . . . unto the uttermost part of the earth."

Thus we have three occasions on which the injunction to preach the Gospel and testify of their Master was laid by Him on His servants ; in the upper room on the evening of the Resurrection, on the hill in Galilee probably after the first octave of the great day, and on the Ascension day on the Mount of Olives. In one particular the three events are exactly in accord. The charge of the risen Lord is addressed, on each of the three occasions, and according to each evangelist, to "the eleven disciples," "to the eleven as they sat at meat," or in the Acts, "the apostles whom He had chosen." There is nothing to show that any other Christian, male or female, was present on either occasion. What are we to infer from this ? Was the charge addressed personally to those eleven men, so that when the last survivor left the scene the obligation to evangelize ceased and came to an end ? Or was it on the apostolic order, the clergy of the Church, that the command was laid, so that laymen and women were and are exempt from all obligation to give freely the inestimable bounty they, no less than the clergy, have so freely received ? It is clear at any rate that such was not the view of the early Church, apostolic or sub-apostolic. Else we had never heard of the evangelical work of Stephen

and Philip, or of the domestic ministry of Aquila and Priscilla, among the honored laborers of the inspired narrative. No, rather is it not clear that the eleven were convened and were addressed, not personally as eleven believing and ordained men, but as the whole Church by representation, as first recipients of a charge to be regarded as the "deposit" of that holy Catholic Church which is "built on the foundation of the apostles and prophets," a charge to be transmitted laterally to each convert of their age and time, and then, by a true apostolic succession—I mean no slur whatever on the historical succession of the clergy—to every generation of Christians to the end of time?

The obligation to evangelize the world is proved, I should think, sufficiently from the synoptic evangelists. But, in his own characteristic form, St. John's record of his Master's words corroborates it emphatically. Thus, in the pastoral allegory of chapter 10 we read (v. 16), "Other sheep I have, which are not of this fold : them also I must bring (*κακεῖνα με δεῖ ἀγαγεῖν*). And there shall be one flock under one Shepherd." And that He would accomplish this in-bringing not without His Church's aid is intimated in the discourse of the Paschal evening (e.g., St. John 16 : 8 sq., compared with 15 : 26, 27), "When" the Comforter "is come He shall convict the world of sin, and of righteousness, and of judgment." "When the Comforter is come, He shall bear witness of Me, and ye also shall bear witness because ye have been with Me from the beginning." If I do not detain you longer within the limits of the writings of the evangelists it is not, you know well, that their evidence respecting the expressed will of their Master, or their understanding of it, has been exhausted. The three great parables of common life—the Sower, the Fisherman, and the Shepherd—might each have been adduced as illustrating, in that special didactic form which is inseparable from our idea of our Lord as teacher, His purpose concerning the waste places of the world-field, the wandering tribes of the gentile-ocean, the sheep strayed from the ideal fold which should have enclosed and protected all the human family. The field everywhere is to be tilled and sown, the nets flung into all waters and the good fish gathered into vessels, and the lost sheep are to be sought and saved.

Thus far we have been listening wholly to our Master's words. It is His anticipation, His injunction, His allegorical forecast of the future, as reported from His own lips by the evangelists, of which I have been reminding you.

Now, for a few moments, recollect how that typical convert and typical apostle of Christ and missionary of the Church, St. Paul, apprehended the duty to be inferred from the Gospel record, and not less from the prophetic word of the Old Covenant. Reference to one context must suffice. I quote from the tenth and eleventh chapters of the Epistle to the Romans. "The Scripture saith ; whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the

Greek, . . . for whosoever shall call on the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" The purpose of our Lord that Gentile and Hebrew, on terms of perfect equality, should be partakers of His salvation; that salvation should be gained through the hearing of faith; that there should be men to carry the tidings, and that these should have the mission of the Holy Spirit, ordinarily by the ministry of His Church, were for St. Paul obvious conclusions from the Scriptures of the Old Testament, corroborated no doubt by the evangelical tradition, if not the earlier Gospels, and no less by his own experience as a convert, an inspired volunteer, and finally an ordained missionary of the Church. Following out the argument in the eleventh chapter, which was proceeding in the tenth, we find him anticipating, before the consummation of the evangelical purpose, a wide, if not an universal conversion of the Gentiles. "Blindness in part is happened unto Israel until the fulness of the Gentile be come in," until (does he not mean?) the "teaching of the nations" has had its due development and accomplishment in a large ingathering of heirs of Abraham by faith, created out of the stones of the Gentile wilderness, "and so," in this way, "all Israel shall be saved."

I have now brought together scriptural warrant, more than sufficient, in a meeting of members of our evangelical Church, especially among men who feel constrained to emphasize her evangelical character, to make plain the obligation laid upon the Church of our Lord to evangelize the world. Is that obligation perpetual? Is it binding, so far as we can gather, to the end of time? Or is there any reason to think that it has ceased or will cease at any term before the end? To see the apathy with which some churchmen who agree with us in their views of doctrine, and are not ashamed to be known as evangelicals, nevertheless regard the missionary enterprises of the Church, one would think there must be some reason to conclude that the obligation was temporary, and had ceased at some date in the past. I have sometimes thought, though never, it is true, met with a case, that such lukewarm friends might have fixed on the ruin of Jerusalem, and the close of the Mosaic dispensation, as the point of limitation. Our Lord's prediction, already quoted, was, "This Gospel of the kingdom must first be preached in all the world for a witness unto all nations; and then shall the end come." St. Paul, writing to the Colossians about the year 63 A.D., after, say, a quarter of a century of missionary activity on the part of himself and his brethren, apostolic and unofficial, uses remarkable language concerning the propagation of the Gospel so far accomplished (Col. 1:6). "It," he says, "is come to you, as it is in all the world, and bringeth forth fruit as it does also in you;" and, stronger still (v. 23), it "was preached unto every creature which is under heaven." Our Lord's prediction and His servant's record

of fact are couched in nearly identical language. "The world," and the phrase "under heaven," may be interpreted—we have a similar usage in Chinese—as the world of the empire, under the Roman heaven—i.e., Southern Europe, Northern Africa, and Western Asia. Within those limits we have St. Paul's unexceptionable evidence, the world had been evangelized within, say, forty years after Pentecost. And again in correspondence with our Lord's prediction, in seven years more came the fall of Jerusalem, which marked the "end of the world," the *συντέλεια τοῦ αἰῶνος*, a signal for the exultation of believers, not at the ruin of the Mosaic Church, but at the final enfranchisement of the Church of the New Covenant.

I have ventured the supposition that the indifference to missionary enterprise on the part of some of our brethren is justified to their own consciences by the plea, grounded on what has just been adduced from St. Paul's Epistle to the Colossians, that our Lord's command to the Church was not of perpetual obligation, but ceased and determined with the fall of Jerusalem. I need hardly refute the imaginary argument. Amid the perplexities of prophetic interpretation nothing seems more certain than the principle of successive and enlarging fulfilments of the great predictions of the kingdom. A nearer and a remoter *συντέλεια*, with corresponding periods of preparation shorter and longer, can be distinguished in the context of St. Matthew from which I have drawn my principal quotations. The two "ends," the corresponding twofold *παρουσία*, had led to confusion in the minds of some of the early Christians, notably the Thessalonians. They had heard of an end and an advent to take place during the lifetime of the contemporaries of Jesus Christ, and had concluded that this meant the final Advent, the return in the guise of the Ascension. St. Paul, in the second Epistle to the Thessalonians, took pains to correct this; not denying the near approach of an end, with its vengeance and its emancipation, but explaining the interval predestined to allow for the manifestation and development of the man of sin before the great and final judgment. The same twofold teleology can, I think, be seen in the Apocalypse, in which the work of universal evangelization is foreshadowed at a period long subsequent to the end of the Mosaic Church, and the evangelization of the Roman world attested by St. Paul. This is a point, however, which time forbids me to discuss in detail, and which will not need discussion in this assembly, in which there is nobody who does not accept the nineteenth verse of St. Matt. 28 as the "general order" of the Captain of the Lord's host in the warfare of these Christian centuries, to run until the end, or until it is superseded by some other and equally explicit injunction of the same Divine authority.

So far as Holy Scripture is concerned, I have alleged enough, certainly as much as I have time to allege, in order to establish "the perpetual obligation laid upon the Church to evangelize the nations." A secondary, but not unimportant, corroboration of our argument may be drawn from

the historical phenomena of the successive centuries, and notably of this almost completed century, both within the visible Church and without it.

1. Within the visible Church the most conspicuous phenomenon of the century is the development of the missionary spirit to such an extent that it has extorted a degree of respectful attention even from the reluctant pen of the public press. No doubt a certain interest in the spread of the Gospel existed within the Church in the previous centuries. The annals of the S.P.C.K. and of the S.P.G. prove that. But the interest taken by churchmen was on the smallest possible scale, and that of the Nonconformist bodies practically *nil*, down to the last years of the eighteenth century. Then, as one of the results of the evangelical revival, good men in troublous times laid the modest foundations of the now influential, if still inadequate, organizations—to name some of the best known—of the British and Foreign Bible Society, the missionary societies of the Methodist, Baptist, and independent bodies, and our own honored Church Missionary Society. At whose prompting, and under whose influence, did these great agencies come into being? The names of certain founders, supporters, patrons of the societies are known and revered. But a glance at the documents of the time, lately summarized for us with so much skill and pains, will compel you reverently to conclude that “not by might, nor power, but by the Spirit of God” these agencies, for the extension of the frontiers of the Redeemer’s kingdom, were started and have been sustained. Recollect what the century has been. The infidel and lawless principles that found vent in the French Revolution were not yet exorcised in its early years. England was again and again in imminent peril, hardly less from disaffection at home than from the hostile attempts of foreign powers. Men’s hearts—the very men who were laying the first stones of our missionary enterprise—failed them again and again, for “looking after those things that” seemed from moment to moment to be “coming on” their beloved land. Look through Richard Cecil’s sermons or Robert Hall’s, and you will feel, I think, that it must have been a very real *afflatus* that roused and nerved our great forerunners in the Church and the societies, to find heart and leisure so to “look on the things” of Africans, Hindus, Chinese, and the rest, when they knew not how long their beloved England would stand still unconquered, unenslaved, girt with her silver sea.

And what have been the succeeding decades? A few words may help to recall their characteristics, and to enhance the grace which sustained the missionary spirit throughout. In domestic politics, the great Reform Bill, Chartism, the Corn Law agitation, factory reforms and their occasion, the Irish question in its unremitting importunity from O’Connell to the present moment; one common element conspicuous through all, the steady advance of the democratic principle. In the Church, that religious movement which some have treated as a second spiritual revival, but which signalized itself by the early secession of its great leader to Rome, a step

in which he has been imitated by a deplorable number of followers, clerical and lay ; side by side with this movement, the introduction of continental principles of biblical criticism and exegesis, with the spread of infidelity disguised as agnosticism ; while dissent all the while, becoming more and more political, has worked for the disestablishment of the Church ; and Rome, by open assault or by sap and mine, has labored before all things at the reconquest of England. In foreign politics, the Eastern question with its Crimean War, two Chinese wars, the terrible Mutiny and its momentous sequel, the American War of Secession, and the great wars which have resulted in the reconstruction of the map of Europe, not one of them all unattended with hazard and anxiety for our England. No matter where you look, or whether you think of the commencements or the maintenance and extension of the missionary enterprises, what can you do but confess with Jacob, "Surely the Lord is in this." All honor to Thomas Scott, to the second Henry Venn, to the devoted and able men who stood with them, as well as to those on whom their mantle and their office have devolved in turn ; but the work—they were quite sure of it and avowed it repeatedly—was not theirs but the Lord's, who set in motion, and has kept advancing, the great, the often hopeless-seeming, undertaking of evangelizing the heathen and Mohammedan nations. The men I have named promoted the Church Missionary Society ; but my contention is illustrated everywhere in the religious world, from the marvellous renewal of youth in the venerable societies of the Church, to the only too numerous organizations of each smallest sect, and of the non-denominational coteries.

I may not detain you with statistical evidence. It is hardly necessary, but it is full of interest, whether you look at financial progress or at the extent and variety of home organization, or at the number of missionary volunteers, and particularly of such as spend their own money, as well as their lives, in the service of the Church on this behalf. What can all this development mean but the presence of our Lord with His Church, compelling His people, in this selfish and preoccupied age, to recognize our obligation to persevere in the great task until it is accomplished in the world-wide "teaching of the nations," the evangelization of the world ?

2. There is just one more argument of the same kind which I would suggest before I have done. I find it in the opening of the gates of the nations to the approach of the Christian messenger. When Mr. Venn became Secretary of the Church Missionary Society what were the practicable fields for our work ? New Zealand had been added to Sierra Leone, and also the West Indies and portions of Northwest America. India, too, was open after a fashion ; but missionaries there were viewed with disfavor, and converts were subject to serious social disabilities. China, Japan, Korea, and almost the whole of Africa were closed, were in large measure unknown. Nay, this was still the case when I received

the missionary call. China by that time had, indeed, been compelled to admit us at five of her seaports ; but beyond their immediate precincts her 300,000,000 were as inaccessible to the Gospel as ever. Meantime, Japan and Korea stood still with gates fast closed. It was in the year in which I reached China that Japan was induced to relax her exclusiveness in some degree. In 1861, when I paid my first and only visit to Japan, there were still but very few resident missionaries, not a single English missionary among them ; and there was no perceptible omen of the extraordinary adaptation of European ideas and material civilization which has transformed Japan. It was still some years before Korea was unlocked. Thus, within not quite forty years, in India, the way has been widened and levelled, notably by the revolution that succeeded the Mutiny, and by the influence of the many distinguished Christians who have adorned the civil and military services, by whose agency that revolution has been carried out ; while in China, Korea, Japan, and in Africa, an addition of perhaps 600,000,000 has been made to the human souls who are now accessible to the message of Christ's salvation. Is all this chance, is it a freak of destiny, or is it rather our Lord in His providence confirming His ancient injunction to the Church to go and teach all nations ?

I have endeavored to illustrate my appointed theme from Holy Scripture, and, more briefly, from considerations based on recent phenomena, religious and secular. I ventured to speak of the scriptural witness to the missionary obligation of the Church, as tested in my own case, when my aversion for all the conditions of missionary life was overborne, and I was constrained to offer myself to the Lord and His Church for foreign service. I did not mean that the argument from Scripture operated, directly and without a medium, on my conscience. My father and mother, convinced themselves, had accustomed us their children to think of the missionary duty of the Church as an axiom, and to expect that our Lord might honor their house by calling for volunteers among us. We learnt that as an elementary Christian principle, before ever Christ had been revealed with power to any of us. When at length I saw Him, "telling me all that ever I did," and then by degrees relieving the terrors of conviction by holding out the hope of pardon through His blood, it was not long before the reviving soul asked itself, "How can I thank Him ?" "Can He possibly make use of me ?" So it came to pass that I cast myself at His feet, ready for whatever He would have me to do. His claim, once recognized, has never been questioned since. For nearly ten years, however, He postponed the requisition, and set me meantime tasks at home ; till, I confess it, I began to cherish the hope that home, England, might, after all, be my lifelong scene of service. But the pillar moved at last, and He helped me to follow it to China. The obligation on the Church is clear and cogent. The obligation on the individual Christian, to "offer and present" himself a living sacrifice, in unreserved devotion to his Lord, is equally clear. But the field of service at home

or abroad, and all the details of duty, are for Him to dictate, "the latchet of whose shoes we are not worthy to stoop down and unloose." He will dictate in His own language to the soul whom He has once made "willing to do His will." May I close with this testimony to His faithfulness in this as in all other things, proved to me in a lifelong experience?

LA MISSION INTÉRIEURE, FRANCE.

BY J. MURRAY MITCHELL, LL.D., NICE, FRANCE.

The Mission Intérieure is an association for the evangelization of the French people. It was founded twenty-three years ago, when France had passed through a time of war and bloodshed, by a few Christians who were fully persuaded that the only real means of healing and comforting the suffering people was the making known to them a Redeemer's love. The best way to do this seemed to them to secure the co-operation of Christians in all parts of the country. The aim of the association, which is undenominational and helps all Protestant churches alike, is to arouse in church-members a sense of their personal responsibility regarding the Lord's work, and to stir them up to assist as far as in them lies the pastor and evangelist. To this end agents are employed who visit the congregations throughout the country, and by means of revival meetings, friendly gatherings, etc., seek to form in these *groupes* of Christians, who unite together with a view of engaging in work for Christ. Last July there were 152 such *groupes*. There is a yearly General Assembly, to which these should each send representatives, when all questions regarding the work are examined and settled. Then there is the Central Committee, also the district and the local committees. The headquarters are at Marseilles.

The agents, after forming the *groupes*, visit them at intervals, seeking to infuse new life into them, encouraging, directing, etc. They also help in any work carried on by them, and hold evangelistic meetings.

These visits are much appreciated, as the numerous letters of thanks addressed by pastors and others to the Society testify. When the isolated position of many of the congregations in which these *groupes* are formed is considered, it may easily be understood how these occasional visits serve to encourage and stimulate the members. One pastor writes saying, that after the agent's visit, the number of his hearers was doubled on the following evening, without any special effort whatever being made. He says: "He did us all good."

The agent in his last monthly letter tells of large meetings in which views from the life of Christ were exhibited. Rain, cold, and the counter attraction of a special performance at the theatre did not prevent the people from coming. "*Jésus Christ*," says the agent, "*a remporté la victoire!*"

Interesting meetings on a new plan with a view of attracting infidels, socialists, etc., were carried on in a theatre this summer. The subjects of the addresses, such as "God, Have You Seen Him?" "No God, No Master," were announced by 150 bills which were pasted on the walls of the town, and by the distribution of 10,000 handbills. Fully from 500 to 600 people were present on each of the five evenings, all classes and all conditions being represented. Professors, journalists, workmen, and ladies elbowed each other; a general and his aide-de-camp attended most of the meetings. More than half the throng probably had never heard the Gospel preached before. The addresses could not have been listened to with more attention had they been given in a church. Afterward some said, "We do not share your faith, but we are glad to hear such things;" and on the last evening several thanked one of the workers for the five good evenings they had passed.

The last evening was not looked forward to without some fear, as liberty had been granted to any opponents to bring forward their arguments. But God, to whom all the enterprise had been committed, disappointed all fears. After the address on "All Religions are Good," which was loudly applauded, not one voice was raised in opposition.

A *groupe* has been formed in one place among soldiers with cheering results.

The forming of Young Women's Christian Associations, prayer-meetings among ladies, weekly meetings for mutual edification, the conversion of several hesitating ones, are named as being some of the fruits of the agent's visits.

A chief feature of the Society's work is the publishing of a paper, the *Relèvement*, up to 15,500 copies monthly. It is sold at a loss (5 centimes) to further the circulation. Many members of the various *groupes* make the distribution of this paper a special work; and many are the testimonies received as to the good done by it, in opening and preparing people's minds to receive the Gospel. Several conversions, too, have been traced to the reading of it. One worker tells of the great assistance he received from this paper when called to labor under the Société Évangélique, of Geneva, in a department of the Basses Alpes, where fanaticism and infidelity reigned, and there was not a single pastor. He felt very isolated, but the *Relèvement*, he says, "was just what I needed," and 500 to 600 was the number sold or distributed monthly. One gentleman said to him: "Since your last visit we have lost a dear child, and we should not have known what to do had it not been for your paper, which was so well fitted to console us."

The mission is carried on at small expense, but each month of course a certain sum is needed for the publishing and carriage of the two monthly papers, as also for the agents' salaries and expenses (700 francs per month for the former, 2000 every quarter for the latter). Only two agents can as yet be employed, and one of these has been laid aside for a long

time owing to an accident. Many more are really necessary to do the work thoroughly, the visits paid to the *groupes* at present being possible only at rare intervals.

The mission is conducted on the "faith principle." It employs no collectors and has no collections, only making its work known to the public by the agents' addresses and a little monthly paper bearing the Association's name, *Mission Intérieure*. A branch of this mission, following a different manner of working, has left this principle, and sends out agents for collecting purposes to England, etc. This is known as *Branche de la Mission Intérieure*, but it is quite distinct from the *Mission Intérieure* itself.

Some months ago the directors of the Society were anxious in regard to their funds, but in the report just issued (December, 1894) they mention, with devout thankfulness, that all their fears have been disappointed. Friends in various parts of France have generously come to their aid, and the Society is burdened with no debt.

As has been mentioned, 152 *groupes* have been already formed among the 800 Protestant churches of France. To stir up the members composing these congregations to realize their duty, and to stir up all who are the redeemed of Jesus Christ to consider that there are but twelve hours in the day, when "the night cometh, and no man can work," so that they may be up and doing without delay—this is the object of the Society, as expressed by a devoted agent, appealing for further aid after giving some experiences of his work.

The Central Committee is composed of pastors belonging to various churches. M. le pasteur Houtet, 7 Rue Dragon, Marseilles, is President; M. le pasteur Lenoir, director of the McAll Mission, is Vice-President; M. le pasteur F. Roux is travelling agent.

THE PRESENT CONDITION OF THE WORK IN JAPAN.*

BY REV. J. P. MOORE, D.D., SENDAI, JAPAN.

In speaking of the present condition of the work, the first question that naturally arises is, Is there an improvement upon the past, say the past year or two? And if so, in what respect? The general opinion of the missionaries already referred to, and that of some native workers with whom I have spoken on the subject, is that there is a decided improve-

*I feel less hesitancy in giving expression to the views contained in this article, since they are not simply nor principally my own views, as having grown out of my own experiences and observations in the part of the country which is principally the field of operations of the mission to which I belong. The statements here made are in a large part a summary of the views and opinions of a number of the most experienced and prominent missionaries in all parts of Japan, with whom I have been in correspondence, and an expression of whose views I have thus been enabled to obtain on the subject of "The Present Condition of the Work in Japan."

ment as compared with only the last year, and my own opinion fully coincides with theirs.

This improvement has reference, first, to the external circumstances or conditions—the setting, so to speak, of the work. The last year, especially the last six months, have witnessed a more friendly feeling toward the workers and their work, on the part of the Japanese public. The attitude of non-Christians seems to be less hostile than before, and in the War Department, which used to be regarded as the least friendly among all the departments of the government, there seems to be an entire change, as judging from the encouragement and favor that is accorded to Christian workers among the soldiers.

“A more receptive attitude on the part of those outside.” “The outside opposition is not so waspish, and the number who listen to the truth has increased.” “The people are more willing to listen, and have greater interest in investigating the truth.” Such are the expressions from the lips of some of the most experienced and successful men laboring in all parts of the empire.

As an evidence of this more friendly feeling and greater confidence, reference must especially be made to the work done in behalf of the soldiers in hospitals and barracks, and that not alone with the full consent of the officials in charge, but with their encouragement and approval as well. The work done at Hiroshima in the interest of the sick and wounded in the hospitals, and those in the barracks awaiting transportation to the front; the permission granted the Rev. H. Loomis, agent of the American Bible Society, by the War Department, to distribute Bibles to the officers and men in all the different barracks of Japan; and more recently the permission received from the authorities to send Christian chaplains to the front, is a thing so surprising and remarkable, that it may be said to form an epoch in the history of missions in Japan.

It is a known fact that previous to the war Christian soldiers had rather a hard time of it; that they were hindered from attending to the performance of their religious duties; not allowed, in some cases at least, to read the Bible and religious books in their quarters, and were considerably persecuted. But now this intense prejudice has given way so far that workers, both native and foreign, are encouraged to furnish Christian literature, and to teach the religion of Christ openly to the rank and file of the army. Why this so great a change of sentiment? Due, it is said, to the admirable conduct of the Christian soldiers both in the army and navy. Their moral conduct, their faithfulness, their fearlessness in battle is marked, and has won for them and their religion the good-will of their superiors.

The Rev. M. Oshikawa, of Sendai, on a visit to a neighboring province, addressed an audience composed entirely of officials, educators, and other prominent and representative men on the subject of Christian education. More recently the same gentleman, as the President of the Kaigwai

Kyoiku-kwai, a society organized by native Christians for the purpose of engaging in educational work in Korea, addressed a large audience of representative men of the city of Sendai, including the governor and vice-governor, on the importance of the society's work ; and in this work he and the society of which he is the honored president receive the earnest support of not only the local officials, but of ministers of State as well.

This improvement has reference, second, to a healthier condition and a more earnest and settled spirit on the part of the churches themselves. This comes very prominently to view in the correspondence already referred to. From all over the country—from the Hokkaido in the north, and from Kiushu in the extreme south—comes the cheering news that the churches are better organized for work, are in a better spiritual condition, that there are clearer conceptions of the Christian life, that the faith of preachers and people is more intelligent and stable. And this, in spite of the fact that the wave of rationalism which swept over the country several years ago, and which carried several well-known native pastors into the unorthodox camp, has not yet fully subsided, but is still exercising its baneful influence over the minds of many young men who come within the sphere of the influence of several prominent Christian leaders who are known to hold and to preach rationalistic doctrines.

The present political situation seems to have its good influence upon the Christians. They regard the present as a very important time to engage in more aggressive work. They seem to be imbued with the idea that the set time to favor Japan has come, and to be moved with a desire to do their utmost to make the most of the present circumstances for the furtherance of the Redeemer's kingdom in Japan ; and this to me is one of the most hopeful features of the work at the present time. As the secretary of our Mission Evangelistic Committee, I read and tabulate the monthly reports sent in by some sixteen evangelists and pastors working in twenty-two different places, in five of the provinces of the empire. At the beginning of the year, in connection with the usual reports, they expressed an opinion as to the present situation, the importance of the times, and the necessity and the duty of earnest work during the year before us.

They were of one mind in saying that the present is the most important time, because of the outward conditions at hand ; and many of them seem to have caught something of the same spirit that is shown by the civil and military authorities in the prosecution of the present war. May we not confidently expect and believe that this spirit of earnestness, if continued, as we pray it will, on the part of the Japanese pastors and workers of all grades, will result in great advancement along the whole line of the work, and will usher in a new and better era of Christian work in this island empire of Japan ?

In the next place, then, what are the assignable reasons for this favorable change, both in the external circumstances and the improved

spiritual condition of the churches? Of course the war between China and Japan, the growth of the national prestige, because of the splendid successes of the Japanese forces on land and sea, together with the revision of the treaties, is, for the most part, the reason of the more favorable external conditions. By the treaties, as recently revised between Japan and several of the leading nations of the West, Japan is admitted into the family of civilized nations, thereby realizing her long-entertained ambition, and receiving the just recognition to her rightful position among the nations of the earth. The Japanese are putting forth their best efforts in the present war to conduct it on the principles of humanity, and according to the rules and usages of civilized warfare, and that this effort is seen and appreciated by the outside world makes them feel more kindly toward outsiders, and then also toward that which they represent; for with the masses Christianity is associated with the people of the West, and anything that conciliates them toward Western people conciliates them measurably toward our religion.

In connection with the war it is in place to speak of the Red Cross Society. This association is not only doing, directly, a good work in helping to alleviate suffering and aiding distress among the sick and wounded, but, indirectly, by recommending our religion to the people. The immense popularity of this association, the fact that it is generally acknowledged to be of Christian origin, that a number of the foreign missionaries are active in it, has served, as I believe, to remove some of the prejudice with which we have to contend.

In accordance as the scales of prejudice are falling from off the eyes of men, will they be enabled to see the good there is in Christianity in its influence upon the individual, national, and social life of the people. It seems as if that time has come—that it is beginning to be understood that a man can be a true Christian and at the same time a true Japanese. If this latter fact is once thoroughly established, one of the strongest arguments now used against Christianity by its enemies will have been removed.

It is true that Christianity has been for some time if not the only, at least by far the greatest power working for righteousness in Japan. Christian ideas, Christian principles are affecting life from centre to circumference, yet the people hitherto have been unwilling to acknowledge it. But the growing and accumulated influence of the religion of Christ is such that it becomes harder to cover over this truth, to bury it under prejudice, or to smother it by opposition.

The Christians of Japan stand identified with the burning questions of the day. In relief and charity work they are often the leaders. In earthquake disasters, in the hospitals among the sick and wounded, and by the bedside of the dying they show the kindly helping hand. They have founded orphan asylums; they organize charity and benevolent schemes by which to succor the poor and the needy, to relieve the sick and the

infirm ; and in this way they are teaching, by example, that Christianity is a saving, helping religion, and all these things are gaining for it its just recognition.

What, then, is the outlook ? On this there is a variety of opinion. Some are looking forward to great gains in the near future, others have no ground for such hope. It is believed that some time will be required to recover from the serious setback the work has received during the last five years. It is also known that the opposition of the Buddhist has never been more determined than it is now—that there is an immense amount of indifference in regard to religion in general, and the Christian in particular ; so that the idea once entertained that Japan will be born a Christian nation in a few years is pretty generally abandoned.

But that the outlook is hopeful, more so than for the last three or four years, is generally acknowledged, since all the facts in the case go to show it. This should greatly encourage the workers on the field, leading them to still greater effort, and stimulate the churches of the West to meet all demands of men and money required by the present improved condition of Christian work in Japan.

MISSIONARY THEOLOGICAL SCHOOLS IN INDIA.

BY REV. T. J. SCOTT, D.D., BAREILLY, INDIA.

At the great decennial missionary conference held in Bombay in December, 1892, the education of the native ministry was a burning question. The heads of a number of theological schools were present. These held a special meeting and planned to get more completely in touch by correspondence and interchange of reports. This plan brought together the material from which this paper is made up, with a view to let the friends of missions in India see what is being done for the training of an indigenous ministry for India. We all feel that such a ministry alone under God can evangelize the country.

There are twenty-eight theological schools in the Protestant mission of India, of various grades. The oldest of these was planned fifty years ago, but most of them are but more recently organized. Some of them attempt a very thorough course of study, while some are more elementary in character. The number of students in all is not large, being only about three hundred and fifty by the latest figures. American missions take the lead in this work, in keeping with the fact that America is the land of the theological seminaries. In the main, the traditional three years' course of study is adhered to. Great stress is laid on the study of the Bible, with the study of the Hebrew and Greek text in some schools. As these institutions are in the midst of a people whom the missions are seeking to evangelize, naturally enough work and study are well combined, and the

students have constant practical training in evangelistic work. As might be expected, much less is made of the polemics of the West, where for centuries bitter wars of theology were waged. Here in India the conflict is with Hinduism and Islam, and with certain new sects and reforms that have sprung up among these seeking to head off Christianity from the conquest of the country. Of course in maintaining the commonly received orthodoxy of the West, the so-called heresies are noticed, that our people may not fall into them, but it seems quite certain that we will not have to fight over many of those battles here. Our conflict is with other faiths. All seem to recognize the importance of keeping close to the Bible as the great text-book of theology. In order to guard the best interpretation of the book, it is felt that the foreign missionary must for some time be largely entrusted with the teaching of the seminary. The native mind is acute, and in time fine teachers will be raised up, but for a while there may be some danger from the bias of Eastern systems. When the native mind is thoroughly indoctrinated, less of the work of these seminaries will depend on foreigners. Meantime it is felt by many that we must be on our guard, as intimated, about importing theological disquisitions that in other days shook the Christendom of the West.

A peculiarity of these seminaries is the association with them, sometimes, of the normal school. Almost all missions make use of secular education as an aid to their work. In this they repeat the practice of the monks and evangelists who Christianized Europe. The secular teacher can be a lay evangelist, and is often a pastor teacher. In associating the normal school with the seminary the teachers catch something of the spirit of the preachers. They can study methods of work in the same classes; the normal class can be used for brightening up some preachers in secular studies, and in some cases is the preparatory school for the seminary.

Another peculiarity of these seminaries is the large proportion of married men in them. The natives of the country marry early, and hence if they get a theological education at all, accommodation must be given to them as married men. This brings women within reach of the seminary, and in some institutions they are found pursuing the same course with their husbands; in others they have their own normal or biblical course to fit them to be co-workers with their husbands. Thus the fact of the students being married gives enlarged opportunity of training workers for the field. The importance of women in the work is very great. Women only can reach women in a country with such a social organization as most parts of India present. Many women are secluded from public life, and can only be reached in the seclusion of home and by women. The trained wife-evangelist is thus the needed complement of her husband. In one seminary at least the kindergarten is an appendage of the theological seminary, since it is attached to the women's school. The women cannot leave their little children at home while they are at their books, but they can be taken care of in the kindergarten of a side room, and the future

professors and clergymen and their wives are thus early started on their career at the same institution with their parents.

Something is made of singing and music in all these seminaries. An attempt is made to utilize native airs, and to make use of the common musical instruments of the country. In no country is the power of song felt more than in India. Singing is a common accompaniment of preaching in the bazar and village. A good collection of hymns may now be found in many Indian languages, and a part of the seminary training is drill in the use of these.

All mission boards should see to it that the most possible be made of their schools for training native pastors and evangelists. The great human need is endowment. Most of these schools are struggling along with almost no endowment, if any at all. A very few of them have perhaps fifty or sixty thousand dollars invested in aid of the work, and yet princely sums are being lavished on such schools in America. It seems so hard to arrest the attention of our noble givers to anything on the opposite side of the globe. The flag indexing the benevolence of the giver must float in sight of himself and friends, and yet Jesus and the angels can see it in the opposite hemisphere. We do not need great sums. A \$50,000 gift would put many of these schools on their feet for a noble career, and this small sum might be given by many who are looking about for an object.

One special need of a fund in the Indian schools of the prophets is in aid of students. In most cases on entering such a school the student has left any means of support he had. As a convert, perhaps he has lost his all, and becomes dependent while pursuing his studies. As this is a country of very early marriages, in many cases he is a married man, and this makes the problem of supporting himself during his course of study more difficult. Hence in these schools, scholarships are given that would seem very small in America. The student will be content, as single or married, on from two to four dollars a month. The great revival of this age is said to be a revival of giving. If a small end of the wave, flowing to India, would strike these twenty-eight theological seminaries, it would give an impetus to the evangelization of the country possible in no other way.

TWO FRENCH ANARCHISTS AND THE GOSPEL.

BY PROFESSOR J. L. BERTRAND, PARIS, FRANCE.

Some time ago, when I was giving a religious lecture in the south of France, a man exclaimed, "Lecturer, you do not believe what you say, for you know that the Church is the mother of iniquities, and religion the art of making fools of ourselves." Ten people shouted back, "*Tricot, va à la lutte !*" ("Tricot, to the struggle !")

Three or four years later I received a letter, signed Tricot. The

writer related that he was formerly the editor of *The Struggle* (*La Lutte*). At once I remembered the man and the newspaper. Tricot was the most violent writer and lecturer that we were afflicted with. Once, on the tombs of the victims of a mine, near St. Étienne, he advised all workpeople to gather during night, in order to burn all the houses of the rich and to murder their proprietors. For that he was condemned to two years' imprisonment, after which he edited another paper called *The International*—more violent still than *The Struggle*.

One day a *compagnon* said to him, "Tricot, if we had men as devoted as the disciples of that man, Jesus Christ, they would go throughout France, preach our Gospel to workpeople, and, ten years after, the whole nation would be converted to what we prudently call 'Revolutionary Socialism,' though we mean the overthrow of society. But the disciples of Christ have for their motto, 'Love thy neighbor as thyself,' while ours is 'Charity begins and ends at home;' with such a principle we cannot succeed." "But," shouted Tricot, "that is not my principle, and I will prove it."

The next day he bought an old omnibus, an old horse, put his wife and children in the omnibus, left his paper and his town. He had resolved to go throughout the whole of France, lecturing from place to place, and selling revolutionary pamphlets.

At St. Jean-du-Gard he received a letter from a lady, saying, "M. Tricot, I want very much to see you to-morrow; meanwhile read first this letter, and then this extraordinary pamphlet, called 'The Sermon on the Mount.' I also am a socialist. I also deplore the sight of Lazarus by the side of the cruel rich man—the poor never thinking of justice, but hating the rich and coveting their riches. Believe me, you will not conciliate the two parties, nor subvert the rich with powder, dynamite, or knife, but with love for the rich, and for the poor. Our motto ought to be that of the author of the 'Sermon on the Mount,' *Love thy neighbor as thyself*."

Tricot read her letter and was astounded, for that lady knew more than himself about socialism. Then he read the famous pamphlet. At every verse he stopped to say, "Whoever wrote such glorious sentences? I never read anything as sublime as that. . . ."

His reading was interrupted by the visit of a *compagnon* who said, "Ah! Tricot, I am in great trouble, and I come for advice. My daughter is ready to pass her examination at the Medical Faculty, but I must pay the 200 francs, and I cannot find them." "Why!" replied Tricot, "you a socialist, and you cannot find 200 francs among all your *compagnons*! Go to Cette, speak to the Municipal Counsellors, who are all socialists, and they will lend you 400 francs if you like."

The man returned to say: "Would you believe that I saw every counsellor, and that every one and all sent me away as a beggar who could never pay them back? Their principle is: 'Charity begins and ends at home.'" "So," replied Tricot, "you and I have learned what our

compagnons are. Did you not tell me that you were born a Protestant?" "Yes, but that means nothing, for I am an atheist." "Never mind, go and see your pastor." "*My pastor!* but I hate him, and my wife insulted him last week." "So much the better. I have been told that your pastor reads at church a part of this 'The Sermon on the Mount.' If he really reads it and believes what he reads, go to him and he will help you *in spite of* you and your wife. . . . No, no, that is not the spirit of 'The Sermon on the Mount;' he will help you more surely *because* you hate him and *because* your wife insulted him. He belongs to a very peculiar branch of socialists."

The man went to Pastor Benoist, of Cette, who ran to the Dean of the Faculty to tell him. "That father is certainly the worst French Protestant and the worst of our citizens; his wife is certainly worse than her husband. But they have a daughter; you, I, and my good people must save her, because her parents are too bad for her."

When Tricot heard that the money was found, and that the girl had passed successfully, he read again and again the pamphlet, "Sermon on the Mount," and at last shouted, "No, the author of that book is not a man, He must be God Himself! I believe in the author of 'The Sermon on the Mount.' Christ of Calvary, I have been told that Thou art the Author, I believe in Thee."

The next day Tricot burned all his brochures on socialism and anarchy, bought a great many copies of the *new* pamphlet, "Sermon on the Mount," and said, "Wife, I mean hereafter to lecture on that book only. Let us travel as before."

Tricot is now an agent of the *Société Evangélique de Genève*.

A contributor to the *Revue des Deux Mondes* and I crossed the flower market of the Madeleine, Paris, when we met the wife of a pastor whose daughter was dying of consumption. Hoping that a bouquet of white lilac would please the girl, I bought one and gave it to the mother. A workman very neatly dressed crossed the Boulevard and said: "If you please, M. Bertrand, allow me to bring the bouquet to the lady's house." Thinking that he was a porter, I did not answer. My friend said to me: "Observe that he calls you by your name." I turned and asked the man how he knew me. "You remember," said he, "your giving lectures at the Salle Ornano. At that time I was the greatest drunkard of that district and an incorrigible gambler. One cold evening, being penniless, I strolled along the Boulevard, when I heard people singing in the hall. I tried to see through the curtains, when a neighbor said: 'Halloo, Jacques! what are you doing here?' 'Nothing; I am penniless, and cannot go to the bar *l'Espérance*. Is this place a dancing-room?' 'No, it is a *salle de conférences*.' 'Conferences! What is that?' 'Come in, and you will know.'

"I went in to hear you speak on the joys of the family. After fifteen minutes I had enough of you, and went away murmuring: 'That speaker

is evidently an old priest or an old bachelor ; he never had a wife or children. Well, I know the joys of the family better than he does. I take daily one single meal with my worst half, leave immediately after, return as late as I can, leave in the morning as early as I can, and we find plenty of time for quarrelling. She unceasingly complains that I do not give her money for the children ; so much the worse for her and the children. She pretends that I drink and gamble too much ; so much the better for me. I patch my clothes, and wash my linen when I can and as I can, because she refuses to help me as long as I do nothing for her. I am the poorest of all poor, with only one shirt ; and when I wash it, with no shirt. I cut the top of my socks, sewed them on the top of my boots, to make my companions believe that I wear socks, but I have indeed no socks. When I leave the house the policeman threatens me because my boys are mischievous. Well, I suppose that is because they receive more boxes on the ear than pieces of bread—these are the joys of the family, and the beauty of present society.'

"A fortnight after, penniless again, I met on the same boulevard my neighbor, who said : 'Why did you leave the conference so quickly ?' 'Because I could no longer listen to the trash of that old priest.' 'He is not a priest, but a layman.' 'Well, he has no wife and children, or he would not be as ignorant as he is.' 'He has a wife and children.' 'Never mind, he knows nothing about the joys of the family.' 'Well, what can you do this cold evening ? Come in again, warm yourself, do not listen to the speaker, and when the meeting is over, we will go home together.'

"I went in and you spoke on the workman. 'Workmen,' you said, 'my father had one hundred of you. I was somewhat educated on your knees, and therefore I know you. If you belong to such a class of workmen, you gain so much a day, you spend so much for your breakfast, so much for your lunch and dinner, so much a day for your room.' When I heard you say that I murmured, 'That fellow is not a priest, but he is a Jesuit, for he knows everything we do.' But you went on : 'Now, my friends, subtract what you spend from what you gain, and do not tell me, because I know it, what you do with the rest. You go to *l'Espérance* to drink and drink, gamble and gamble. I cannot convert you ; God alone can do it. Every Saturday evening you go to your boss for your weekly pay, which you honestly deserve. I have been working a whole year for you, and this evening I ask you to pay me in this way. To-morrow evening, at *l'Espérance*, look not in the first glass, for there may be nothing, but in your last glass, and you will be quite surprised to see your health and the health of your family, on which I spoke three weeks ago ; your happiness and the happiness of your family, on which I spoke two weeks ago. Then look at the bottom of the glass, and you will see your soul and the souls of your dear ones swimming and swimming toward eternal damnation, on which I spoke last week. I have served you faithfully for

a whole year ; if you do not pay me in that easy way, then I will think that each of you is far more unjust than any one of your bosses.' . . . When I heard this I got up, and with rage slammed violently the door, shouting, '*That speaker is a horrid man!*' On my way I said to myself, 'Who is he? Who are those 400 fools who patiently listen to him? What is his aim? What does he mean when he says, "*Workmen, show me a workman who reads the Gospel with his wife and children 365 times a year, and I promise you to bring here a happy family?*" The Gospel is probably a book. Why should I read it 365 times, and not 368 or 350 times? Read it with my wife 365 times; . . . surely that would be no joy for me.'

"However, when I reached my miserable home I said: 'Wife, you must come and hear that man.' 'What man?' 'A priest without a cassock.' 'My poor drunkard!' said my wife, and left me.

"On the next day I went to *l'Espérance*, drank, gambled, and lost. I was going to take my last glass, when I remembered your words. 'Ah!' said I, 'there is the famous *last glass*. Oh, ho! it contains a great many things. My health, the health of my bad wife and of my bad children, my happiness and their happiness, my soul and their souls. . . . What is a soul? Have I a soul? I am surely not superstitious, for I am a free-thinker, an atheist, a socialist; . . . no, I am an anarchist, and ready to blow out the brains of my boss, if I ever meet him away from a policeman or a witness. However, that glass contains too many things. I cannot drink.'

"On the next day I said, 'That horrid man made me lose a glass of wine; if I go to the bar this morning I am sure to lose another. It is better to wait.' On the third day God laid hold of me. He placed the glass on my way, on my tools, on my table—everywhere. The Saturday evening came, and not knowing what to do with my money, I said, 'Wife, here is money for you and your children.'

"My wife, who had anxiously followed the struggle during the week, came close to me with tears in her eyes and exclaimed, 'I want to see your priest without a cassock and hear his conference.' We went to hear your address on 'Christ, the Friend of the Workman.' Since then you have left, but we go every week to the same hall to hear Pastor Bersier.

"Now, if you want to have a proof of the Gospel's power, and if you pass one evening in such a street and before such a number, come up, and you will see two nicely furnished rooms, while formerly all had gone to bombard house; you will see the father, the mother and children round a table, they read the Gospel together 365 times a year. Those children receive now more pieces of bread than boxes on the ears. That wife is the very best of all French wives; she does everything possible to please me. I do no longer patch my clothes, I have socks and even gloves, and in spite of all those expenses we have some money at the savings-bank.

"If I could deliver lectures or sermons, I would go from factory to

factory and prove to workmen that the Gospel is not only the guide to heaven, but also to happiness and prosperity in this world, because it is the most practical of all books on social economy. Rich and poor, will you have a good wife, good children, good neighbors? read the Gospel with them 365 times a year. Will you have a peaceful, prosperous, and glorious France? give the Gospel to every Frenchman, the Gospel to every French family, the Gospel to every French priest, and let them read it 365 times a year."—*Missions of the World*.

GLEANINGS FROM THE BAPTIST ANNIVERSARIES.

THE EIGHTEENTH ANNIVERSARY OF THE WOMAN'S BAPTIST HOME MISSION SOCIETY constituted the prelude to the anniversaries of the great missionary and publication societies of the Baptist Church, held in Saratoga, N. Y., May 27th to June 1st, 1895.

THE HEATHEN AT HOME was the theme of an address by Mrs. William M. Isaacs, of New York. After eulogizing woman in all ages, she said :

"Christian women in the close of the nineteenth century occupy a position unique and unparalleled in history. Noble women have lived in all ages. Patriotism and martyrdom have not been confined to the stronger and sterner sex. It is the divine right of women to train children, to develop the first appearing thought in the human mind. Among the dangers which menace our country are the Sunday newspaper, pernicious literature, the unspeakable abominations placed on the stage, and none more alarming than the great influx of immigration. In 1894 there landed in America 25,513 immigrants who could neither read nor write. Many are totally unfit to become citizens of this country, and a ready imagination could easily picture their future."

Mrs. Crouse discussed in her annual address, THE AVOCATION AND THE POSITION OF WOMAN. She traced the gradual emancipation of woman until four ways of livelihood were open to her—housework, dressmaking, school-teaching, and marriage. She told of the prejudice that had to be dispelled before women were allowed to teach school. We hear a great deal about the coming woman, the advanced woman, and the new woman. But God has ordained for woman the higher and more ennobling duties of motherhood and the household, and her highest attainment comes in this manner. The Woman's Baptist Home Mission Society is now of age, and has never found it necessary to contract a dollar of debt.

The following are the nationalities among whom work is being carried on, and the number of missionaries maintained for each by the Woman's Board : Americans, white (frontier), 11 ; Asiatics (Chinese), 4 ; Germans, 18 ; Jew, 1 ; Danes and Norwegians, Swedes, 15 ; Indian and Oklahoma Territories, 13 ; Mexicans, 7 ; Negroes, 42 ; detailed for special service, 3. Total, 114.

Eighty-first Anniversary of the Missionary Union.—President Augustus H. Strong made the annual address from Psalm 90 : 10 :

“ The days of our years are threescore years and ten.”

The greater part of Dr. Strong's address was upon the Holy Spirit as the one and only power in missions. He said :

“ The Holy Spirit is a person, not a thing. He is coequal with the Father and the Son. In the Holy Spirit we have the Divine and incarnate Christ. Christ could not have been in two places at once. He could not have spoken to Paul at Galilee and John in Jerusalem, but through the Holy Spirit He is enabled to be present with the little band of worshippers at Swatow and at the same time be in Saratoga.

“ The Holy Spirit should be recognized as a leavening power in society. There are times when great public questions are settled, when slaves are freed, when there is a mighty revival of religion. In these instances the Holy Spirit reveals His power. The ordinary methods of the Holy Spirit are quiet, but it is capable of exerting tremendous power, as at Pentecost. There are times when the air is so still that we almost forget its existence, yet it has the power to prostrate buildings, lofty trees and carry them miles. Is not the Holy Spirit for missions? He is God Himself engaged in the mighty work. It is the power whereby prayers made in this country produce an effect in China. To seek for results in missions, without regard to the Holy Spirit, is not a due recognition of the source of power.”

The annual report of the society, a document of 228 pages, was generally distributed, and may be had on application.

During the year there were received, from all sources, \$661,255.68, decreasing the debt of \$200,000 of the year before by \$13,639.08. Remaining debt, April 1st, 1895, \$189,956.82.

The following are the statistics of the Missionary Union :

MISSIONS TO THE HEATHEN.	Preachers	Churches.	Baptized in 1894.	Members.	Sunday-School Scholars.	Contributions.
Burma.....	632	613	2,318	33,636	10,391	\$40,675.28
Assam.....	34	35	523	3,721	2,327	1,058.33
Telugu.....	266	82	938	56,683	5,398	2,291.91
China.....	57	23	105	1,391	533	233.20
Japan.....	35	19	179	1,633	1,870	549.02
Africa.....	29	15	271	1,287	421	771.80
Total.....	1,053	787	4,384	98,351	20,931	\$45,679.54
EUROPEAN MISSIONS.						
Sweden.....	645	552	2,595	37,601	40,353	\$109,156.58
Germany.....	300	149	2,596	29,422	21,524	102,510.72
Russia.....	90	67	1,200	17,041	3,958	17,690.20
Finland.....	10	21	152	1,329	675	.....
Denmark.....	70	25	251	3,303	4,027	11,217.00
Norway.....	16	27	280	1,961	.....	.....
France.....	30	19	378	1,900	858	3,278.52
Spain.....	6	6	5	90	.....	.....
Missions to nominally Christian lands.....	1,167	866	7,457	92,647	71,395	\$243,853.02
Grand total.....	2,220	1,653	11,791	190,998	92,326	\$289,533.56

The report of the committee on the *relations of the women's societies* to the Missionary Union strongly urging the unification of the missionary work of the societies, with one treasury and one treasurer, and the apportionment of money by joint sessions of the Board of Managers of each society was unanimously adopted.

Rev. Thomas Moody, missionary from the Congo, spoke on **THE WORK IN AFRICA**. He is located 850 miles inland on the south bank of the Congo, 40 miles south of the equator. The people in the central part of the continent are brighter, perhaps, than the negroes of this country. One million lives are lost every year by the slave trade. All Stanley and Livingstone have said might be magnified thrice, and then it would not be half so bad as it really is. Four fifths of the people are slaves. There is no such thing as family life among those people. Missionaries are few; and if there was one station in every district twice as large as Rhode Island, 3000 more mission stations would be needed in Africa.

Rev. G. N. Thomssen, calling himself a German-American-Hindu, of Telugu, India, spoke on **WORK IN INDIA**, saying that he loved America better than Germany, but he loved India more than Germany or America. He thanked God that he was called when a boy to do mission work, and marvelled that so many could stay in this country when there are countless thousands in India who had never heard of Christ. He had seen the great work in Telugu, something similar to that Andrew and Nathaniel had seen. When his work was begun, Mr. Thomssen said it seemed as if Satan were determined to undo it. He had learned to believe in a personal God, but he thought that in India there was a personal devil also. There were great heathen revivals, and the natives would ask scornfully, "Where is your God? See, there is but a handful of you Christians, while thousands come to worship the village god."

Englishmen seeking fortunes in that far land asked the missionaries, "What do you come here for? We leave our bones on the plains for the filthy lucre, but you have no business here." Mr. Thomssen said that he had been asked the question, "When will India be a Christian land?" He could see progress now in all directions, and believed that before a great while India would be converted.

Rev. Donald D. MacLaurin, of Michigan, spoke on a **MILITANT CHURCH**.

"If we believe the Bible, there is penitence and pardon for every soul in this world. We also believe it is the duty of the Church to send the Gospel into the world. It is not an incidental, but a paramount, characteristic mission to give the Gospel of the Son of God to every son of earth. The Church is an army whose duty it is to reduce every rebellious province on the globe to its rightful obedience. The Church is militant. Look at our marching orders: 'Go ye into all the world and preach the Gospel to every creature.' The good soldier always accepts his position without question. We see the signals of heaven telling us what heaven expects in this day of unparalleled opportunity. Now almost the whole world is open

to the soldiers of Jesus. Do we appreciate our opportunity? Paul did in his day, for he said, 'I am a debtor to the Greek and the barbarian.' These comprised the whole known world at that time, and Paul was a whole missionary society in himself.

"There are fields to be won. The heathen world, with its one thousand millions of human beings who have never heard that Jesus died for them and rose again from the dead. In India alone there are 280,000,000 who have never heard of Christ. There is also a great defect or lack of training of missionary ministers at the present day. Pastors and people did not pray for missions as they should. How many times are we in agony for missions?"

The report of the committee on SELF-SUPPORT ON FOREIGN FIELDS emphasized the necessity for the exercise of great economy, and offered a number of recommendations:

"First, the true aim in foreign mission work is the planting of native churches, and they that will be self-supporting and reproductive; second, there should be a modification of excessive and sentimental pity when contemplating the hardship that natives must undergo to contribute to missions. Proportionate giving should be urged; third, native churches should be plain in architecture and cheaply constructed; fourth, the congregation should choose the pastor rather than the missionary, as the source of support should be the source of authority; fifth, the practice of some churches sending money to support native preachers should be discouraged, as this designation hampers the work of the executive committee, which should have all the money to spend for the furtherance of the general work; sixth, some form of industrial education should be maintained in connection with the mission."

In an address on WORK IN JAPAN, Rev. L. Halsey said he was the foreign pastor of the Japanese Baptist Church. While 40,000,000 Japanese worship idols, many do not. The worship of the Mikado is a severe hindrance to the cause of Christianity. Confucian teachings were also brought into the country. It is now brought into disrepute, as are all things Chinese. Japan needs our sympathy in her intellectual and spiritual progress.

Rev. Father Sutherland, of Burma, has put his life, his wife, and family into the missionary work. He said: "Buddhism cannot be conquered in a few years; but we are going to conquer it. The Burman will eventually become converted to Christianity. The Burmans are generally dignified and distant, and our mode of preaching is like Christ's—from street to street, from crowd to crowd."

Rev. M. C. Mason spoke on MISSIONS IN ASSAM, saying:

"The people in Assam are the most vigorous, intelligent, and manly in all Asia. Assam is the gateway to Thibet on the north, China on the east, and Bengal on the south and west. The Asamese are the most ready to receive the Gospel of any people on the face of the earth. The people associate with their sickness or sorrow some sin that they have committed. Children were, not long since, offered as a sacrifice for the forgiveness of sins. Since the English took possession of the country the practice of

human sacrifice has been abolished, but missionaries are often approached by natives to intercede with the British authorities that a child might be sacrificed for some real or imaginary cause, so that the Great Spirit would be appeased.

"The religions of the country are principally Hindu, Mohammedan, spirit worship (Hill tribes), Buddhist, and Christian. The Christians in 1891 were numbered at 16,844 ; Hindus, 2,997,072 ; Mohammedans, 1,483,974. As a mission ground Assam is most strategic. It lies like an arm of a country stretched out into the midst of heathen nations. It is where India, Thibet, China, and Burma dovetail into one. It is the most natural gateway to the great region of Central Asia. Within close range of civilization and extensive railways building and under British protection, it is like a fortress from which to push forth the forces of the Lord. The missionaries do not ask a cent for a minister as a minister ; not a cent to build places of worship, and never have. Money only is wanted for salaries and expenses of native preachers who are sent out to distant fields to preach until they can make it self-supporting. The expense of the missionary work in Assam has cost less than in any other field in the work."

The American Baptist Home Mission Society antedates the birth of almost all of its members. The receipts for the first year were \$6586. For the past year the total receipts were \$515,446.96. During the first year the number of teachers and missionaries employed was 50. Last year the number was 1110. This alone indicates the progress of the society.

The annual report of the Executive Board states that the work of the society embraces : (1) The prosecution of Western missions ; (2) evangelization of the various foreign population of this country ; (3) missionary work among the negroes of the South ; (4) missionary work among the North American Indians ; (5) missionary work in the republic of Mexico ; (6) educational work for the negroes ; (7) erection of meeting-houses.

Rev. Dr. Grenell, of Detroit, said, in speaking on **HOW TO DEVELOP THE LIBERALITY OF THE PEOPLE :**

"The most important factor in the problem is the pastor himself. The pastor must have heart-convictions of interest in missions. If a church fails for one year to contribute to the mission society, it is evident the pastor has not a heart interest in missions. If he had he certainly would have contributed himself. Had he done so others would have joined him.

"The pastor must instruct his people in the Scripture teaching in regard to this duty. Affecting incidents, pathetic appeals may be used, but cannot be relied upon to secure the measure of duty of the people in regard to their duty to a lost world. The radical teachings of the Word of God should be made familiar to all in order to secure obedience to this word in their beneficence.

"There should also be systematic laying aside and distribution of the good things which God may give us. There should be more system in religion as well as more religion in business."

Mr. Waterman well described a **GOOD HELPER OF THE PASTOR :**

1. He must be desirous of pleasing his Master in His service.
2. Like a good soldier, should desire to serve wherever and whenever necessary, even in the front ranks.

3. The results of such helpers, with wise leaders, could scarcely be computed.

Field Secretary Rev. Dr. H. L. Morehouse made an address on **A STUDY IN CHRISTIAN BENEVOLENCE**, saying :

"Pitifully small amounts per capita are contributed by Baptists in fourteen States. The average for five years was as follows : New Hampshire, 23½ cents ; Vermont, 14½ cents ; Massachusetts, 37 cents ; Connecticut, 23 cents ; New York, 24 cents ; New Jersey, 20½ cents ; Pennsylvania, less than 18 cents ; Ohio, 12½ cents ; Michigan, 10 cents ; Illinois, 10 cents ; Indiana, 5 cents ; West Virginia, 3½ cents ; Rhode Island, 36 cents.

"These are facts that we must face, and which ought to make us ashamed of ourselves when we do face them. With an average of 50 cents per member the society could do a noble work, and with an average of \$1 per member could do a magnificent work. The society, however, could not be expected to make bricks without straw."

CITY MISSIONS.—The proportion of Baptists to the population in cities ranged from 1 in 25 in Providence to 1 in 270 in San Francisco.

Rev. Dr. W. C. P. Rhoades, of New York, said there was a limit to the growth of agricultural districts, but no limit, apparently, to the growth of cities. The cities control the country, and the question for Christians is how to control the cities. They are the workshops of the country, and where the workshops are the workers are. There also should the Christian workshops be located. The rate of increase of church-members falls far below the increase in the population.

Eighty per cent of the population in New York City is of foreign extraction. There are the German, the Italian, and the Irish quarters, and there seems to be a disposition to crowd out the Americans. Three fourths of the population of New York City live in 37,000 of its tenement-houses. The average to each house in New York City is 16, while in London it is but 9. It is a vital question—how to heal these sores in the cities, how to conduct evangelical work in the slums. The more appalling the vice the deeper the degradation, the more heroic is the call for Christianity. It is not a question of creed. The slums won't listen to denominationalism. An Episcopal clergyman, who had come over from the other side, said to a brother who had a little floating Bethel and was doing missionary work among the seamen of New York, "Is your church a High or Low Church?" The brother said : "It depends on the tide." There is more difficult mission work in the big cities than in many foreign countries.

THE WORK OF THE LOCAL CHURCH IN CITY MISSIONS was the topic of an address by Rev. Johnston Myers, of Cincinnati, O.

Some reforms were suggested ; first, in the architecture of churches, so that the entrance to the prayer-meeting-room and the pastor's study would be readily accessible to the timid in search of Christ. There should be a reform in the ministry, too, if this question is to be solved. The theo-

logical seminaries are educating men more for suburban than for down-town districts. Methods and rules are powerless and conventional customs of clergymen are not efficacious, and must be cast aside in order to cope with this question. Jesus Christ never placed a premium on monotony and stupidity. Paul, if he were on earth to-day, would be called a sensational preacher and be criticised by the newspapers.

Dr. H. L. Wayland reported a resolution respecting THE LORD'S DAY :

"Whereas, It is widely reported through the public journals that in some portions of the United States professing Christians, who have conscientiously observed the seventh day of the week as a day of religious rest and worship, and who have, hereafter on the first day of the week conscientiously engaged in labor which in no wise disturbed those desiring to observe the first day, have, for this act, been arrested, fined, imprisoned, and sent to the chain gang, therefore,

"Resolved, That, assuming these facts to be as reported, we earnestly and solemnly protest against this violation of the right of religious liberty, a right for the defence of which our forefathers have suffered imprisonment, the spoiling of their goods, stripes, exile, and death itself."

The greatest obstacle to overcome in converting the POLES AND ITALIANS is the Roman Church. These people cling to the Catholic religion, they know not why, and the less they know about it the more tenaciously they cling to it. The more ignorant they are, the more difficult it is to approach them. Poles are in Western cities and Italians are in Eastern cities. They colonize, have their own stores, papers, physicians, priests, and almost everything.

Rev. N. F. Roberts spoke on WHAT SHAW UNIVERSITY HAS DONE FOR THE COLORED PEOPLE OF THE SOUTH.

It was founded by the late lamented Dr. H. M. Tupper twenty-four years ago. For many years the average enrollment has been 341. Five graduates have been elected as principals of State normal schools, 24 are teachers in colleges and high schools, 13 are principals of academies. Last year, in North Carolina, 18 counties out of 36 reported that they had Sunday-schools containing 31,393 pupils. Shaw University students have imbibed a missionary spirit which they have carried wherever they have gone. They have also done a great deal for temperance. A few years ago in the South it was common even for the deacons to get drunk, but now a man is not received into the Church if he uses strong drink. Shaw has laid the foundation of medical and professional schools. One of her physicians treated 2500 different patients in a year. Industrial training has been kept constantly in view, which is necessary among the colored people. Some of the pupils have erected neat houses of worship with their own hands. Pulpits are now closed against those so-called ministers who oppose anything for the uplifting of the colored race. It has been a power in changing the feeling against the education of the colored people.

THE EVANGELIZATION OF MEXICO was the subject of an able address by Rev. H. L. Morehouse, D.D., Field Secretary, who said :

"Mexico is entering upon a new era. Old things are passing away. The old order is changing for the new. When political independence was secured, religious questions overshadowed all others. Early in the century the fight began. It was that of human progress against the mediæval hierarchy of the Roman Catholic Church. Prelates and hosts of religion conspired against the coming of the republic, but the republic was victorious, and for seventy years Rome has been its implacable enemy. The people, upon acquiring their independence, stripped the Church of its power, and thus ended the vision of papal power on this continent. Millions of dollars of church revenue were cut off, convents were abolished, and there is not a hooded nun in Mexico. The ploughshare of public opinion was run through the largest monastery in the City of Mexico. Mexico has emerged from mediæval gloom into the sunlight of the nineteenth century despite the fact that the tethered Roman tiger still growls. Rome robbed Mexico of its intellectual birthright as Spain robbed it of its treasures. Since the dawn of the republic the schoolmaster has been abroad in the land. In the early part of the century there were but three newspapers in the land; now there are 328. Now is the time to present the pure Gospel to the anxious, inquiring, and reading Mexicans. They now read what they please despite papal interdiction. The day of Mexico's complete emancipation is drawing nigh—not her constitutional emancipation, but her spiritual emancipation. This is the hour of the missionary's opportunity. Upon this country has devolved the evangelization of Mexico. This society needs twentyfive missionaries next year and a girl's school, an academic school, and a theological seminary for the training of native missionaries.

Rev. Dr. J. B. Hawthorne, of Atlanta, Ga., President of the Home Mission Board of the Baptist Southern Convention, spoke on CO-OPERATION WITH THE SOUTH.

Over one half of the Baptists on this planet were in the territory of the Baptist Southern Convention. In some districts nothing but a Baptist could be found with a search warrant. A member of the Georgia Legislature, when asked the geological formation in his county, replied that it was mainly Baptist. Above and below the sod the Baptists are very numerous. The joining of forces for the amelioration of the colored people is sure to have a powerful effect, besides the promotion of a fraternal feeling. The society South seeks co-operation with the society North in the religious improvement of the colored people. They must be prevented from relapsing into barbarism. If they become barbarians, the people will be compelled to resort to barbarous means to protect themselves. Dr. Harthorne spoke of the high regard the negro preachers were held in by their people. Their word was infallible in more things than one. Hence the great necessity to train these preachers. Many of them in their pulpit gave way to vehement outbursts of mere animal emotions. John Jasper's sermon, "The Sun Do Move," is a marvel of exegetical and homiletical truth compared to the sermons of many of the native preachers. With the co-operation of the two societies he predicted great results in the cause of Jesus Christ.

The work of the Baptist Publication Society may be summarized as follows :

	For Year 1894-95.	From Beginning.
Number of missionaries and workers.....	85	3,393
Days of service.....	21,656	281,075
Miles travelled.....	471,253	8,935,170
Books sold.....	35,172	965,086
Books given away.....	6,594	151,442
Pages of tracts distributed.....	486,153	43,060,743
Sermons and addresses.....	16,014	866,015
Prayer-meetings held.....	4,684	119,460
Families visited.....	41,679	1,287,167
Persons baptized.....	648	24,997
Churches constituted.....	62	1,147
Sunday-schools organized.....	244	10,162
Institutes held and addressed.....	907	6,705
Sunday-schools aided by donations of Scriptures, books, periodicals, etc.....	500	6,241
Sunday-schools, pastors and ministerial students aided with grants for their libraries.....	233	6,597

CONGREGATIONAL HOME MISSIONS.

BY REV. JAMES H. ROSS, ROXBURY, MASS.

The Congregational Home Missionary Society held its sixty-ninth annual meeting in Saratoga June 4th-6th. Five of the six Congregational missionary societies are devoted to home missions. Three of them, the Sunday-school and Publishing Society, the Educational Society, and the Church Building Society, met with the Home Missionary Society, technically so called. The absentee society, the American Missionary Association, will meet by itself in Detroit next October. The Home Missionary Society has 4104 mission stations. Like most missionary societies at the present time, at home and abroad, it is heavily in debt, yet hopeful that the better times and special efforts will relieve the existing burden of \$132,000.

Rev. Secretary Coit, of Boston, reported indications that the movement from the country hill towns in Massachusetts, which has been at work now for decades, depopulating them for the benefit of the cities and the West, has reached its climax.

There are of these country towns not a few where the population has begun to increase again, although not at a very rapid rate. The rapid increase of the electric railroad system will tend to help this return to the country. The State before long will be not only gridironed, it will be checkerboarded by the electric roads. And when the remote farmer has such facilities for reaching the centre as a railroad before his very door will furnish, there will be less and less forsaking the farm by the younger people and a more ready return to it as years advance.

The fact reappeared that the majority of gifts and givers are centralized in New England. The West is yet to be developed in the line of systematic beneficence.

Tourists who visit cities and towns near the coast of California, between Santa Barbara and San Diego, are disposed to regard Southern California as well evangelized. But there are two Southern Californias. The

smaller and more populous Southern California, with which they become acquainted, situated between the mountains and the sea ; the larger, six times larger, but less populous Southern California, lying north and east of the mountains. The former illustrates most wonderfully the value of home mission work put forth in large measure at the right time, immediately upon the rapid movement of immigration hitherward, planting the Church at the very outset of the new settlements along the coast ; the latter illustrates as remarkably the woeful results of the neglect of gospel ministration. The former has crowded churches, revivals of religion, in some places a church-membership equal to one third of the population, and a prevailing Christian public sentiment. The latter has crowded saloons, in some places as many as one to every fifty inhabitants, churches generally thinly attended, if they exist at all, and vice flaunting itself without restraint in open day.

Mrs. Joseph Cook read a paper entitled " A Woman's Club of National Interest." It might well have been entitled " A Woman's Club of International Interest." It referred to the Woman's Missionary Society, whether devoted to home or foreign missions. It showed that these societies are pioneer organizations, not only up to date in their spirit and methods, but antedating the various women's clubs that receive most attention from the press and the public. They afford just as good opportunities for study of the highest themes as any other clubs, themes of international statesmanship, such as the Japan-Chinese war, and themes of profound significance and learning, such as comparative religions and comparative philology. The points made by Mrs. Cook should be food for reflection, while the " new woman " is a phrase and a fad, and as long as the daily press fails to discover that, multitudes of women repudiate with scorn that they are interested only in fashions and small talk.

Rev. William Ewing called attention to a census recently taken in New York, showing that in the district bounded by Fifth, Canal, Essex, and Mercer streets, having nearly 95,000 residents, there are 7 churches and 563 liquor saloons, or 1 church to 80 saloons and nearly 14,000 people.

" In many places where labor troubles have prevailed, the Gospel as preached by Congregational home missionaries has been wonderfully successful in allaying animosities and saying to the turbulent elements of society, ' Peace, be still.' From the mining regions of Indiana the superintendent reported that ' the outrages upon law, order, and decency were only in those regions where the work of the mission had not yet extended.' "

" The most distinct and notable increase during the year has been Oklahoma, the number of whose churches has risen from 48 to more than 70. "

Rev. Watson L. Phillips, D.D., of New Haven, said that there are classes in our population whose needs are peremptory and cannot be disregarded. " There is (1) the vicious and criminal class, who live by charity and pilfering, and constitute the dangerous, combustible element at the bottom of society. (2) The second class is composed of that great multitude to be found in every large community, sober, industrious, working hard for low wages, filling the tenement-houses, the hall bedrooms and back attic chambers of cheap boarding-houses. "

Rev. Superintendent W. S. Bell, of Montana, described an eighty-mile drive through a series of valleys running down from the snowy mountains, on the border of Wyoming, to the great Yellowstone valley, through which the Northern Pacific Railroad runs for several hundred miles in its stretch across the continent.

"Three years ago this whole region, about equal in area to the State of Rhode Island, was in the hands of the Crow Indians. To-day, after ample provision has been made for the red man, thousands of acres remain for the use of the white settler. Already many of them are occupied. Humble log cabins can be seen in every direction, and the upturned soil tells of the coming crop.

"These settlers are, for the most part, either cowboys with or without families, who, after years of wandering, have determined to enter upon a more settled life; or miners, who, by the depression of the mining industries, have been driven from the various camps of the State. In either case they are those who have for years been beyond the reach of religious privileges, or who have failed to avail themselves of such as were at hand. One woman in my congregation said it was the first sermon she had heard for twenty years, throwing in the remark that she 'didn't know what all the preachers had been about that they hadn't looked her up before.' Several others testified to the fact that they had not attended a religious service before for from five to ten years. With one exception, all of the churches so situated that they can reach out toward this unoccupied field are Congregational churches. Each year a larger appropriation has been needed to meet the imperative demands of new work. From all parts of the State, from small towns, from country neighborhoods, and from mining camps, comes the cry for religious services. On every hand the testimony is heard even from men of the world. Things are not as they used to be. There is a better observance of Sunday, there is more of a sentiment in favor of church-going. Vice is less open and bold."

Rev. Joseph B. Clark, D.D., of New York, formerly Secretary of the Massachusetts Home Missionary Society, in Boston, said:

"The Congregational churches of America represent at least \$700,000,000, and add to that sum every year, over and above all expense of living and all gifts of benevolence, about \$20,000,000. A clear income of \$20,000,000 a year above expenses is not a condition of poverty that should make timid its pressing the home missionary appeal. Yet the homeland societies were able last year, by every art of statement and appeal, to draw scarcely more than \$1,000,000 for the redemption of America. Field secretaries and the secretary of woman's department during the past twelve months have carried appeal into 20 different States, making 1060 home missionary addresses in the presence of 244,000 hearers. The mass of non-giving churches numbering a year ago 2000 has been reduced to 1837. The Congregational churches do not yet appreciate the home missionary crisis. Congregational giving is at fault. Last year \$750,000, or one third of all the reported gifts of Congregational churches, was for objects outside of the regular denominational channels. Foreign missions received one sixth of the whole; home missions did a little better, securing about one fifth, while the 'other' objects of every sort and kind took the lion's share of one third. It is the violation of common sense when Congregational churches give 70 cents per member for foreign missions, \$1.07 per member for home missions, and \$1.40 cents per member for odds and ends."

II.—INTERNATIONAL DEPARTMENT.

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

International Missionary Union.

TWELFTH ANNUAL SESSION.

The International Missionary Union held its twelfth annual meeting at Clifton Springs, N. Y., June 12th-19th; being the sixth session held at this place, under the generous invitation of Dr. and Mrs. Henry Foster, who hospitably entertained for eight days nearly all of the missionaries in attendance.

The missionaries participating were as follows, the dates preceding the name indicating the year of entering the foreign field, and the year of discontinuance thereon; where no second date appears, they are still in the service, expecting to return to the work abroad at the earliest opportunity:

1889, Rev. George D. Adamson (Africa); 1850, Rev. William Ashmore, D.D.—1872, Mrs. William Ashmore (China); 1858-80, Rev. S. L. Baldwin, D.D. (China); 1885-94, Rev. J. L. Barton, D.D. (Turkey); 1879-81, Rev. W. H. Belden and Mrs. W. H. Belden (Bulgaria); 1849-61, Rev. Jacob Best (Africa); — Mrs. Birdsell (China); 1853, Rev. Henry Blodget, D.D., and Mrs. Henry Blodget (China); 1886-87, Mrs. G. A. Bond (Malaysia); 1889, Rev. James Cantine (Arabia); 1890-92, Rev. W. A. Carrington (Brazil); 1886, Rev. F. A. Cassidy, M.A., and Mrs. F. A. Cassidy (Japan); 1893, Miss M. I. Casterton (China); 1889, Miss Ella R. Church, (Japan); 1869, Mrs. E. W. Clark (Assam); 1859, Rev. J. F. Clarke, D.D.—1893, Miss Lizzie Clarke (Bulgaria); 1893, Rev. James Craighead and Mrs. James Craighead (Assam); 1876, Rev. S. P. Craver, D.D. (Mexico); 1881-85, Mr. Samuel Cross (Siam); 1871-80, Rev. E. Cunningham and Mrs. E. Cunningham (India); 1878-79, Rev. C. W. Cushing, D.D. (Italy); 1869-70, Rev. J. A. Davis, D.D. (China); 1883, Mrs. J. D. Davis (Japan); 1868-93,

Miss N. J. Dean (Persia); 1880, Rev. W. C. Dodd and Mrs. W. C. Dodd (Laos); 1876-90, Mrs. Rev. A. Dowsley (China); 1888-94, Rev. J. B. Dunlap and Mrs. J. B. Dunlap (Siam); 1871-77, Miss C. P. Dwight (Turkey); 1876, Rev. C. S. Eby, D.D. (Japan); 1887-89, Rev. W. P. F. Ferguson (Mexico); 1887, Miss M. Estelle Files (Burma); 1881, Miss Estelle Fletcher (Micronesia); 1853-55, Mrs. O. M. Ford (Africa); 1888, Rev. J. M. Foster and Mrs. J. M. Foster (China); 1880, Miss Elsie M. Garretson (China); 1875, Rev. Lorin Samuel Gates (India); 1886, Rev. Frank P. Gilman and Mrs. Frank P. Gilman (China); 1890, Rev. George A. Godduhn (Africa); 1861-68, Rev. J. T. Gracey, D.D., and Mrs. J. T. Gracey (India); 1889, Miss Isabella M. Hargrave (Japan); 1884, Miss Emily L. Harvey (India); 1867, Rev. H. C. Hazen—1884, Mrs. H. C. Hazen (India); 1872, Miss Ariena S. Henderson (Brazil); 1840, J. C. Hepburn, M.D., and Mrs. J. C. Hepburn (China and Japan); 1880, Miss Janet H. Houston (Mexico); 1873, Rev. S. W. Howland, D.D., and Mrs. S. W. Howland (Ceylon); 1890, Rev. F. E. Jeffery and Mrs. F. E. Jeffery (India); 1855, Rev. H. H. Jessup, D.D., and Mrs. H. H. Jessup (Syria); 1884, Miss Carrie I. Jewell (China); 1885, Miss Theresa J. Kyle (India); 1860, Rev. Benjamin Larabee, D.D. (Persia); 1887, Charles J. Laffin, M.D. (Africa); 1885, Mrs. T. A. Large (Japan); 1888, Miss Alice Little (Micronesia); 1874, Mrs. Robert W. Logan (Micronesia); 1888, Rev. William McClure, M.D., and Mrs. William McClure (China); 1887, Rev. E. W. McDowell and Mrs. E. W. McDowell (Turkey); 1889, Miss Margaret I. McIntosh (China); 1895, Miss Laura Mellen (Africa); 1885, Rev. C. P. W. Merritt, M.D., and Mrs. C. P. W. Merritt (China); 1890, Rev. Thomas Moody (Africa); 1887-92, Miss F. Kate Morgan (Japan);

1879, Miss Maria Morgan (Persia); 1888, Rev. Robert Morrison (India); 1891, Miss Effie Murray (China); 1869, Mrs. M. J. Noyes (India); 1886, Miss Maria G. Nutting (Turkey); 1890, Rev. Otis C. Olds (Mexico); 1877-83, Rt. Rev. C. C. Penick, D.D.—1882-83, Mrs. C. C. Penick (Africa); 1888, Miss Sarah Peters (China); 1878-80, Miss Mary Priest (Japan); 1872-93, Mrs. A. E. Randolph (China and Japan); 1889, Mrs. E. G. Ritchie (China); 1877, Mrs. Grace L. Roberts (China); 1884, Rev. Noble L. Rockey (India); 1878-92, Rev. T. R. Sampson, D.D. (Greece); 1862, Rev. T. J. Scott, D.D. (India); 1855-76, Rev. E. C. Scudder, D.D., M.D.—1855, Mrs. E. C. Scudder—1890-94, Mr. Henry J. Scudder—1890, Miss Ida Sophia Scudder—1861, Rev. John Scudder, M.D., and Mrs. John Scudder—1883, Miss Mary K. Scudder (India); 1881, Mrs. F. M. Simpson (Hawaii); 1891, Miss Jennie V. Smith (Burma); — Rev. J. Frazer Smith, M.D. (China); — Rev. Jacob Speicher (China); 1881-89, Rev. M. Luther Stimson and Mrs. M. Luther Stimson (China); 1889, Miss Cora A. Stone (Japan); 1887, Miss Lucy W. Sullivan (India); 1854-64, Rev. R. Telford (Siam); 1868-73, Rev. C. C. Thayer, M.D., and Mrs. C. C. Thayer (Turkey); 1869-73, Miss Mary A. Thompson (China); 1881, Rev. George N. Thomssen and Mrs. George N. Thomssen (India); — Rev. Milton S. Vail and Mrs. Milton S. Vail (Japan); 1876-92, Mrs. Loretta C. Van Hook (Persia); 1859, Rev. J. W. Waugh, D.D.—1871, Mrs. J. W. Waugh (India); 1884, Miss Jennie E. Wayte (India); 1880-91, Mrs. Wellington J. White (China); 1871-81, Rev. Joel T. Whitney (Micronesia); 1848-57, Rev. J. K. Wight (China); 1880, Rev. S. G. Wilson (Persia); 1883-88, Rev. W. E. Witter, M.D. (Assam); 1833-86, Rev. G. W. Wood, D.D. (Turkey); 1886, Rev. A. C. Wright and Mrs. A. C. Wright (Mexico)

The summary of this list shows the attendance.

By Fields: Africa, 9; Arabia, 1; Assam, 4; Brazil, 2; Bulgaria, 4; Burma,

2; Ceylon, 2; China, 31; Greece, 1; Hawaii, 1; India, 28; Italy, 1; Japan, 15; Laos, 2; Malaysia, 1; Mexico, 6; Micronesia, 4; Persia, 5; Siam, 4; Syria, 2; Turkey, 8. Total fields, 133.

By Boards: American Board, 38; Baptist, 16; Methodist—Canada, 6, United States, 24 = 30; Presbyterian—Canada, 4, United States (North), 26, (South), 5 = 35; Friends, 1; Hawaiian Evangelical, 1; Church of Scotland, 1; Protestant Episcopal, 2; Reformed (Dutch), 9. Total, 133.

At the Recognition Meeting of Wednesday evening, 80 missionaries responded to the roll-call, which was increased to 120 the next morning, and later, to the number shown above. A large number of notable missionary workers was present. The devotional hour from nine to ten o'clock each morning was specially emphasized by petition for a baptism of the Holy Spirit for service, special prayers for native Christians exposed to persecution, and missionaries known to be in peril. Numerous instances of cruel and unjust treatment were detailed in many countries.

One of the earliest topics discussed related to the use the missionary should seek to make of the protection by his civil government.

Rev. Dr. William Ashmore said: "It is the right of an American missionary to claim the protection of his Government. An opinion has obtained that when an American becomes a missionary he ought no longer to claim protection from his Government." Against this the view of the Apostle Paul was advanced. He endured persecution at all times and in all places. At the same time he never failed to claim his rights as a Roman citizen. "We never ask for government help in any way in the propagation of our faith; on the contrary, we utterly refuse and repudiate it. But when we go abroad we are American citizens still. We claim we are in a lawful and honorable pursuit in preaching the Gospel, and so long as we are, we claim our rights simply as

American citizens, the same as do merchants, sailors, and other classes."

Dr. Henry Jessup, of Syria, said: "American citizens occupy a vantage ground in Turkey from the fact that the United States Government has no political interest or intrigue there. The six European powers, England, France, Germany, Russia, Austria and Italy, are the powers of the political treaties with Turkey, and their subjects are regarded as having political designs in the empire. In 1843 Commodore Porter took the ground in Constantinople that American missionaries in Turkey had no rights of protection. The United States Secretary of State rebuked the commodore, and laid down the principle that an American citizen everywhere and always will be protected by the United States Government in all legitimate occupations. United States ships of war have been sent to Turkish ports at the request of the United States Minister to protect American interests; but the missionary did not ask it, nor did the missionaries ask armed intervention in Abyssinia, nor in Uganda. With regard to the United States' protection to naturalized foreigners, our Government has no treaty of naturalization with the Turkish Government, and all Turkish subjects naturalized in the United States at once become Turkish subjects again on entering Turkey."

Dr. Scott, of India, said that the missionary has the same rights of civil protection as any one else. In India no convert is supposed to lose his rights by changing his religion.

'The Need and Means of Securing an Efficient Native Ministry was presented by Dr. T. J. Scott, for thirty-five years in India. Dr. Scott has had large experience, having been the president of the theological seminary in Bareilly, India, for many years. He said it was fundamental to the success of all missionary work to have a trained native ministry. Foreigners cannot evangelize a country; it must be done by the natives. They must be trained for pastors. The priests of India are not pas-

tors. He gave a number of instances of men who seemed very unpromising, who had been trained and developed into men of ability, able to lead and direct the native church. They must have the best of training, because they have to meet and contend with a subtle philosophy, an old literature, and superstitions hoary with age. They needed to be thoroughly grounded in the Christian life, taught a theology grounded on the Bible, and made to understand practical Christianity. The theological school which he represented, connected with the Methodist Episcopal Church, was founded in 1872 and had sent out 536 native pastors. Even the women had also received training on the same lines, and 192 had received instruction and gone out as Bible readers and teachers.

Rev. F. A. Cassidy, of Japan, spoke of the Missionary in the Native Church, saying, among other things, there was plenty of material in Japan for the ministry, but the missionary in Japan as an educationalist, is indispensable and will be for some time.

A discussion was opened by Rev. C. W. Dodd, of Laos, on the subject of Mission Oversight and Individual Freedom in Mission Work. Rev. J. B. Dunlap, of Siam; Dr. J. Hepburn, of Japan, and Rev. J. T. Whitney, of Micronesia, took part. Dr. S. P. Craven, of Mexico, wanted some information in regard to the relation of the missionary and the native pastor and church, saying that this matter had given the missionaries some concern in Mexico, and he desired to know if such was the case in other missions. Dr. Hepburn said that in Japan the natives felt able to take entire charge of their work, and thought they could do without the supervision of the missionary! Dr. Ashmore then made an address on the subject as related to China, saying they encouraged the Chinese pastors to push out and become independent as soon as they were able.

Rev. J. W. Waugh, D.D., for thirty-five years in India, spoke on The Influ-

ence and Power of Music in Missionary Work. He referred to the fact that the world uses music to influence the mind and heart. Music is utilized in the bazaars to draw a crowd, that the Gospel may be preached to them. The natives do not know very much about foreign music, and prefer to sing their own native airs instead of translations of our hymns. All their music is in a minor key. All missionaries are beginning to recognize the great evangelistic power of sacred song. The people in the rural districts of India sing these native Christian songs in the evenings, after their day's work is done. Dr. Waugh and his wife, son, and daughter, sang several of these Hindustani hymns illustrating his remarks.

Bishop Penick, of the Protestant Episcopal Church, referred to African music, and said he never heard in Africa anything like the music on the plantations in the South. All African music was an imitation of sounds in nature. Dr. Jessup, of Syria, said the Arab race had no conception of harmony. He told of organizing a singing school when he first went to the mission field and of the difficulties encountered, but said there had been great improvement, and the music in many of their churches was very good. He sang an Arabic song.

One hour of one of the mornings was devoted to the discussion of industrial schools in mission fields. Mr. Henry J. Scudder told of one in connection with the Reformed Church in India that had been a great success, the pupils being compelled to study part of the day and devote the other part to learning some useful branch of industry. Such schools have been tried in some fields and had been failures. What is successful in one mission may not be in another. Africa needs something different from India.

MOHAMMEDAN LANDS.

Rev. E. W. McDowell was for eight years in Mosul, on the Tigris River. He spoke chiefly of the Nestorians, reviewing their history. In the early cen-

turies the Nestorians sent out great men as missionaries, but afterward became corrupt, and they are now low, degraded, and ignorant. They have their Scriptures in manuscript, but their priests are unable to read them. Sixty years ago work was commenced among these Bedouin Arabs and Koords, by Drs. Perkins and Grant. They have now six organized churches, and a number of preaching stations, with twenty or thirty village schools. Rev. James Cantine, of Arabia, followed, and his theme created great interest, as very little is known of that far-away barren unevangelized land, the home of Mohammed, the false prophet. There are only four mission stations on the four thousand miles of coast, and no missionary in the whole interior. It has been entirely neglected until recent years. Formerly Arabia had a great caravan trade; but since commerce left the land, and chose the sea, the entire country has suffered and become in a sense deserted. The country is low, hot, rainless, and almost barren of trees or vegetation. The Arabian mission, as represented by Mr. Cantine, was organized in America in 1889. Three coast stations have been entered—viz., Busiah, Bahrein, and Muscat. In the latter city a Bible-and-book-store has been opened, and villages in the surrounding country visited. Some effort was made to start schools, but the Government interfered with all educational work. Rev. S. G. Wilson, of Tabriz, spoke of the great improvement in many things during the forty-seven years' reign of the present Shah. There was oppression still, but many things had been changed. The Jews have been and are still oppressed; but the Government issued an order saying, "Let any Jew be a Christian, or any Christian a Jew without molestation." In 1880 two native Christians visited England in order to bring before the Government the condition of native Christians. The Government is capricious, and sometimes suddenly shuts up churches and school-houses without any explana-

tion. Mr. Wilson gave several instances of severe persecution by the officials of native Christians, and told of one case which resulted in the death of one of their most prominent native preachers.

Dr. Jessup, of Syria, said the Turkish Empire was shrinking in dimensions constantly. The Mohammedan religion was a religion of works, it has nothing to do with moral character whatever. A Mohammedan may say his prayers, or make a pilgrimage to Mecca, then do what he pleases without restraint. He graphically described these pilgrimages to Mecca, the filthy habits of pilgrims, the great cause of outbreaks of cholera during these pilgrimages, and stated that in 1893, 50,000 died of that disease. He exhibited a curious certificate, a little over a yard in length, covered with extracts from the Koran, and illustrated. It is a certificate given in Mecca to all pilgrims as a passport to Paradise. It was given to a friend of the doctor's who had given medical help to a pilgrim. He stated that there were 100,000,000 of Mohammedans under Christian rule, and the Queen of England rules over many more than the Sultan of Turkey. The American colleges were doing a great work in educating the young men. These are located at Beirut, Aintab, Harpoot, Marsovan, and Constantinople. There are 26 Protestant female seminaries, with 2000 young women under Christian training, and 75,000 children studying the Bible. The printing-houses in Constantinople and Beirut are great lights in a dark land. The Bible is printed in eleven different languages, and the Arabic Bible is sent out over large parts of the Mohammedan world. Dr. Jessup by request gave the Muezzin, or call to prayer, which is heard from the mosque five times a day.

SOUTHEASTERN ASIA.

Rev. R. Morrison, of the Punjab, spoke on the movement among the lower classes. He said the country moves in masses. Caste is found only in India, and it must be saturated with

Christian thought. Dr. J. W. Waugh compared the present condition of India with what it was thirty-three years ago, when he entered the country. It was a mistaken policy to begin with the highest classes. The poor have the Gospel preached to them. He gave examples of caste being broken down by Christianity. Every method known in missionary warfare is used.

Miss T. Kyle spoke of village work in North India, giving a description of a native village, pastor's home, and the way people live and support themselves; Mrs. Clark spoke of Assam as being a road to Thibet, and of the great success among the aborigines, the Kohls, and of the early work of herself and husband. Dr. E. Witter referred to work among the hill tribes; Rev. W. C. Dodd told of the Laos people in Upper Siam, of the remoteness of the field, the few laborers, the people, deadly climate, religion, and demon worshippers. The mission was organized over forty years ago, and does not need money as much as it does laborers.

Rev. S. L. Howland, principal of the Jaffna College, in Ceylon, said that there is scarcely a person in Jaffna who had not a knowledge of Christ; the mission work there is largely self-supporting, the missionary board now giving very little toward the work. Dr. John Scudder took for his theme, Are Missions a Failure? There were signs all over the vast country of India where he had labored of the power of the Gospel elevating the people. Hinduism was organized in its opposition to Christianity, and in all his thirty years' experience he had never known such opposition as in the past few years, and he took it as an encouraging sign. Hindus have their own tract societies, reform movements, such as those to prevent infant marriages, societies to encourage widows to remarry giving a bonus to every one who will marry a widow, and they utilize the press and send out their missionaries to teach Hinduism. A native prince issued a proclamation that no girl in his territory should be married under six-

teen. He was asked if he didn't get discouraged, but said such a word was not in the missionaries' vocabulary. Discouragement came when he could not supply help to those who wanted it, and he had to tell them to go back to their idols. He was discouraged by the apathy of the Church at home, and not by his work.

CHINA, AFRICA, MEXICO, BRAZIL, ETC.

Rev. Dr. S. L. Baldwin spoke on the Chino-Japanese War. He did not believe there was any great necessity for the war. The Chinese are not cowards in war. "Why have they met with such disasters?" was asked. "Because the Chinese were unprepared and her officials corrupt. The Chinese Empire is not and will not be destroyed and is not going to be disintegrated. China will take a new course, and will be ready to be taught by foreigners. There is a strong movement toward Western civilization. That was a significant fact, the presentation of the Scriptures to the Empress dowager. Christianity and Western life will and must come to China."

Dr. Ashmore followed, and said: "The missionary progress in China was by stages, bordered every time by war. After the opium war five ports were opened and missionaries entered; the opening of other ports followed, and now there are seventeen hundred missionaries. The war is a blow to Chinese official corruption and to Chinese education, and to the whole system of Confucianism." Dr. Ashmore spoke for some time and was roundly applauded. It was probably one of the most comprehensive accounts of the war and its possible results ever given to an American audience.

One evening session was devoted to the consideration of work in Africa. Thomas Moody, for some years on the Congo, made the opening address. He delineated the low state of morality among the people and the wonderful success of mission work. There are now 150 missionaries working on the

Congo. Rev. G. A. Goddhun, of Batanga, spoke of the needs of educational work and a trained native ministry, while Dr. C. Laffin emphasized the power of medical ministration in winning the people. Rev. G. D. Adamson, who has been on the Kussie, one of the tributaries of the Congo, told of the habits and customs of the natives. Bishop Penick, now advocating the work of the Protestant Episcopal Church among the colored people, made an address, which was replete with bold pictures of coincidences which marked the singular providential movements for the advancement of the interests of the African race, all of which mark the fact that God has some great purpose to work out for and through the African peoples.

A whole session was devoted to missions in the Roman and Greek-Church Lands, Mexico, Bulgaria, Brazil, etc.

SOME SPECIAL TOPICS.

Rev. Dr. Blodget, of China, read a paper on *How Shall They be Sent?* He referred to the young men and women of the Student Volunteer Movement, saying many were now ready, and more were preparing, and it was a question whether existing boards could send them, or whether other measures should be devised. The whole subject of the economical administration of missions was considered. He proposed that young men and women should tender their services to the boards under pledge of ten years' service as unmarried missionaries, favoring thus Dr. Cust's suggestion of the establishment of missionary "brotherhoods." The paper covered, besides, the sending out of married and unmarried missionaries, the style of living on the field, the economizing in various ways to help the various boards to carry on and extend their work. A vigorous and spicy debate followed the reading of this paper. In this connection there were many touching incidents brought out of self-sacrifice on the part of the workers, of how they had suffered, health had been impaired, and even

death had followed, because missionaries tried to live too economically in climates where they should have every protection and comfort in order to do their work successfully. The best economy was to take good care of missionaries. The discussion almost snowed under Dr. Blodget's proposal of pledging ten years of unmarried service. But he was not disconcerted. He did not expect it would meet with favor, but anticipated confidently that ten years hence it would be commonly adopted.

WOMAN'S WORK.

The session devoted to Woman's Work presented a panorama of the various mission fields of the world. Fifteen women took part, and spoke briefly and comprehensively of their various forms of work. There were three women on the platform whose aggregate time of service reached one hundred and twenty-five years—Mrs. Hepburn, of China and Japan; Mrs. Scudder, of Southern India, and Mrs. Blodget, of China.

Miss Houston, who had worked on the Mexican border for fourteen years, told of the influences that led her to be a missionary. Mrs. Logan, who had been connected with the work in the Caroline Islands, stirred every one by her story. She had been on the island of Ponape when the work had been interrupted by Spanish occupancy. The work west of Ponape was begun and carried on for years by converted natives, supervised by American missionaries. They practically reduced the language to writing, which was revised by Mr. Logan, who translated the New Testament into the language. The work spread until it reached the lagoon of Ruk, where there is a population of 12,000 to 15,000 people. In 1884 Mr. and Mrs. Logan were sent there. They found the people fierce, savage, and treacherous. There was no law and no regard for rights of property or, indeed, of human life. Mr. Logan lived only three years, and Mrs. Logan has carried on the work since, having no connection

with the outside world only as the mission steamer visits the island once a year.

Mrs. Hepburn gave some reminiscences of her early life and connection with missionary work in Japan, and her house-keeping experiences. Miss Scudder, of the Arcot Mission, India, located at Vellore, told of work among the zenanas. Mrs. Large, connected with the Methodist Church of Canada, made a brief address on her school work. A few years ago Mrs. Large's husband was murdered by the Japanese, and to this day the police have no clue of the perpetrators of the deed. They entered the house, it was supposed, for robbery. She has heroically carried on her work.

Mrs. Ritchie, of Tungchow, told of her connection with the college in that station, she also carrying on work that she took up after her husband's death. Every student who had gone out from the school was a Christian. Mrs. McClure, of Honan, said she was the only white woman in the province, and was located three hundred miles from a post-office. Scarcely a Chinese woman in the province could read.

Mrs. McDowell, of Turkey; Mrs. Dr. Ashmore, of China; Miss Smith, of Burma; Miss Van Hook, of Tabriz, Persia; Mrs. Jessup, of Syria, and Mrs. Clark, of Assam, also took part.

MORAVIAN MISSIONS.

A paper on Moravian Missions was read by Mrs. W. H. Belden, formerly of Bulgaria. She said:

"The Moravian Church is, above all churches, a missionary church. Its policy is and always has been to go to the very lowest of the heathen, and to difficult and dangerous fields where no one else goes. So unworldly and unobtrusive is this church, so pure and simple its doctrines and life, that from a worldly view it seems an unimportant denomination. It has stood for one hundred and sixty-three years an example and inspiration to all Christendom. The home of the Moravians was mostly in Moravia and Bohemia. They were the followers of John Huss, who suffered

martyrdom in 1415. They formed themselves into an association called the *Unitas Fratrum* (United Brethren), a name they still retain. They received the rite of episcopal ordination from the last remaining of the Waldensian bishops, Stephen, who also suffered martyrdom. This makes them the oldest Episcopal Church in existence, the history of the Waldensians showing an uninterrupted line of episcopacy connected with that of apostolic times. Their great leader was Zinzendorf, a man of royal blood and incomparable piety."

Mrs. Belden gave a graphic description of a visit she made some years ago to Herrnhut, the headquarters of their church and missionary board. This old historic town is about fifty miles from Dresden, and is built upon land donated to the church by Zinzendorf. There are no paupers and no millionaires among the Moravians. Before they arrive at that place they leave the church. The ancestors of the Vanderbilts were Moravians. The number of missionaries at present is 2500, or about 1 out of every 50 of its members at home and on the foreign field. One little community of 418 souls has 21 of its sons and daughters in foreign mission work.

MEMORIAL SERVICES.

Three members of the Union had died within the year—Dr. A. P. Happer, of China; Dr. J. H. Shedd, of Persia, and Dr. Nathan Sites. Dr. Hepburn presented the paper relating to Dr. Happer.

Dr. Happer organized the first Presbyterian Church in China, and during a visit home raised some \$50,000 toward establishing a college for young men in the city of Canton, but did not live to see the work accomplished. Dr. Labaree read a paper concerning the recent death of Dr. J. H. Shedd, for thirty-five years a missionary in Persia. Such was his devotion, his learning, his oversight of the work, that he was called by the natives "Priest-Bishop-Patriarch." He was a great leader, President

of the Oroomlah College, supervisor of all church interests, and devoted much time to itinerating among the rugged mountains of Koordistan.

Dr. Nathan Sites, of the Methodist Episcopal Church in Foochow, China, died in February. He had been a missionary there for thirty-four years. Miss Jewell spoke of his life and triumphant death. Reference was also made to the death of Rev. Mr. Good, of Africa, and to that of Rev. Lewis Bodwell, who was chaplain of the sanitarium for twenty-five years. Mr. Bodwell was not a member of the Union, but closely identified with it. Suitable resolutions of condolence were passed.

COMMUNICATIONS.

The members of this Union who are on their fields constitute an Outlook Committee to report annually on events occurring in the parts of the world where they may be. Many such communications were received. Dr. J. L. Phillips reported on the Sunday-school work of India. Miss Rice, of Oroomiah; Mr. Ford, of Syria; Mr. Kilbon, of Zululand, and many others sent important communications. Rev. F. Cole, of Bitlis, Turkey, wrote of the unsettled condition of affairs, and stated that the missionaries were in receipt of their letters which at one time were intercepted, but newspapers were considered dangerous, and were still not allowed. He referred to the death of Mr. Knapp, for many years a missionary of the American Board, and said that he was so popular and had such an influence that 2000 people attended his funeral, and three heathen priests asked to take part in the services. While the people do not always accept Christianity, yet this shows the influence and power of the life of a good man among them.

A communication was read from Rev. H. M. Woods, of China, accompanied with a petition which the missionaries of all denominations have sent to the United States Government regarding the rights of missionaries in the interior of

China. It is asked that the Missionary Union adopt a resolution approving the petition, and urging the President and Senate to come to the relief of missionaries in the interior. It calls 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 missionaries have settled in the interior, and now hundreds of Americans are there, holding property amounting to several hundreds of thousands of dollars. While they believe they have a clear, constructive right to residence in the interior, the treaties do not, as they should, guarantee them this right in explicit terms; and they desire that a clear statement of the rights of missionaries to reside in the interior be inserted in the treaty, believing it would do much toward putting an end to litigation and riots, and secure full protection for United States citizens.

They request also that the Chinese Government be asked to suppress certain widely circulated books, which if not regularly authorized by Government are published by high officials, and have among the people the weight and authority of Government publications, and which contain foul calumnies against foreigners and Christianity. These books inflame the mind, and to such publications are largely due the riots which endanger the lives and property of American citizens. Also to relieve the oppressive condition requiring missionaries to hold property only in the name of the native church, for this puts the property of the United States citizens completely at the mercy of Chinese officials, which can be confiscated at any time. This petition has already been signed by 164 representatives of all denominations of the Christian Church in America from 28 different States. The paper and petition was referred to a committee of three, with Dr. Gracey as chairman, with power to represent the Union during the year in this matter.

RESOLUTIONS.

Armenia and the massacre of Armenians came in for a full share of consideration. In extent Armenia was stated to be a country as large as New England. It includes the upper Euphrates and the Tigris. There are 5,000,000 people—1,500,000 are Armenian Christians. They are among Mohammedans, ruled by them and hated by them. Massacres have been many. In 1822 on the island of Scio 23,000 men, women, and children were slain, and 17,000 of them sold into slavery. The massacres of 1860 in Syria and Damascus are remembered; also in 1876 in Bulgaria. The worst one was in August, 1894, and the particulars of it are too horrible to print. Unless European powers combine to act, the Christians in Turkey will be put to the sword. There must be a reform government, or death awaits all. Terror reigns among Armenians, Syrians, and Nestorians.

The Union took action upon several important matters, notably the following on the Armenian question:

"Whereas, The official reports of the joint European commission on Armenia and the correspondence of the secular and religious press, have confirmed the reports of the massacre of thousands of Armenian Christians in the Sassoun province in August and September, 1894; and

"Whereas, The six Christian powers of Europe, signatories of the treaty of Berlin which guaranteed the protection of the Armenian people from oppression and outrage, are to a great extent responsible for the present state of things in Armenia; and

"Whereas, The British Government, from the fact that it has four times saved the Turkish Government from destruction, occupies a position of prominent responsibility and influence for the future of the Ottoman Empire and people; therefore,

"Resolved, That we, more than one hundred Christian missionaries of all branches of the Church, and from various parts of Asia, Africa, and Europe, North and South America, and the Islands of the Sea, are moved to extend our sympathies to the sufferers from the dreadful events in Sassoun, and would call upon our brethren and sisters of the Christian Church in Great Britain to

unite in prayer to God and in petition to Her Majesty's Government that such measures may be taken at the present crisis as will secure the peace, prosperity, and protection of the Armenians and their Christian subjects of the Sultan of Turkey in the future."

The Union also passed another resolution uttering its emphatic protest against the introduction of rum into Africa and of opium into China from nations claiming to be Christian. For some time past there has been a great agitation in India of the opium question, and a committee was appointed to report to Parliament concerning the whole question of its use. That committee reported upholding it, and this has called forth the condemnation of all Christian people. The Union, in the resolutions adopted, say, "The circumstances of a glossing report being made to the English Parliament calls only for more vigor in this protest. The proprieties of law and equity justify a challenge of witnesses in cases when the testifiers themselves are known to be dependent on the opium traffic to maintain their exchequer, and their salaries are more or less an outcome of opium proceeds, and when they are possibly amassing riches out of opium sales. The Chinese people themselves have not been fairly and fully heard on the subject. The missionaries maintain the hope that there will be instituted an extended, systematic and exhaustive inquiry that will end in setting the undisguised truth before the world."

Woman in Missions—papers and addresses presented at the Woman's Congress of Missions at Chicago, 1893, compiled by Rev. Dr. Wherry, Secretary of the World's Congress of missions, published by the American Tract Society, 10 East Twenty-third Street, New York—is a valuable contribution to current missionary literature.

Khama and Drink.—There is something pathetic in the fact that one of the most honored names of the Polyglot Petition of the World's Woman's

Christian Temperance Union is that of Khama, chief of the Bechuanaland. The *Aborigines' Friend* is a journal of the transactions of the Aborigines' Protection Society, and we note with anxiety the report in a recent number of that magazine, that the Chartered Company favors such interference with the present arrangement for the prohibition of all strong drinks in Khama's country as will enable the English and others travelling there to gratify their tastes in this respect. The highway from that country to Matabeleland passes through Bechuanaland. A line of railway thither is now being built, but the road is at present traversed by the help of cattle-wagons or horses. Meanwhile the travellers, road-makers, and others employed on the route want to be supplied with liquor. It is apparently for their convenience that canteens and "hotels" are proposed. But all experience shows that wherever canteens and the like are set up it is impossible to restrict the use of them to those for whom they were ostensibly designed. This is the statement of the *Aborigines' Friend*. Six years ago Khama wrote the British authorities:

"It is not the same thing to offer my country to Her Majesty to be occupied by the English settlers, as it is to allow men so worthless and unscrupulous as — and — to come outside of all governments and flood my country with their drink, after all the long struggle I made against it, withstanding my people at the risk of my life, and just as they have themselves come to see how great a salvation my drink laws have proved to be. It were better for me that I should lose my country than that it should be flooded with drink. To fight against drink is to fight against demons, and not against men. I dread the white man's drink more than the assegais of the Matabele, which kills men's bodies; but drink puts devils into men and destroys both their souls and bodies forever. Its wounds never heal. I pray your honor never to ask me to open even a little door to drink."

III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIERSON.

PAPAL EUROPE AND THE PAPACY.*

Missions to Roman Catholic countries do not receive from many the sympathy and support which they deserve. Those who are familiar only with Romanism as it appears on the surface in Protestant countries like England and America fail to appreciate the great need for giving to papal lands the pure Gospel. What unopposed Romanism will do for a people may be seen by the ignorance, degradation, and political and moral impotence which exists in countries where the priest has been the dictator to the popular conscience, as in Spain, Mexico, and South America. Some of these countries are just now throwing off the papal yoke, but the question which confronts the Church is whether they will take instead the yoke of infidelity and difference, or that of Christ.

That the majority of Roman Catholics need to be converted as truly as any unsaved soul is never doubted by those who are familiar with Romanism as it is seen in papal lands, where the "works of the flesh" (Gal. 5:19) entirely crowd out the "fruit of the Spirit;" where forms are observed, but the Spirit is absent, and the priests set an example of almost unrestrained licentiousness; where the Bible is a closed and forbidden book, since ignorance of its teachings is the great safeguard of the Romish Church. The Pope's encyclical letter on the "Study of the Scriptures" is said to be unheard of by the masses in papal lands.

The Pope's letter to the English people, recently published with the copy of the prayer to the Virgin Mary, and the promise of 300 days' indulgence to all

who piously recite it, should open the eyes of some blinded men and women to the real aims of the popish propaganda. The reunion of Christendom means to the Pope and his emissaries absorption into the Romish Church, nothing more and nothing less.

Romanism is an enemy to *purity*, since the priest, however carnal, is the people's guide and example, and by his power to sell indulgences and forgive sins puts a premium upon evil doing. Fra Paolo Sarpi, the greatest of the Venetians of the sixteenth century, early took the stand that he held through life, that confession is unscriptural and demoralizing to confessor and confessed. Like Count Cambello, the present leader of the Catholic Reform movement in Italy, Fra Paolo would never accept a license to hear confessions and risk becoming an accomplice with his penitents in their sin, as is the case with so many priests at the present day. He directed those who came to him to confess to God. Celibacy in the priesthood has ever been a promoter of laxity of morals. A Catholic priest, writing in the London *Daily Chronicle*, in regard to a rumored relaxation of the discipline of celibacy, says:

"If there were any evidence that a particle of truth lay under the rumor, 50,000 priests in Europe would jump for joy. Celibacy of the clergy has always been to some extent a sham, and its profession a hypocrisy. It has caused almost all the defections that have taken place from among the clergy, and has deprived the Church of some of her most brilliant and devoted ministers. To say that the Catholic priest renounces the best of good things for the love of Christ is mere fiction. Two out of every three of us, to put the matter mildly, do so in order to get a living. The *modus operandi* is this: A certain number of boys of ten or twelve, mostly of artisan parentage, are picked up by the clergy and sent to a preparatory school. There, and afterward at a higher school, they receive a fairly liberal education, together with a religious and theological

* See pp. 20, 27 (January), 179, 213 (March), 427, 434 (June), 523 (July), 561, 580, 588 (August).

Literature: "The Bible in Spain," Barrow; "The Awakening of Italy and the Crises of Rome," J. A. Wylie, LL.D.; "The White Fields of France," Andrew Bonar.

training. They are taught to look upon every act or word, or even momentary thought which may lead in the direction of marriage as a mortal sin. So continuously is this doctrine dinned into their ears that probably 90 per cent at the time of their ordination actually believe it, and the other 10 per cent imagine they do. In two or three years there comes a rude awakening. What can the poor men do? Their education unfits them for any other walk in life. A priest may do many things and be forgiven; but let him honestly marry, and the Church does her best to excommunicate him. She will not, under any circumstances, give him leave to withdraw into lay communion and marry. Stay he must, and be saved if he can; if he ceases to live as a priest he shall not be saved if the Church can help it. So a good many go in despair—more than Catholics dream of—and a good many stay in despair, and make the best of a very bad job.”

Romanism is a foe to the intellectual progress of the masses, for she has found by experience that their intellectual training tends to emancipate them from servile obedience to the dictates of the priests. Eight papal countries, with a population 91 per cent Catholic, show an illiteracy of 60 per cent. *Liberty* of conscience is denied, or when permitted, it is only as the “lesser of two evils,” of which the greater is the oppression and suppression of Romanism by a Protestant majority, and when able to do so, Rome would abolish the lesser evil by establishing herself in those “rights she possesses by Divine and historic right.”*

The Papal Church was not always so encumbered with forms and so filled with error, although she claims to have been always the same. The *Christian Irishman* enumerates its successive steps in error and assumption in the following order and at the following times: Invocation of the saints, 375 A.D.; the service in Latin, 600; papal supremacy, 606; images and relics, 787; baptism of bells, 965; canonization of saints, 993; the celibacy of the priesthood, 1000; transubstantiation, 1000; sale of

indulgences, 1095; use of beads in worship, 1090; the sacrifice of the mass, 1100; the confessional box, 1215; purgatory, 1439; worship of Mary, 1563; seven sacraments, 1547; creed of Pope Pius IV., 1564; immaculate conception, 1854; papal infallibility, 1870.

Roman Catholics number about 220,000,000, of whom 153,000,000 are in Europe, 9,000,000 in Asia and Malaysia, 1,150,000 in Africa, 56,000,000 in North and South America, and 850,000 in Australasia and Polynesia.

A glance at the conditions of the people and progress of the work in some of the European countries may show the need for laborers and the encouragements there presented.

Italy.—This country, whose commission entrusted with the selection of primary school text-books not many years ago decided to exclude every book in which appeared the name of God, is now raising up statesmen who are acknowledging His power. The Minister of Finance, in view of the depression in business, exclaims, “May God protect Italy!” and the Prime Minister says that they only are good citizens upon whose banner is inscribed “*Dio, Re, patria*” (“God, the king, the fatherland”), a sentiment echoed by King Humbert himself. A distinguished member of the Chamber of Deputies speaks of the Papal Church as “a rotten bough upon the tree of Christianity.” Another says: “The Church of Rome seems to be the antithesis of the Gospel of Christ.” Even though these men know not God, this is at least a step in advance of the atheism which they have for many years openly professed.

The Church of Rome, in spite of a seeming change of attitude, still keeps the Bible as far as possible from the people. The Bible societies, however, are doing a grand work in putting the Word within the reach of young and old.

The mission of Pastor Cav. Capellini to soldiers in Rome has now been in existence for twenty-two years. The

* See Father Baumgartner in the “*Kirchenlexicon*,” edited by Professor Franz Kaulen, Bonn, Germany.

Military Church began its life amid conflicts with priests and Jesuitism ; and although the Church of Rome has never ceased its persecution, and just now is making every effort to draw away converts by opposition services and to otherwise hinder the work, yet every year greater progress has been made.

In Rome there are 30 cardinals, 35 bishops, 1369 priests, 2832 monks, and 2215 nuns, and yet in the same city live 190,000 people (adults) who can neither read nor write.

An example of the opposition of the Church of Rome to the Protestant movement is the case of the little Alpine village of Montorfano, near the Lake Maggiore, whose inhabitants some five years ago left the Church of Rome and formed themselves into an evangelical community. In their secession, they brought with them the ancient church of the hamlet, removing from it images, confessionals, and other symbols of the worship they had abandoned, and adapting it to the simpler and purer services of their new faith. This was done in the full conviction of their right thus to dispose of the building, and with the sanction of the local civil authorities. In fact, for nearly four years their use of the church for evangelical worship remained undisturbed. But rather more than twelve months ago the bishop of the diocese interposed, and brought the case before the civil courts. The superior tribunal restored the edifice to the Church of Rome, thus depriving the little community both of house of prayer and of school-rooms. This issue, though grievous and disappointing, has not shaken in the least the steadfastness of the Montorfano Evangelicals. Not a member has left the church, not a child has been withdrawn from the school. The effect has rather been that of purifying and strengthening their faith in Christ, by eliminating from it all non-essentials. The sentiments of all were well expressed by one of their leaders, who, when the priest was carrying off the keys of the church, exclaimed, " Yes, you may take from us the four

walls, but you cannot take from us the precious truths we have learned within them !" During the winter both services and schools have been carried on in one of the peasant's cottages, in a small low room altogether insufficient, and for the children unwholesome, with the variation of an occasional meeting in the open air under the chestnut-trees.*

The Waldensian Church, of historic note, numbering over 20,000, and forming the bulk of Italian Protestants, reports as one result of its mission work, 44 churches, 63 stations, 43 ordained pastors, 6 evangelists, 76 other helpers, 5018 communicants, and 55,194 adherents. This church has recently passed through a remarkable spiritual revival, and almost daily meetings have been held with undoubted manifestations of the power of the Holy Spirit.

The Evangelical Church in Italy reports 26 churches, 35 stations, 132 places visited regularly, 21 ordained and 10 unordained preachers, over 50 other regular helpers, 1697 communicants, and 6315 adherents. Work has been carried on amid much opposition from the Church of Rome and in the face of serious difficulties arising from hard times, emigration, and the prevalent indifference, superstition, and infidelity.

Statistics of Protestant churches in *France* report Protestant houses of worship in 781 localities, 887 Reformed pastors in charge of congregations, and 12 Reformed chaplains in the army. The Lutheran clergy number only 90, the Free Evangelical Church has 47, and the other Protestant denominations have 72. There are also 5 Bible societies, 19 Protestant societies for home missions, 6 for foreign missions, 44 orphans' homes, 47 refugee houses, 60 hospitals and 118 Protestant periodicals.

The McAll Mission continues to do a noble work in its 129 halls in 73 cities and townships. The work takes the form of evangelistic meetings in mission rooms, on the street and public and

* Contributions toward the erection of a simple building for their needs may be sent to Henry J. Piggott, 28 Via delle Coppelle, Rome, Italy.

private houses, from road wagons, and on the Mission Boat ; singing and stereopticon lectures are useful auxiliaries, and dispensaries and industrial schools do an important work ; special meetings for the blind, the chimney sweepers, the cabmen, soldiers and fishermen, for mothers, children, young men and young women, also form branches of the work, and the training classes for converts are no less important and interesting.

The Salvation Army is engaged in a very active and successful work. At Rouen one evening over 100 people testified to blessings received, causing restitution of goods, preventing murder and suicide, and bringing infidels of twenty years' standing to Christ.

Hitherto no missionary movement has affected the universities of the Continent, and the societies have been compelled almost entirely to educate their own missionaries. For three years a quiet Christian work has been going on among the 15,000 students of Paris. A society of about 200 has been formed for Protestant students which Pastor Monnier superintends and conducts. Not a few of the men have been quickened. The Volunteer Movement in Britain and America have been brought to their attention, and at the first meeting at which the "declaration card" was used, nine men put down their names. Most of these had been preparing for the foreign field, but the nucleus has been formed ; the volunteers have begun to work, and there are strong hopes that there will be some considerable increase in Paris, and an extension into other colleges in France and Switzerland.

An interesting work among the 50,000 French priests has been going on under Professor Bertrand, of Paris. Many priests are ignorant and many have lost confidence in the ceremonies which they mechanically perform. Numbers of these have become Protestants and workers among their brethren. Their training unfits them for other life, and their prejudices are hard for them to

overcome. One ex-priest is now supporting himself as a day laborer until he can secure better employment.

Since its establishment the Bible Society has circulated over 12,000,000 of French Scriptures in whole or part, and there are constantly accumulating evidences that the liberal sowing of the good seed has been by no means in vain.

The minds of the common people of France are open to the Gospel in a wonderful way. They will listen to any presentation of it, no matter how unusual ; in fact, every form of presentation of the Gospel is unusual to nineteen twentieths of these people. The opportunity for evangelistic work is abundant ; with God's blessing only men and money are needed to bring about wonderful results.

In *Spain* there are working 14 Protestant societies, 20 male and 29 female missionaries, 41 Spanish pastors, and 37 evangelists. There are 3600 communicants. The Reformed Church of Spain arose in 1881, and consisted of 15 congregations and 3000 members. There are said to be in Spain and Portugal together over 50 Protestant congregations and 10,000 adherents. Roman Catholics are more intolerant here than anywhere else in Europe, and hinder the work by threats, false accusations, bribes, and every form of persecution. The people are often friendly, but fear the priests. Spain needs the Gospel even more than a revival of commerce.

An extremely interesting but quiet work has been going on among the Romanists in *Ireland*, carried on by students from Harley House, London. The work has been against many obstacles and amid many dangers, but there have been glorious results.

The report of last year's operations of the Irish Evangelization Society tells a tale of devoted effort, accompanied by much encouragement. During the past year 2375 meetings were held at 146 places. Two movable buildings and many tents are used ; churches, school-houses, and barns are employed where possible.

IV.—EDITORIAL DEPARTMENT.

The March of Events.

Startling reports were current about June 9th of the massacre of English, French, and American missionaries at Chengfu, and stating that the whole province of Canton was in a state of anarchy. Subsequent tidings, however, show that all missionaries are safe, and that it is the mission *property* that is destroyed. It is attributed to a riotous resistance to Roman Catholic movements, which makes no discrimination between them and Protestants. One of the Chinese missionaries says that, for instance, these Romanists sometimes excite the people to violence by using *yellow tiles* for their buildings, which even a Mandarin would not presume to do, etc.

The disclosures of the "sweat shop" investigation have been absolutely appalling. The law forbidding the employment of children under fourteen years of age is trampled under foot; notaries and corrupt justices conspire to make even the system of certification meant to prevent this null and void; women are compelled to work nineteen hours a day to earn thirty cents; and the choice of many is between slow starvation and the sale of personal chastity. It is time another Shaftesbury arose to become the champion of American as well as English operatives.

The Mandalay Baptist Mission Chapel is to be the memorial of Adoniram Judson's centenary—the hundredth anniversary of the birth of this most illustrious missionary, one of six greatest men on the field since Paul. The estimated cost was \$10,000, of which one fifth was to be raised in Burma. One Christian native widow gave 3000 rupees, and another proposed to give the bell. No man was ever more a martyr in spirit or left a deeper impress on the native mind and heart.

Among other questions brought before the General Assembly at Pittsburg in May was that of "polygamous converts." The channel through which the matter again found entrance to the body was a memorial from the Synod of India, asking the Assembly to leave the adjustment of questions growing out of this abnormal relation to the Synod, and adding that in the almost unanimous judgment of the missionaries on the ground, "converts who have more than one wife, together with their entire families, should be baptized" in certain circumstances. Dr. Robert Morrison, of Saharanpur, India, argued that the recognition of polygamous marriages by the Church in India was absolutely necessary. He explained that the first wife in India was usually a child-wife and a childless wife, and that if the rule were applied, a convert would have to put away the second wife, who was the wife of his heart and the mother of his children. Under such a rule the children would be cut off from the control and support of the father, and the mother driven to a life of shame. He pleaded that the way to protest against polygamy was to keep the mother and children under the influence of the Church.

The following letter will be read with peculiar interest. It is from Mr. Donald Fraser, of Scotland, one of the executives of the Student Volunteer Missionary Union:

LONDON, E. C., March 22, 1895.

DEAR DR. PIERSON: The British Student Volunteer Missionary Union have resolved to hold a great international conference at Liverpool from January 1st-5th, 1896. The purpose of the conference is to rally the volunteers, to rouse the colleges, and to awaken the churches.

Never since we began has the missionary movement been spreading with greater rapidity than now; and that, not through stirring, exciting meetings, but through the visibly quickened re-

ligious feeling of the students. We seem to stand to-day on the threshold of a great movement toward Christ—a deeper and wider movement than has yet been seen in the British colleges. Therefore we feel assured that never has the student world been more ripe for such a great movement as must result from this conference. We have now more than 850 volunteers in our colleges. A most healthy percentage of these are sailing for the foreign field. Now the Volunteer Union is spreading into the continental universities, and we are being brought into close touch with the students there.

At Liverpool all denominations are combining to make the conference a mighty success. We want to sound there a loud clear call to the Church to step out on a swift, forward march. I write, therefore, on behalf of the executive of the Student Volunteer Movement Union to extend to you a most hearty invitation to come across and help us in our enterprise by taking a prominent part in our conference.

If there is anything we can do to make our invitation more tempting—any further British arrangements—please mention them. We long to have you come into closer relationship with our British volunteers. Your books and the REVIEW have been large contributors to the present advance.

I am sure this request will have your prayerful consideration. Our daily prayers will follow it across the seas, and we shall earnestly wait to hear what God directs.

Yours very sincerely,
DONALD FRASER.

This letter is given to the public, notwithstanding its somewhat personal character and the invitation extended to the editor to take part in the conference, because it concerns all who love the cause of God; and the editor solicits much prayer on behalf of this great movement, now becoming more and more conspicuous, and for himself, that he may be divinely guided as to the personal invitation herein conveyed.

With no little sorrow we read of the action taken by the Presbyterian Board, April 4th, cutting down appropriations for 1895-96, from \$1,015,000 to \$900,000, involving, of course, disastrous curtailment and retrenchment. We devoutly hope the recent action of the

Assembly at Pittsburgh, in undertaking to raise a "reunion" fund of \$1,000,000, may not only relieve the present distress, but secure a positive advance. Thirteen young men and 10 young women wait to be sent to the field. Posts will remain vacant and advantages already secured be abandoned unless this action of April 4th is reversed.

The South American Evangelical Mission has been organized for the neglected continent; evangelical and interdenominational in character, and essentially on the basis of the China Inland Mission—a work of faith and prayer, to be supported by free-will offerings.

Its headquarters are in Toronto, and Rev. T. B. Hyde is chairman of the council, and Rev. J. McP. Scott, secretary and treasurer. If the eight-page folder sent out as its initial document is any sign of the future work of this new organization, it is safe to predict for it an energetic service to missions. This little circular is packed full of information, and has two excellent maps withal. It would be well for our readers to send for copies and help on such a noble pioneer work for the millions of unevangelized souls south of the equator.

The Central Sudan Mission has been organized, with Hermann G. Harris, at Tripoli, as its director, and the support of a council of six and six referees have organized a *home department* under supervision of Dr. and Mrs. Fallon, late of Nyassaland. The purpose of this forward movement is fourfold—viz.:

1. Circulation of information as to the mission.
2. Formation of local helpers' unions, for prayer as to the field, the laborers, and the funds.
3. To secure and assure fit candidates for the work.
4. To take charge of secretarial and financial work in connection with the mission.

Many eyes are now directed toward the speedy occupation of this neglected

territory ; and it is particularly noticeable that the importance of consecration on the part of candidates and believing prayer on the part of supporters is more than ever emphasized.

The International Geographical Congress, soon to meet in London, will have to construct a new map of Africa. The Dark Continent, large as it is, has adequate maps for only *one tenth* of its vast territory. Changes take place so rapidly that maps of yesterday are obsolete to-day. The new frontiers of Britain alone measure nearly ten thousand miles in length. The recent annexations make the speedy settling of vexed frontier questions on a scientific and fixed basis absolutely necessary. Italy has already changed the map of East Africa by her advance to Kassala, and French influence has been extending itself toward the head-waters of the Nile, and both in the Soudan and on the Gold Coast seems now in the ascendant. The Germans have begun surveys for their railway from German East Africa to Lake Tanganyika and the Victoria Nyanza. International disputes are inevitable without an accurate and accepted map which shall define the limits of territory. "*Good line fences make peaceful neighbors.*"

In the *Indian Standard* of April, 1895, is a severe arraignment of Principal Miller's lecture on "The Place of Hinduism in the Story of the World." This lecture was given before a large audience of graduates and students of the Madras Christian College, and is printed in the college magazine.

The editorial comments on this lecture are evidently reluctant, but severely condemnatory. The indictment against Dr. Miller is threefold : first, on the ground of a pantheistic tendency ; second, a Unitarian liberalism ; third, the inferential bearing on the Hindus and their duty.

We have not seen the lecture ; but if the criticisms of the editor are well founded, it is time that the Church

which placed Dr. Miller in his high position should reconsider his appointment.

According to the *Standard*, he declares Hinduism to be the divinely ordained channel for emphasizing the "omnipenetrativeness of God" and "the solidarity of man," language which Spinoza might have used as well as Dr. Miller. As to the attitude of the lecturer toward Christ and the Christian faith, there is not one word as to His divinity, atoning work, or efficacy as a Saviour of sinners ; and the Christian system is held up as one full of error and evil, "Every section of Christendom believing in the corruption of all sections except itself."

Of course the inference is that Hindus have a sphere within Hinduism for the development of these grand conceptions of "omnipenetrativeness" and "solidarity," and if so missions become an intrusive and impertinent meddling proselytism.

It remains to be seen what Dr. Miller has to say to the *Standard's* criticism.

Missionaries' Sons.

Rev. Sereno E. Bishop, himself the son of a missionary, and knowing whereof he writes, has, in *The Independent*, made a noble defence of the sons of missionaries in the Hawaiian Islands, in answer to certain calumnious assaults recently made. He says :

"There are in those islands 55 sons of missionary fathers ; 27 of them live in Honolulu, 44 are members of the Congregational Church in good standing, and 31 prominently active. Not one of the 55 has been arrested for crime or been a slave to any form of vice. Nineteen have been graduated from American colleges, and several from law and medical schools, and all have received at least high-school education. Twenty-one are under fifty years of age, 20 between fifty and sixty, and 14 over sixty years of age. Of these, 6 are missionaries or ministers, 8 are on sugar plantations, 8 are cattle ranchers or farmers, 3 are merchants, 3 are physicians, 3 are practising lawyers, etc. Fifteen are in the Government service, from president, chief justice, down to department clerks. A few are wealthy

but generous; 30 enjoy a comfortable income, depending upon their own exertions. Only 6 are in straitened circumstances, but of highly reputable character. Can 55 men be found among their detractors whose record can favorably compare with theirs? To their fathers and these sons are the Hawaiian Islands indebted for their educated and Christian condition. In liberality and Christian activity the Central Union Church of Honolulu, with its 500 members, sets an example worthy of being followed by churches in this country. The amount they do for their own and other islands of the Pacific is truly wonderful. Many of these sons left the islands for work in the United States, of which the late General Armstrong, of Hampton, Va., was a worthy sample. To the missionaries and their sons is the honor of making, in spite of the opposition of the native rulers, a Christian country out of the former degraded and wretched condition."

Minister Denby, who represents the United States in China, has given many testimonies to the character and work of the Christian missionaries in the Middle Kingdom. His latest despatch to the Department of State, at Washington, May 16th, may well be put alongside of the open assaults or covert attacks of enemies of the Lord's work, or hypercritics who would see only flaws and spots even in the sun.

Mr. Denby says in substance:

"No one can controvert the fact that the Chinese are enormously benefited by the labors of the missionaries. Foreign hospitals are a great boon to the sick. China, before the advent of the foreigner, did not know what surgery was; now there are more than twenty charity hospitals, presided over by men of as great ability as can be found elsewhere in the world; Dr. Kerr's, at Canton, is one of the great institutions of the kind in the world. The Viceroy Li Hung Chang has for years maintained at Tien-Tsin, at his own expense, a foreign hospital. In education, the movement is immense. There are schools and colleges all over China taught by the missionaries. I have been present often at the exhibitions given by those schools. They showed progress in a great degree. The educated Chinaman who speaks English becomes a new man. A long time before the present war the Emperor was studying English, and, it is said, was fast acquiring the language.

Nowhere is education more sought than in China. The Government is to some extent founded on it. There is a Chinese imperial college at Peking, the Tung-Zoen, presided over by our distinguished fellow-citizen, Dr. W. A. P. Martin; also a university conducted by the Methodist Mission. There are also many foreign orphan asylums in various cities, which take care of thousands of waifs.

"The missionaries translate into Chinese many scientific and philosophical works. A former missionary, Dr. Adkins, translated a whole series of school readers. Reflect that all their benefactions come to the Chinese without much, if any, cost to them. Where charges are made they are exceedingly small, made only when they are necessary to prevent a rush, which in this vast population would overwhelm any institution. There are various anti-opium hospitals, where the victims of this vice are cured. There are industrial schools and workshops.

"This is a very brief and incomplete summary of what missionaries are doing for the Chinese. Protestant and Catholics from nearly every country under the sun are engaged in this work, and, in my opinion, they do nothing but good. There are supposed to be 40,000 Protestant converts now in China, and at least 500,000 Catholic converts. There are many native Christian churches. The converts seem to be as devout as people of any other race.

"As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrificing; that their lives are pure; that they are devoted to their work; that their influence is beneficial to the natives; that the arts and sciences and civilization are greatly spread by their efforts; that many useful Western books are translated by them into Chinese; that they are the leaders in all charitable work, giving largely themselves and personally disbursing the funds with which they are intrusted; that they do make converts, and such converts are mentally benefited by conversion."

Detractors and depreciators of missions might do well to scan the following summary of the work of William Carey:

The first complete or partial translations of the Bible printed in 40 languages and dialects of India, China, Central Asia and neighboring lands at a cost of \$80,143; the first work and

vernacular newspaper in Bengalee—the language of 70,000,000 of human beings ; the first printing press on an organized scale, paper-mill and steam engine seen in India ; the first Christian primary school in North India ; the first efforts to educate native girls and women ; the first college to train native ministers and Christianize educated Hindus ; the first Hindu Protestant convert, Krishna Chundra Pal, baptized in 1800 ; the first medical mission, of which that convert was to some extent the fruit ; the establishment and maintenance of at least 30 separate large mission stations, besides Judson's great work in Burma, which resulted in the foundation of the American Baptist Missionary Society ; the first private garden and society for the improvement of native and European agriculture and horticulture in India ; the first savings bank in India ; the first translations into English of the great Sanskrit epics, the *Ramayana* and *Mahabarat*, and the first translation of the Bible into Sanskrit, both being means of bringing the learned classes of India and the Gospel into sympathetic accord. The indirect results of the work of Carey or his beloved associates can best be expressed as the *Præparatio Evangelica*, which 50 years only after Carey's death has increased the Protestant native Church of India to a community of half a million of souls, who have more ordained pastors of their own than foreign missionaries, and who increase at the rate of 86 per cent every decade.

As an exchange remarks, May 8th ought to be a red-letter day in Japan. The sun rose on Perry's fleet anchored in Mississippi Bay on that morning in 1853. In 1857 our envoy, Townsend Harris (aided by his Dutch secretary, secured by the Rev. Dr. De Witt), concluded treaty negotiations in Yedo on that day. Thirty-eight years afterward, on the same date, Premier Ito, at Cheefoo, in China, ratified the treaty of peace which adds Formosa to the island chain of Japan, which now stretches from Arctic to tropic regions.

When a company of wounded Chinese soldiers were taken to the Red Cross Hospital at Tokyo, were taken care of there, laid on soft beds and provided with good food, they were astonished, and feared they were being fat-

tened for slaughter. So little did they understand the charity and compassion which the Gospel of Christ teaches. This reminds us of one of the experiences of John Williams in the South Seas, when the Christian party, being victors, set a feast and fed all the captives taken in war, which so melted their foes that for sheer emotion they could not eat, and actually knelt at the tables and submitted to the God of their captors !

Rev. Dr. Henry Martyn Scudder, so well known for his work in India, and afterward in Brooklyn and in Chicago, died, June 4th, at Winchester, Mass., and leaves behind him a record of great service in manifold forms. He was one of the brightest, keenest men ever on the missionary field. Even the acute, astute Brahmins found their match in the ready wit and fertile resource of this missionary. Indeed, he had himself much of the best traits and characteristic subtlety of the Hindu mind. To the last he continued the warm friend and powerful advocate of missions. He belonged to a family, of remarkable characters and careers, whose names will not soon be forgotten. We hope a biography of Dr. Scudder will be given to the world. If the materials exist for an autobiography—that is, as Dr. Holmes used to say, what a biography *ought to be*.

Mrs. William Thaw, of Pittsburgh, forwards a copy of the "Constitution of the Westminster Society," which it is proposed to make the basis of an organization in various churches.

"The object of this society shall be to train the young members of the Church in the history, doctrines, and customs of the Presbyterian Church, to the end that the kingdom of the Redeemer may be advanced through the upbuilding of believers and the development of a true missionary spirit."

It embraces a missionary and religious committee, whose work is the study of missionary methods ; the diffusion, by obtaining subscriptions or

otherwise, of missionary literature. They shall secure from the various boards such pamphlets as describe the work of the Church, both at home and abroad, and shall cultivate such a spirit as will lead them, if need be, to go into the work itself. They shall, with the co-operation and counsel of the pastor, have charge of the weekly prayer-meeting of the society, choosing the leaders and subjects. This committee shall, with the pastor, arrange for meetings to be held for special instruction, by the pastor or some member of the session, in the doctrines and government of the Presbyterian Church.

Rev. H. A. Robertson, of Erromanga, where John Williams was cruelly clubbed to death, writes of his recent trip around Erromanga, where he has been as a missionary of the Canadian Presbyterians for twenty years :

October 10, 1894.

Chrissie and I accompanied by a band of young men as carriers and a number of chiefs, elders, teachers, etc., have just completed a thorough visitation of every district round this large island. We walked every inch of the way except when carried over rivers. I settled six teachers, examined several schools, gave short addresses, taught new hymns, gave out books, had talks with leading men, roughly surveyed the country, and completed the census. There are only 1745 natives on the island, 897 males and 848 females. This time I took no notice of the natives who have gone in labor vessels, for they are as good as dead. I know exactly by name 1800 souls, and have visited them in their own villages. Our following, during the three weeks of our journey, was never fewer than *fifty*, and sometimes it ran up to *three hundred*, and one day there were *three hundred and fifty*. What a grand sight it was to look back as we journeyed over the winding path ! Women in their bright Birmingham prints, men in their shirts and trousers, and some with their Lava-lava of calico round their loins, and the boys and girls with bright flowers in their black hair, and all carrying something. When we came to the teacher's house and church, where we were to sleep, his people met to shake hands with the missionary and his daughter, and then with *all* the people ! Then came the opening out of our clothing, etc., and later a supper of native pudding, baked fowls, drinking cocoanuts,

and the never-to-be-omitted cup of hot tea, which with biscuit, sugar, and butter, we had brought with us. After our hammocks were hung and things made snug for the night, came a meeting in the church, which was packed, then the natives had supper, sang hymns, and chatted till eleven o'clock, then evening prayers in the different camps, and by daylight we were up, had a cup of tea, took a photograph of the group, and were off again, and so on each day till we got home. Chrissie walked 175 miles and I, 195, as I wanted to visit some inland villages, and she remained with the teacher's wife. My daughter is the *first* white woman who ever *walked* round Erromanga, and perhaps the only one who will ever attempt it, for it is a great undertaking for any woman. Next year, if spared, I intend to take two months over it, and thus be able to examine carefully every school. I have now 37 teachers on full pay. The Canadian Church provides for 30 of them. The teachers themselves provide for 2, both last year and this year, and the remaining 5 I have settled *on faith*. An Erromangan never betrays feeling, and in twenty-two years, except in their prayers, they have never expressed any word about our work for them, but their changed life and the glorious victory over heathenism, rendering life and property safe all over Erromanga, these are our reward, and above all God's precious presence and blessing. Mrs. Robertson has much improved in health since June; until then she spent most of her time in bed, but now is up all day, able to attend to many household duties.

The Man of the Book.

When, in 1853, a rebellion broke out in the region around Amoy, and all Europeans were in danger of their lives, and when no other European would venture out among the rebels, William C. Burns was free to go where he liked. "*That's the man of the Book,*" they would say ; "he must not be touched." The Lord was with him, because he so magnified His word, and the freedom he enjoyed was itself a convincing testimony to his character as a disciple. What says the first Psalm of him whose delight and meditation centre upon the law of the Lord ? "*Whatsoever he doeth shall prosper !*"

Those who bury the Lord's money in stocks and real estate and various worldly luxuries would do well to read what John Wesley said at the close of life, after having served God and the Church between sixty and seventy years: "I am pained for you who are rich in this world. Do you give all you can? 'Nay; may I not do what I will with my own?' you reply. Here lies your mistake. It is not your own. It cannot be, unless you are lord of heaven and earth. Who gave you this addition to your fortune? Do not you know that God intrusted you with that money for His work? 'But I must provide for my children.' Certainly. But how? By making them rich? Then you will probably ruin them. 'What shall I do, then?' Lord, speak to their hearts, else I speak in vain. Leave them enough to live on, not in idleness, but honest industry. And if you have no children, upon what principle can you leave a groat behind more than enough to bury you? What does it signify whether you leave £10,000 or ten thousand boots and shoes? Haste! haste! Send all you have before you go to the better world."

The Rev. F. B. Meyer, of London, tells of one whose income is \$10,000 per annum, who lives on \$1000 and gives the remaining \$9000 to the cause of foreign missions; another, whose income is \$10,000, who lives on \$1200 and gives away the remainder. A governess who earns \$500 gives \$250. Another, who has a comfortable competence, remains in business, all the profits of which he gives. This is truly laying up treasure in heaven, and although their earthly wealth may not amount too much, they shall be rich as princes when they have gone to the "great beyond."

Any interest in missions that is no deep enough to incite to and inspire *giving* is spurious. We have heard of an old lady who would not give any money, but who always went to missionary meetings to "*give her countenance*" to

them! And an old negro, who was an officer in a church of colored people in Princeton, N. J., once prefaced the collection with a few words to the people, in which he remarked that he had noticed a good deal of "bowin' to de plate, but dat bowin' to de plate would not fill de plate!"

Didn't Believe It.—Bishop Whipple, of Minnesota, says that the Dakota Indians once held a war dance near a mission house. He went to Wabasha, the chief, and said: "Wabasha, you asked me for a missionary and teacher. I gave them to you. I visit you, and the first sight is this brutal scalp dance. I knew the Chippeway whom your young men have murdered. His wife is crying for her husband; his children are asking for their father. Wabasha, the Great Spirit hears His children cry. He is angry. Some day he will ask Wabasha, 'Where is your red brother?'" The old chief smiled, drew his pipe from his mouth, and said: "White man go to war with his own brother in the same country; kill more men than Wabasha can count in all his life. Great Spirit smiles; says, 'Good white man! He has My Book. I love him very much. I have a good place for him by and by.' The Indian is a wild man. He has no Great Spirit Book. He kills one man, has a scalp dance. Great Spirit is mad, and says, 'Bad Indian! I put him in a bad place by and by.' Wabasha don't believe it!"—*New York Tribune*.

No one can read Mrs. William Booth's life, published by Revell, without wishing it were not spread through two great volumes, octavo, with 700 pages each. Nor can one read the thrilling story of the "Mother of the Salvation Army" without being reminded of the well-known and heroic woman who was called to account for her evangelistic activity in the Baptist field in Burma. "Were you ever ordained to preach?" asked the committee. "No; but I was *foreordained* to preach the Gospel to the unsaved," was the answer.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

LONDON MISSIONARY SOCIETY.

—Lord Plunkett, Archbishop of Dublin, at a centenary meeting of the Dublin auxiliary of the London Missionary Society, remarked: "I dare say that we shall all agree in this, that if anywhere there is to be found a meeting-place where members of different denominations may find a standing ground together it is on the platform of the mission field. I remember having had a conversation with a Presbyterian clergyman in the north of Ireland. He was a Protestant of a pronounced type—an out-and-out Protestant, and no mistake—and yet that clergyman told me that, when amid the darkness of heathendom in some far-off land, he met with a Roman Catholic missionary serving in all sincerity and singleness of mind, and with much self-sacrifice, to promote the kingdom of Christ along the lines dictated to him by the Church of Rome; that he, this clergyman of whom I speak, this Protestant clergyman, this out-and-out Protestant clergyman, yet felt himself drawn to his Roman Catholic brother by ties of common sympathy such as he had never felt toward him had he come in contact with him under other circumstances here at home; and if this be the case as regards our relationship to a church between which and our own there are divergencies of such vital and tremendous import, should it not be the case among those who, as I have more than once made bold to say from this platform, have among them many differences which I do not desire to minimize, yet, as I believe, are agreed in all the real essentials of the Christian Faith?"

—"Notwithstanding 'wars and rumors of wars,' all the religious work of the Malagasy Christians is, as yet, carried on without any interruption. Very hearty and earnest services were held at the end and beginning of the year, and stirring addresses given both by missionaries and native pastors. It is very touching to hear the prayers offered by the Malagasy, not only for themselves and for God's protection against their enemies, but also for the French; even the escort which left soon after the special commissioners' departure were specially remembered in a way that I fear many English Christians would hardly have done. Defective as Malagasy Christianity is in many ways, the people here have certainly learned some of the essential lessons of the Gospel; and the absence of revengeful feeling, notwithstanding the many provocations they have received, is certainly very marked. Yet for all that it seems certain that the best people will rally round their queen and fight to the last if the interior is invaded."

—The Rev. W. E. Cousins says in *The Chronicle*, speaking of Madagascar: "Of the 1300 native congregations under our care not less than 803 are in the central province of Imerina. Here our work was begun three quarters of a century ago (1820); and here, as the result of long-continued and well-sustained labors, the majority of our churches are to be found."

"Our work in Madagascar is essentially the care and guidance of converts. Indeed, from the reopening of the mission in 1862 we have always worked mainly among a professedly Christian people. In developing and guiding the existing congregations we have, indeed, been the means of attracting and winning thousands of heathens; but the organized churches have themselves been the great attractive force."

Only indirectly have the missionaries in Imerina had to deal with the heathen as such. But they have, nevertheless, had the happiness year by year of seeing how God uses His churches as a true missionary agency for spreading the light, and for drawing men away from the superstition and impurity of heathenism. The organized churches are still the great instruments for extending Christ's kingdom ; and all that tends to strengthen and develop church life hastens on the day when the whole of Madagascar will be indeed a Christian land ; and, on the other hand, all that tends to break up or to hinder their work seems to us calculated to retard, at least for the present, the extension of Christ's kingdom in the island.

" Christian churches are to-day one of the most prominent and easily recognized forces in the land. Religion no longer hides its head in the depths of the forest or in the caves of the earth, but buildings set apart for worship and schools erect their heads boldly in the most conspicuous positions. In and around Antananarivo this fact forces itself upon the notice of a traveller. The four stone memorial churches of our own society, the cathedral of St. Lawrence—belonging to the Anglican Mission—and the great Roman Catholic cathedral are one and all well-built and imposing structures. These and other public edifices in the capital tell their own tale, which is also confirmed by the districts around. Any one standing on the higher parts of the city may count well-built village chapels by the dozen. Indeed, almost every village around Antananarivo has its Protestant place of worship.

" These ' houses of prayer,' as they are called by the natives, are on the whole well attended. The Hovas are a religious people. The Sunday morning is ushered in by the church-going bell, and the streets of the capital are crowded before and after service time by hundreds of neatly dressed worshippers. Even casual visitors are struck with the air of order and quiet that reigns on

Sunday in the ' great Hova city ; ' and in this general observance of the day of rest we have a clear indication of the hold the Christian religion has taken on the people.

" If we enter with these church-going crowds we shall usually find good congregations met for worship. The men will all be seated on one side and the women on the other. This is the universal practice in Madagascar ; and it has arisen, I think, not from any rule laid down by missionaries, but from native feelings of propriety.

" The visitor will soon find that the Malagasy are a music-loving race. Much of the singing is really excellent. The voices are musical and the parts are well sustained, though the style of tunes most popular, many of them of native composition, does not always commend itself to our taste. The singers occupy a prominent position near the pulpit, and are considered by themselves and others as very important functionaries. Occasionally they cause trouble, as I understand singers have been known to do in more advanced communities. Some time since I met a native pastor from the country, and on my asking him about the progress of the congregation in his village, he said : ' Oh, we are doing well now. Those singers cause us no more trouble ; we punished them for their insubordination by making them stand with heavy stones upon their heads '—Dante's purgatorial punishment for the crime of avarice.

" Malagasy congregations, and especially Antananarivo congregations, are generally well behaved, and the people listen with attention and interest to the sermons either of missionaries or of their own native ministers. Public speaking is an art in which many excel, and the man who has the gift of uttering apt and well-chosen words exercises great influence for good.

" The strength of our Protestant services is the supreme place which is given to the reading and explanation of God's Word. Bible-teaching has always held a prominent place in our

work, and the open Bible is the glory of our churches. Protracted labor has been expended on producing a standard translation—Protestant missionaries of all the societies having, under the superintendence of the British and Foreign Bible Society, spent eleven years on this important work. The 2000 Protestant churches now existing in the island have as their most cherished possession, as their perennial fountain of healthful teaching, and as their shield against all the wiles of error, this carefully considered version of the Holy Scriptures.

"Much activity is manifested by the various congregations, and a healthy interest in church affairs exists among the people. A very strong democratic spirit prevails, and any one from within or from without, missionary or native, attempting to 'dictate to the Church' (*mandidy fiangonana*) soon finds he has to reckon with a spirit of sturdy independence.

"Great interest is taken in the discussion of church business; but I notice that nothing draws so many as the knowledge that some personal matter will come up, possibly some case of discipline. I have known very happy and helpful church meetings in Madagascar; but I have also been present at some in which party feeling ran high, and the feelings and tongues of the people were both unduly excited. A year or two since I attended a meeting in a country church where some difficulty had arisen about the choice of a pastor, and I found the village almost in a state of riot, bludgeons and long knives having been brought by some as aids toward the settlement of a question that had evidently caused strong party feeling. Happily the discussion of the matter in question was postponed *sine die*.

"A growing spirit of liberality is noticeable among our people. Remembering that a dollar means to an ordinary Malagasy about as much as a sovereign does to the average Englishman, and that threepence or fourpence per

day would be the usual wages of a laboring man, it is a fact full of encouragement that no less a sum than £7336 was raised in 1894 for church purposes. . . .

"The missionary spirit is certainly growing, . . . and many among the Hova Christians are deeply in earnest in the attempt to win the whole of Madagascar for Christ. . . .

"The coming war may, it is feared, check much of this growing activity for a time. Disorganization and confusion may be caused in many districts if the French persist in their attempt to obtain by force what they have not been able to gain by milder measures. But I do not for a moment believe that these Protestant churches of Madagascar will be turned away from the faith they have accepted. The conservatism of the people, which sometimes proves a hindrance to the plans of an earnest and enthusiastic missionary, will in this matter be a strength to the churches. But above all else the knowledge of Holy Scripture possessed by the people, the way in which the Bible has rooted itself in their reverence and love will now prove their safeguard. Roman Catholic missionaries have nothing to offer that would take the place of the free, healthy church life they now enjoy, and of the supreme place the Bible has taken in all their services and in the development of their religious life. We may be prepared to hear of changes in Madagascar, perhaps even of temporary retrogression, of work interrupted, of schools broken up, of churches discouraged. The war may cause many evils such as these; but looking at the character of the people, at the way they have borne severe trials in the past, at the condition and work of the churches to-day, and, above all, looking upward to Him who is the Guide and Defender of His people, we cannot, I think, include among the evils to be feared any large measure of departure from the simple, Bible-nourished Christian faith which has now for so many years existed among the Malagasy people."

AFRICA.

—"Sharp as a knife, but kind as a mother," was the witness borne by the people of the Pokomo Mission, in East Africa, when they heard that the founder of the mission, Ferdinand Würtz, had just died at Marseilles.

"The attitude adopted by France in its positions toward Protestant missions"—more properly toward English, American, and German missions—"supplies the *Allgemeine Missions Zeitschrift* with a mournful vaticination anent the prospects of West African evangelization. The republic, unhappily for Protestant effort, has received the lion's share in the partition of West Africa, a share emphasized by the latest Anglo-French delimitation of the Sierra Leone frontiers, in which Sierra Leone sacrifices its political ambition to the security of its existing commercial interests. Taking as West Africa the coast from Senegambia to Angola, with an indefinite interior boundary, we find, according to the *Evangelische Mission*, that the Roman Catholic power has, in proportion to its extent of coast line, largely exceeded the Protestant during the last ten years. The religious attitude of France is, therefore, the more unwelcome, especially as not being seriously shared by Portugal, Spain, or Belgium. In Fernando Po the Primitive Methodists continue their labors; in Angola the American workers remain apparently unmolested; in the Congo Free State, theoretically *interkonfessional*, though practically under Roman Catholic control, Protestant missions are yet tolerated, whatever uncertainty, born of possible economic changes, may lie around their future. But from the French spheres of influence foreign workers, on various trivial pretexts, are being steadily ejected. True, the Paris Evangelical Mission has hitherto been permitted to offer substitutes, yet a larger contribution than that available from the 650,000 Protestants of France is requisite for the needs of its colonial empire."—*Church Missionary Intelligencer*.

Therefore, although these missionaries are not ejected as Protestants, but as foreigners, the practical result is likely to be the same as if they were.

—"The bishopric of Nyassaland, vacated by Bishop Hornby, has been accepted by Archdeacon Chauncey Maples, who has been laboring in the Universities' Mission for fifteen years or more. His name is familiar to all friends of that mission. It is difficult to think of any man whose qualifications for the post are so obvious."—*Church Missionary Intelligencer*.

—Herr SEEGER, in the *Calwer Missionsblatt*, remarks that we all our lives have been receiving moral and spiritual truth by pailfuls, and are disposed to pour it out upon the heathen by pailfuls, unmindful of the fact that we spill the most of it, that they are only capable of receiving it by drops. We ought to learn, he says, that in this matter less may be more.

—It is frequently said that no living man can read Elliot's Indian Bible. This, however, is an error. We have been informed by J. Hammond Trumbull, Esq., the eminent Algonquin scholar, that he finds Elliot's Bible, from the greater familiarity of its dialect, a good stepping-stone to remoter forms of the Algonquin speech.

—Dr. F. M. ZAHN remarks, in the *Allgemeine Missions Zeitschrift*, that it might almost seem as if "a spirit from the Lord" had gone out, portraying Africa in such alluring colors to the Christian nations that, in spite of themselves, they have to strive for its appropriation. "We Germans, none too well supplied with earthly wealth, find ourselves laying out marks by the hundred thousand on the sandy stretches of Southwest Africa, and millions yearly on the savannas of East Africa. The Belgian king is possessed with a costly fancy which drives him to the laying out of enormous sums on the Congo Free State. He has already spent some \$5,000,000 on it, and still goes on spending, although it brings in yearly \$400,-

000 less than it cost. Belgium itself, which has finally taken the State off the hands of the king, seems to be equally profuse with its money. France, too, out of her great wealth, easily spares 30,000,000 francs to free Africa from the tyrant of Dahomey, and grants 65,000,000 francs for the unhappy end of subduing the Hovas." And lives are spent as unhesitatingly as treasure.

—It appears that Father Vaughan, the brother of Cardinal Vaughan, is much disturbed, as well he may be, that atheistic France is likely to overmaster Christian Madagascar. The Hova Government is Protestant, it is true; but this eminent priest justly accounts this religious difference, important as he would doubtless esteem it in itself, as a small thing compared with the difference between a thoroughly Christian government and a thoroughly infidel government, such as he says the French would infallibly establish. He sees the heroism of a Christian Judith in the queen, who, in her own chapel, exhorts her subjects not to despair of Divine help against this mighty foe. Where the right is, it is easy to see. The Jesuit Cauneque, as we have seen, himself a Frenchman, pronounces the pretensions of France unwarranted.

English Notes.

BY JAMES DOUGLAS.

New Guinea.—The Rev. W. G. Lawes reports the baptism and reception into the Church of 68 candidates, many of whom are old scholars, who for a time had left the mission—the fruit from old sowing. He describes them as "earnest and sincere" and as "coming from all parts of the three villages of Port Moresby."

Mr. Dauncey has also an encouraging experience to relate. Speaking of a recent visit to Kivori, he says, "The two New Guinea teachers are working well and seeing the result of their labors." After examination, Mr. Dauncey baptized 34 adults. "I would like

a few more days' work like this" is a natural wish on his part.

China.—The Rev. Jonathan Lees, of Tientsin, has received a most pathetic letter, signed by representatives of the churches in the Leusan district. "They themselves likened it to the cry from Macedonia in St. Paul's vision—a cry for teachers and guidance. Would that we could do tenfold more than they ask! Alas! we cannot do that. Yet the whole country thereabouts has been open to us for years, and any worthy effort might have won thousands for Christ. But what are the two or three men we could send them in view of their dense ignorance and many needs? Oh, that God would raise up some native apostles! While we are very slowly training the few preachers, the people are dying without hope." "Here," he concludes, "is something for our English friends to pray about."

Hong Kong Medical Mission.—Much satisfaction is expressed at the prospect of the return of Mr. J. C. Thomson, M.D., to resume the superintendence of the medical mission of Hong Kong. Mr. Thomson is a native of Lockerbie, Scotland, and at a valedictory service held there recently he urged his townsmen to consider whether the time had not come for them to fall into line with the forward movement in missions that is now being proclaimed by nearly all the great societies. Men talked of expecting great things of God. God expected great things of men. The failure is that we are so slow to work out what God works in.

The Story of My Conversion.—From a lengthened statement of the story of his conversion, supplied by Atul K. Nag, who says, "I was born of Hindu parents, and I am a Bengali by race," we make the following significant extract: "I did not become a Christian for any worldly gain—not to obtain a situation, for I was already an independent man; not that I might marry an English or an accomplished wife, for I had already a wife who came out with me, thinking

it fit to cast in her lot with me, although she was not then a Christian; not for the sake of English food, for as yet I have not been able to take flesh, having a natural aversion to it (not that I have any prejudice against it), and I still live upon a genuine native diet. I mention these things, not to make a parade of them, but to show such of my readers as may ascribe all sorts of unkind and evil motives to one who wishes to come out and become a Christian, that it is the love of Christ alone which constrains him to follow Christ."

Mongolia.—Much interest attaches to the testimony of the Rev. W. E. Macfarlane, with respect to the undying influence of that devoted servant Gilmour, in the unpromising field of Mongolia. Mr. Macfarlane, fresh from that land, speaks of Gilmour as having, by his self-denying labors, paved the way for other missionaries. He points out that while formidable obstacles to the reception of Christian truth exist there, from the stolid indifference of the Mongols and the immense number and power of the Lamas, yet the laborers in that sterile soil looked forward confidently to the dawn of a brighter day for Mongols and Chinese alike.

Christians at Wei-hai-wei.—It is interesting to find that in this fortified quarter, recently captured by the Japanese, a little work for Christ has been proceeding. The evangelist there was formerly a dominie, having reached that appointment through having proved his unfitness for anything else—a method now obsolete in the West. When serving as a schoolmaster in Ning-hai, he was spoken to by a Christian Chinaman about Jesus, but, by way of answer, said he wanted no foreign religion. "But Jesus can save you from your sins!" The idea took hold on him, and thinking a Saviour from sin might have something to offer him, he took a New Testament home and read it far into the night. It brought him to Christ, and since his conversion he has been trying to lead others to the Lord. He

is now at Wei-hai-wei, keeping a food shop and evangelizing; some soldiers have been his trophies there.

Wesleyan Missionary Society.—The General Committee have agreed to the immediate occupation of Buluwayo, Mr. Eva commencing work there pending the arrival in the country of Mr. Shimmin and the new missionary.

Cape Hayti, Hayti.—A new chapel has been erected at a cost of \$7400. Only a debt of \$300 remains. "Best of all," writes Mr. Picot, "the new chapel, which seats 320 persons, is full of worshippers, and already we have had several conversions to God in it. The old chapel is now used as our day school."

"Kwang Tung; or, Five Years in South China."—This is an interesting work by the Rev. John A. Turner, who spent five years as one of the Wesleyan missionaries in South China. Since 1842 the number of Protestant communicants has risen from the unit 6 to 40,000. Despite all discouragements, Mr. Turner holds that we have "as much reason to believe in the final conversion of the great Chinese Empire to Christianity as any missionaries in any non-Christian country ever had."

Baptist Missionary Society—Makunda Das, of Orissa.—The Rev. Thomas Bailey, of Cuttack, Orissa, reports the death of Makunda Das, to whom he pays an affectionate tribute. Makunda Das occupies a foremost place as a writer of beautiful hymns, and probably as long as the Oriya language continues, his hymns alone will cause his name to be gratefully remembered. His contributions to Christian literature have also been widely read and have done immense service. This especially applies to a non-controversial tract entitled "What is Christianity?" the object being to furnish an exposition of Christian doctrine and practice. As a preacher Makunda Das had a profusion of tropes and figures. His language was glowing rhetoric. With him it was natural to be ornate, and, we may

add, intense. He could not stoop to note interruptions or objections at the time, but moved on swiftly in his course like a ship with full canvas under a stiff breeze. In December last he preached, for the last time, a spirited sermon on the nature of true conversion, "For this my son was dead and is alive again." After serving well his generation he has departed in the sixty-seventh year of his age.

THE KINGDOM.

—"What shall I do for Christ?" asked a young disciple of Bishop Selwyn. "Go where He is not, and take Him with you," was the venerable bishop's reply.

—The day is long past when any except the ignorant and prejudiced speak of foreign missions with a sneer. The century now drawing to a close has no prouder laurel than that which it wears as distinctively the century of missionary effort and progress recorded in the evangelization of the world.—*Harper's Bazar*.

—Two Bavarian missionaries belonging to the station at Killalpaninna, in Central Australia, were sitting chatting with the Christianized aborigines after the midday meal, when the conversation turned on their state before their conversion, and it was asked if any of them had ever committed a murder. It turned out that out of the nine who were present only one had never killed a man, and that only because he was too cowardly; but he had helped at the murders of others.

—Did he say it? Or, what is far more to the purpose, is the allegation true? John Wanamaker is reported to have remarked: "It is the hardest thing in the world to find a clean, strong, healthy, earnest, upright young man."

—The lines of no two human hands are exactly alike. When a traveller in China desires a passport, the palm of the hand is covered with fine oil paint,

and an impression is taken on thin, damp paper. This paper, officially signed, is his passport.

—Dr. Bonar, the author of many hymns, dreamed that the angels took his zeal and weighed it, and told him that it was excellent, for it weighed exactly 100, which was all that could be asked. He was greatly gratified at the result. Next they wished to analyze it. They put it in a crucible and tested it in various ways, with this result: 14 parts were selfishness, 15 parts sectarianism, 23 ambition, 23 love to man, and 26 love to God. He awoke humbled, and determined on a new consecration.

—Some years ago a missionary in Burmah came to a village where the rats had destroyed the rice crop. A deacon of the church brought him a large offering to help carry the Gospel to the Karens in a remote region. The missionary, seeing the destitution in the village, objected to taking the money; but the deacon said, "Take it; we can live on rats, but the Karens can't get along without the Gospel."

—Hundreds of young men annually leave our shores as cadets. All their friends rejoice when they think of them bearing the commissions of our queen. When any dangerous expedition is planned by government, more volunteers apply than are necessary to man it. On the proposal to send a band of brave men in search of Sir John Franklin, a full complement for the ships could have been procured of officers alone, without any common sailors. And what thousands rushed to California, from different parts of America, on the discovery of gold! How many husbands left their wives and families! How many Christian men tore themselves away from all home endearments to suffer and toil and perish by cold and starvation on the overland route! How many sank from fever and exhaustion on the banks of the Sacramento! Yet no word of sacrifices there. And why should we so regard all we

give and do for the Well-beloved of our souls? Our talk of sacrifices is ungenerous and heathenish.—*David Livingstone.*

—It is figured out that the Christian churches of America give on the average one sixty-fourth of their ordained men to foreign missionary work; that it takes 7862 church-members to support one foreign missionary, and that the average giving per member is but 40 cents.

—An extra cent a day from each one of 15,500,000 Protestant Evangelical church-members in the United States would add \$56,575,000 a year to the Lord's treasury. Only an extra cent a day is required. The First Church at Newton Centre, Mass., has an Extra-Cent-a-Day Band, which has raised on the average \$359.20 every year for the last five years, in all \$1796, of which it has given one half to the American Board and one half to the several home missionary societies.

—The Synod of Missouri has agreed to send to the foreign field five of the young men who had offered themselves to the Board, and whom it was unable to send on account of lack of funds. A telegram to the Assembly on the last day of its session from the synod announced that \$3500 was pledged, and that it would be made \$5000.

—We are wont to pity the poor missionaries for their trials and hardships, while we envy the secretaries because of the ease and honors which fall to their lot; but Dr. Jessup, having been a missionary in Syria during all his life, and having acted as secretary for six months, claims to be ready to endure the hardest trials of the foreign position rather than the nervous strain and excitement of the secretary's chair.

—Ignorance and superstition, original sin and total depravity do not constitute the source of all missionary trouble. By no means; for in China Christian scholars find it impossible to agree upon the best word to use to express the Di-

vine name, while in portions of India the translators are as sorely put to it to decide whether to choose *tashis* or *salus* in the Urdu speech as the equivalent for our term trinity.

—The *Deutsche Kirchenzeitung*, of Berlin, has computed, on the basis of the latest scientific and statistical sources accessible, a table showing the distribution of the human family according to religion. The population of the earth is as follows:

Europe.....	381,200,000
Africa.....	127,000,000
Asia.....	854,000,000
Australia.....	4,730,000
America.....	133,670,000
Total.....	1,500,000,000

The leading religions are represented by the following figures:

Protestant Christians.....	200,000,000
Roman Catholic Christians.....	195,000,000
Greek Catholic Christians.....	105,000,000
Total Christians.....	500,000,000
Jews.....	8,000,000
Mohammedans.....	190,000,000
Heathens.....	812,000,000
Total non-Christians.....	1,000,000,000

WOMAN'S WORK.

—"Twenty-five years ago," says Dr. Booth, "permission was asked to put something in the report on foreign missions concerning the women, and I was told that I might say a word with reference to employing them as *medical* missionaries."

—In *Regions Beyond* for April there is a statement to this effect: "The women of Great Britain and Ireland are sending to their sex, by means of 12 different organizations, 770 European women, of whom 38 are medical workers, 20 being fully qualified doctors. These reach 20 different countries, employ about 2000 native helpers, and manage 900 schools, in which branch of their work 64,400 are brought under Christian teaching, while it is impossible to reckon the thousands of lives they daily touch and influence in their evangelistic zenana and medical work."

—Rev. A. C. Good writes this of the lot of women among the Bule of West Africa: "Although the garden may be a mile from town, no effort is ever made to improve the road, which often passes through swamps, along the bed of streams, or over fallen logs and brush. Over this road she must carry a big basket of firewood, day after day, as she returns from her work. Later, she must add to this load the daily supply of food for the family and guests. Then a big jar of water must be brought from the stream."

—The Baptist women are able to make this report: "Work is carried on by 114 missionaries, 63 of whom are representatives of our own society, and 51 other missionaries of the Union, 142 Bible women, 539 native teachers. Our appropriations have aided 434 schools with 10,238 pupils, reporting 611 baptisms."

—Two hundred pulpits in London on a recent Sunday were occupied by representative women, drawn to the great metropolis by the International Convention of the Woman's Christian Temperance Union. Ignored by most of the London journals, this assembly, nevertheless, was one of far-reaching significance and intense interest. Australia, America, India, and Continental Europe were fully represented.

—At the recent anniversary of the London Missionary Society, speaking of what her sex had done in co-operation, Mrs. Matheson stated that "65 women are actively engaged: in India, 33; China, 21; Madagascar, 6; South Africa, 1, and the South Seas, 4, besides a large staff of Bible-women. She also mentioned that the gifts from native Christians in China reached a larger total than was received by any other society, and then asked, in comparison with that fact, where were the self-sacrifice, earnest pleading, and sacrifice of the churches at home?"

—For some reason our Christian women do not unite in missionary societies, each one of which shall represent the

sex throughout the entire denomination, but rather, for the most part, only such as dwell within certain subdivisions of the Union. Thus, within the Presbyterian Church are found no less than 7 woman's boards.

—The Presbyterian women sustain in Alaska 8 schools with 37 teachers; among the Indians, 24 schools with 140 teachers, and reaching no less than 31 tribes; among the Mexicans, 27, with 57 teachers; Mormons, 30, with 84 teachers; mountain whites, 25, with 77 teachers: a total of 114 schools and 395 teachers.

UNITED STATES.

—According to Mr. Mulhall, this is the most favored of nations. Thus, the United States possesses "almost as much energy as Great Britain, Germany, and France combined." "An ordinary farm hand in the United States raises as much grain as 3 in England, 4 in France, 5 in Germany, or 6 in Austria." "Our annual expenditure for schools is 3 times that of Great Britain, 5 times that of France, and 6 times that of Germany." "No nation ever before possessed 41,000,000 instructed citizens." He estimates that in 1890 our wealth was \$65,037,000,000, or an average of \$1039 to each inhabitant.

—The last annual volume of *Appleton's Encyclopædia* supplies a list of gifts and bequests in the United States exclusive of "the ordinary denominational contributions for educational and benevolent purposes, and State and municipal appropriations to public and sectarian institutions." It includes those for public purposes, such as schools, academies, hospitals, homes, libraries, etc. In 1894 the amount bestowed was \$32,000,000; in 1893 it was \$29,000,000. This great sum includes only gifts and bequests of \$5000 and upward.

—The *Epworth Herald* takes note that "within a few weeks" some 15 colleges, from living donors, have received gifts varying in size from \$20,000 to \$1,300,000, and aggregating nearly \$3,000,000.

—The Baptist Home Missionary Society, which ended its year with a debt of over \$100,000, has met with unexpected relief. At the anniversary at Saratoga it was announced that since the books of the former year were closed, a legacy from the Cook estate had been received, a legacy of \$10,000 from the Stearns estate, and one from the Sampson estate amounting to \$87,000.

—The Springfield *Republican* indicates the extent to which New England is being transformed by the following fact: "The increase in foreign population in the small New England towns is instanced in Hinsdale, N. H., where the census of school children recently completed shows a total of 185 of American and 186 of foreign parentage. Nearly two thirds of the children of foreign parentage are of French descent."

—Presbyterian home missionaries preach the Gospel in about 30 languages and dialects; and 227 of those of the Congregational Home Missionary Society employ tongues other than the English.

—Rev. E. P. Cowan, of the Presbyterian Board, states these encouraging facts concerning the Freedmen: "There are among them 25,000 public-school teachers, 57 college presidents, 500 theological graduates in the ministry, and 2500 other men who have studied for one or two years in theological seminaries and are now preaching; 400 physicians practising, one of them editing a medical and surgical journal; 300 lawyers, graduates of law schools; 65 dentists and 65 pharmacists. There are 200 newspapers and 4 magazines edited by colored men. In 1892 the colored people contributed \$300,000 for education, and paid taxes on property valued at \$274,000,000; 100 books on poetry, biography, religion, science, and general literature have been written by colored men; essays, poems, and other articles have been published in the leading magazines of the country; 4 banks

and 37 building and loan associations are also conducted by them."

—Rev. J. P. Williamson writes, in a late *North and West*, of "Our Twentieth Church Among the Sioux Indians," which is located in the Lake Traverse region. Some 200 copper-colored saints were present at the organization, and among the "exercises" was a feast, at which 4 fat beeves constituted the *pièce de résistance*. Five members joined by letter, and 10 on confession.

—The General Assembly of the Presbyterian Church voted to make an effort to raise \$1,000,000 as a quarter-century memorial of the union of Old School and New School, the first contributions to which shall be used to wipe out the debts on all the boards. It was recommended that the beginning of the effort be made in connection with July 4th memories, and a committee of 30 was appointed to have in charge and to push the movement to success.

—The total contributions to the benevolent agencies of the Presbyterian Church for the last twenty-five years, as reported in the minutes of the General Assembly, were as follows:

Home Missions.....	\$15,320,530
Foreign Missions	13,526,844
Education	4,424,054
Publication and S. S. Work.....	1,538,836
Church Erection.....	2,618,723
Relief.....	5,307,155
Freedmen.....	1,953,960
Aid for Colleges.....	1,813,558
Sustentation, ...	902,776
Total	\$47,306,426

In addition to the contributions to the boards, the churches gave the sum of \$24,280,002 to miscellaneous benevolence, and \$192,044,780 to congregational support; a grand total for all contributions of \$263,631,208, or an average of \$10,500,000 per annum.

—Within twenty-five years the American Board has established 11 colleges (3 of them for women) in foreign lands, and 7 theological seminaries.

—At the end of the fifth week after Easter, Lenten offerings had been received by the Episcopal mission board from 1958 Sunday-schools, and amounted to \$46,188, an average of \$23.58 from each school. During the corresponding term in 1894, \$31,033 was received from 1508 Sunday-schools, an average of \$20.57 from each.

—Bishop Thoburn, with 7 or 8 others fresh from heathen soil, is to conduct a missionary campaign of six months' continuance, and in eager quest of missionary funds. Alas! that so much vigor must needs be expended upon the saints at home to rouse them to do their duty.

EUROPE.

Great Britain.—According to Rev. J. M. Eppstein, there are no less than 160 Israelites in holy orders in the Church of England, who have either been converted or else are the sons of parents who have been converted.

—The China Inland Mission was founded in 1865 by Rev. J. Hudson Taylor, and as to character, is evangelical, interdenominational, and international. Upon its staff are 634 foreign missionaries, including associates, and 366 native helpers. The stations number 112, with 108 out-stations, and are located in 14 provinces. Over 4500 members are in fellowship with 134 organized churches.

—The Presbyterian Church of England has 50 stations in Amoy, 29 at Swatow, and 36 in Formosa, with others also in Hak-ka and Singapore, with a total Christian native membership of 7780. There are 56 European agents on its staff, 22 of whom are women, in addition to the wives of missionaries; and the native evangelists number 117. The total income for last year was returned at £19,629 (\$98,145).

—The United Presbyterian Church of Scotland reports 150 trained agents in the foreign field, with about 750 native helpers; 116 full congregations and

170 congregations in embryo, with almost 20,000 members. "While the average increase for the last fourteen years has been 682, last year shows the memorable figure 777."

—The Free Church of Scotland has sent forth 28 medical missionaries with a full British qualification, of whom 5 are women, and supports 2 native missionaries, at Madras and Thana, making 30 medical missionaries in all. Besides these, at Blythswood and other stations, chiefly in Africa, simple medical cases are attended to by the missionaries and their wives. About 120,000 cases, surgical and medical, were treated by 17 of the missionaries who have reported, besides the large number of women dealt with by the surgeons and physicians of their own sex at Madras and Nagpoor, and the many relieved unprofessionally. At least 150,000 men, women, and children, sufferers of all Asiatic and African races and creeds, annually receive healing and sympathy, and have the love of Jesus Christ preached and read to them in our Church's dispensaries and hospitals, in zenanas, and in the tented camp.—*Free Church Monthly*.

The Continent.—A Protestant missionary at Oporto writes that Roman Catholic parents are constantly applying to him to take charge of the education of their children, assuring him they would rather let the children run in the streets than hand them over to the Jesuits. In Roman Catholic countries the people know exactly what the priests are about, and that whatever schools exist are simply maintained for extending the dominion of the Church and undermining the liberties of the people. The Roman Church is, in the judgment of those who know it best, "a great conspiracy against the liberties of mankind."—*Indian Witness*.

—The report of the Rhenish Missionary Society has just been published. This society employs 100 European missionaries in its various stations in Africa, New Guinea, the East Indies, and China. The greatest gatherings

have been in Sumatra, where a Christian community of 30,000 Battas has been formed in 13 years. New tribes of heathen are constantly asking for teachers and preachers, and 60 young natives are studying for the work of evangelists.

—The Basle Missionary Society has published some encouraging statistics of its operations in India, China, the Cameroons, and the Gold Coast. In the last-named field the Gospel has become a mighty power, the number of Christians (13,036) having doubled during the last decade. In India the mission has 23 stations, with 11,903 converts; in China the converts number 4071, and in the Cameroons, 1103, making a total of 30,200 Christians under pastoral care.

—Twelve months hence it will be nine hundred years since Iceland was evangelized by Scandinavian missionaries. In 1530 the Reformed faith was introduced, and to-day the population of 75,000 are Protestants. The Pope had the satisfaction, last Easter, of sending 2 Roman Catholic missionaries from Copenhagen to say mass, a service that has not been performed in the island for three hundred and sixty-five years. The only Roman Catholic family in the island is that of the French consular agent, who resides at Reikjavik. — *L'Eglise Chrétienne.*

ASIA.

Islam.—A special collection for the debt that oppresses the Presbyterian Church, and hinders it in its work of foreign missions, was taken in the little native church in Tripoli, Syria, at the preparatory service before their communion in March. It amounted to 1219 piastres. That sum is equivalent to about \$50, and was probably contributed by less than 50 donors.

—The annual catalogue of the Syrian Protestant College at Beirut shows the total number of students to be 262, of whom 127 are in the preparatory, 64 in the collegiate, and 71 in the medical department. In the collegiate depart-

ment there are 38 freshmen, 18 sophomores, 6 juniors, and 2 seniors; in the medical department 17 pursue the course of pharmacy, 21 are in the first year of the regular course, 15 in the second, 10 in the third, and 8 in the fourth.

—Mrs. Cochran, of Oroomiah, relates this strange incident: "Last Sunday was a day we shall not soon forget. About a week before, a brother of the Nestorian Patriarch was brought to the hospital sick. He died on Saturday morning. The news spread rapidly, and people began to gather. Word was brought me that about 60 people were gathered and coffee was needed. It is the custom to serve Turkish coffee to all who call at such times. Soon the number increased to 100, then to 200. People were seated in rooms in the college, and my cook made coffee and the medical students served it. Many of these callers came to our house, to the Anglican Mission, the old Nestorian bishops, etc., to consult about the place of burial. The friends all wished it to be the old Nestorian Church in the city, but it is the law that no dead body shall be taken in at a city gate, so they had to decide on another church in a village. Meanwhile dinner had been prepared for all these guests, in charge of one of our hospital men. Four sheep, I think, were used, and 125 pounds of rice. About 300 partook."

India.—The American Baptist Telugu Mission records 881 baptisms in 1894, and has a membership now of 53,502, with 8048 Christian pupils in the schools and 5456 in Sunday-schools. The medical work is increasing, with 3204 new patients treated during the year. Rev. A. C. Fuller, of this mission, writes: "I find my people have heard and been baptized, but are almost wholly untaught, so this is to be my greatest work as soon as I can get at it. The starving sheep and lambs must be given the necessary spiritual food before we try to reach out after others, though of course the gathering in of great numbers is a great joy to the missionary. I mention

this so that you may know my intention, as it is not so strictly in the line of evangelizing as the work of a missionary is ordinarily, nor as I had hoped it would be; but those who now call themselves Christians must be built up in the faith, and thus those coming after will better know what Christianity is."

—The Lutherans and the Baptists come into near contact in some of the parts of the Telugu mission field north and northwest of Ongole, and confusion and interference have taken place, with charges of violations of comity. The matter has now been amicably settled by mutual agreement not to use certain terms in speaking of their missions; not to receive each other's members and mission workers without the consent of the mission to which they belong; not to receive excommunicated members and dismissed workers without such consent; and not to undertake to exclude each other from any particular field where either may be working.

—Some people think of India as a very rich country, and forget entirely that in that very country about 2,000,000 die yearly of hunger or of utterly bad food. It is a rich country; but the wealth is in few hands, and much is uselessly buried in the temples. This is very striking in Malabar, where 81 per cent of the population are small farmers, under extortionate landlords, and under the oppressive taxes of the Government, which fall so heavily on land and salt. And what makes this poverty ever increasing is the excessive over-population of the country. In Ponani the population is at the rate of 450 to the square mile.

—Of 955,000 low castes in the Bombay presidency, only 6000 can read. A school has been opened for children of this class, in a cow shed, and into this a Christian master went, occupying one half the space, the other half being partitioned off by cocoanut leaves for cows and buffaloes.

—Caste feeling is much more intoler-

ant in South India than in any other part of the country. A recent expression of this feeling is found in an application presented to the agent of the South Indian Railway asking that separate carriage accommodation be made for high-caste Hindus. The directors will probably refer the matter to their successors for consideration about the middle of the twentieth century.—*Indian Witness*.

—*Woman's Work for Woman* tells of a successful battle against caste recently fought in the high-school at Kolhapur. The son of a government schoolmaster (of the shoemaker caste) was admitted. The students came in a body demanding his expulsion. If the principal would not expel him, the boy must be put into a separate room. "No?" Then the matting must be cut between him and the other caste boys. "No?" Then he must sit on the floor. A separate chair was given him. Still he touched the matting, and they would have to bathe twice every day. Then parents came in deputations to remonstrate, but the school was declared to be Christian and "public." A dozen boys left as a consequence, none of them from the higher classes. Most of the teachers resigned, and 50 students were bound to leave. But it blew over; every teacher asked to come back, and one boy was the total loss.

—When Dr. Duff began work in Calcutta he found that a cow had more rights and higher rank than a woman, and he said that to try to educate women in India was as vain as to attempt to "scale a wall 500 yards high." Today in the province of Bengal alone 100,000 women and girls are under instruction, and India's most gifted daughters are laying hold of the treasures of the higher education. Zenana doors have been unlocked by the gentle hand of Christian womanhood, and a transformation is already accomplished which centuries of merely human wisdom and power could not even have begun.—*Dr. A. T. Pierson*.

China.—Dr. Henry Blodgett, a returned missionary from China, says the anti-foreign sentiment in Peking is very much exaggerated; that the Chinese are restrained by the emperor's proclamation, which is tacked up in all missionary churches, and has completely quieted all manifestations against foreigners. Li Hung Chang is in favor of Western world civilization, and favors educating Chinese in arts and sciences abroad. He believes in everything Western except religion. He attributes Chinese defeat to a supercilious disregard of the advance of the world in warfare. He sends his children to the school of Rev. Charles Harney, an American missionary, for English branches. Li Hung Chang's liberalization is only his belief in the fact that in the arts and sciences the rest of the world long ago passed China. There are in Peking three Congregational churches, three Methodist, three Presbyterian, one Alliance, and six English Protestant. To these the emperor has extended protection, mainly because he feels friendly to them, as they educate the people.

—The Presbyterian hospitals in Peking and Canton in 1893 treated 57,541 cases. How much that means of Christ-like work, and who can estimate the results!

Korea.—The *Korean Repository* states that at a public meeting of the Korean Religious Society nearly \$400 were contributed by the people of Seoul. The Korean Christians gave 55,000 cash (about \$110) as their first offering. Well done!

—From the same source comes this strange intelligence: "Since the appointment of the new ministry, on the recommendation of the Prime Minister, the Government offices are closed from Saturday afternoon till Monday morning, and the king does not hold court on Sunday.

—In a recent number of the *Korean Repository* appears an interesting article on the obstacles encountered by Koreans in becoming Christians. The chief

forces in molding the religious phases of a Korean's character are the system of ancestor worship, which enshrines filial piety as the chief duty of man, and side by side with it a system of spirit worship known as Shamanism, which conceives of supernatural beings only as hobgoblins and capricious demons. The announcement that there is an obligation on man that is superior even to filial piety, a virtue which embraces it, comes to a Korean with a shock, while the appeal to the supernatural and spiritual meets with no response. He will early throw away the absurd fetiches which adorn his home, but he finds himself for a time unable to rise to the spiritual conceptions which are the very essence of Christianity. Having overcome these opposing forces, which are inherent in his nature and training, the Korean Christian must encounter violent opposition from his kindred as well as opprobrium and scorn from friends. Moreover, the dignity of labor is a Christian and not a Korean idea, and it is difficult, indeed, for a member of this race who is contemplating a profession of Christianity to regard as brothers and equals those whom he had previously considered far below him in the social scale. Another difficulty growing out of the industrial conditions concerns the keeping one day in seven. These are severe tests to try the Korean Christian's motives and the strength of his resolve, but there is little doubt of the sincerity and constancy of one who has surmounted such obstacles.—*Congregationalist*.

AFRICA.

—A new map of this continent will probably soon be made in London under the direction of the International Geographical Society, which soon meets in that city. The cost of such a map is so large that it will probably be borne by the European powers interested. The new frontiers of the British possessions in Africa measure more than 10,000 miles.

—The British Government, after a year or two of hesitation, has finally decided to raise Uganda and the region lying between Victoria Nyanza and the East Coast to the estate of a protectorate, has voted a snug sum for the maintenance of order, and in due season is likely to construct a railroad.

—England has lately annexed the small strip of territory in South Africa that separates Swaziland from Amatongaland. It will be seen, by a glance at the map, that this shuts out the Transvaal from the sea, and encloses it within either British or Portuguese territory on every side. The Boers are determined to fight England on this issue, and the President of the Transvaal Republic has called into the field an army of 20,000 men. His attitude is taken too late. The Transvaal has ceased to be Dutch. Its foreign residents greatly outnumber the Boers. Its gold fields have attracted thousands of aliens who cannot now be expelled. Johannesburg is to all intents and purposes an English city. It is a question of only a few years when the Boers will either be assimilated or find a home elsewhere. —*Zion's Herald*.

—The London *Christian* states that F. S. Arnot has returned from Africa. "Last year he journeyed to Garenganze by the East African Lakes route, taking supplies to Messrs. Thompson and Crawford and their fellow-laborers, now on the western shores of Lake Moero. He hoped to be able to settle again in Africa. After, however, having written to Mrs. Arnot telling her to make arrangements to join him, he became so seriously ill that those with him quickly realized the fact that he could not live many months in Africa. They consequently persuaded him to leave for England, which he did as soon as he had recovered sufficiently to travel. Another severe attack of fever prostrated him near the south of Lake Tanganyika, but after reaching Lake Nyassa, the steamer of the East African

Lakes Company quickly carried him to the mouth of the Zambesi."

—To the same paper F. W. Crossly writes: "Johannesburg is now a city of first importance in South Africa, situated among the gold fields, and with a rapidly growing population of, say, from 60,000 to 80,000. Mr. Dudley Kidd and Mr. Frank Huskisson went to labor there about a year and a half ago. They commenced under many severe trials, and are prominent in faithfully preaching the Word. God has owned their labors, and the hall they have occupied is now much too small. About £2500 is required to build a larger one, about £1200 being in hand. Rev. Andrew Murray is president of the South African General Mission, with which they are working.

—In *Missions of the World*, Rev. Henry Rowley, formerly of the Universities' Mission to Central Africa, sets forth these several and sufficient reasons for the utter failure of Portuguese missions in Africa after a continuance of three hundred years: "1. The reckless and wholesale administration of baptism. 2. Unholy accommodation of Christian truth and observances to heathenish superstitions and customs. 3. The neglect of education for the young. 4. The attempts to prop up waning influence by a pretended exercise of miracles. 5. The cruel punishments inflicted for the slightest deviation from the prescribed rules of the Church. 6. The connection with the slave trade, illustrated by the marble chair to be seen until lately on the pier at Loanda, from which the bishop used to give his blessing to the slave ships. In the old kingdom of Congo the entire population was Christian, in the Roman sense, in the sixteenth century. The capital still bears the name of San Salvador, but Christianity has disappeared."

ISLANDS OF THE SEA.

—Last November 21st, the birthday of the Queen of Madagascar, the first

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

—The first translation of the Scriptures in the Malayan language was made by John Van Hasel, a director of the East India Company. When he had completed a version of the Gospel according to St. Matthew, he delivered the manuscript to Peter de Carpentier, the chief director of the company, and therefore this honor belongs to the Dutch. The kingdom of Menangkabon, in the central region of Sumatra, appears to have been the original country of the Malays, but impelled probably by a love of adventure, they possessed themselves at a very early period of time of the Malayan peninsula. Malayan is a branch of the ancient and widely extended language of which fragments are to be found in many of the Islands of the Pacific. The Polynesian language, ranging from the South Sea islands to the East, as far as Madagascar in the West, bears in the Malay tongue the same proportion as Anglo-Saxon does in English, and words borrowed from Sanscrit and Arabic occupy in it the same relative position as words derived from Greek and Latin do in our own language.—General C. W. DARLING, in *Christian Intelligencer*.

—In two recent numbers of the "Reports of the Rhenish Missionary Society," Dr. Schreiber discusses the prospects of missions among Mohammedans, and maintains that they are nowhere so hopeful as in the East Indies, and in Dutch East India most hopeful of all. "For more than thirty years our society has expended at least half its force in the effort to combat the extension of Islam in our three mission

fields in the Dutch East Indies. But it appeared to be our duty first of all to spread the Gospel in those districts where Islam has not yet gained possession, and where the people are much easier to win. In the course of the last ten years, however, an alteration has taken place; gradually and almost unconsciously we have been forced to work among the Mohammedans themselves. This is especially the case in Sumatra. We have two stations there where our missionaries have to do exclusively with Battas who have been converted to Islamism. In many other stations the missionaries have a great deal of work among Mohammedans. And the conclusion which has been reached is that these people are very far from being as inaccessible as has been hitherto supposed. More than 1000 Mohammedans have joined our Christian communities during the last ten years."

—Rev. H. A. Robertson writes: "One fact which must rejoice every one is this, that I now have 40 teachers at work on Erromanga. Of that number, our church in Canada supports 30. These 30 teachers themselves support 2 others, and 8 besides these 32 have been settled on faith. But as we live in a practical world, and they must have something to eat, I am going to ask a few friends anywhere and everywhere to help us pay these 8 men and their wives, as they are thus far without any guaranteed salary. The sum total of £40, I feel bound in honor to give the 8 of them as coworkers with us, for they are as able and useful as any of the other 32, who are on a salary of £5 each." He has this to say of their arduous service: "In this work may be mentioned visiting and nursing the sick and dying, going on foot, 5, 10, 20, 30 and 40 miles, as the case may be, to the missionary, for counsel, medicine, and nourishing European food for these; carrying all that stuff back; and, if need be, repeating again and again the same journey for the same objects."



HUSBAND.

GO-BETWEEN.

BRIDE.

A JAPANESE MARRIAGE CEREMONY.



A WRITING LESSON — NATIVE EDUCATION.

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XVIII. No. 9.—*Old Series*.—SEPTEMBER.—VOL. VIII. No. 9.—*New Series*.

“A NEW PROGRAMME OF MISSIONS.”*

BY THE EDITOR-IN-CHIEF.

History is, to the devout observer, also prophecy. Current events have a predictive value as a hint of coming developments. Our Lord Himself intimates this when He rebukes those who were more careful in watching the weather signals than in observing and interpreting the signs of the times.

Mr. L. D. Wishard, so well known in connection with the international work of the Young Men's Christian Association, has recently launched a new book of modest pretensions upon the world-sea, and it is safe to predict for it no little importance and significance in its mission. It is freighted with instructive lessons and useful suggestions as to the perplexing problem of a world's evangelization. Its novelty lies not in bringing to us any new facts, but in grouping those facts into such impressive arrangement as compels confidence that they are part of a Divine plan, articulated into a system. Dr. Richard S. Storrs, himself a profound student of missionary problems, in his Introduction confesses that he is “impressed by” Mr. Wishard's “statement of facts, by the conclusions which he draws from such facts, and by the bright and vast outlook into the future which his book suggests.”

As Mr. Wishard projects before us a “new programme of missions,” we are bound to give it a careful, critical study. Anything that proposes a new solution to the greatest practical problem ever before the Church is entitled to more than a passing glance. Kepler, in his patient application of eighteen hypotheses to the mystery of the planetary motion, and in his rapturous enthusiasm when he found the key that fitted the lock, saying: “O almighty God, I am thinking Thy thoughts after Thee!” may well furnish a model for the modern student of missions. What a reward to our patience in working and waiting, in trying method after method, if at last

* “A New Programme of Missions,” by Luther D. Wishard. New York: F. H. Revell & Co.

we may discern God's mind and plan, and think God's thought after Him upon the question of a world's evangelization !

The old "statistical" solution of the missionary problem has been tried and found wanting. No doubt the combined churches of Protestant Christendom could, from 40,000,000 communicants, supply 500,000 missionaries, or one for every 2000 of the unevangelized, and could furnish sinews of war in the shape of \$600,000,000 a year for the support of this army of missionaries. But in view of the fact that, with all the tremendous facts of human need before the Church of Christ, and all the inspiring history of missionary labor and triumph to incite to zeal and sacrifice, we have as yet less than ten thousand foreign missionaries, and less than \$14,000,000 a year to apply to the whole work, and even now are hampered by immense debts which threaten the whole work with collapse ; we are compelled to abandon the hope of bringing up the Church to the point of supplying fifty times the present working force and forty-three times the present money basis for the work.

Here, then, is Mr. Wishard's proposition : "*Convert the colleges of foreign mission lands into strongholds and distributing centres of Christianity ; make them academies of the Church militant, to train leaders for the present crusade of evangelization.*"

This solution is not a new one, for it has already had practical trial both at home and abroad, as the Oxford Holy Club, the Haystack meeting at Williams College, the Yale revival under President Dwight, and the Intercollegiate Y. M. C. A. have proven. But the *scale*, on which Mr. Wishard proposes to have this method put in operation, is new.

It is now nearly twenty years ago that, on the Day of Prayer for Colleges in 1876, a rain of spiritual refreshing came down on Princeton College, which became the source of a new river of spiritual energy, which was parted into two streams : one was thorough *organization* of the Christian element in the colleges, and the other was *co-operation* among the colleges. Hence the so-called intercollegiate association work, whose sublime aim is to bring out every student fully upon the Lord's side, and then organize a vast student army for work in extending the kingdom. The three methods relied on for reaching these results are Bible study, joint prayer, and personal work for the unsaved.

One inevitable outcome of this movement has been that students have been confronted with the question of missions. It is impossible to study God's Word, draw near to Him in prayer, and come into close touch with needy souls, without having passion for world-wide missions awakened. And hence the intercollegiate work almost unconsciously took on a missionary department.

Careful research reveals already results at once surprising and stimulating. Not only is it found that the Bible has never before been so diligently studied, but over 25,000 students have been turned unto the Lord since 1876, and fully three times that number been enrolled in the associa-

tion. Thirty-two hundred have been led into the ministry ; and within nine years, since 1886, when the Student Volunteer Movement began at Mt. Hermon, Mass., over 700 have gone forth to mission lands.

These student volunteers have adopted as their motto the cry of the new crusade which the writer of this article was strangely led to suggest : "*The evangelization of the world in this generation.*" Five hundred institutions, with over 30,000 students, are already embraced in the intercollegiate system, which now reaches out like a banyan tree, and bends down to take root in new soil. Ten years since it reached the University of Berlin, and has started a new Reformation in Germany.

Six years ago God gave signs that so-called heathen nations were to take part in the new crusade. In the summer of 1889 the students, meeting at Northfield, Mass., were startled by a cablegram from the Sunrise Kingdom, in which the Christian students of Japan conveyed this sublime message : "**MAKE JESUS KING.**" Great enthusiasm was kindled, and that message, finding its way to Sweden, where it constrained Scandinavian disciples to call a conference of students in 1890, representing Norway, Sweden, and Denmark, became another war cry of the new crusade.

The students of Great Britain and Ireland have likewise united the university forces of their Western island empire, and the missionary volunteers already number hundreds there also, of whom 90 per cent are in the foreign field.

The awakening among Christian converts in the Orient, as in Japan, naturally suggested a new plan for missions. To students in mission lands the work is one of *home* evangelization. Why not, then, organize in the colleges of lands, yet to us foreign mission fields, *a student volunteer movement for home missions!* And so, while in the Occident we are raising a *foreign* contingent, rely on converted young men in the Orient to supply a *home* contingent, and together push the work of a world's redemption.

The moment that such a plan is, by the very voice of events, suggested, we naturally ask whether any actual work thus far done by such converted young men in heathen lands justifies the hope that they will undertake such home evangelization.

Mr. Wishard has collated a few very convincing illustrations. For example, the *Sapporo Band*. When President Clark, of the Massachusetts Agricultural College, taught for one year, and through an interpreter, a class for Bible study in the island of Hokkaido, thirty-two students openly confessed Christ and formed a society of "believers in Jesus." Six years since one fourth of the students in the Hokkaido Agricultural College were professed disciples, and the city of Sapporo was permeated by their Christian influence. It was a letter from this body of students to their fellow-students in the Massachusetts college, upon whose model the Japanese was formed, which first prompted the embracing of students in mission lands in the new movement or crusade started in America.

The *Kumamoto Band*, in the southern part of the Island Empire, fur-

nishes another illustration of God's leading in the same direction. In 1871 an American teacher was put in charge of an institution which Dr. Davis, in his "Life of Neesima," states was founded and supported by professed opponents of Christianity. When the new instructor was hired on a five years' contract, it was not known that he was a Christian believer, and at first he had to proceed cautiously. But eventually the students, in order to be *furnished with weapons against Christianity*, consented to study the Bible, as did Gilbert West and Lord Lyttleton, for a like purpose, and with similar results. The opposition of unbelief and disbelief was slowly but surely broken down; and it was found by a few of the young men that they and others with them were secretly cherishing belief in Christ, until the avowed believers reached the number of *forty*! Their avowal brought a baptism of fire. But they endured it. In January, 1876, while the new revival in Princeton was starting the fire in America, they, on Flowery Hill, covenanted with each other and Jesus to be as a city set on a hill, which cannot be hid. Persecution ensued, and the school was disbanded; but thirty of these converts entered Joseph Neesima's school at Kyoto, and half of them completed in the *Doshisha* their theological course, and to-day the record of their character and work is written large over the Christianity of Japan.

The Doshisha revival is a still further illustration of the possibilities of student work in the East. Some twelve years since a sceptical spirit prevailed in this college of the *Single Aim*, as to the personality and deity of the Holy Spirit, and there was a demand among the students for some adequate proof of His claims to being more than a vague Divine influence or effluence. Of course such doubts do not go alone; the inspiration of the Word of God and the vitality of spiritual life were alike in peril.

Now our Lord teaches us in that significant word of His in the Gospel of John (3 : 8) that the Spirit breathes where He will, and, like the wind, can be known only by the sound of His going. Being invisible, He can be traced only by His *effects*.

Dr. Davis, one of the missionaries who was greatly troubled by this scepticism in the *Doshisha*, said nothing to the Japanese doubters about his purpose, but boldly threw himself on God, appealing to colleges and theological seminaries in America to offer special prayer for the Holy Spirit to come on Japanese students. Such prayer was offered in January, 1883. There was, however, nothing done in Kyoto which could in any way account for the stupendous events which shortly followed.

One night a spirit of remarkable prayerfulness took sudden possession of a few students, and an almost sleepless night followed. *Before day dawned* a river of grace was pouring through the *Doshisha*, and its flood rose until almost if not quite *every student* was turned to the Lord; and shortly a deputation went to the surrounding churches to carry the sacred waters of salvation. The Spirit had taken His own way of proving his personality and deity. The "Wind" proved its existence by bowing the

oaks and cedars before its mighty sweep. No doubts have since prevailed in the Doshisha as to the Spirit of God. In fact, no nation rivals Japan in the keen sense of the Spirit's personality and power, existing among Christian disciples.

Tungchow College, China, and *Pasumalai College*, Madura, South India, are other illustrations of God's plan for the evangelization of Oriental lands by converted and educated young men. The former institution, presided over for a quarter century by Dr. Mateer, has sent out over fifty graduates, not *one* unconverted ! and the latter has, during a half century, given over five hundred Christian workers to the field.

Mr. Wishard further calls attention to the startling rapidity with which this Christian movement has pervaded the colleges of the missionary field abroad. Almost simultaneously in Ceylon, China, and Japan there began a manifestation of desire and readiness to co-operate with Occidental students in the world-wide work.

While in the Presidency of Madras the missionaries were considering how to secure a special worker among the students of the capital, Dr. Jacob Chamberlain, visiting America and being present at the students' summer school at Northfield, in 1889, pleaded for the interposition of the International Committee of the Y. M. C. A. in the promotion of a movement among the students of India similar to that which he saw at Northfield, and an appeal subsequently came from Madras itself for a young man to be sent by the committee to India to take this work in charge.

This proposal led to Mr. Wishard's four years' tour of investigation. He went to 216 mission stations in twenty different mission lands, and met personally over a thousand missionaries, and many thousand students. He held interviews with merchants, educators, pastors, government officials, everybody who could help him to understand the questions he was studying.

He found the higher educational institutions of foreign lands to contain about five hundred thousand students, less than one tenth of whom are professing disciples. And while education unsettles the old superstitions, if students are not grounded in Christian faith, they drift into materialism, agnosticism, and open infidelity. They cast away their old gods, but get no new God in their place. It is, therefore, *now* or *never* for many of them ; and it needs not to be argued that no body of men are more likely to reach, touch, move, and mould the students of the East than their fellow-students of the West, who have pursued similar lines of investigation, have felt similar intellectual perplexities, and are at a similar age exposed to similar temptations. From the student body of the Occident we may naturally expect the hand of fraternal sympathy and co-operation to be extended to and warmly grasped by the student body of the Orient. Such is the theory and such are a few of the facts, further reinforced by the following.

Christianity, Mr. Wishard says, is now firmly entrenched in nearly all

of the Christian colleges of Japan, China, Burmah, Ceylon, Persia, Turkey, Egypt, as well as some of those in India. As a rule, the majority of such students outside of India are Christian communicants. Christianity has made some progress even in Government institutions not openly under distinctive Christian control. In 1889 one fourteenth of the three thousand students in the seven leading Government colleges of Japan were Christians.

Mr. Wishard, like others, observed a surprising readiness on the part of students in the Sunrise Kingdom to examine the proof as to the deity of Jesus Christ, and to respond to His claims as Lord and Saviour. Several weeks of special meetings at the Doshisha resulted in the baptism of nearly one hundred and fifty students. Similar results followed similar meetings held by Mr. Wishard and Mr. J. T. Swift, at Union College, Tokyo, Kumamoto, Osaka, Kobe, Sendai, etc., as also in the Methodist College, Foo Chow, China, and in India, Ceylon, and Asia Minor. Moreover, these converted students exhibit a remarkable passion for souls and genius for organization. Nearly fifty colleges on the mission fields of the world have already Young Men's Christian Associations, Japan alone having fifteen; and the best-organized association of them all is in Tungchow College, China, where every most approved method of Bible study, personal work, and evangelistic effort is already in active operation. In this last Chinese college a *foreign* missionary flame has been kindled that leads to the support of a *Zulu* student in the school at Natal! And the self-sacrifice displayed by these converted Chinese in extending Christianity puts to shame the benevolence of Christian lands.

The pioneer college Young Men's Christian Association in Asia was formed in Jaffna College, Ceylon, in 1884. Those who wish proof both of the evangelistic spirit and organizing faculty of Asiatic students, should watch these Ceylonese young men, undertaking to evangelize a neighboring island hitherto without a convert. They visit the island at stated seasons for conversation with every inhabitant. In order to support the work they not only contribute money, but put aside a *tithe of their rice supply*, which they sell for the benefit of the work; and they cultivate a banana garden, a committee of twelve students being appointed to work an hour each day for three months, drawing water from the wells and filling the trenches. The whole year's work yields but \$20, yet how is this small gift magnified and sanctified and glorified by the altar on which it is laid!

India has long been ranked as the Malakoff of missions. Yet even here the approaches of the students from the West are warmly reciprocated. Mr. Wishard and Mr. McConaughy, who is a Y. M. C. A. secretary in India, issued an appeal to their fellow-students in the great Oriental empire; and Mr. Wishard says: "Never were messengers more warmly received." A large meeting of students assembled in Madras, and the Hindu students joined enthusiastically in "Coronation," and heard with sympathetic interest the words addressed to them. In like manner in

Rangoon, Oroomiah, Bitlis, Harpoot, Tarsus, Robert College, Constantinople, Jerusalem, Bulgaria, Chili, South Africa, the response has come to the signals of the Western crusade ; and the great army seems already mustering from all lands to undertake the final assault on the citadels of Satan.

The first *national* conference of Asiatic students convened in Kyoto, in 1889 ; five hundred men, representing ten Government colleges and twelve Christian colleges, were in attendance. Annual conferences have followed, and now there are two held yearly, the gathering of 1893 being attended by six hundred. India has had since 1891 a national union and annual conventions. During the six years since 1889 eighteen Asiatic conferences have been held, whose three thousand delegates have come from fifty colleges ; and during those six years over three hundred students have been added to the army of believers and warriors for Christ.

These are interesting and overwhelming facts. And the question only remains, Does this movement give promise of *permanence*, or is it an evanescent awakening of enthusiasm ?

Only time can certainly answer this question. But meanwhile signs of permanence must be acknowledged. For instance, the *aggressive spirit of evangelism* pervading these Oriental student bands, alike exemplified in Japan, China, among Armenians and Tamils. Witness also the *persistence* and *energy* of the Japanese and Chinese ; the *intensity of conviction*, which leads to such tenacious holding fast the faith in the face of ostracism, caste prejudice, and open persecution.

Nothing is more shining in its promise than the well-known *prayer power*, for example, of Japanese converts, who have been known literally to pray all night, having literal confidence in the promise that where two or three gather in the name of Christ, He is in the midst of them. And the high standard of habitual and self-denying *giving* which prevails among Oriental Christians adds to all the other proofs of lasting qualities in their piety the essential element of self-sacrifice, so lamentably wanting in the Occidental world.

It is not to be wondered at that Dr. McCosh characterized the Student Volunteer crusade as the greatest missionary revival since the first century, and that those who have watched this latest development of the Y. M. C. A. should regard it as the Divine outcome of that marvellous uprising of young men which, starting a half century ago, has by its unifying influence upon Christian believers of all denominations been, as Dr. R. D. Hitchcock said, such "a mitigation of the deplorable effects of our too disintegrated Protestantism."

Mr. Wishard's brief but startling book closes with a threefold appeal : "*Pray ye ; go ye ; bring ye*—a call to supplication, service, sacrifice." Twenty-five men are shortly to be occupying strategic points in the educational centres of the three continents, South America, Africa, Asia. Many more will be needed—are now needed. Here is a work in which all

churches can harmoniously unite, magnifying essentials, minifying non-essentials, joining in a common cause without sacrifice of individual preferences and convictions. Here is a work in which ministers of Christ, unordained lay workers, and business men, can combine their piety, consecrated learning, youthful energy, and dedicated money.

Surely Mr. Wishard's "New Programme of Missions" commends itself for its philosophy, as sensible, spiritual, scriptural; and for its factual showing, as having demonstrated its feasibility and possibility. But, above all, there is in this very remarkable interweaving of providential developments something which looks to us as though the Divine Weaver were sitting at His loom, and with His grand shuttle weaving these strange threads in one pattern; and that our duty is to mark that design and submit ourselves and our sons and our substance to be wrought into the warp and woof of His blessed purpose. Other methods, however promising, have proved unpractical or impracticable. Is God leading us to the master stroke of modern missions, the raising up and enlisting and equipping of a native agency in the educated young men of the Orient, who shall constitute a special home missionary contingent on foreign missionary fields to carry Christ's banner among their own countrymen and take possession of these Oriental empires in His name? Is it not possible that the last great signal of the Captain of our salvation is now sounding, and that Jericho's walls are about to fall?

THE YEAR 1895 IN JAPAN.

BY REV. GEORGE WILLIAM KNOX, D.D.

The world has followed the course of events in the far East during the year past with an attention which renders unnecessary any repetition of the story. Last year a postscript was added to our "review" announcing the beginning of the war. A twelvemonth has sufficed for Japan's complete triumph on land and sea, for the conclusion of peace, and the Emperor's triumphant return to Tokyo. One brief year has witnessed the advent of a new power among the nations and a transformation of the situation in the far East.

THE NEW POWER.—For the first time in the modern era a non-Christian nation takes position abreast of the States of Europe and America. At last an Oriental people demonstrate their ability to care for themselves and their fitness to be taken seriously.

Europe has looked on Asia as its prey, to be consumed at convenience. Its one safeguard has been the mutual jealousy of the nations—a weak defence, as Tonquin, Siam, and Burmah show. It has been feasible to conquer an empire with a few regiments of trained troops; but a new era begins. One Oriental nation not only defends itself, but makes its influ-



HEPBURN HALL, DORMITORY OF THE MELJI GAKUIN, TOKYO.

(The Melji Gakuin is an Academy and Seminary of the Church of Christ in Japan.)



A JAPANESE INN.

ence felt beyond its bounds. It is courted as an ally and feared as a foe. It has mastered the mechanism of war ; its troops can march, shoot, fight ; its commissariat is amply supplied ; its medical service meets modern scientific requirements ; its ordnance is of the latest pattern ; everything is foreseen, provided for, and well carried out. The greatest and most complicated of machines subjected to the severest tests works smoothly. Not even Germany in 1870 was more completely ready than Japan in 1894.

THE NEW SITUATION AT HOME.—So Japan proclaims itself master of its own destiny. Its supremacy at home is complete, assured. No power, no possible combination of powers can conquer the island empire on its own domain. Of all non-Christian States it only exists, not by sufferance, but by its own strength. Without interference it will work out its own salvation or its own ruin. It only, of all, dares claim a career of its own.

The new treaties sign and seal the triumph. Japan resumes all its sovereign rights. Again, it only of non-Christian States has jurisdiction over Christian foreigners within its bounds ; it only forms treaties on the basis of absolute equality. The treaties with Great Britain and the United States were negotiated before the war had given its unquestioned proof of Japan's military and naval strength. They are the willing recognition of the nation's progress at home—a progress so great that it shows again that

“ Peace hath her victories
No less renowned than war.”

Thus is secured the object so long desired. An element of danger and difficulty is removed. No longer can demagogues use this topic to excite popular discontent and ill-will against all foreigners. Missions should gain as Japanese self-respect and laudable ambition are gratified.

With victory, military and diplomatic, comes evidence of a juster estimate of self. The terms imposed on China are themselves proof of the wisdom of the men who rule. No victor could be more reasonable and self-controlled. And when Russia, Germany, and France interposed to deprive Japan of a portion of the fruits of victory, again the soundest and most far-sighted policy prevailed. The men who lead Japan to-day know at once their power and their limitations. The empire is safe in their hands.

Not less remarkable is the attitude of the nation. The modification of the treaty was a great disappointment, and the interference of the three powers was taken as a national humiliation. But the wisest self-control is everywhere manifest. Self-constituted critics have taken it upon themselves to fear insolence in the day of triumph. One even thought defeat desirable lest the conceit of the nation become “insufferable.” The event has shown how vain was the fear. There is no undue exaltation, but, on the contrary, the people have acquired just views of the progress made, and of the work remaining to be done. Doubtless there is a new self-confidence, a certainty that the career of progress has been no mis-

take, and that the lessons learned have not been superficial. There is a consciousness of strength, and an attitude born of the knowledge that Japan has merited the recognition so generally given it.

It turns, with earnestness to the works of peace. It knows that even military prowess in our day rests on wealth. It would prove itself also great in agriculture, commerce, and the commonplace business of every day.

The war has united the nation. For a year factional political strife has ceased. All have supported the government. There have been no dissentients. This is the more remarkable, as nowhere has party strife been more bitter or more unreasoning. Since peace was made there is evidence that the better counsel is to prevail, and that the nation will seek more calmly and unitedly its constitutional development.

THE NEW SITUATION ABROAD.—Abroad the situation is threatening. Victory may be only a prelude to another and more serious conflict. In Korea Japan has a task of the last importance, but of the gravest difficulty. Japan fought that Korea might be independent; but Korea can be independent only as it is worthy of freedom. It is surrounded with enemies, and must be strong if it is to remain a nation. But it has not an element of strength. It is poor, ignorant, misgoverned, corrupt. The government is a confused centre of discord and intrigue. It needs reformation root and branch, but the very leaders who are pledged to reform and the new *régime* plot and scheme and seek their personal advantage. Korea needs regeneration. Can Japan give that? And over against Japan stands Russia, hostile, watchful, greedy. England in Egypt had a light task in comparison.

Formosa, too, has difficulties and dangers only less than Korea's. If Japan succeeds, it will prove itself worthy of a place among the very first. It needs the qualities England only has shown. It will be sharply judged, and by critics who will find their own gain in Japanese failures.

In seeking such unmeasured responsibilities and duties Japan has entered upon a new phase of national being. It will need every power if it is to maintain itself. One doubts, but the history of the twenty years past has been a history of the triumphant silencing of such doubts.

THE CHURCH.—It is not surprising that the gain in converts has been small. Public attention has been fully occupied with other things; yet has there been much progress made.

The Church has proved its loyalty. Strange that it was doubted. But Christianity has been held a foreign religion, something of the ancient prejudice has remained, and the uncompromising teaching of the Bible making Christ Lord has been thought inconsistent with whole-hearted obedience to an earthly sovereign. The war has been more efficient in dispelling this charge than countless books and sermons. Persuaded that the war was "righteous," none has been more self-sacrificing and patriotic than the Christians. They have been wanting in no duty which pertains to good citizenship, and their conduct has been marked and approved in high quarters.

So, too, has the government shown its impartiality. It has been charged with hostility to Christianity, and in isolated instances subordinate officials have given occasion for the charge ; but during the war the government has directly aided efforts put forth by the Church and the Bible societies. This has been the more noticeable as the war might have served as a pretext for a different attitude ; but no pretext was sought, as none was desired. Prince Komatsu, commander of the Imperial Guard, gave permission to distribute copies of the Bible to all in his command, thanked the workers, and appointed men to assist. Mr. Loomis, of the Bible Society, was given special permission to visit all garrisons, and the missionaries and Japanese Christians in Hiroshima, the headquarters, had full opportunity for evangelistic work. Finally, two Japanese clergymen were allowed to go to the seat of war on the same terms as the Buddhist priests.

With the national triumph the Church feels an increased responsibility. It has long talked of foreign missions, now it begins the work. A united effort is making for the evangelization of Korea. As part of this work it should be noted that some of the Korean students recently come to Japan have been sent to the school in Sendai which is maintained by the Reformed (German) Church in the United States and is under the control of the Rev. M. Oshikawa.

At home more than ever the Church talks of independence. This is peculiarly manifest in the Kumiai churches (Congregational). Two years ago the General Conference decided to admit no church to membership which is aided by the American Board, and this year (the first week in May) the Conference voted to receive no further subsidy for its home missionary society.

Were this action the result of heightened national feeling only, it perhaps need not be regretted. One hesitates about it, and fears it is premature, but in other lines of action such hesitation and doubt have been proved mistaken. Why not in Christian work also ? But the doubt is increased as we are told that the action is also from a desire for greater freedom of thought—in fact, of complete emancipation from all creeds. No matter what a man may think about Christ, no matter what is his belief about God, if only he seek to live the life of our Lord and to extend the kingdom. Some of the leaders, we are told, hold “not Christianity at all, but simply the Confucianism of olden times.” And though “most of the pastors and evangelists are within the limits of a reasonable orthodoxy, yet with almost perfect unanimity they stand for freedom of thought.” That is freedom for men who find “no room at all for an objective revelation,” and eliminate from the “definition of God all that we of the West prize in the idea of personality.” As neither the funds nor the missionaries of the American Board stand for such “freedom,” complete independence is declared.

At the same time it must not be forgotten that the Kumiai churches

are not the whole of Christianity in Japan, nor its only representatives. The other Protestant bodies stand firmly by the faith once delivered to the saints, and show no desire to widen their boundaries so as to include men who do not hold the common evangelical belief. During the year past the leading men of the Nippon Kirisuto Kyokwai (Presbyterian Reformed) strongly resented a public charge that they are untrue to their creed.

PROSPECTS AND PROBLEMS.—In State and Church prospects were never fairer, nor problems more perplexing. The State has won victory and complete independence. It has conquered a peace, and the first demand is that the fleet be so increased that it may be invincible in Eastern seas. It commands the future of Korea, and its wisest statesmen are perplexed by the intricate difficulties disclosed. It possesses Formosa, and finds itself heir to many ills. It has shown its equality with the West, and already the politics of Europe influence its destiny. It has accomplished much, only to find itself forced to accomplish more. It has shown its strength, and it has learned its dangers. In all things it deserves our sympathy and best wishes. If it demonstrate that an Eastern nation may maintain itself, if it stop Occidental spoliation of the Orient, if it teach Europe to respect Asia, if through it the international law of Christendom extend throughout the world, it will have rendered a service to the West not second to its service to the East. Japan is said to desire a strong, self-dependent, progressive Orient, and every Christian must say, Amen.

The Church has never had fairer prospects. It has had official recognition, and that counts for much. It is representative of that spirit of Christ which all the nation has honored in the work of the Society of the Red Cross. Confucianism in its stronghold has been shown unable to make citizens patriotic or officials honest. The influence of Christendom has been proved more effective in practical humanitarianism in a generation than was the influence of Buddhism in a millennium. The hostility excited by the old treaties against foreigners has been removed by the revision. Missionaries can reside and travel without restrictions. The Church responds to its new conditions and undertakes with zeal work at home and abroad.

As the Church thus finds its opportunity, so does it find its difficulties increased. With Japan unevangelized, it must begin work abroad; as it comes on to self-support a minority deny the essential faith; with its increased self-consciousness and strength, it finds the greater difficulty in co-operating with foreign missionaries, and the foreign missionaries may well question whether their increased facilities are not too late for the most efficient service.

Our prayer is that the Church may accomplish the work whereunto it is called. Our sympathies are all with it. Its triumph will be the vindication of foreign missions. Its success will mean hope and salvation to the lands beyond.

JAPAN'S DEBT TO CHRISTIANITY.

BY REV. JAMES I. SEDER, A.M., TOKYO.

At this time of comparatively slow progress, humanly speaking, of Christianity in Japan, it may be especially fitting to take a brief retrospect over the work which has already been done, and, with the gratitude to God, from the success of the past, take courage for the future.

In counting up a few of the mile-posts which Japan has set along the highway of her modern and marvellous progress, I set out with this fundamental postulate : God is spirit, light, love, life, creator, and cause of all being. The spiritual is the genesis of the material. Spiritual light among men is the genesis of the merely intellectual, both together are the means of originating all that is good in the institutions and conditions of human society. Christianity is the embodiment of the highest spiritual or moral light, the genesis of the highest intellectual enlightenment of the race, and thus the source of the highest civilization. Being perfect as a doctrine of light and life, it is not responsible for the evils which attend this highest civilization. These result from man's perverted use of this light. If it be remarked, therefore, that some of Japan's progress is due to civilization rather than, or as well as to Christianity or to the work of missionaries, we confidently answer that ours is a *Christian* civilization, itself the undeniable fruit of Christianity. Japan, too, has been made a partaker of the blessings of Christianity and its civilization, and thus has become infinitely a debtor.

The first doctrine, a truth fundamental to the whole superstructure of this nation's modern progress, and for which she is indebted to Christianity, is the idea of a personal God, who is at once supreme, absolute, eternal, infinite, self-existent, intelligent, spirit, and the creator of all things. This conception is utterly wanting in the old religions of Japan. At an interview with a leading Buddhist priest of the famous Nikko temples he told us that the universe was not created, but was caused to appear by a god called Bonten. This god sustains no further relation to the world, does not guide and control it, and the tiniest infant may in time also become a god capable of creating worlds. This is nothing more than the old atomic theory that possibly there was a great first cause which caused matter to exist, and out of which the world was evolved. It fails to perceive that the Being who caused matter to exist and made the laws of nature also executes them.

The teaching of the priests generally must, to judge by the results, be as much confused as the ideas of this priest, if not more so. The superintendent of schools of a certain city recently tested the religious knowledge of his pupils. He chose 118 of them, their average age being fourteen. To the question as to what is to be understood by the word "god," 97 of them, or 82 per cent, answered : " Our imperial ancestors and bene-

factors revered by us." These are really without God and without hope in the world ; and this is the fruit of the old religions. Ten only replied that God is a spiritual Being outside of mankind, one adding that He is the Creator of the universe. This latter is clearly the result of Christian teaching, the fruit of missionary sermons, prayers, and gifts in the home land and of like efforts here. In God's own time these figures will be reversed.

Christianity has also given to this people the knowledge of the personality and immortality of the soul. In theory Buddhism teaches the transmigration of the soul ; but there are multitudes who do not know what "soul" is, nor that there is such an existence. Missionaries often experience great difficulty in getting people to understand and believe that there is a soul. Out of the 118 pupils before named, 62, or over one half, denied the existence of any soul. Fifty-two believed in the existence of the soul, but 25 of these denied its immortality. Thus three fourths do not believe in an immortal soul. Said an intelligent old Samurai to the writer : "There is no immortal soul. When my body falls into the grave that is the end of me." So these people think, believe, are !

Deduct from the above 118 the number of those who believed in God and those who no doubt had come under the influence of Christian teaching, and the remaining per cent of those who intelligently believe in the existence of the soul is extremely small. And yet it seems not unreasonable to infer that if the parents had any clear conceptions about the matter, the youth must have caught their ideas, so that it is not greatly unfair to apply these proportions also to the adult population. Then, too, the most hopeful thing the common adherents of the old religion have to look forward to is transmigration. The farmer or *betto* who maltreats his horse in this life becomes a farm-horse with a man's head in the next ! Compared with the doctrine of the resurrection what a contrast ! Said an old Japanese Christian lady, as she was nearing the end of her life, and after hearing a sermon on the resurrection : "The old people of Japan, for the most part, have nothing to look forward to but to fondle their grandchildren and die. How different with us who are Christians ! How glorious and beautiful the new life that will be ours !"

The old religions contain no adequate conception of sin and its heinousness. This is a logical consequence of their lack of the knowledge of a personal God as moral governor, and the soul as a responsible subject. When these religionists see a man who was born blind they ask, as did those of old : "Who did sin, this man or his parents, that he was born blind ?" (John 9 : 2). The evil that man experiences in this world is the effect of misconduct in the former world ; and by good conduct a person may again rise to high degrees of virtue, even out of hell itself. That sin is the transgression of a just, perfect, holy law of a perfect moral Being of supreme authority, and that to break this law is infinitely sinful and degrading, is something scarcely thought of even among the priests.

The worst feature about sin—*e.g.*, lying or stealing—is to be caught at it. Hence the degradation and utterly corrupt moral condition of even the priesthood, so that a few years ago the government found itself constrained to give warning that the priests must reform, or punishment must be meted out to them—something never before known in the history of the nation. And if such is the moral, or rather immoral, condition of the shepherds (as even the Buddhist papers bewailingly assure us), what must needs be the condition of the flock?

But even this, though of deep significance, is not yet the worst. Buddhism does have some vague conception of sin and its final punishment. Pictures of paradise, of hell, and judgment are on sale, and the representations of the latter are certainly awful enough; but its devotees know nothing of a personal Saviour from sin, of effectual repentance, pardon, peace, and a joyous salvation. Only through the Gospel do they learn the words and power of the song:

“ I have a Saviour, He’s pleading in glory,
A dear, loving Saviour, though earth-friends be few.”

The priests tells us (and statements in this article are based on conversations with priests and observations of the people rather than on books) that a man may, by reading the Buddhist books, become sufficiently free from evil desires to become a Buddha—*i.e.*, attain to perfect happiness before or at death. But when asked whether any one, as a matter of fact, did really attain to such a state in this life, he could think of but one living priest who was so far perfected that he was entirely free from the desire to steal and the like. Thus it is evident the prospects, the hope of deliverance from sin, even among the priests, is extremely small. And what, then, of the laity? It is only through the Gospel that the dark night of despair has been illuminated and filled with hope. Buddha, or Sakya Muni, did not die for the sins of the people. Christ did, and Christianity offers, in place of the unattainable and scarcely desirable ideal of salvation by works, that by faith—present, positive, perfect, free—Christianity has, moreover, given to Japan the best literature of which the Bible is the foundation-stone. The best of foreign missionary and Japanese talent had been for a long time engaged on the work of translation, and by the best Japanese scholars the Bible in the vernacular is pronounced one of the best translations of any book in the language. The various Bible societies, with the co-operation of missionaries and colporteurs, are doing a grand work in spreading the Bible. The Japan Scripture Union proposes as one of its objects, to give every man in the country, who is able to read, an opportunity of possessing the Bible for himself. The Christian Physicians’ Society of 70 members proposes distributing the Bible among the 40,000 physicians of the empire and the 1000 new men who annually enter the medical ranks. Until the funds permit giving the whole Bible, the Gospel of Luke will be distributed. This work has already been begun, and is now being carried on.

In creating a Christian literature a colossal work has been done. In books, magazines, papers, tracts, leaflets, the number and influence is almost beyond computation. Of the school-books many contain lessons from the Bible. A Japanese youth who refused to listen to stories from the Bible, willingly received them out of the Third Reader. The great non-Christian dailies and weeklies often unawares bring their readers stories, anecdotes, and illustrations Christian in source, sentiment, and tendency. But with this I would not make the impression as though Japanese newspaper literature were morally of a particularly high grade. One daily paper recently contained columns of information day after day concerning the gross immoralities of the "Remmonkyo," a Japanese new religious organization. No respectable and patriotic Japanese would translate it into English because of its vileness.

But Christianity has also come in, and by its varied agencies stirred the stagnant moral life of the nation. Gospel temperance work is carried on with vigor, and the crusade is directed also against the smoking of the "filthy weed," which was introduced into Japan by the Portuguese three centuries ago. Prostitution is licensed by the government, and parents still sell their daughters into these physical and moral death-pits with the sanction of the authorities. But Christianity has uncovered the shame of this inhuman business, and sentiment has been created against it. Women themselves have taken a prominent part in this agitation, notably also the woman's magazine. In some parts of the country these public places of shame have been abolished, and the tide is rising higher.

Lying, too, is considered in a different light than it once was. Christianity is setting forth the high ideal of perfect truthfulness and is pressing its claims. As an instance of far-reaching influence upon the whole national life, which shows that veracity and truth is being sought, it may be mentioned that some of the best scholars of the empire are engaged in sifting the national history and mythology in order to ascertain the facts. Truth is coming to be valued and desired; and although it still meets with great opposition, it will win its way here as elsewhere. Here is another instance from the humbler walks of commercial life. Said a Buddhist orange merchant to the writer recently while praising his oranges: "I don't lie; I am a Christian." Although at the very moment he spoke his foot slipped from the path of truth, as the idols and shrines in and about the house testified, yet the restraining ideal was present. The more that missionaries and Christians generally speak and live the truth among this people, the more will its power and influence spread.

In religion in general, Christianity is substituting optimism for the former pessimism. The old religious ideal was "to leave the world of suffering" and enter Nirvana, or be absorbed into the universe and practical nothingness; the new is to stay in the world and help reform it. This exceeding pessimism and materialism is justly charged to the old religion. It may be due in a large degree to the ill prospects for the

future world as held out by its teachings, and as believed in at least by the common people. But yesterday I studied a pair of Buddhist paintings. The one represented paradise or heaven, with Buddha sitting in a huge lotus flower as his throne, surrounded with the sacred lotus flowers and absorbed in peaceful contemplation. The angels were beings with female faces and upper extremities, and having the wings and tails of peacocks. Similar forms were in a boat on the lotus pond gathering these sacred flowers and presenting them afterward to Buddha. This, with some minor details, was to represent paradise, heaven. It was extremely commonplace at the best, and but little calculated to create any strong desire in any one to go there. Nearly every detail of the Christian's conception of heaven was conspicuously wanting.

The second was a representation of the final judgment and hell. It was certainly awful enough. Children were there as well as adults. Among many things else was a big brown demon who, amid streams of gore, was extracting the tongues of liars. Then there was also Pin Mountain (a mountain made of pins and needles with the points upward), on which scores of women were suffering and streams of blood were flowing. These were women who had not been as careful in this world as they ought in the use of pins. Such is the pessimism of the old religion as popularly believed. What a contrast between these and Christian ideals! Not that the hell of the Bible is described in any less terrible words and figures, but through the Gospel this present life has become worth living, and our heaven is unspeakably more lovely and worth gaining, and is accessible not only to priests and their kind, but to all who trust in Christ for salvation.

Christianity has given to Japan an ideal for home life, such as had never been known in this land before—a Christian home. Not that it has changed all or even a very large per cent of Japanese homes as yet. Quite the contrary; but the model is here, criticised by the unthinking few, but admired and desired by the intelligent many. The ideal Christian marriage, the foundation of the Christian home, is based on individual freedom, mutual acquaintanceship, union of hearts in reciprocal love, and respect for mutual rights and obligations. The custom of Japan is that partners for life, or rather for a while, are selected by a "go-between." I say "for a while" advisedly, as one third of the marriage contracts are broken by divorce, to say nothing of other kinds of unfaithfulness. In Christian America, sad to say, the proportions of divorces to marriages are one to sixteen; but here they are one to three. Christ allows but one reason for divorce—adultery—and that to both man and woman. Confucius, the Chinese sage, after whose ideas the Japanese laws, customs, and practices on this subject are modelled, allows man, and him only, seven grounds for divorce—disobedience, barrenness, lewd conduct, jealousy, leprosy or any other foul and incurable disease, too much talking, and thievishness. Christianity is justified, therefore, in

setting up her ideal for Japan's imitation, and it is to the credit of this country that she is accepting the best. Christianity has also set a stake to concubinage, which was introduced into Japan while Confucianism was regnant.

The social status of woman is much improved, and her rights are being recognized more and more by "the lords of creation," by the law, and in the courts. They are, moreover, being admitted to superior educational advantages in the various government and mission girls' schools, and are winning their way to eminence in literature and art, music, poetry, painting, and other vocations. Formerly woman was regarded as so much inferior to man, that by the teachings of Japanese Buddhism she was denied entrance to the higher joys of the future world. Christianity knows no such distinctions, and the work of woman's emancipation in Japan has at least been well begun.

Even for her general educational system and progress Japan is in no small degree indebted to Christianity. Early education was in the hands of Buddhist priests, and the studies were the *Sūtras*. Three centuries ago Confucianism came into power with the rise of the Shogunate, and from that time on, the Confucian and Chinese classics were learned by heart, and instruction was imparted in the national history and literature. Meagre as it was, and excluding women as it did, with the revolution of 1868 the old system of education fell with the Shogunate, and an entirely new start was made. Americans, notably missionaries and mission schools, exerted a strong moulding influence upon the trend of the new Japanese education in its early days. Rev. Dr. Verbeck was the organizer and for some years the head of what is now the Imperial University at Tokyo. He was also for a long time educational adviser to the government, and thus in a position to exert an influence for immeasurable good in behalf of Japan. The common school system of Japan was modelled after that of America. Dr. McCartee, now over fifty years a missionary in Japan and China, was also a professor in the university for some years.

Nor should the names of Griffis, Janes, President Clark, and others be forgotten in connection with the establishment of the new educational system, all of whom exerted a strong Christian influence and gave it direction and momentum. Should any one think that Christian ideas have not yet sufficiently penetrated Japan's education, let him ponder what Professor Chamberlain, of the Imperial University, says of this people's original condition: "What is the situation? The nations of the West have, broadly speaking, a common past, a common fund of ideas, from which everything they have and are springs naturally, as a part of a correlated whole—one Roman Empire in the background, one Christian religion at the centre, one gradual emancipation, first from feudalism and next from absolutism, worked out or now in process of being worked out together, one art, one music, one kind of idiom, even though the words expressing it vary from land to land.

“Japan stands beyond this pale, because her past has been lived through under conditions altogether different. China is her Greece and Rome. Her language is not Aryan, as even Russia's is. Allusions familiar from one end of Christendom to the other require a whole chapter of commentary to make them at all intelligible to a Japanese student, who often has not, even then, any words corresponding to those which it is sought to translate.” All this and much more is fact, and in view of this it may with truth be said that in the educational line a work of magnificent proportions has already been accomplished ; and through mission schools and other agencies, Christianity is still exerting a widely felt and lasting influence for the highest good, educationally, of the nation.

Under the Tokugawa *régime* more than five persons were not allowed for any purpose to club together under penalty of law. Associations and societies for mutual aid or for the common weal were impossible. The hand of God was in its overthrow, and since then Christianity has come in and originated a varied and organized charity in Japan, as it does wherever it goes. Orphanages and homes for the needy poor have been established and are receiving constant support, and their number is increasing. The Roman Catholics alone report 17 with 1772 children ; then they have a hospital for lepers with 86 inmates, and another for the aged. Protestant missions have 3 hospitals with 760 in-patients treated during the past year. Then there is the Sanitary Society with over 6000 members, the Red Cross Society, under immediate patronage of the Empress, both of them Christian in spirit and purpose ; but besides these there are a number of other hospitals, orphanages, relief societies and charitable organizations springing up throughout the land, the legitimate fruit of Christianity and its civilization.

Absolutism, moreover, has had to give way to a constitutional form of government which pledges itself to respect the rights of the governed and promises religious liberty to Japanese subjects, if that liberty be not set aside by the government's interpretation of the twenty-eighth article of the constitution. That reads : “Japanese subjects shall, within limits not prejudicial to peace or order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief.” It will be seen, by a careful reading of the article, that there is still considerable room for absolutism to curtail the religious liberty of Japanese subjects by acts of tyranny on the part of heads of departments of government and other officials. In point of fact this tyranny has been, and still is being exercised against Christian soldiers, school-teachers, scholars, and others, and the question may well be asked, “Is Japan dealing fairly?”

And yet the promulgation of the constitution and the institution of a representative legislative assembly, both of which, let it be remembered, are in their origin distinctively Christian, was a magnificent step upward. True, the one is not absolutely perfect, nor the other working too smoothly ; but that is only repeating the history of representative govern-

ments in Western lands. Continental European history furnishes ample proof of this.

In this same line other and important reforms, all for the amelioration of the condition of the people, and for their elevation and civilization, have been inaugurated. Local self-government has also been established. The social disabilities of the pariah class, or *eta*, have been removed, a law passed against nudity in cities, the samurai have been forbidden to wear their barbarous sword, the burden of land-tax lightened by one half per cent, new and more civilized, and it may justly be said Christianized, laws and courts established for the whole country. And all this within a little more than a quarter of a century. Now, many of these are unquestionably permanent Christian institutions, and will remain comparatively unaffected by the ebb and flow of pro or anti-Occidental sentiment. Thus the foundation of a new nation has been laid deep and strong, and it now remains to continue the building.

When the present treaty ports were opened trade was at a very low ebb. Long ages of aristocratic feudalism, with its vexatious and ruinous restrictions, had dwarfed trade, and put it into the hands of a class of traders utterly unsuited to produce a national commercial prosperity. They were of low caste, but of a commercial morality still lower, "tricky rather than clever," and "the largest dealer did not consider it a breach of moral obligation to break a contract which went against his interests even in a trifling sum." The standard of business morality has, however, been greatly improved since their contact with the better business methods and morals of foreigners; and there still is room for improvement *ad infinitum*.

Commerce rests on intelligence and mutual confidence, on character for honesty and truthfulness. Native businessmen recognize this, and are seeking to establish these. Christianity promotes these. Thus domestic trade has been resurrected, so to speak, and since the opening of the country to Western nations, Japan's domestic and foreign trade has marvellously developed. In 1879 its foreign trade was estimated at only \$66,000,000; ten years later it had more than doubled, being \$136,000,000 in 1889; and since then it has largely increased, the Trade Report for the past half year indicating a foreign trade of over \$210,000,000 annually. About 70 per cent of this is with distant Christian America and England, while her near heathen neighbor, China, had only 11 per cent of the above. These figures and proportions cannot be altogether without significance. Without speaking of the numerous and important industries which have arisen within the last two decades, and without entering the subject farther, it is evident that Christianity has made work and honest trade honorable as well as in many respects profitable in this land.

These are some of the indications that Christianity, in its widest sense, is by no means without influence in this land. Christianity has given

Japan the highest possible religious and ethical ideals and teachings, the basis for her highest possible intellectual, moral, and material development ; and although internal forces were at work which would have brought about a revolution, even if outside influences had not come in, yet from former revolutions, as compared with this last, it is evident, that the impact of Christianity and its civilization has given to Japan such direction and momentum as have made the Japan we see to-day, and has opened a most brilliant and promising future for the nation. But infinitely more than all that, the Gospel has come and brought eternal life to the shores, the homes and the hearts of Japan, and still proposes to itself the great task of saving this land of the rising sun.

THE OPEN DOOR OF KOREA.

BY C. C. VINTON, M.D., SEOUL, KOREA.

A few remarks upon the advantages enjoyed by a missionary in Korea may be especially welcome just now to those who have been accustomed to think of Korea as the far-off Hermit Kingdom, yesterday guarded at every loophole against the intrusion of a single foreign idea, to-day brought miraculously in contact with the blessings of civilization through the good office of a recently transformed neighbor.

Ten years and some few months have passed since missionaries first gained a foothold in this exclusive land. In that time they have taken many steps toward an understanding of its people, customs, and institutions. One fact, early perceived, and more fully realized with fuller knowledge, is that this spirit of seclusion is not a characteristic of the people themselves, but is part of the subtle scheme by which China has held them for centuries in her toils. As the child shuns the garret because it has been told there are goblins there, so the confiding Korean has learned from generation to generation to dread contact with those outer barbarians whom his kind protector, the Chinaman, told him knew only guile. Once when, three hundred years ago, a horde of such barbarians actually gained an entrance and overran his land, he found it quite as the Chinaman had said. Now it is not my wish here to discuss the premises or to call in question the conclusion itself. I seek only to draw attention to the fact that the Korean, when left to himself, is not by any means an exclusive individual, as his Chinese neighbor seems naturally to be ; that his dislike of foreigners is based really upon ignorance, and that whatever grounds have been thought to exist for the opposite view may be readily explained by his failure to understand the foreigner and the foreigner's failure to understand him.

Simple and childlike in all but the mark of sin the Evil One has stamped upon him, the native Korean is ready to sit at the feet of whoever will

instruct him. At China's feet he has sat thus long because she has constrained him by force and persuaded him by arts. She has told him that her knowledge, her faith, and her customs are all-sufficient, and all others false and bad ; and he has believed her because he had no means of knowing otherwise, except to let in the very evils against whose entrance she persistently warned him. So, when at last the foreigner really came with peaceful intent, there were no standards by which to judge him but those China had taught, and by these he proved lamentably deficient. How ignorant, how stupendously ignorant he was ! He could not even read. For surely no civilized man would call that reading matter which was not expressed in those grand old Chinese characters, the only perfect language. How comical his dress ! How undignified his gait ! Both utterly unworthy the bearing of a man of breeding. How debasing his habit of performing tasks fit only for a servant ! Witness his tennis-playing. Witness his gardening. Witness the personal dressing of wounds by the foreign surgeon. And, then, how violent the language he used over small things ! So often petulant or even positively angry merely because the horses he had hired for to-day have since been let out to another. And withal how impious ! Since evidence can be found neither of reverence for his ancestors, nor for the spirits of his abiding-place, nor for any tangible god. How wanting in good manners, in good looks, in good taste ! How incomprehensible in every one of his traits ! Altogether how contemptible a barbarian !

From the Korean standpoint, yes. Quite as much as the Korean from ours. How much, therefore, of mutual concession and adaptation was needful before any common ground of appreciation and sympathy could be reached.

But, as was said, steps have been taken—and not alone upon one side. In these more recent years the missionary has come to be able in some degree to put himself in the place of his neighbor. He understands somewhat better the modes of thought, the ambitions, the various pursuits and employments, the family life, and the superstitions of those around him. If he has not come to feel as they do, he can at least appreciate in many respects their feelings ; and, on the other hand, they, if they do not appreciate his, have lost no small measure of their distrust for him. They have gotten to understand how large a measure of humanity is common to mankind, and so have joined in seeking a possible plane of mutual intercourse.

It is due, perhaps, to this gradually changing attitude most of all, that the door has been opened so widely of late to admit the Christian preacher. That such is the case no one doubts who is cognizant of the facts. The missionaries' ability to present the Gospel acceptably and the native's willingness to receive it have increased manyfold within a few years. Of casual hearers to-day, a larger proportion manifest an interest in sacred truths than formerly. Of those in whom a first interest has been awakened, more prove to be sincere inquirers. From among inquirers, an increasing

number seek admittance to the church. Such a stage exists in the progress of any field toward Christianization. It might be called the stage of mutual confidence. The missionary has learned the character of his hearers and knows how best to direct his shafts. The native has learned the character of his teacher and puts confidence in his sincerity and wisdom.

Korea's door was from the outset said to stand wide open ; and it did. From the day when Dr. Allen first opened that door at the point of his lancet, the missionary has gone freely in and out. He has been forbidden to preach publicly, never privately. He has conducted educational enterprises, in government employ as well as under the home board. He has freely treated and conversed with patients of high and of low degree alike. He has enjoyed perfect freedom of travel and of quiet intercourse with the people. Many in official circles have listened to the explanation of Christian truth, as well as those of lesser degree ; and many of the people heard gladly, and praised the doctrine, and made little objection and—failed to believe. It was as the seed that fell upon stony places. The door was indeed open, but few regarded him that entered.

The door may be no wider open to-day, but they that are within give better heed. The formal prohibition of public preaching is not removed, but it has long become a dead letter, so that foreign missionaries and native evangelists discourse freely to few or many by the roadside, in the hostelry, or in established chapels. The schools now number their pupils by scores instead of by singles, and hours of Bible study replace those formerly given of necessity to heathen classics. Patients refuse less often the surgeon's knife, recognizing that his dependence is on God. Where preaching before was barren, inquirers are wont to appear. Scattered literature begins to fructuate in readers seeking further light. A better soil has been reached. Korea not only admits, but welcomes.

This change had been gradually coming about during a period of several years, when last summer the war cloud burst over Korea. No wonder the poor little nation lost its wits. With impetuous onrush the dreaded Japanese swept over the land, hurling before them the forces of her ancient protector and destroying the illusions of a thousand years. The subsequent political changes, if not many in fact, are significant. A new era has dawned—the Kaiwha—the era of reform. The former cabinet of Chinese sympathizers has been replaced by one of Japanese proclivities. Europeanized dress, coinage, and police are being introduced. A printed newspaper is issued every two days, and has a fair native circulation. A newly established Department of Education contemplates the inculcation of modern knowledge. Railroads are planned, and a train is in actual operation from Pyeng Yang to the river mouth. At the palace and in all the public offices Sunday is observed as a day of rest. Honest men are being sought to take the responsible office of magistrate in country districts.

The suggestion for these reforms originates with the conqueror. They were upheld at the outset by the strong arm of a military occupation ; but

they are not repugnant in the main to the nation. They meet with the hearty favor of the king, who is really a beneficent sovereign, and who never held with the Chinese party to whom he was obliged to bend. Many of the higher government posts are filled by young men of noble Korean blood who have lived abroad, in several instances for more than a decade. Having experienced the blessings of enlightened government, they have returned to become the standard-bearers of social reform in their native land. Shopkeepers, farmers, and the other substantial classes hail the prospect of an honest collection of taxes and an honest expenditure of government funds. Gradually throughout the first few months of its propagation the Kaiwha has accumulated prestige, until now public opinion is almost unified in its favor. Foreign ideas, foreign dress, foreign implements, foreign laws, foreign observances, foreign learning are everywhere being spoken of as good, the ancient customs of the past as foolish and unprofitable. Rumors of expected fresh innovations fill the air, not only at the seat of government, but in far-off country precincts; and such rumors elicit oftener the approval than the objections of their hearers.

With these social and political changes the new era brings also a changed attitude on the part of the government toward Christianity. Of the new cabinet and their immediate supporters several are professed Christians, members of churches in the foreign cities where they have lived. Many others have experienced the benefits of religious freedom. Both king and queen have heard during the past winter, and willingly, from medical missionaries in attendance upon them, something of the truths of salvation. Officials in high position request, read, and discuss copies of the New Testament and other religious books. In such an atmosphere the law of death to those who profess Christianity is forgotten, and such persecutions as that of the previous spring at Pyeng Yang become impossible.

This interest in Christianity in high quarters may be taken as an evidence of that on lower social planes. This spring, as never before, the people flock to hear the preaching of the Gospel. Chapels are crowded. The throng surround windows and doors to the full radius of the speaker's voice. Street preachers draw larger groups than ever before. Hearers at dispensaries give closer attention than usual. In country districts a wider circle and a higher social stratum are reached. Men who have hitherto disdained the missionary now seek his attention, and this not by ones and twos, but everywhere in numbers. Men who have lived in open sin come confessing, repenting, and taking up the cross. As an inevitable consequence of this growing interest, sessions and examining bodies find their work growing burdensome. At every communion season there are numerous admissions. Nearly every Sabbath some baptism occurs. The lists of catechumens are full to overflowing. With all due caution as to seriousness and permanency of impression, this steady increase continues.

To the missionary, looking backward, then forward, it seems that an

era of unlimited Christian extension has come on Korea, that very period for which he has been longing and praying, for which so many prayers were offered during the month-long visit among us last winter of the saintly Bishop Ninde. Vistas of rapid church growth, of multitudinous conversions, rise before him, of speedy extension into every province and magistracy and larger town. What is God's will? The Christian community in Korea waits to learn it—waits not, but presses onward to preach at His bidding and to see what great things He will do.

The nation is in expectation. They look for the changing of all that is past. They are not more wedded to their old religious ideas than to those of daily social observance. The nation never had a religion—only a superstition. With scholars it is the following of the precepts of Confucius; with the common people the propitiation of local spirits. Shall ever a more favorable season occur for the wide uprooting of these beliefs and the presentation of Christian truth?

What is to hinder? Chiefly the lack of workers. There is already more laid upon those in the field than they are equal for. Enquirers at every hand, new avenues daily opening, country districts one after another giving the invitation to come and preach, here a group of newly born converts in need of careful nurturing, there a slightly stronger community building themselves a church and calling for the meat of the Word—this is all as we would have it; but the hands that are ready and willing to work are weary, and drop powerless with its magnitude.

Such a crisis in religious things as passed over Japan two decades ago is to-day passing over Korea—a time when work counts double, when the first harvest is ripe and calls for garnering, when the land may be rapidly won or slowly lost—the land spoken of as a whole, as we speak of the Christian nations. As in Japan, through fewness of laborers, are opportunities and advantages to be lost? Or shall the force be so increased and so speedily that Korea shall be won while yet a fair and unbroken jewel for Christ?

The open door does not fail to be seen by those who have lately been pushing it farther open. The Christian churches of Japan have not been slow in organizing to send missionaries across the straits that separate them from Korea. Their coming is looked for and longed for by those already in the field. May Japan crown her labors by proving not only the civilizing, but the Christianizing power of the far East. From her shores yet another body of propagandists have been still quicker to embark, and are spreading their cult with a zeal not heaven-born. Throughout the southern provinces, under the guidance of a horde of Japanese monks, the revival of Buddhism progresses with a rapidity which indicates a ready acceptance for higher forms of faith. Christian missionaries do not dread them. It is not for their teachings that the heart of the sinner hungers. They preach a dying faith, and its revival can never infuse real vitality. Would that God might see fit to rouse His people to come hither and labor as these are doing.

THE MISSIONARY WORK OF THE LORD JESUS.*

A PLEA FOR MEDICAL MISSIONS.

BY W. P. MEARS, M.A., M.D.

As in spiritual, moral, and social life, so also in mission work the Lord Jesus Christ is set forth in Holy Scripture as the Great Example to be followed.

Thus in regard to *mission work* He says : " As My Father hath sent Me, even so send I you." " As Thou hast sent Me into the world, even so have I sent them into the world" (John 20 : 21 ; 17 : 18).

In undertaking mission work, therefore, especially to the heathen, it is of first importance to inquire in what way the Lord Jesus carried out the mission on which He was sent, so far as concerned His work as a *Man among men*.

Limiting the inquiry to the Gospel of St. Matthew, the description of the first missionary journey (Matt. 4) is utilized for the illustration, by various typical examples, of the method Jesus employed in carrying on His mission work, just as the journey itself was used for the preliminary instruction of His disciples.

The *Method of Work* is set out first in summary. " Jesus went about all Galilee (a) TEACHING in their synagogues, and (b) PREACHING the Gospel of the kingdom, and (c) HEALING all manner of sickness and all manner of disease, . . . and they brought unto Him all sick people, that were taken with divers diseases and torments, and (α) those which were possessed with devils, and (β) those which were lunatic, and (γ) those that had the palsy : and He healed them." Not only are three modes of work mentioned—viz., preaching, teaching, and healing—but also three distinct varieties of healing ; for of the " divers diseases and torments" there were three groups—viz. (α) that consisting in the possession by the devil of the *soul* as well as of the physical organism ; (β) that comprising disorders of the *mind* ; and (γ) that constituted by diseases of the *body*.

The method of work is then described in detail :

(a) As to *Teaching*.—He *taught* His disciples, in chapter 5, *first*, what manner of spirit they must have, since " theirs is the kingdom of heaven ;" *secondly*, what kind of work they must do that others might see their " good works," and glorify their Father in heaven ; and that they themselves, as children of Him who does good to all alike, might be perfect even as He is perfect. *Thirdly*, in chapter 6 He taught them that—whether for spirit or for body, for life toward God or life toward man—

* This paper is but extended *extracts* from what is perhaps the most superb appeal for medical missions to be found in the literature of the subject, and which originally appeared in the *Church Missionary Intelligencer*, September and December, 1894. With great reluctance we have been compelled to abridge it, feeling that abridgment approaches mutilation. But we hope our readers may be led to send to Salisbury Square for a copy of the entire address.—A. T. P.

implicit faith in their Heavenly Father for every detail was essential (verses 1-34).

(b) As to *Preaching*.—In chapter 7 Jesus turned rather to the multitude, for we are told “the *people* were astonished at His teaching.” In so doing He changed the character of His address somewhat, *preaching* rather than teaching. *First*, He reproved, invited, and encouraged His hearers (verses 1-11). *Secondly*, He drew from all that He had said the practical application: “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.” *Thirdly*, He appealed to the people to accept His message—proved true, as it was, by its fruits of good works of love and mercy—and to “beware of false prophets,” whose message was in human words and not in God-like deeds. *Lastly*, He closed with a terrible warning as to the inevitable fate of those who might hear His words, but not do His works.

Through both teaching and preaching the same dominant theme runs—*loving faith* toward God issuing in *loving work* toward man.

(c) As to *Healing*.—While the summary statement indicates how broad is the meaning of the words “*all manner of sickness and all manner of disease*” (4 : 23), the detailed examples in chapter 8 show how wide is the sense of the expression “*all sick people*” (4 : 24).

These examples are four in number, and cover *all classes* of men—viz.: The unclean by the Law physically—a *Jew*, a leper; the unclean by the Law ceremonially—a *Gentile*, the centurion's servant; the follower of *Christ*—Peter's wife's mother; the possessed of the *devil*—many of the people.*

“He healed *all* that were sick, that it might be fulfilled which was spoken by Esaias the prophet, saying, ‘Himself took our infirmities and bare our sicknesses’” (8 : 17). It was part of the mission of Jesus to share in *all* the troubles of *every* man, and to save every man altogether, body and soul, in or from *all*. So He healed *all* who came of *all* sickness, not merely or only as a sign of His Messiahship, nor merely to draw people to Him, but rather as an integral and essential part of His mission (11 : 5). Jesus identified Himself with those with whom He came into relation, putting Himself in their place, coming down to their level, and drawing them to Him by His deep sympathy with their seemingly small troubles (*e.g.*, in the cases of Bartimæus, the Syro-Phœnician woman, and the hungry multitude). Does it not seem as if the Holy Spirit at the very outset laid special emphasis on the practical side of the mission of Jesus for the salvation of the *whole man—body and soul*? Dare we overlook such an Example, so emphasized in a record inspired by God Himself?

The result of all was that the multitudes so pressed on Jesus that He

* Dr. Mears might have added that these four ailments were manifestly typical: Leprosy, of the *guilt* of sin; palsy, of the *impotence* of sin; fever, of its *inflamed lusts*; and demoniacal possession, of *diabolical control*.—EDITOR.

was obliged to go away across the lake. Meanwhile, on the part of the Pharisees and others, jealousy and opposition were steadily on the increase. Then came the *first apparent check*. The cure of a demoniac coupled with the judgment of sin (in the case of the keepers of the swine) resulted in a request from the people that He "would depart out of their coasts." So ended the first missionary journey.

In His own district He encountered a *second apparent check*, not for healing the sick and judging sin, as in the last case, but for healing the sick and forgiving sin, in the case of a palsied man. This event, as a lesson to His disciples, preparatory to a more extended missionary journey, gave the key to the view taken by Jesus of His work. Sickness no less than sin was one of those works of the devil which He had come to destroy.

Thus, *in the first place*, He spoke of an infirm woman as one "whom Satan hath bound." So, too, Peter described Him as "healing all that were oppressed of the devil." So Paul spoke of his own bodily affliction as "the messenger of Satan;" so in Hebrews it is said, "Forasmuch then as the children are partakers of flesh and blood, He also . . . took part of the same; that through death He might destroy him that had the power of death—that is, the devil—and deliver them who through fear of death were all their lifetime subject to bondage."

In the second place, Jesus here based His action on an argument which, as a syllogism, stands thus:

The cure of sickness and the forgiveness of sins are equally the prerogative of God; I heal sickness without usurping that prerogative (*i.e.*, committing blasphemy); therefore I forgive sins without blasphemy. Or, the cure of sickness and the forgiveness of sins are identical in nature; I heal sickness; therefore I can forgive sins.

In a similar way, in the cure of a demoniac, Jesus argued: By the finger of God (or Spirit of God) only can cure be wrought; I cure; therefore I cure by the finger of God (or Spirit of God).

No man, as a mere man, can make the statement in the minor premiss of either argument. Just as no mere man can forgive sins, so no mere man can cure or heal. A farmer merely sows the seed, but God gives the increase; a doctor merely gives treatment, it is God who cures. A medical man, going in the power of God among the heathen, and showing the practical mercy and love of the Master, would, if but wholly filled with the Spirit, undoubtedly come very near to a modern representative of Jesus as He appeared to the men among whom He lived.

After the record of the two checks, there follow examples of *teaching in a centre of opposition*—to opponents and questioners—arising out of the preceding cure. Immediately after that cure Jesus, making His healing power a text for His preaching, used a further application of the same argument to confute the objection of the Pharisees that He associated with sinners, and said in effect: "I came not to heal the whole but the sick, the sick in body and the sick in soul, sinners and not righteous men."

Then come examples of *healing in a centre of opposition*. There in His own district He could not openly work because of the unbelief of the people. To the wilfully blind there was no revelation, to the voluntary unbeliever no sign. Still He refused none who came to Him. Hence it happened that in such a district He helped those who needed His help *secretly* or under pledge of secrecy.

Thus He raised to life the daughter of Jairus, one of the class most opposed to Him (the people being excluded) ; He healed the woman with an issue (no one seeing) ; He cured two blind men ("in the house," so that "no man might know it") ; He drove out a devil (presumably in His own home).

Starting again on a second missionary journey, Jesus at first worked alone, "teaching . . . and preaching . . . and healing every sickness, . . ." as on His first journey. Healing was part of His work in private as well as in public. So heavy was the work and so great His compassion for the people, that after prayer He appointed the twelve to assist Him.

In this and six other places Jesus is spoken of as being "moved with compassion ;" and in every case the objects were persons suffering from some purely temporal trouble. In sending out "laborers" He gave them power, while preaching, to heal all manner of sickness and all manner of disease. The arrival of the kingdom was to be shown *by the good done* by the messengers. The other passages are as follows :

The trouble of Bartimæus and his companion ; the sorrow of the widow of Nain ; the need of the hungry multitude ; the sickness of the multitude and the sickness of the leper ; the adversity of the demoniac of Gadara. Next come the names of the apostles, and then the terms of the *commission*—viz., "*Go . . . preach . . . heal.*"

Jesus then "departed thence to teach and to preach," and soon came first into contact with the truly good, and then into more violent conflict with the bad.

First He referred John the Baptist for proof of His Messiahship to His *good deeds* coupled with His *good message*, associating together as one healing and preaching. He referred the people, as He had referred John, to His *works*, saying, "The works which the Father hath given Me to finish, the same works that I do, bear witness of Me that the Father hath sent Me." Jesus did not in His public work lay weight on His fulfilment of prophecies concerning Himself, nor on the testimony of John the Baptist, but rather on the fact that His *works of mercy, humanity, and healing* were proofs that He was come from God the Father, and that His message of love and good-will was God-given.

He *condemned* the cities of Galilee, not for refusing to believe His words, but for refusing, *in face of His works*, to accept Him as the Messenger and Representative of God.

Rapidly the opposition grew. In contending with the Pharisees Jesus

first argued that "mercy is more than sacrifice," and that the satisfaction of even the temporal real need of man must take precedence of the ceremonial law, and even of the law of the Sabbath; that the greater law of whole-souled love to God, and of beneficent and philanthropic love to men, fulfilled all the canon of the law of Moses.

Jesus next illustrated this by the healing of a man with a withered hand. Nor did He lay the least stress on the miraculous power shown, but compared the healing of the man simply to the lifting of a sheep out of a pit—to a deed of mercy which, being in man's power to do, *ought* therefore to be done. In a still more striking case—an infirm woman bent together—Jesus put this view forward very emphatically, saying in effect, "*If it would be considered cruel and unmerciful to keep an ox tied up from the watering, would it not be far more cruel, even inhuman, to refuse to loose this woman, it being in one's power to do so?*" OUGHT not the woman—if only as a deed of common humanity, how much more of God-like love—to be loosed even on the Sabbath day?" These passages give us not only the strongest indirect command, but the strongest logical argument for rendering benevolent, and especially medical help to all who need it.

In a rage the Pharisees went out to plot against Him, while He went out to continue His work of mercy among the "great multitudes" who were following Him, for "He healed them all."

The opponents of Jesus seized the occasion of His next recorded deed of healing—of a demoniac—as a pretext for ascribing His good works of mercy and love to the devil. Once more Jesus endeavored to show them how the devil is a destroyer and not a healer. Following up His withdrawal from open teaching and open works, He afterward spoke openly to His disciples only, but taught the people in parables, because they would not see that He was the Healer not only of the body, but also of the soul, lest they "should be converted and He should heal them." So under a darkening cloud of conspiracy abroad and scandal at home, He brought His second missionary journey to a close in "His own country." It will be noticed that the works of Jesus produced three effects:

- (a) The people were attracted, and glorified God for what was done.
- (b) The religious leaders of the people were filled with malice.
- (c) The governors of the nation were undisturbed, or were rendered tolerantly curious.

In His third missionary journey, immediately after the rejection and murder of His great forerunner, Jesus carried out His intention of withdrawal from open teaching and healing, and so "departed into a desert place apart;" but, followed by the crowd, "was moved with compassion toward them, and He healed their sick," even in His retirement carrying on His work of benevolent love.

To get clear of the people and to secure freedom from observation, Jesus dismissed the multitude, sent His disciples over the lake, and followed them Himself.

Landing northwest of the lake, still bent on withdrawal, He went toward Phœnicia, but was hindered in His progress by His work of healing. As soon as the inhabitants heard of His landing, "they sent out into all that country round about, and brought unto Him all that were diseased, and besought Him" to heal them. What exact and literal repetitions of this scene occur in the experience of every medical missionary ! It is because Christians, as a rule, pass their lives in Christian lands, and are so accustomed to regard as entirely distinct the organizations for spiritual work and those for so-called philanthropic work, that philanthropy has ceased to be a distinctive sign of Christianity, and that Christians fail to realize the urgency and paramount importance of the close association of Gospel preaching and philanthropic labor, which is the most striking characteristic of the work as missionaries of our Lord and of His apostles ; which, too, in the present day is proving to be the great lever by which alone, apparently, the fanaticism of the Mohammedan belt of Central Asia from Turkey to Thibet, and the utterly dead indifferentism of the small world of China, can to any very visible extent be moved.

Jesus passed beyond the Jewish pale and reached "the coasts of Tyre and Sidon," Himself the first to carry the universal Gospel to the Gentiles, by recognizing the faith of the Syro-Phœnician woman, and by healing her daughter (15 : 22-28).

Passing thence, to avoid publicity He "went up into a mountain and sat down there." As before, He could not be hid. "Great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and He healed them," so that the people "glorified the God of Israel." So with the medical missionary of to-day. The sick are brought to him from all parts, and are literally cast down at his feet for him to cure, with the result in many cases that the patients and their friends have been led to glorify the God who has put such love in the hearts of men, and has given them such means for the carrying of it into effect. All the power to heal, all the medical and surgical knowledge we have, is given directly by God for the use of men through men. Are Christians like their Master when they keep to themselves gifts such as these through which their lives have been so benefited—gifts which the Master used so liberally for all, Gentile and Jew, saint and sinner alike ?

Here, as if to drive this lesson right home, Jesus suddenly called His disciples to Him, and said : "I have compassion on the multitude." For what great cause ? For nothing more than so ordinary a trouble as a temporary want of food. *If so small a bodily want excited the compassion of Jesus, and led to so markedly deliberate an exhibition of it, how can His Church of to-day neglect the great inarticulate wail which hourly rises to heaven from half the population of the whole globe, as they vainly cry out in their sickness and misery, their helplessness and hopelessness ? If help for them does not come from the Church, whence can it come ?*

These signs were quite insufficient for the religious leaders of the people, who wished for signs of power rather than of love. So once more refusing any further sign than His Resurrection, "He left them and departed."

After coming back to His daily life, Jesus, in response to an appeal for mercy and help, incidentally healed the lunatic whom His disciples had failed to cure. On them His Spirit had not yet wholly fallen. So He showed them that to work as He did they needed the qualifications of the successful missionary—aggressive faith ; prayer and self-denial (fasting) ; self-sacrifice and daily surrender with reference to what He had just previously told them ; and confiding trust as children of the King, in their Father in heaven (17 : 20-27).

Steadfastly setting His face for His great trial, Jesus left Galilee and came into Judæa, and healed the great multitudes which followed Him.

When He left Jericho for Jerusalem, with a heart as full as ever of pity for the troubles of men, whether of soul or body, seeing and hearing blind Bartimæus and his companion, He "had compassion on them" and healed them.

Arriving in Jerusalem, there in His Father's house, where He first went about His Father's business, He finished the missionary work which His Father had given Him to do. And how did He finish it ? "The blind and the lame came to Him in the Temple, and He healed them." So ends in this Gospel the record of the missionary work of Jesus among the people.

In an epilogue, as it were, in speaking of the *final judgment*, the Lord Jesus sets forth that only those shall enter into the kingdom of heaven who have shown that in this present life they have followed in the footsteps of the Master, who "went about doing good"—who in simple faith and for His sake have fed the hungry, given drink to the thirsty, provided for the solitary, clothed the destitute, cared for the sick, and visited those in any bondage.

Christians are in this world as their Master was in this world. It is by seeing their good works—as once they saw those of Jesus—that men are to be led to glorify the Father. As to what those works are, they are an indissoluble combination of verbal testimony to Jesus with such practical work as is to-day only just beginning to receive recognition by Christians generally—the work, namely, of a typical medical missionary. Can this combination be separated without direct challenge of the method of Jesus ? Is it not tautology to talk of missions and medical missions ? Are those not the same if they resemble those of Jesus and His apostles and disciples ? It is true that the work of preaching and the work of healing must be generally in different hands. Is not the one kind of work, however, the necessary complement and supplement of the other ? Are they not the two sides of the same thing—the human and Divine sides of the gospel of goodwill ? Joined, then, as these are by God, can they be put asunder by any man without detriment to the work of God ?

II. Possibly it may be thought that the WORK OF THE APOSTLES after the bestowal of the Pentecostal gifts took a special departure in the direction, chiefly, of two of the three methods of work described in the Gospels—viz., those of preaching and teaching; leaving that of healing to occupy a very secondary and temporary position.

A special study, therefore, of the missionary work of the apostles, as recorded in the Acts and as illustrated in the Epistles, becomes of importance, whether as showing the continuity or otherwise of the indirect work of the Lord when He was “working with” the apostles, through His Spirit, with His direct work, while He “went in and out among” them in the flesh; whether as indicating the exactness or otherwise with which the apostles strove to imitate His example in the carrying out of that work.

In one respect the apostles had to commence and carry on their missionary work under conditions different from those obtaining in missionary effort of the present day: 1. They should be ready to carry the Gospel at once into all quarters and to various nations; 2. They should have power to force home its teaching on men’s hearts and consciences and to defend its doctrine against the evil ingenuity of men’s minds; 3. They should be able, in their practice, to recommend its message of mercy by deeds of mercy.

The apostles and their co-workers and immediate successors, therefore, were endowed with *special “gifts”* for these various ends; and for only so long as they were needed until (a) the Church was firmly planted in the various great centres of the world, and (b) placed under the immediate charge of native presbyters and deacons, in whose hands were written narratives of the life of our Lord and epistolary doctrinal instructions from His apostles.

The special gifts were: 1. Of “divers kinds of tongues” and of “interpretation (understanding) of tongues;” 2. Of “the word of wisdom” (prophecy) and of “the word of knowledge” (teaching); 3. Of “the working of miracles” and of “gifts of healing.” None of these gifts are specially given now, because no longer necessary. The missionary of to-day has every means of instruction at his disposal. As to the first, he can obtain a full Bible in every principal language, with grammars and dictionaries and scholars to aid him; and, as to the second, he can study it in the light of its own completeness, and of the teaching of a long line of commentators. Thus, by God’s help, he can go out fully equipped as a *preacher*. So, too, as to the third, he can learn to wield a power of healing which would have seemed to be an actual “working of miracles” to the people among whom the apostles moved—as it does seem still to be to the heathen of to-day—and can go out fully equipped as a *healer*. Special gifts are no longer necessary, not only because the Church is firmly established in the world, but also because its members have (so-called) natural means at their disposal, wholly unattainable in the days of the apostles. There is no record of the performance of miracles where “nat-

ural" means were available. But though special gifts are not now given in the same openly manifest way, the same Power, who gave them, works in the members of the Church still, and for the same ends, and the same spirit which pervaded the work and teaching of the apostles should pervade their teaching and their work. As there is no longer a special gift for the healer, so there are no longer special gifts for the preacher, the teacher, or the evangelist. If it be said that healing as a part of missionary work should not be employed, because there is not now a special gift of healing, will it not follow that teaching and preaching should cease also, since for these equally with healing there are not now special gifts? Preaching and healing constitute the Divine and human sides of the one Gospel message—a message which promises an "adoption, to wit, the redemption of our body" following on the reception of "the Spirit of adoption, whereby" our spirit is led to "cry, Abba, Father."

If the passages in the Book of the Acts are taken *seriatim* in which the work of the various apostles as *missionaries* is described, their work, as such, will be found to be a direct continuation of the work of the Master.

The apostles glorified Jesus, whose work they were continuing, and made healing of the body a proof of the truth of their message of healing for the soul. This proof they more particularly emphasized before the Sanhedrim, who "beholding the man which was healed standing with them could say nothing against it." In the first and only recorded general prayer of the Church, there were only two petitions: "Grant unto Thy servants, that with all boldness they may *speak* Thy word, by stretching forth Thine hand to *heal*." The answer came immediately, for "they spake the word of God with boldness," "and by the hands of the apostles were many signs and wonders wrought, . . . insomuch that they brought forth the sick into the streets, . . . (and) there came also a multitude out of the cities round about unto Jerusalem bringing sick folks, . . . and they were healed *every one*." Is not this record identical with that of the work of Jesus—viz., a record of mercy and healing for *all*, *everywhere*, in *body* and *soul*?

Such work was not restricted to the apostles only. Stephen, "full of faith and power, did great wonders and miracles among the people." The people "with one accord gave heed unto those things which Philip *spake*, hearing and seeing the miracles which he did, for . . . many taken with palsies, and that were lame, were *healed*." Healing and good works seem to have been recognized and essential parts of the work of the missionary, whether he were an apostle, a deacon, or an evangelist, going hand in hand with the preaching of the Gospel, and preceding, accompanying, and following the delivery of its message.

Further on Peter found a man sick of the palsy and healed him, pointing to Jesus as the real Healer. Also he raised Dorcas. He called upon Gentiles to come to Jesus, as to One "anointed with the Holy Ghost, who went about doing good and healing all, . . . for God was with Him."

The healing of the body was to Peter a direct work of God, given as a sign of God's love and pity ; as a necessary part of His message of mercy, and as a proof of its truth. That proof Jesus had elaborated when He showed that healing of the body and healing of the soul were possible to God alone, since the one act was the correlative of the other. The same argument, *reversed*, is therefore used by Paul when he says : " If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies." In other words, the giving of life to the soul is a proof that life will be given to the body. The argument holds good either way.

Like Jesus, the apostles cared for *every* bodily as well as *every* spiritual need. Saul and Barnabas took a long journey to carry " relief " to the poor brethren in Judæa ; and in their journey spoke " boldly in the Lord, which . . . granted signs and wonders to be done by their hands." An example of their method was given at Lystra in the cure of a cripple.

Then comes St. Paul's first recorded address to the heathen : " This man has been healed by God, who has not left Himself without witness, in that *He does good*, filling our hearts with food and gladness, and enabling us to do these works of mercy." This address is very like a medical missionary's text and sermon.

It is remarkable that these " miracles and wonders that God had wrought among the heathen by them " formed the *sole reply* which Paul and Barnabas gave to the Jewish Church, when questioned as to their mission to the Gentiles. That God was willing that the Gentiles should be healed in body was a sufficient proof that He had opened the door of salvation to them.

In his second journey Paul cured a demoniac at Philippi. In his third journey " God wrought special miracles by his hands, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them." Paul restored Eutychus ; he did not wait until he had finished his address, but he went at once in the middle of his sermon. Just as his Master went on healing to the last, so also did he ; for in the last chapter of the Acts he is described as healing the father of the governor of Melita, and " others also which had diseases in the island."

In the Acts the means and methods employed are only incidentally touched upon, but quite sufficient is said to show that the apostles continued to work precisely as their Master had done. They made deeds of benevolence *by no means a secondary matter*, but did them so commonly and so constantly as to show that they considered them an essential part of their Gospel work and message.

III. Turning to the Epistles, it must be remembered that they give instruction in the truth to believers, while the Gospels and the Acts record missionary work among unbelievers. Naturally, the doctrine taught is deeper and fuller in the former case than in the latter, but it is the same doctrine. If searched through, there will not be found a single exhorta-

tion to Christians generally to evangelize, or a single appeal to them on behalf of the heathen around. Are we therefore to conclude that missions are not in accordance with the teaching of the apostles? Certainly not. For the same reason it cannot be urged that healing or work of benevolence is no part of mission work, more especially since these are several times referred to in the Epistles. In the life of Jesus, in His repeated instructions to His disciples when He sent them out, and in the record of the Acts, the duties of missionaries are plainly and sufficiently indicated. In the Epistles, on the other hand, the main objects in view are the building up of believers in the faith, and the giving of directions for the government of the Church. Yet on the question of benevolent work the Epistles are very clear. The practice and example of Peter and of Paul have been already dwelt upon. What say the Epistles to the Hebrews, and those of James and John?

The Epistle to the Hebrews says: "Remember them (the apostles) that had the rule over you, which spake unto you the word of God; and considering the issue of their manner of life (marg.), imitate their faith. Jesus Christ is the same yesterday, and to-day, yea, and for ever. . . . Through Him, then, let us offer up a *sacrifice* of praise to God continually, that is, the fruit of lips which *make confession to His name*. But to *do good, and to communicate*, forget not: for with such *sacrifices* God is well pleased" (R. V.). Here the sacrifice of praise in witnessing for God is coupled with a similar sacrifice of praise in doing good to men, the one work being to the writer, apparently, as important as the other for the pleasing of God.

James asks, "*What doth it profit*, my brethren, though a man say he hath faith and have not works? . . . If a brother or sister be naked, and destitute of daily food (or be sick or in any other temporal trouble), and one of you say unto them, 'Depart in peace, be ye warmed and filled (or cured or relieved);' notwithstanding ye give them not those things which are needful to the body, *what doth it profit?*" The question at the beginning is repeated at the end. The kind of works to be done is indicated intermediately, works obviously similar to those before described in the first chapter as an essential part of "pure religion." St. James also indicates that it is the duty of the presbyters to look after the sick, and to use what means they can use to cure them. In this last-mentioned passage, healing of the body is once more coupled with healing of the soul: "The Lord shall raise him (the sick man) up, and, if he have committed sins, they shall be forgiven him."

John says: "Whoso hath this world's good (Gr. *βίος*, anything and everything which appertains to living), and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" What language could possibly be stronger? Having this world's good, if money, we must give to the needy; if power to aid, as by lifting another man's sheep out of a pit, we must give our help; if

benefit of medicine for ourselves, we must share it with those who have it not. Otherwise, "*how dwelleth the love of God in*" us?

With these words before us, and with the example of the apostles—even were we without the record of the Master's life—we should be guilty if we did not regard benevolent, and especially medical work, as an essential and important part of mission work. How much more shall we be guilty with the Master's example—four times repeated—confronting us, and with His injunction upon us to love our neighbors as ourselves, to "go (as the Good Samaritan went) and do likewise" for all others, no matter whom, whether friends or enemies, wherever and whenever we find any one in any trouble, sickness, or need. In our primary and supreme anxiety for the soul's welfare we are often, and quite naturally, apt to lose sight of one not unimportant point in regard to this injunction which the parable of the Good Samaritan brings out. Our Lord did not say that those who passed by the injured man were, for example (and as we might have supposed), a Pharisee and a Sadducee, professors and self-appointed teachers of religion, and His own special opponents in doctrine and practice; but He implied that those who were guilty of neglect were a priest and a Levite, men specially set apart by God for religious work, men with whom Jesus is never reported to have come into collision, to whom, on the contrary, He, the Great Fulfiller of the Law, had shown all deferences, as in the instances of His cleansing of lepers. Why did Jesus select these men for unfavorable contrast? Did He not mean to imply that they were wrong in interpreting their position to be one in virtue of which, as special servants of God, they were to be so exclusively occupied with spiritual things as to be warranted in passing by merely temporal sickness and trouble as something to them "on the other side" of the way—the merely human side of the way of our life here—something which did not fall within their proper sphere of duty? Did He not mean to show that the cultivation of His spirit of practical benevolence and mercy and healing was specially incumbent upon them as ministers of the sanctuary; and that in the service "of the true Tabernacle which the Lord pitched and not man"—in which He Himself is the Great Minister—the exercise of that spirit, for His sake, is of primary importance, and "a more excellent way" of service than the striving for the best gifts, the exercise of the highest powers, or the making of the greatest sacrifices? Surely it was with the teaching of this parable, and with the text upon which our Lord founded it, in his mind and heart, that St. Paul, in writing to the Galatians and through them to Christians of the present age, gave, as the final summing up of his long argument on legal bondage and Christian freedom, this one concluding sentence for Christian practice and life: "For all the Law is fulfilled in one word, even in this, 'Thou shalt love thy neighbor as thyself.'"

THE BASIS AND RESULTS OF MEDICAL MISSIONS.

BY R. H. GRAVES.

Though all humanitarian work may meet with the Divine approval, the Christian feels much better satisfied when he has a "Thus saith the Lord" as the basis of his action and a Divine command as the great motive to his work. In speaking of medical missions, I wish, therefore, in the first place, to speak of the place of *healing in the Divine plan for the redemption of our race.*

In creating man, God made him with a soul and a body, and these two have the most intimate relations with each other. Sin in its origin affected and still affects the soul through the body; and body as well as soul suffers from its penalties. In His thoughts of mercy to our race God pities the body as well as the soul of man. Both were created by God, both have felt the curse of sin, and both are to share in God's redemption. As the soul infinitely transcends the body in value and duration, of course this is the chief object of God's solicitude, and still the body is not beneath His notice or His care. In the ministry of the *Christ* on earth He healed the sick as well as preached the Gospel. His tender heart was touched with pity for the lame, the blind, the deaf, the dumb, the palsied, the maimed, and the leper. At the grave of Lazarus, while He wept tears of sympathy for the grief of the broken-hearted sisters, we are told that He was "indignant in Himself" as He thought of the havoc which death had made in the fair form of his friend Lazarus. He saw Satan's work in men's maimed bodies, as well as in their ruined souls, and "went about doing good and healing all that were oppressed by the devil," thus fulfilling His mission to "destroy the works of the devil."

So in sending forth His followers, the healing of the body had a place in the thoughts of our Lord as well as the salvation of the soul. And here let me notice a distinction which is not without significance in showing the place which medical missions should occupy in our scheme for the evangelization of the world. In sending forth the twelve who were His apostles, those to whom were specially entrusted the continuance of His work and the interests of His kingdom, He says: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse lepers, cast out demons." Their great work was preaching; healing was subsidiary (Matt. 10 : 7, 8). In Luke 10 we have an account of His sending out the seventy. Here the commission is, "Cure the sick, and say to them, The kingdom of God is come nigh to you." Notice the healing of the sick occupies the first place, and the Gospel message is to be announced to them. Here we have the warrant and the work of the medical missionary—as a physician to heal the suffering body, and as a messenger from God to tell his patient of Jesus. Thus we have two classes of laborers sent out by Christ: ordained preachers, who are to

preach and found churches, and employ healing as an aid to their great work, and those who are to do the preliminary work of healing, but never to forget the immortal soul while caring for the perishing body.

If we turn to the Book of Acts we find the apostles working on these lines. The first great triumphs of the Gospel under Peter and Paul were accomplished by the preaching of the Word, but in Acts 3 and 5 we see how important a place healing occupied in the early spread of the Gospel. So Paul mentions "healing" among the gifts of the Spirit.

I think we are to learn from this that the healing of the sick should occupy the first place among the helps to the preaching of the Word. As being the only one mentioned in Scripture, it should take the precedence of schools, orphanages, and other agencies.

As the seventy were to do a preliminary work, so now we find medical work of special service in preparing the way for the fuller preaching of the Gospel and founding of churches among the heathen. In China we find it especially useful in opening new stations, by overcoming the prejudices of the people and showing the benevolent aspect of Christianity in a way that the simplest may understand. We can often rent a house for a dispensary where it is impossible to secure one as a preaching-place. After the people understand our object and hear Christian truth privately their opposition melts away, and they are willing to have public preaching in their midst. Thus medical work serves as an entering wedge for the Gospel.

Having spoken of the Divine warrant for medical missions, let us now glance at the *human need*. In God's Providence the concomitant evils of sin and suffering have afflicted our race in every age and every land. In this same Providence the desire and ability to relieve suffering have accompanied the religion of Jesus. While perhaps one may be justified in saying that in God's mercy suffering is less acute among the ruder tribes, where the ability to remove it is small, and the capacity to suffer has increased with the nervous tension which is the result of civilization, and with the growth of medical skill which is able to relieve it, still the great fact remains that sickness and suffering are universal. As a general thing, heathen people have but little ability to remove or alleviate this suffering. Even in the more enlightened heathen lands, as China and India, men have no real knowledge of anatomy, physiology, and pathology. Microscopy, which is so important a factor in modern physical science, is entirely unknown. Their religious views or hoary prejudices prevent any minute investigation of the true causes of disease. Their theories are crude and unscientific, and their practice is mere empiricism. In China, as in Europe several centuries ago, the most disgusting and inert substances are prescribed as remedies for disease. One has but to read the *Pwan Tsao*, the standard dispensatory of China, to see this. In surgery the knowledge of the Chinese is almost *nil*. The overweening value they ascribe to astrology has dislocated what little practical knowledge they may possess.

I have seen the charts of an army doctor, where the wounds are to be treated according to the hour of the day in which they were inflicted rather than the parts injured or the instrument which did the injury. Female complaints go almost entirely unrelieved, as prejudice prevents their calling in even their own ignorant male doctors, and they have no female physicians, except a few women who deal in what we call "old women's remedies." Hence we see the need for educated and trained physicians, both men and women, from Christian lands.

The tendency of heathenism is to dull and harden the heart; and those who suffer from disease receive very little of that *sympathy* which we have learned from our Master, and which has become an essential part of our Christian civilization. A Red Cross Society has been organized at Tientsin by foreigners, to attend to the Chinese wounded. One writing from there says: "The Chinese indifference to their wounded has been to me the worst feature in this war." The statement is published that the Tao tai, the highest official there, when appealed to, said: "What do I want with wounded men? The sooner they die the better. China has plenty of men." This heathenish callousness to human suffering seems strange to our ears, but is perfectly natural to an officer trained in inflicting the tortures which are so common in Chinese courts. When God "makes men's hearts soft" through sickness and pain, they are often better prepared to appreciate Christian sympathy and to receive the Gospel message of comfort and hope.

That the heathen appreciate the efforts of missionary physicians to relieve their ailments is shown by the multitudes who crowd to the dispensaries and hospitals, especially in India and China. In China we sometimes have an amusing illustration of this, in the way in which native quacks try to palm themselves off as agents of foreign institutions. Some thirty years ago, after my dispensary had been opened for a few years at Shin Hing, a city seventy-five miles from Canton, the following handbill was circulated by a man who claimed to have been sent out by me:

GREAT ENGLISH PILLS AND POWDERS FOR CURING DANGEROUS DISEASES.

This panacea is respectfully presented to you. In the early years of the Emperor Tau Kwang's reign we came into possession of a recipe, which was given to the foreigners by the great English sage, Jesus, at His appearance on the earth, and transmitted by them entire and unaltered to our house, where the medicine is now compounded. When this remedy is distributed in any place, the public health of that place will be restored in less than ten days. It is truly as efficacious as if given by the gods. Within the past two or three years the people of all classes, from laborers to gentlemen, have crowded the roads and the ferries in all quarters, pressing forward to our shop to obtain the medicine. They have therefore begged us to take the medicine to all the departments, districts, market towns, fairs, and villages of the land, that we may save men's lives by its free distribution. These pills can cure cholera. Any one having pains, cramps, diarrhoea, dysentery, paralysis, or children suffering from fright, may come. Men and women, the old and the young may be cured by a single pill. Swallow

it and drink a little rice gruel after it. As soon as the pill reaches the stomach the disease will be perfectly cured.

Many have counterfeited these pills, but we have the only genuine article. These men sell their medicine through love of gain, but we do not take a single cash. Signed, Messrs. Ng., Hall of Tranquil Veneration.

P.S.—Sundays and days for seeing patients, as follows : etc.

Some of these quacks put some amusing attempts at English on their posters and handbills. In Canton, on the walls may be seen in large letters, “ Dr. —, Physician to Leprosy—nor Doctors’ Fees Discharged,” by which is meant “ leprosy cured, or the doctor’s fee returned.” In Macao is a sign, “ Ip. healer, can doctor to surgery line, medicine line, all kinds illness dispensation.” But enough of this.

If we look at the *results* of medical missions we will find them most encouraging. They were begun by Dr. Peter Parker, who was sent to Canton by the A. B. C. F. M. in 1835. The Edinburgh Medical Missionary Society, which has trained so many missionaries for the work in city slums and in foreign lands, was the outcome of lectures delivered by Dr. Parker in Great Britain. The Medical Missionary Society in China has held its fifty-sixth annual meeting, and in 1893 there were 1608 in-patients and 25,542 attendances at the hospital dispensing-room, and 31,637 at the dispensaries in various parts of the country and city, auxiliary to the hospital, making a total of nearly 60,000 patients prescribed for during the year. They report that hundreds have given up idol-worship, and scores have been brought to Christ as the result of Christian teaching here.

The London Missionary Society’s physician at Amoy reports that 12,000 to 14,000 towns and villages are yearly represented at the hospital, and that, as the result of the cure of one man seventeen years before, no less than seven Christian congregations had been formed with a membership of from 30 to 100 each.

The English Presbyterians at Swatow report that of their 20 country stations, 7 or 8 had their origin through the hospital patients. In 1885 out of an attendance of 5500 patients over 80 publicly declared their faith in Christ and earnestly desired to join the church.

So we might go on with annual attendances of 5000, 10,000, 15,000 at the hospitals and dispensaries connected with various missions in different cities and towns of China.

From Formosa Dr. McKay reports that from the visit of one man to the hospital there exist four congregations of Christians with a membership of 350 souls and double that number of adherents and flourishing schools.

Korea, the country to which the eyes of the world are now directed, was opened to Protestant missionary efforts by means of medical mission work.

If we turn to India, we find 8000, 16,000, 40,000, 43,000, and 89,000 given as the annual attendance at various hospitals and dispensaries, and numbers of conversions reported. Medical missionaries have unlocked

the doors to the dominions of native princes before closed to Christian evangelization.

In Syria and Persia we read of good results among the Mohammedans through medical mission work. Everywhere God's blessing seems to rest upon this form of Christian effort.

These hospitals and dispensaries are not merely institutions for the relief of present suffering, but they are *training schools*, where the natives are taught Western medicine and surgery and sent out among their fellow-countrymen as intelligent, useful practitioners. Thus the benefits go on to future generations.

In all these missionary medical institutions the truths of the Gospel are taught publicly or by the bedside, and Christian Scriptures and tracts are given to the patients to read and to take to their homes. Thus the good seed of the Word is cast into soil prepared to receive it by the ministry of suffering and the solace of Christian sympathy. May we not confidently hope that much of it will bring forth fruit unto the glory of God?

I am glad that you have organized yourselves into a society to help forward the work of medical missions, and trust that your efforts may be crowned with success. Let me remind you that as the great object of medical missions is to employ the healing of the suffering body as a means of benefitting the immortal spirit, so the work must be undertaken not from mere humanitarian motives, but in a spirit of prayer that God may use the skill of the physician as the means of saving the soul of the patient. Only then will the doctor be a missionary—God's messenger to the deathless spirit of man.

There are two theories of medical missionary work: The first divides it into two categories, one medical and philanthropic, aiming to gather kindly disposed crowds; the other, spiritual and missionary, seeking to lead men and women to Christ. According to this theory, medicine is *a means to an end*, and if the same end could be reached by any other plan, as by doles of bread or cash, it would make no difference to the Church.

The other theory is that a medical missionary is representative of the men sent forth by Christ, with the instruction, "Heal the sick, and say unto them, The kingdom of God has come nigh unto you." They were clothed with miraculous healing power—a power possessed temporarily and intended to magnify their Master's omnipotence, His truth, His compassion, and the fulness of His salvation to soul and body. The modern medical missionary is therefore a man clothed with a healing power—that is the fruit of the presence of the spirit of Christ among men; a power which is one of the marvellous gifts of God, which has been slowly evolved through the centuries till now it is a magnificent inheritance, and in the hand of increasing knowledge moves with surer aim to overthrow disease; a power which is permanently present in the Church, and which is to be possessed in constant union and under the direction of the Spirit for the service and glory of Christ.

According to this theory, medicine is not a means to an end, but is an *integral factor* in the work of presenting Christ to the heathen. Along the lines of diligent and patient study the modern Christian enters upon this possession of healing power, and goes forth into heathenism to reveal in deed and in word the Master whom he serves as a mighty and compassionate Saviour, whose salvation embraces soul and body, and who permits His servants to evidence and to seal the power, character, and extent of His salvation.—*Medical Missions*.

II.—INTERNATIONAL DEPARTMENT.

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

India's New and Opening Fields.

BY J. L. PHILLIPS, M.D., CALCUTTA,
FIELD SECRETARY INDIA SUNDAY-
SCHOOL UNION.

It is very cheering indeed to find American and European missionaries who are coming to see more in the possibilities and the promise of the Christian Sunday-school as an out-and-out and successful missionary agency than ever before. In this, as in every other department of effort, it is to us according to our faith. I may illustrate with a case in point, for as a medical man I naturally think more of cases than of pet theories or stock arguments; and I may add that I believe intelligent Christians attach more importance to real cases than to finely spun theory, be it never so pleasant. It was away down in the very south of India that I had been at work for several days addressing men, women and children, theological students, and Bible women, on how to improve and increase the Sunday-schools, and I was going on to another station. On bidding the missionary good-by, he said something like this: "You must not expect to find things so far on down here as in Upper India; for instance, we've never heard of a Brahman pundit coming to the missionaries begging for a Christian to come and teach his boys the Bible for an hour on the Sabbath. Such cases are quite unknown in these parts, but I'm glad you have them in the north."

Still holding my friend's hand, I was moved to say: "In all our work it is always according to our faith," and to ask him, "Have you been praying and looking for this in your field?" After a few days I was once more his guest on my way north. Standing on the veranda to welcome me, just where he had bid me good-by, and while still holding my hand, he said with such a

glad ring to his voice: "Thank you for that last word you said on leaving the other day. It was just what I needed, and I went away and prayed for faith and for the blessings I craved for our field; and you had not been gone an hour before a Brahman pundit from that large village yonder, stood on this very veranda begging me for a Christian man to teach his pupils the Bible on the Sabbath. I have supplied him with a teacher, and hope others will come now with a like request." This is by no means a solitary case. I think we all are coming to see and seize our opportunity in the Sunday-school as never before; hence I look for larger ingatherings from the non-Christian ranks.

These children of our Sunday-schools are already beginning to be real missionaries of the cross, and are bringing their friends to Christ. I am constantly hearing of cases where the whole family has been brought into the congregation and the church through the loving labors of a little child. Those words of Isaiah's prophecy, "A little child shall lead them," are being beautifully illustrated before our eyes in these days, and our glad hearts are thanking God in the very words of Jesus when He said: "I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in Thy sight."

The rise of intelligent, hence sustained enthusiasm among Christian workers here in this special effort for reaching the young with the blessed Gospel, I count a far greater token of cheer than mere numerical increase of schools and scholars, for it means a large accession to our working force. Teachers are wanted now on every

hand. Whereas twenty-five years ago we were seeking the children of these populous lands, now, such are the marvels of God's grace, the children are seeking us. Had I ten thousand new and competent teachers to-day I should have no difficulty whatever—such is the rising demand for Bible instruction among all classes—in finding schools for them all next Sunday. Our missionary superintendents on all sides are crying out for more helpers. This growing demand is pushing us to more prayer first, in obedience to our Lord's express command; but it is pushing us to more preparation as well, for this noble work. Normal classes for the older scholars of our classes were unknown five years ago, but may be seen doing grand service now in the way of training up teachers; and preparation classes for Sunday-school teachers are becoming quite common now in all churches throughout this broad field. India's own hearty response to the rising plea of her millions of little ones begins to be heard, and hundreds of voluntary teachers, native and foreign, are enlisting in this delightful service.

The year 1894 was one of marked progress. By the organization of the Central India Sunday-school Union the work of planning our Sunday-school campaign for all India was completed. We are now thoroughly organized for aggressive effort throughout India, including Burma and Ceylon. In seven of the ten Auxiliary Sunday-school Unions—viz., those of Bengal, Burma, Central India, Ceylon, Northwest Provinces, South India, and Central Provinces, there has been a decided growth in the number of schools, teachers, and pupils. In all ten of these auxiliaries there has been an increase in the number of teachers, which is very cheering. More accurate statistics, I hope, will prove next year that there has been a steady growth in every part of our field. The annual report presented to the Convention at Calcutta last December gives us about five thousand Sunday-schools, about ten thousand teach-

ers, and about one hundred and ninety-two thousand pupils, of whom the non-Christians are decidedly in the majority. About one third of the pupils are girls, a fact for which we have reason to be sincerely thankful. Female education is making rapid strides in these Eastern lands, and the Bible is doing more for girls than all else combined. These five thousand Sunday-schools are taught in scores of languages, but the following ten are most used, perhaps—*i.e.*, Hindi, Bengali, English, Urdu, Tamil, Telegu, Marathi, Karen, Kanerese, and Singhalese. But in scores more of the many tongues of this very polyglot place—this broad and beautiful field of ours—we should open Sunday-schools soon. Few at most of the youth of the land can be brought under direct Christian training in any other way than that of the Sunday-school. Our great missionary societies will never be able to provide secular education for all these millions, but a thoroughly roused Christian Church may hope, by God's help, to feed all the lambs of this great fold in India. The Master's command is urgent: "Give ye them to eat."

For more than four years the friends in the Straits' Settlements had been calling for help. This spring my work in British India permitted me to visit them, and Singapore has organized a Sunday-school union auxiliary to India. Here the churches are Anglican, American Methodist, English Presbyterian, and Plymouth Brethren. The missionary work is almost all in the hands of the Methodists and Presbyterians. I find good schools opened and flourishing, and a few small Sunday-schools. The prospects before this branch of our Sunday-school Union are most cheering. At Penang also missionary work is well started by the same societies, and I hope another auxiliary Sunday-school union will be organized there. By prudent pushing of practical Sunday-school methods I hope our present statistics may be doubled within a twelvemonth. In this crown colony of

England's, as in India, special attention must be given to the training of teachers and to the creation and circulation of Sunday-school literature.

From Singapore to Batavia, the chief city of Java, and capital of Dutch East Indies, is but five hundred and fifty miles, and at the instance of interested friends I have been over there for a week, with a view to seeing whether Netherlands India would join hands with British India in promoting Sunday-schools. My brief visit has been pleasant and on the whole satisfactory, and I hope next spring to have more time for visiting the principal missionary stations of Dutch India—viz., Java, Borneo, Celebes, Sumatra, etc.—and organizing the workers for aggressive effort in behalf of the children. On the French mail steamer in which I went over to Java were three German missionaries going to New Guinea. It was very pleasant meeting them, and our fellowship was sweet. Their field is in Northeast New Guinea, in German possessions, and although occupied for eight years, the first convert has not been welcomed to the church. The climate there has been found extremely trying for foreigners, and several of the toilers have died there. In their behalf, as well as in behalf of all other distant and lone workers in the great fever fields of the Church, I would beg the special prayers of the churches at home. Letters from home reach German New Guinea but once in two months. These brethren will have to wait weeks in Java for a steamer to take them on to their destination. Germany has sent out many noble men and women into all these Eastern lands, and some of the hardest and most unpromising fields of Asia and Africa have been supplied by her self-sacrificing sons and daughters.

The brightest thing I saw in Java was the Theological Seminary at Depok, twenty-one miles from Batavia. There were forty-five young fellows from all Netherlands-India, Borneo, Celebes, Java, Sumatra, etc., in training for

Christian work. It was good to look into the animated faces of these men, to hear them sing the praises of our adorable Lord, and to tell them of scores and hundreds more like them, whom in seminaries of every church all over British India and Ceylon I had met face to face during the last four years. Here were two men from Dutch New Guinea and some from the west coast of Sumatra. Meeting these Christian Bataks from Sumatra brought to mind a veteran missionary's graphic account at a convention several years ago, of how his sailing-ship was once becalmed off this very coast, and the cannibals were rowing out to them greedy for capture and carnival, and how in answer to prayer the gracious breeze sprang up and filled the flapping sails and bore them beyond danger and toward their port in Siam. Now I was told there are no cannibals in Sumatra, and there are more than a hundred native Batak missionaries publishing the glorious Gospel of our Lord Christ. What a grand field for missionary effort is all this land of Netherlands-India! I wonder so few men from Holland are coming to reap those golden harvests. There must be from thirty to forty millions living on these islands of the Asiatic or Malaysian Archipelago belonging to Holland alone. Surely the old Dutch Reformed Church, the State branch of it and the Free together, should be doing better and more for this immense constituency. Motley and Prescott and others have told the world how the Christian patriots of the Netherlands beat back the invader, flood or foe, and defended their hearthstones. Let that spirit of loyalty to God and home now show itself in organized evangelization of these fair fields. Almost five centuries ago Islam conquered Java, crushing the old Hindu faith, and to-day her twenty-four millions are chiefly followers of the False Prophet. Now may the Cross conquer the crescent, and these millions bow at His feet who is Lord over all blessed forevermore. I long to hear the chil-

dren's hosannas on all these islands. The bulk of the present adult population may die in sin, but if the Church of Christ does her duty by their children, God's promise to rebellious Israel will be once more illustrated and fulfilled, when He said: "YOUR LITTLE ONES WILL I BRING IN."

SINGAPORE, STRAITS SETTLEMENTS,
April 23, 1895.

Medical Work Among the Women and Children of the Heathen Countries.

BY MARIA WHITE, M.D., PUNJAB, INDIA.

I present this as a humane institution, as a means of preaching the Gospel to the people.

The work of the medical missionary dates from the beginning of Christ's public ministry, and the fact that the healing of physical suffering was to be a proof that Christ was the Divine, loving, and compassionate Son of God, willing to give Himself that we might be redeemed from greater suffering than that of this life, is contained in the answer returned to John the Baptist to the question, "Art Thou He who should come, or shall we look for another?" "Go tell John the blind see, the lame walk, the deaf hear, the dumb speak, and the poor have the Gospel preached to them." Christ's field of ministry was not the same as those of His followers who are laboring in civilized lands to-day — lands moulded by the light of the Gospel, till every breath we draw tells of the Son of Righteousness who came with healing in His wings. As we look over these fields we find cleanliness and an organized means of promoting proper sanitation and to check the spread of disease; hospitals, asylums, and homes for the relief of the suffering people, builded by the light which Christ brought into the world, are on every side; but what was the condition of the human family when He first entered on His public ministry?

Christ was a Jew, born a Jew, and came to the then most civilized nation

of the world, but to one that had turned aside after strange gods, and been sold into bondage to a heathen people. He found the same condition we find in the Oriental world to-day—the same physical suffering, the same poverty and degradation, the same turning to magicians and enchantments for relief, the same cruel torture from the unskilled and unqualified, would-be healers. "She had suffered many things of many physicians, and had spent all that she had, and was nothing better, but rather worse," are the words used to describe the condition of the one healed by Christ, yet the cruel torture this woman suffered is by no means expressed in these words, and the more physicians the more cruel her torture.

To have a correct idea of the benefits derived from medical help, we must first look at the lives and condition of the people. The picture may be a sad one, and may cause many to inquire, Does she mean us to understand this as stated? and I will here state that in this paper I will speak only of things which have occurred in my own practice and are literally true, facts that can be attested by all doctors of India, and may be known to the mass of the missionaries present, yet I can only give you a glimpse into the sorrows of the heathen women. Much that my eyes have looked on is too terrible to describe in a public paper. My field for eight years was in the Punjab, India, but as I returned to America I had the privilege of visiting the Malay Peninsula, South China, and Japan, and find in each a corresponding condition, only varied in accordance with the customs of their country. Enter with me into a native city of India, and look on the heathen as they appear to open view. The streets are thronged with ox-carts, donkeys, dogs, and the multitude of people, men, women, and children—the halt, the blind, the deaf and dumb; the fever cases, with burning cheek and panting breath; small-pox in the stage of desquamation, scattering the germs to all around; leprosy, with the unmis-

takable signs of the first stage or perhaps the advanced stage, sitting at the corners begging, showing hands and feet from which fingers and toes have dropped; scurvy cases, that dread disease supposed to develop in persons deprived of vegetable diet and dependent on salt meat, developed to the most intense form in those who have never seen salt meat or tasted meat of any kind, victims to a hot climate and a purely vegetable diet; the miserable beggar, or perhaps those who are not beggars, but who, like Lazarus, are full of sores from head to foot, undressed, uncared-for, and alive with worms. Take a glance down the two sides of the street and mark the naked infants on their hard stools, lying in the burning sun, left to fret their little lives away while the mothers are earning the daily pittance. Enter the doors of some of the homes and take a clearer view. Do you find the well-regulated homes of Christian lands? The honored father, teaching both by word and example the love and respect due to that mother who has borne all, sacrificed all, suffered all for them; the children clustering around the mother's knee pouring their tales of joy and sorrow into their ears, or watching with longing eyes for the return of father? No; there is nothing in their religion to sweeten life or elevate the human family. It degrades women with an infinite degradation, dwarfs their intellects, so that women of twenty or thirty are but as children of eight or ten. Deprived of every comfort, regarded as mere cattle, the property of their husband, bought and sold as other merchandise, till all the worst passions of the human nature are stimulated and developed, here envy, jealousy, hate, and revenge run to such an extent, that I have often been begged and offered money if I would take away the life of some objects of their loathing. Contrast the condition of their sick with those of our Christian homes. The tender hand of love and sympathy never cools their fevered brow, the

foot-fall is never hushed to lessen their suffering, no anxious mother or sister ever places a dish before them to tempt their appetite, no skilful doctor or nurse is called to administer to their wants. Supposed to be possessed of some evil spirit, they are objects to be dreaded, and every possible cruelty must be resorted to that it may be expelled. Placed in the darkest, dirtiest room of the house, without light or ventilation, their bed the most filthy of rags, deprived of food and water, often for days they are forced to inhale the fumes of charcoal, given off from a smouldering pot, which is always placed by their bed, and are subject to burning from hot irons and many other cruelties to expel this spirit. A few examples in my experience will illustrate their condition.

You will first visit with me the home of a Muhammadan Molvi, a teacher of the Muhammadan religion, and one of the best homes, one where both wife and children are loved by the husband and father.

On a bed lies a little child of three, unconscious, a true case of infantile ecampsia (convulsions due to disease of the cerebro-spinal system). The father and two brothers are seated, native-fashion, on the bed at her head, the mother, sister, and two or three female friends on the bed at her feet, all so close as to prevent the possibility of air of any kind reaching her. As we enter, a barber has just finished shaving the hair from the head just over the frontal sinus (the place where the brain can be seen pulsate in an infant's head, and is called by the natives of India "the door to the brain"), and a Muhammadan doctor lifts a red-hot piece of iron from the fire and presses it to the exposed part, destroying the tissues to the skull, and to my cry of horror and dismay the father, in an agony of sorrow, answers: "Oh, Miss Sahib, for many days that door was open, and an evil spirit entered there and must be destroyed, or our child will die."

An old blind woman was left on my

veranda. After removing her to the indoor department of the hospital I learned the following: For years she had supported her husband by begging, and this day losing her way, had walked into an open well. She was taken out alive, but hopelessly crippled. After having been fined for dirtying the well, and beaten by her husband for what he called her carelessness, but, as she quaintly expressed it, for not dying when crippled so as to be no more use, she was left at my door as a means of freeing himself from a useless burden.

I will take you to but one more home, the house of a high caste Hindu. A mother and child of six days lie unconscious. The mother has survived the nameless barbarities of the native midwife, and both are now dying of hunger and neglect. Every step of her treatment has been laid down in their sacred book. I cannot in this paper describe the cruelties practised during the hours of her suffering. For the first three days she has been deprived of food and drink, and on the third allowed only one grain of rice. Her room has been prepared by placing her in the darkest and dirtiest of the house, with the most filthy of rags, on a mud floor for her bed. A cow's skull painted red, an image of Sasthi, the goddess who presides over the destiny of women and children, made of cow-dung, is placed in a conspicuous position. This and the pot of smouldering charcoal, the only furniture, are placed there to expel the evil spirits hovering around. During her three weeks of uncleanness neither father, mother, husband, nor sister can come nigh her, leaving her to the care of the barber's wife. On the fifth day the filthy clothing is removed and the room cleaned, as on the next is to be the worship of Sasthi, and that night Vidhata will write on the child's forehead the main events of his life. The day has arrived, Sasthi has been worshipped. The woman has been given a cold bath, all necessary arrangements

for Vidhata's visit have been made, food consisting of a coarse graham flour and coarser brown sugar, equal parts, wet and kneaded together to be eaten raw, has been prepared for the famished mother, but both mother and child are unconscious, and the foreign doctor is called in to bring them back again to life.

Place the medical work at its lowest standard, only as a humane institution, is there any more noble profession than that which relieves from physical suffering the human family? And when we can enter such homes, rescue the helpless infant from such cruel barbarities, bring the women from their dark and dirty rooms and mud floors to open courts and bedsteads, give water to those perishing from thirst, cool the burning brow, sustain and support the weak with nourishing food, teach them how to care for their little ones and the importance of cleanliness, clear and cleanse their mass of living disease, and bind up the sores of the beggar—are we not following closely in the footsteps of the Divine Master? And when we bring them out from their homes, take them into hospitals and give them the same care and treatment we would give the sick in America, are we not filling one of the highest missions in the annals of history? But this is a position that can be filled by any skilful doctor; the medical missionaries have a higher aim than the mere relief of physical suffering.

They look beyond the body of clay and see in every patient a soul perishing, eternally perishing, one for whom Christ died, and the awful responsibility to God for the souls of those who have been under our care is ever before us, and this brings us to the most important part of our subject, medical work as an evangelistic institution.

The position the medical work holds as a means of promoting the spread of the Gospel and winning souls for Christ can be better illustrated by quoting the words of a high caste Hindu, when asked as to the progress made in India

by the Christian religion, and what method was most likely to convert their people to Christ, answered: "We do not fear the usual method of mission work, such as the school, printing-presses, and bazaar preaching, but we do fear your lady zenana-worker, and we dread your lady doctors; they enter our homes, win the hearts of our women, threatening the foundation of our religion."

One instance in my experience will show how this method of giving the Gospel had taken hold of the women of Sialkot, India. For the first three or four years I had been accustomed to close the doors of the dispensary on Sabbath, that both myself and assistants might have an opportunity of attending church services, but the women, not satisfied with their opportunities during the week, though the Bible was taught throughout dispensary hours, asked me to hold a special service for them on Sabbath morning, and I opened the doors of the waiting-room, and for the last four years have held a chapel service for heathen women, of whom there were from forty to sixty present. After a few days the husbands, learning they were coming only to study the Bible, objected, and the women begged me to give them one or two little powders on Sabbath, only flour, they said, that they might show to their husbands and be permitted to come. Some had themselves attempted to prepare powders, but the husbands knew the hospital paper and skilful wrapping. Often in conversation with women who had received relief, when in answer to their questions of what brought me to India, I would tell them the story of the Great Physician, they would answer: "Truly your God is a good, kind God; none other ever sent help to the women." The medical mission is a means of presenting the Gospel to the heathen that they can feel and appreciate, and speaks of a living, loving, and acting God. Their intellects are so dwarfed as to make it difficult to grasp the truth as set forth

in God's Word without some tangible proof.

The Missionary Outlook at Foochow, China.

BY REV. J. H. WORLEY, FOOCHOW, CHINA.

Another year of blessed fellowship with and service for the Master has been granted us. Although at times there has been danger of riots on account of the unsettled state of the country caused by the war, we have been kept in peace and safety.

Now that there seems prospect of peace the threatened rebellion by the vegetarians at Ku-Cheng, about a hundred miles from here, has subsided, at least for the present. In the beginning it was pretended they were attacking the Christians, but this was only a ruse, as their real object is to overthrow the government, and they are only a part of the great secret societies with which China is honeycombed. Whenever the government is imperilled they always come forth. The present outbreak was on account of the Chino-Japanese War. When the district magistrate undertook to punish the leaders he was overpowered and compelled to beg pardon from the rebels. Several times the day was fixed to pillage and burn the city, kill the magistrate, and drive out the missionaries. When the magistrate was overpowered the people became alarmed and began preparations for self-defence. The city wall was repaired, the gates barricaded, and the citizens took turns patrolling the streets and city wall, and a request was sent to Foochow for soldiers, the soldiers at Kucheng having joined the rebels. Most of the rebels were in the villages, so the plan was to keep them from concentrating within the city wall. For several days no one was allowed to pass in or out of the city, and nearly all business was suspended, and it was feared the rebels would lay siege to the

city and starve them out; but just as matters were coming to a crisis word came that soldiers were coming from Foochow, and the rebels surrendered and signed a treaty of peace. How long the treaty will be kept depends on how the war terminates. No one has any confidence in their sincerity. If the war come to a speedy and satisfactory close, and the government gets on its feet, they will not dare to make disturbance; but if not, then we may expect serious trouble in this quarter, and perhaps all over the empire.

As the schools were all broken up and the scholars sent home, the lady missionaries have come to Foochow, but the gentlemen still remain to look after the work. The missionaries deserve great credit for their patience and fortitude during those trying days and nights.

We are now waiting anxiously to know the terms of peace. It is rumored that several of the European Powers will not allow Japan's claim. We only hope that nothing will be done by them to hinder Japan from completing the good work already begun. If she is left alone she will effect such material changes that many of the greatest obstacles to Christianity will be forever swept away. Crush Chinese egotism and conservatism, and with them will be buried superstition, and a wide door opened for the Gospel such as the world has never witnessed. Before China is redeemed these changes must be effected, and if Japan, as she seems to be, is the instrument to accomplish it, we bid her God-speed. During the last twelve-month she has gotten the work well under way, and we hope that nothing will be allowed to cut it short.

Whatever the terms of peace, we are confident a brighter day awaits China, and the spread of the Gospel will be accelerated manifold. The conversion of China is the greatest undertaking which has engaged the Christian Church, and the success of the enterprise hinges on the next few years. This is a crisis, a turning-point. The

years 1894-95 will be known as the birth-time of the new era, the Renaissance in China. Now is our greatest opportunity and responsibility. Will the Christian Church awake to her opportunity and responsibility as China is awakening to her need?

The past year was the most hopeful in our history. The statistics are very significant, yet they give but a faint idea of the work done and good accomplished; increase over the preceding year: Members, 616; inquirers, 1662; day-schools, 35; day-scholars, 358; Sabbath-schools, 39; and scholars, 1545. The number of Scriptures, books, and tracts sold was several times greater than last year. Two years ago on the Foochow District we had 5 day-schools with about 100 pupils; last year, 15 day-schools with about 300 pupils, but this year we have 110 schools and over 2500 boys studying Christian books. Every school is a regular preaching-place, where nearly every Sabbath and several times during the week the Gospel is preached to the parents and friends of the pupils. Most of these schools have been opened by request from the people, and there still remain places where we have been invited, but cannot enter for want of men and means. Only two days ago a man came nearly twenty miles to get me to go to his village of several thousand inhabitants to preach and establish a Christian school. Similar requests come every few days, and, oh how hard it is to turn them away with the cold answer that we have no money, or there is no one to teach you! Yet our wonder-working God is raising up helpers beyond our highest expectations. Many more literary men than formerly are being saved who, with minds already trained, soon develop into excellent workers, either as teachers or preachers. Were it not for these men we could not enter half the open doors. On the other hand, many friends are being raised up in America and elsewhere who are furnishing the money over and above the missionary society's

appropriations to carry on this marvellous work. It is the Lord's doings, and is marvellous in our eyes! To His name be all the praise!

Barriers are melting away like frost before the morning sun. One of our Bible-women was abused and her dress torn off for preaching in a certain town last year. Now we have a prosperous school there and regular preaching. A formal and most polite request came from the village elders. Not long ago the native pastor on an adjoining circuit and I visited this town, and for two hours preached to several hundred most attentive hearers. We could establish several more schools there if we had the means. The ringleader and several others who insulted the Bible-woman are now inquirers.

At another place, where there is a large public building erected to entertain the viceroy when he passes through the town, the village elders sent an invitation with their cards for me to appoint a certain Christian man whom they knew, to teach a Christian school for them. Already several influential families have given up their idols and joined the church on probation.

At the beginning of the present Chinese year (in February) I appointed a student to act as pastor-teacher at a place where a student had been stationed during last summer vacation. Not long ago I spent a night there; and for more than two hours we preached to a crowded house of eager listeners, and eighteen persons publicly gave up their idols and joined the church. Over twenty had previously joined. A man gives his house free for church and school. I came from that place laden with old, abandoned idols, and as I write my desk and floor are covered, notwithstanding I am constantly sending them to America: one of my colporteurs came in only a few moments ago bringing three, their owners having recently been saved.

Thus with 25 pastors, 10 colporteurs, 110 day-school teachers, and about 60 teachers and students from the Anglo-

Chinese college and the theological seminary, who visit the day-schools and preach Sundays, we are reaching tens of thousands, and God is blessing our efforts. This is only one district, and does not take account of the woman's work of our Church and the other two missions operating here.

I can give you only a few of the encouraging facts which cheer us from day to day and give us hope for the future.

Nothing is more encouraging than the growing desire on the part of our native preachers and members for a richer experience. The great awakening probably had its origin in the hearts of the members. Revival meetings where men and women are convicted and gloriously saved are more and more common. Inclosed is a native artist's crude drawing of a great tent meeting held last fall, also a short description of it. Such meetings produce a profound impression. I personally know of many who date their determination to be Christians from this meeting. The two on the rostrum are meant for Bishop Ninde and J. H. Worley, the former preaching and the latter translating.

M. E. MISSION, FOOCOW, CHINA.

Christian Unity in West China.

"With this I send you a poster used by the several missions at Chungking. The title of this tract is 'The Great Doctrine for the Salvation of the World.' On the margin are the names of the four missions laboring in Chungking, Methodist Episcopal, China Inland, Friends, and London Missionary Society, with the places where their chapels, hospitals, etc., are. These posters are stuck in every part of the city by the Christians connected with the several missions. I write of this to show how practically we on the field labor together; but this is not all. Regular monthly assemblies are held by the native Christians together with

the missionaries for the deepening of the spiritual life and for fellowship and prayer. Such meetings are useful in helping to emphasize the idea of unity. Always one will hear the natives in their conversation with the heathen emphasize the fact of the unity of the different missions, and yet they are strongly attached to the missions where they were converted. At Chinese New Years, when there is more of leisure among the natives, the native Christians form in small bands, irrespective of the missions to which they belong, and with the missionaries post these tracts, distribute others, hold meetings in all the principal streets during the day, and at evening come together at one of the missions each in turn for prayer and testimony and to listen to the unfolding of some teaching pertaining to the Christian life; thus a week is spent. These meetings year by year prove of greater interest and power. The Christian Church, as distinguished from heathenism and Romanism, is in the minds and thoughts of heathen and Christians a unit; but such a spirit in the native church would never have been developed if the missionaries had not recognized each other as fellow-soldiers. There is a decided brotherly feeling among all the missions and missionaries. For the maintaining of the unity and the ministering to the spiritual growth of the missionaries a regular Thursday evening meeting for prayer, testimony, and mutual instruction is held. These meetings are led in turn by the different missionaries, and have been a great aid to holy living; some of the meetings have been seasons of wonderful blessing when the Holy Spirit seemed poured out on all present. These meetings afford an opportunity for the missionaries and their families to meet socially and so become closely united.

What is true of Chungking is true in spirit of all Sz'chuan, and especially of the cities where several missions labor together. Next January a conference of all the missionaries of the prov-

ince is to be held at Chentu, the capital, and all are looking forward expecting a time of great profit spiritually, and by the discussion of our common problems we shall be brought yet closer together, becoming more truly a unit.

H. OLIN CADY.

M. E. MISSION, CHENTU SZ'CHUAN,
via HANKOW."

Death of J. L. Phillips, M.D.

We had just returned to the printer the proof sheets of the article "India's New and Opening Fields," when the following note was received from Rev. Dr. T. J. Scott, of India, at present temporarily at Delaware, O. He writes under date July 15th:

MY DEAR GRACEY: Kindly mention as an item of missionary news that Dr. Phillips, of India, is dead. No particulars; as I got the news from the Sunday-school secretaries at London, and they had got it by wire. You may recall that he was General Secretary of the India Sunday-School Mission, supported under appointment of the London Sunday-School Union, by the children of the International Bible Readers' Union. He was doing a grand work in inspiring enthusiasm in Sunday-school work in India. He had travelled thousands of miles annually, and lived to see all India, Burmah, and Ceylon overlaid with Sunday-school auxiliaries, thus binding this vast extent of Eastern country into one organization. He was a fine leader and most effective platform speaker, ready in utterance, magnetic in touch, and full of tact in managing an audience. He had eminent qualifications as a leader in Sunday-school work, being a great lover of children. He never forgot their names, and was always sending them charming little messages in his letters to their elders. A grand missionary leader has dropped from the roll in India, and his place will be hard to fill.

III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIERSON.

Japan,* Korea,† Medical Missions,‡ Chinese and Japanese in the United States.§

JAPAN.

The Sunrise Kingdom has passed through the period of dawning greatness, and to-day shines forth brilliantly as the foremost nation of the Orient, and one of the great nations of the world. The Mikado, claiming direct descent through 123 Mikado ancestors—nine of whom have been women; the first emperor, Jimmu, having founded the empire 660 B.C.—has forsaken the traditions and customs of his ancestors in all things save religion, and now seeks by every means in his power to make Dai Nippon a thoroughly civilized country. It is devoutly hoped and confidently believed that he will soon find that this is impossible without making it at the same time a thoroughly Christianized country.

Although there are over 3000 islands belonging to the empire, only five of them (including Formosa) have any considerable size or support a large population. The area of the empire is now about 170,000 square miles, and the population nearly 42,000,000. The Japanese have never been conquered by an outside nation, and have had but one civil war, which occurred in the last century.

* See pp. 18 (January), 127 (February), 221 (March), 289 (April), 342 (May), 445 (June), 582 (August), 648, 653 (present issue). "The Mikado's Empire," W. E. Griffiths; "Japan," David Murray, Ph.D.; "The Religions of Japan," W. E. Griffiths; "Life and Letters of J. H. Neesima," A. S. Hardy; "Story of Neesima," J. D. Davis; "Japanese Girls and Women," Alice M. Bacon; "An American Missionary in Japan," M. L. Gordon; "Prince Siddartha, the Japanese Buddha," J. L. Atkinson; "The Ainu of Japan," John Batchelor.

† See pp. 15, 62 (January), 290 (April), 450, 458 (June), 661 (present issue). "Korea, the Hermit Nation," and "Korea, Without and Within," W. E. Griffiths; "Korea, from its Capital," George W. Gilmore.

‡ See pp. 208 (March), 636, 678, 686 (present issue). "Medical Missions," John Lowe; "Murdered Millions," George Dowkontt.

§ "The Chinese in America," Bishop Burt.

The aborigines of Japan, the Ainu, live in the island of Yezo, or Hokkaido, and number about 17,000 against 350,000 Japanese on the same island. The Church Missionary Society started work among the Ainu in 1878; the first convert was baptized in 1885, and there is now a church membership of nearly 200. The language has been reduced to writing, and parts of the Bible and other books have been translated. The Ainu are small in stature and much given to drunkenness and attendant vices; they live in wretched little huts, and the women are much oppressed. Three schools and a hospital are doing much to elevate them mentally and morally, and relieve them physically.

The *Eta* is another ancient but degraded race of Japan, who live in many small villages on the main island. They are ignorant and immoral, and difficult of access; but efforts are being made to reach them by the Society for the Propagation of the Gospel and others. Japan has no State religion; but Shintoism, having 10 sects, is considered the most patriotic, and had, in 1887, 192,359 temples. Buddhism is largely followed, and has 12 sects and 40 creeds, with 71,991 temples. Many of the priests are ignorant and immoral, and the Government has recently passed a resolution that they should be better educated.

The common people of Japan are full of superstitions, and have peopled the earth, air, and water with imps who cause the thunder, wind, earthquakes, and storms. As a nation the Japanese are very ceremonious and polite, though not always acting in accord with Western ideas. Mrs. F. S. Curtis, of Yamaquchi, writes an interesting account of a Japanese dinner party, of which we give extracts as illustrating some of the social customs:

"The Japanese Christians make their annual social an all-day affair, lasting

from ten A.M. to five P.M. At the last one about seventy people came to the house, and I kept passing waters and tea in tiny Japanese cups until dinner. The house was bright with flowers; the chrysanthemums and roses were from our own garden. Illustrated books and photographs were on the tables, with maps and fresh Japanese newspapers, and were enjoyed until dinner time. At about noon we went to our school next door, which is arranged in eight classrooms, with movable partitions, Japanese fashion; the partitions were removed and left a long room, where the little dinner-trays were set out with everything on but the soup. The guests were seated in a row around the wall and in a double row, back to back, in the centre, so that the rows faced each other. It would never do to put them in two rows all around the room, for one would be sitting in front of the other. "A regular Japanese meal was served—soup, fish and vegetables, rice, cold stew (of potatoes, meat, chestnuts and carrots, all cut up in mouthfuls), raw fish sliced thin, with Japanese turnips and radishes shaved into small strings, and boiled yellow chrysanthemums—these last three were eaten with soy sauce, and were what we liked the best of all. They were laid on a long strip of pine, as thin as paper and doubled over; the soy was in a tiny cup in the centre, and the other things in bowls. Wafers and some sliced orange (sliced skin and all), and slabs of sweet bean paste (very good if well made), and boiled lotus-root cut in strips were on pieces of paper laid on the mats in front of the trays.

"When all were seated, some of the school girls brought in the little covered lacquered bowls of hot soup. When all were served, Mr. Curtis asked the pastor to pray, and afterward, bowing to the guests, said, 'This is exceptionally poor food; but please to eat.' All, bowing in return, said, 'It is an honorable feast.' We then all removed the covers from the soup and took up our chop-sticks and fell to. The rice is boiled very dry, and is so sticky that one can soon learn to pick up little or much and carry it to the mouth. The fish soup was very nice, and must be eaten with the chop-sticks. Three girls were kneeling on each side, holding trays and waiting to refill the emptied rice bowls, which they did repeatedly. After all were satisfied with rice, the tea cups were refilled time and again. When eating the raw fish, one takes a nice thin piece between the chop-sticks (which are both held in one hand), takes up a little of the turnip radish with it, dips them into the little cups of soy

sauce, puts it on the rice, and takes up a mouthful of the rice, fish, etc., all together. The rice bowl is held in the hand and brought even with the lips, while the rice is pushed into the mouth by the chop-sticks, which can be done very daintily. Soup and all liquids are sipped from the bowls with a sound like drawing the breath through the teeth. This sound is much heard; in sipping tea, and even in making polite observations or returning thanks, it is usual and polite.

"After dinner, most of the people wrapped up the bean paste and lotus in the paper on which they were laid and put them in their flowing sleeves, as is customary. (*Always take home what you can't or don't eat, for it would be rude to leave it.*) The guests then scattered about and took part in games indoors and out; there was singing in Japanese and English, after which all gathered together for games with forfeits, as they always do, with great merriment. The pastor, for his forfeit, had to sing and dance a sword dance with a ruler for a sword. It is a stately affair, and he did it well; he used to be a warrior in the time of the revolution. About five o'clock they all dispersed to their homes."

Educational work is one of the most successful and interesting departments of missions in Japan. Doshisha University, at Kioto, founded by Joseph Hardy Neesima, has now graduated nearly 300 young men, among whom are many pastors and Christian workers, 130 being from the theological department. Over 2000 have attended without graduation; and last year there were in attendance 556 men and women. The education of women is rapidly becoming a recognized feature in all schools, and the governmental Minister of Education has recommended higher education of women in all departments. A "ragged school" has been started by the Friends this year at Sapporo. "It is attended twice a week by from 25 to 70 boys and girls ranging from six to sixteen years old. Many come regularly, rain or snow, when the red lantern hangs at the door. They make excellent progress in their studies and in their habits, and were it not for lack of funds to keep the school open regularly, much more might be accomplished."

A wonderful work has been going on among the Japanese prisoners.

"Convicts whose sentences range from twelve years to life service have been sent for some fourteen years past to the wilds of Hokkaido (Yezo) to prepare the way for settlers. There are four great prisons, and a fifth is soon to be opened. A few years ago these prisons were entirely independent of each other, and the Government was lax. Two years ago they were all put under one superintendent—a man feared and liked by the prisoners, and thoroughly respected by everybody. His insight convinced him that the principles of Christianity are what are needed for the instruction of prisoners. When he became general superintendent he introduced a Christian teacher into each prison. There are many inquirers about Christianity in each prison. The prisoners are obliged to assemble every Sab-

bath for a moral address, after which a Sunday-school is held, attendance at which is optional. In one prison, in which Christian instruction was begun latest, where there are 1506 prisoners, 510 are studying the Bible and 148 pray daily and follow a course of daily Bible reading. While there is no chance during prison life for a public confession of Christ, the radical change wrought in the character of some of the men is such as greatly to impress those who have witnessed it. Many of the prisoners are an example to believers. So few of the prisoners have yet been released, that public attention has not been attracted to them yet" (*Missionary Herald*).

The Greek Church has a membership of 21,239, and the Roman Catholics claim 46,682 adherents. The following are the statistics compiled by Rev. H. Loomis for 1894 :

NAME OF MISSION.	Year of Arrival in Japan.	Missionaries.			Stations.	Out-stations.	Organized Churches.	Baptized Adult Converts, 1894.	Total Adult Membership.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Contributions of native Christians for all purposes during the year, in yen. 1 yen = 47 cts. (gold.)
		Male.	Unmarried Women.	Total, Including Wives.									
Presbyterian Ch. of U. S.	1859	20	20	59	10	20	...	...	...	...	...	...	...
Reformed Ch. in America	1859	20	2	27	7	15	...	...	...	20	3	17	...
U. Presb. Ch. of Scotland	1874	2	...	3	1	...	...	...	...	...	...	...	...
The Ch. of Christ in Japan	1879	5	11	11	1	12	82	72	1,123	41	75	113	24,697.20
Reformed Ch. in U. S.	1879	...	...	...	...	...	...	...	...	...	...	...	...
Presb. Ch. in the U. S. (So.)	1885	10	24	6	40	...	...	...	...	...	...	...	...
Women's U. M. S., U. S. A.	1871	...	4	4	...	...	...	...	...	...	...	...	...
Cumberland Presb. Ch.	1877	...	15	3	12	...	...	...	...	2	...	11	...
American Lutheran Miss.	1892	2	3	3	2	...	11	22	...	...	...	2	21.40
Amer. Prot. Epis. Ch. (a)	1859	14	9	33	9	41	29	200	1,684	20	10	32	3,101.74
Church Missionary Soc.	1869	25	30	77	13	30	40	278	3,201	17	7	64	2,406.58
Nippon Sei Kokuwai	...	12	10	28	5	10	11	...	1,260	11	9	12	...
Soc. for Prop. of the Gos.	1873	3	1	7	1	2	1	6	44	...	...	4	36.69
Wyckliffe Coll. M. (Can.)	1883	2	1	5	1	2	3	24	68	2	1	3	75.00
English Ch. in Canada	1892	2	1	5	1	2	3	24	68	2	1	3	75.00
Amer. Baptist Miss. Union	1860	14	16	44	9	79	19	184	1,597	12	6	37	1,373.09
Disciples of Christ	1883	6	6	18	1	9	3	55	236	2	5	9	75.00
Christian Ch. of America	1887	2	1	4	1	24	4	21	225	5	2	11	539.48
Baptist S'thern Convention	1889	3	6	9	4	1	9	38	...	...	...	4	21.58
Kumli-ai Chs. A. B. C. F. M. (b)	1869	26	31	83	12	170	77	670	11,079	65	42	97	23,204.18
American Meth. Epis. Ch. (a)	1873	19	23	58	10	67	55	424	4,006	61	41	18	5,257.00
Canadian Methodist Ch. (a)	1873	6	15	27	7	23	19	116	1,981	2	16	19	4,562.37
Evang. Assoc. of N. Amer.	1876	5	10	2	10	13	95	705	10	13	16	1	1,052.26
Methodist Protestant Ch.	1880	4	2	10	3	15	4	32	312	4	3	13	347.59
Amer. Meth. Epis. Ch. (So.)	1886	15	3	31	9	32	10	83	532	14	15	...	1,567.63
Scandinavian Japan Alliance	1891	3	7	12	12	29	...	24	84	2	...	...	50.00
Gen. Evang. Pr. (Ger.-Swiss)	1885	2	2	1	2	...	1	6	208	6	2	2	50.00
Society of Friends, U. S. A.	1885	2	2	5	1	...	...	23	61	...	...	6	50.00
Inter. Missionary Alliance	1891	3	1	5	1	...	...	...	...	...	...	...	...
Unitarian	1889	1	...	1	1	...	...	...	...	17	2	11	...
Universalist	1890	3	...	1	1	...	...	25	149	11	2	6	128.26
Independent	...	3	3	7	2	...	4	13	7572	...	4	1	7550.00
Tot. of Prot. Miss., 1894.	....	226	210	625	134	750	1364	3,422	39,240	353	258	536	72,217.72

(a) Statistics to June 30, 1894.
"children." * No Report.

(b) To December 31, 1893.

† Approximate.

(c) Including 1,474 classed as

‡ 78 Self-supporting.

The Fukuin Domeikwai, or Gospel Alliance of Japan, representing the Protestant churches of all denominations, recently met with 140 delegates and appointed a committee to consider work in Japan's new territory. Besides the missionary societies, many other organizations are at work separately or with the societies. The Y. M. C. A. is doing a very important work, and the Y. P. S. C. E. has a very large membership; the W. C. T. U. and missions to police, postmen, soldiers, prisoners, railway men and others are doing aggressive work.

Dr. Joseph Cook mentions among the reasons for encouragement in Japan :

"1. Her island position, making her the England of the Pacific and her people a nation of sailors, brave and daring. 2. The Japanese are patriotic, and obey their federal leaders. 3. Japan has marvellous power of assimilation. They copy the West, but their importations are digested, and their scholarship becomes Oriental as well as Occidental. 4. The Japanese obey superiors and make good soldiers and sailors. The reverence for those in high place has a Divine basis. The transfer of their reverence for authority to Christ would make them eminent Christians. 5. The Japanese have a fine physical and mental organism.

"Japan is also confronted with dangers. The people also have faults we hope will be overcome, among which are conceit, caste, and false faith. As the foremost nation of the Orient the Japanese have much ground for conceit. They are still in danger from caste. The old families may arise to claim the advantages which have come to the nation. Divisions are possible by which late gains may be lost. Except the country become Christian there is imminent danger from agnosticism and false faith which would handicap the national advance. Japan needs to copy the vital faith and not the doubt of the West. Neesima's last word was : 'Free schools and Christian churches will make my nation great and noble.' "

The great danger for Christianity in Japan is connected with characteristics of the people which are noble and fine. They love their country ; they are of a

manly spirit. Their main objection to Christianity is that it is *foreign*, and when they accept it they want to make it distinctly Japanese. Such elements in the national character are likely to produce stability in the future Church. Nevertheless, this spirit of independence may lead to grave mistakes on the part of those who are still babes in Christ. The danger is greatly increased when it is remembered that among the missionaries are Unitarians, and that among European books produced in Japan a large proportion are infidel or semi-infidel literature.

There are 123 towns in Japan, each with a population of 10,000 to 1,000,000, but the missionary force is as yet distributed in only 40 of them. There are besides 4512 towns, with populations from 1000 to 10,000. About 25,000,000 live in still smaller villages.

The great need for Japan at present is united prayer for the missionaries and converts already in the field.

KOREA.

The "Hermit Nation," or "Land of Morning Calm," has an area of 82,000 square miles and a population of about 11,000,000, among whom labor 40 Protestant and 20 Roman Catholic missionaries. The first missionaries were the Jesuits, who entered in the seventeenth century, but suffered much persecution from 1840-66. Evangelical work was begun by Rev. John Ross, of Manchuria, who translated the New Testament for Korea. The first evangelical mission was founded in 1884 by the American Presbyterian Church (North), the door having been opened through the medical work of Dr. Allen. Besides this society, which has now 28 missionaries (including 8 ordained and 4 medical) and 209 communicants, in five stations, the Canadian and Australian and United States Southern Presbyterians, the Methodist Episcopal (North) and the Society for the Propagation of the Gospel are at work.

IV.—EDITORIAL DEPARTMENT.

The March of Events.

Of course the event of the month of July was the gathering of the 50,000 Christian Endeavorers in Boston, from the 10th to the 15th. They had a right royal welcome, and left a fine impression on the whole, though there was no little criticism on the sight-seeing which occupied too much time on the Sabbath. The peril of this noble society will be twofold: first, *pride of numbers*; and secondly, *conformity to the world*. If they can escape these two risks, which numerical prosperity and enthusiastic popularity inevitably incur, and can develop a thoroughly *missionary spirit* and a *systematic giving*, and *keep out of politics*, no one but God can foresee the future of this organization, whose unparalleled growth is like that of a mushroom, and which is now about to call a world-wide convention of Y. P. S. C. E. at Washington in 1896.

Meanwhile, a convention, not less significant in its way, had been meeting in the world's metropolis in June. The *World's Women's Christian Temperance Union* celebrated its third biennial convention by meetings in Queen's Hall on Wednesday and Thursday, June 19th and 20th, Miss Frances Willard giving her masterly presidential address, whose scope was well-nigh universal, covering the problems of poverty and misery, of temperance and purity, of color lines and prison reforms, etc.

The Polyglot Petition by Women directed against the Drink Traffic was festooned about the Albert Hall on Thursday evening, covering the whole façade of the balcony and box sections—thirteen immense rolls of paper pasted on linen, containing over 7,000,000 signatures in over 50 languages, and representing all countries, the whole petition being occupied with this monster remonstrance against the demon of the cup.

If these godly women do not succeed in abolishing this greatest evil of mod-

ern society, it will not be because energy, patience, and prayer have not combined in the effort.

The convention may be thus summed up:

There were 250 delegates from 22 countries, who spoke in 250 pulpits and halls. Westminster Abbey gave reserved seats to the leaders of the different countries, and a temperance sermon was preached by the Bishop of Dover, in which he welcomed the delegates, and said the temperance cause was sacred, and was made light of only by the ignorant or thoughtless. It is probably the first time that a woman's organization has ever been recognized in the most historic of the English cathedrals.

There was an excursion to Windsor Castle, a garden party given to 1000 White Ribbon women by Lady Henry Somerset at the Priory, Reigate, etc.

The annual addresses of the two presidents and the resolutions adopted by the two great conventions, the "World's" and the "B. W. T. A.," cover every phase of that modern movement by which Christianity is being applied to the customs of society and the laws of the land. The Polyglot Petition will be presented to the British Government, and afterward conveyed to the various governments of the world. This will take a year or more, after which the petition will probably be placed in the archives of the British Museum.

The Island of Formosa, about the middle of May, was threatened with anarchy, by the resistance of the people to the recent terms of the treaty with Japan. Chinese soldiers besieged the governor's castle; a young Chinese *litteratus* named Chu was reported to be elected king, and to have repudiated Chinese rule, and to be prepared to resist annexation by the Japanese. Riots were said to be of daily occurrence, and that Hakka had proclaimed himself king of the northern part of the island,

and many had joined his standard. The Chinese and Japanese were in control of affairs at last accounts.

Reports from China indicate a considerable excitement in the Celestial Empire, and repeated attacks on foreign mission premises. The Canadian Mission hospital, dispensary, and chapel at Chung Kung are said to be looted and burned, and eleven places of worship, both Romanist and Protestant, were destroyed. The reports are somewhat sensational, and perhaps lack confirmation up to date of this writing. But it is said that heavy ransoms have been exacted as the price of personal safety; that missionaries and their families have been compelled to find hiding places in dirty holes and lofts from the mob; and that though the soldiers' barracks are within five miles, no assistance has been rendered, and protection rudely refused.

Correspondents have called attention to what had not escaped us, that in the July REVIEW there appear contradictory statements as to the issues of Sunday newspapers in Japan (pp. 517 and 558). There is a conflict of authorities, and we have written to Japan to find out the exact facts. This REVIEW is divided into departments under separate members of the editorial staff, and such conflicting statements cannot always be avoided, as each editor in charge has his own sources of information. But we seek, when such contradictions appear, to reconcile them or correct misleading statements.

Secretary Merriam, of the A. B. M. U., calls our attention to a misleading paragraph on page 595 of the August number. In the published report of proceedings we read: "*A present attempt to establish such a union of treasures would work confusion and not harmony,*" etc. (see p. 5).

This matter of how to deal with polygamy, in case of heathen converts,

has long been a vexed question, and is not easily settled. Rev. Dr. Ashmore, of Swatow, has recited a "heart-rending case," as he calls it:

A convert applied for baptism who had two wives. He was told that he must put one of them away. The question arose, which one? and the answer was, the one married last. But the first wife had no children, and the second wife had several. On hearing what the decision was, the discarded wife went to Dr. Ashmore and put her case before him in this wise:

"But, teacher, he is my husband, and I am his wife. You say that he ought not to have taken me; but he did take me before he knew of your new religion. He is the father of my children. I have a right to look to him for companionship and for protection. You make my children illegitimate. You should not do that; you have no right to injure my children in that way. You have no right to put me in the position of a disreputable woman, for he lawfully married me according to the usage of China. I had a husband; now I have no husband. I had a home; now I have no home. If I go and marry another man I shall break the law. I had one to whom I could go as the father of my children; now I can go to my children's father no longer, nor may I dare to speak to him."

Dr. Ashmore added that this led to his "studying anew the New Testament teaching on the subject;" and the late Dr. Happer said that, under like circumstances, "after a long study of the subject," he "would not have indicted such a trial upon that poor woman as to deprive her of her husband, her home, and her children in the name of the merciful Redeemer, whose Gospel is best portrayed by His own words, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.'"

The action of the committee appointed to report to the next Assembly on this matter will be awaited with inter-

est. The question is not an easy one to settle. There may be reasons such as led that wise legislator, Moses, to deal as he did with the matter of divorce. But it is obvious that all polygamy violates the normal order; "from the beginning it was not so."

Edward Evans writes from the Missionary Home and Agency, Shanghai, China, as to the *form in which money* should be brought or sent from the States, that a *banker's draft* on London is the most valuable and available form. Gold has to be exchanged into currency, post-office orders have to go through an exchange, etc. An American banker's draft at from sixty to ninety days *after date* saves interest on the time occupied in travel, and is practically a demand draft when it gets round to London.

The Cross Bearers' Missionary Reading Circle continues to grow, and its programme for 1895-96 is as follows: "Lives of Henry Martyn and J. H. Nee-sima," "Chinese Characteristics," by A. H. Smith; "New Acts of the Apostles" and MISSIONARY REVIEW by the Editor. The membership fee is but a half dollar a year, and Rev. M. L. Gray, St. Louis, Mo., is the President.

The rumored death of explorer E. J. Glave, on the Congo, in Africa, is doubly sad news in view of the youth of the brave Englishman. He was but seventeen years old when he followed Stanley in his expedition into that unknown region for the first time; and yet he soon became a trusted lieutenant, and was left in command of the camp at Lukolela. Despite his many African and Alaskan explorations since then, he had only celebrated the thirty-second anniversary of his birthday a little while before he set out upon this last trip to investigate the African slave trade. It would be a fitting grave for him to be buried in the Congo Free State, which he helped to establish; and it is a curious coincidence that almost the last act of his life was the finding and marking

of the tree, on the south shore of Lake Bangweolo, under which lies buried the heart of Dr. Livingstone.

The statement in the June number that Dr. Cochran, of Persia, is dead was a mistake. It should read, *the wife* of Dr. Cochran. The item was taken from another journal, in which the mistake was made.

In view of the famous so-called "quadrilateral" basis of Church unity, it may be well to give it a permanent record.

The four principles of Church unity proposed by the bishops of the Protestant Episcopal Church at Chicago in 1886, and amended by the Lambeth Conference of 1888, are as follows:

1. The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation and as being the rule and ultimate standard of faith.
2. The Apostles' Creed, as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.
3. The two sacraments ordained by Christ Himself—baptism and the supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
4. The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

A well-known missionary writes:

"In the April REVIEW was a letter from the German missionary, Mr. Közle, of Persia, regarding Mohammedan work. This account, as published in Germany, fell under the eye of the Persian Minister at Berlin, who called the Persian Government's attention to it. The withdrawal of the missionaries was demanded inside of ten days. The German Minister made objections (?) and the time was extended to thirty days. Meanwhile Rev. Mr. Közle died of

typhoid-fever, and his associate, Dr. Zerweek, with his bride, have left Persia. The ground of expulsion is that they came to work among Jews, but began to evangelize Mohammedans."

Among new books calling for our reviewing, we mention *con amore* the memoirs of Mrs. William Booth, "Mother of the Salvation Army." They are in two bulky volumes, edited by her son-in-law, Booth-Tucker, and are a perfect thesaurus of riches. We intend to give these volumes a very large space hereafter in a more formal review of contents. Meanwhile, let it be said that this biography will take rank alongside of the "Life of C. G. Finney," and Hodder's "Life of Shaftesbury," for cosmopolitan interest and pregnant suggestion. Everybody who cares for a high-toned character and a world-wide service should read this book. Its cost is \$3.50 per set, post-paid, and the publisher is Revell & Co., New York.

By the same publishers appears W. E. Cousins' brief but valuable "Madagascar of To-day." This also will have more extended notice hereafter. We have all learned that the story of the Hovas is among the most thrilling in missions; and Mr. Cousins, himself *magna pars rerum*, here tells the story. Read it, ye who love God's work, and lend it to others.

Revell also sends out Sir William Muir's book, "Mahomet and Islam," at \$1, half the price of the former issue. Those who know of the distinguished author will understand his competency to write of his theme. And this question of the crescent and the power of the green banner of the prophet is one of the burning questions of the day.

F. H. Revell Company are just publishing a new book which seems to us decidedly an advance upon two thirds of the existing missionary literature in its compactness, brevity, pertinency, and general availability for the supreme purpose which it announces—to "de-

velop the missionary life in the Church." It is called "The Missionary Pastor," and is by Rev. James Edward Adams, and has very helpful charts prepared by Robert J. Kellogg. It discusses missionary methods, meetings, classes, books, and charts. It is little more than an outline, and is so designed. But if any pastor cannot find here enough helpful hints to keep him busy, and enough 'hintful helps to aid him in developing missionary interest, we are much mistaken.

"Modern Missions in the East," by the lamented Edward A. Lawrence, D.D., is from Harper Brothers' press. Though so recently issued, this book has already taken its place by general consent in the foremost rank of the literature of missions. First given in the form of lectures at Andover, New Haven, and Beloit, before students, it is the record of twenty months spent in a missionary world journey for the specific end of a personal acquaintance with the mission field at large. It is not too much to say that it is a unique and remarkable volume. It is full of information, carefully collated facts, inspiring suggestion, and withal a devout and loving spirit that rises above all narrow denominationalism, and sees good everywhere, but not without impartial perception of all defects.

The closing chapter, on the spiritual expansion of Christendom politically, industrially, intellectually, morally, spiritually, is a fair specimen of the whole work; and while we may not agree with every sentiment expressed in these three hundred and thirty pages, we regard this as one of the most princely of modern contributions to missions, and it is the more lamentable that so gifted a pen will write for us no more.

Rev. Samuel H. Anderson, of Paris, after two years' perseverance, has gotten ready a most interesting "Histoire de Jésus," a "history of the life of the Son of Man, in all the words of the four Gospels, and the very words of His contem-

poraries." He was led to this attempt by intense pity for the masses of French people, who do not know the thrilling details of the acts and teachings of the Lord Jesus. Multitudes of anti-clericals in France regard the Gospel as a "clerical" book, and so will have nothing to do with it; and many who will not read an "Evangile" will read a "Histoire." The four narratives are here combined in one, so that the reader has a continuous story. Possibly some whom the Lord has blessed may be glad to aid Pastor Anderson in the circulation of this valuable message of life, and will send him help at 37 Avenue de la Grande Armée, Paris. He is known to us to be a most worthy man and self-sacrificing minister.

A correspondent calls in question some statements in "Notes on Africa" published in the May REVIEW. He says they "do not agree with the statement of Rev. Henry Richards, of Banza Manteke, who says he never saw or heard of a cannibal, and does not believe there are any in Africa," etc. To which we only reply that Jamieson, of Stanley's rear guard, was severely censured for drawing and sending home pictures of a cannibal feast which he witnessed.—D. L. P.

W. D. Rudland, of the C. I. M., writes of the rise and progress of mission work in Tai-chow:

"Tai-chow is a prefectural city in southeast Chekiang, famous for little else but robbers and opium; looked upon as the despised Nazareth of China. The population is about 120,000, mostly agricultural folk, with few shops and no manufactures of any note. I came here in 1870. The station had been opened about three years, and two men had been baptized. One of them is still living, and his eldest son is one of our most valued native evangelists.

"The country was very unsettled, on account of the recent Tientsin massacre, and the prospect was not encouraging. But in May, 1871, two more were baptized, one of whom still lives, and is an evangelist. In 1873 six persons were baptized. In two villages, 40 miles apart, idol temples were given to us, the owners having been converted, and

have from that time been used as chapels. In one of these we now have a native church of 126 members, and the old man who gave us the building is still the leading spirit in the work. The work in the other temple has not been so prosperous, but there are now 14 members and several inquirers.

"In 1874 two more stations were opened, these in two cities about 80 miles apart; and that year 14 were baptized. In 1875 another country station was opened, a branch from the first temple, the native Christians providing the building, the mission providing the evangelist. Here we now have a membership of 89.

"Another need was apparent—viz., the need of having books in Romanized colloquial for our illiterate Christians. A beginning was made by transferring the Ningpo primer into this dialect. Then the New Testament was begun and completed in 1881, printed on the premises by men who had never done such work before. It has been in continual use ever since.

"I shall not soon forget the delight which the first sheet produced when my wife took it to her women's class. She had no sooner begun to read Matt. 2 than she was interrupted by them saying, 'These are our words; we can understand them!' and they wanted copies at once. Other books followed, such as 'Peep of Day,' the Book of Jonah, printed last year; the Psalms, just finished.

"Up to 1890 the average increase was about 14. During that year the number baptized was doubled, and our little chapels began to be crowded. Reaping time was clearly at hand; but we were not prepared for such an increase as we have since had.

"In 1891 another station was opened in a large market town, where we already had several native Christians. A considerable amount of opposition was manifested by some of the leading men of the place, and one house had to be given up. But we soon found another which was larger, and so reaped an advantage. Now the Christians have so grown in numbers as to be able to lease an adjoining house at a cost of \$50, all native contributions. There is now a church of 78 members and nearly 100 inquirers. In another station the native Christians opened an out-station in a village about four miles distant, paying the rent and doing the preaching themselves.

"The year 1892 was one of organization and consolidation more than of extension. But the number of inquirers increased so much that the number bap-

tized was 141—nearly three times the number of any previous year. During the last week of prayer we asked the Lord for 500 souls during this year. We have already baptized 181, and still have about 400 inquirers.

"Of our 13 stations, nine have been provided with preaching places by the natives themselves; three of them were once idol temples."

A year ago Miss Rosamond Anne Webb, Secretary of the Society for Promoting Female Education in the East, wrote a letter, which simple pressure of other matter has hitherto crowded out. She says:

"That society has been at work for fifty years in Singapore; the school, the Chinese girls' school (boarding), and one or two other ones (day) have been nurseries for heaven. The Lord has richly blessed the work. Many of the native young women educated there are active Christian workers, and others have gone forth as missionaries to foreign lands. By this post I send two numbers of the society's little magazine, the *Female Missionary Intelligencer*, which give information on the subject—the article in that for February being just a reprint from the *Malaysia Message*. Yet the Rev. W. J. Oldham, in his article on 'Malaysia' in the *Missionary Review* (May, 1894), completely ignores this work, although he was appointed to Singapore some nine years ago, and it is hardly within the range of possibility that he should have known nothing about it. Justice to the devoted laborers in that island, to whom the Lord has given many souls for their hire, compels me to draw attention to this omission."

The information she refers to is as follows:

"The Society for Promoting Female Education in the East was not established until 1834, but, previously to that time, Miss Newell (subsequently Mrs. Gutzliff) had begun work in Malacca. She was succeeded by Miss Wallace, to whom the first grant ever made by this society, a sum of £50, was allotted; and in 1835 the committee sent Miss Thornton, a missionary of their own, to assist her. After eleven years of labor, Miss Thornton returned home, and the committee gave up Malacca as one of their stations.

"Later, a school for Chinese girls was opened at Singapore, and as China was at that time closed to mission work, a most important outpost was thus gained, for, through Singapore, China could be reached. To this day the school then commenced by Miss Grant,

and continued by Miss Cooke, proves itself an invaluable help to Chinese missions by training up a body of Christian Chinese women, able to do good work, either as teachers and Bible women, or as wives and mothers of Christian families. Two years after Miss Grant's school was commenced she had the joy of seeing three of her pupils baptized into the Church of Christ. At that time the Chinese were greatly opposed to Christianity, and Miss Grant was often in actual danger of her life. During the ten years of her stay in Singapore, however, a great change was wrought, and when Miss Cooke arrived, in the year 1853, all these difficulties had been removed, and she found not only a peaceful and secure home established, but also a staff of native girls fitted to be teachers, and many houses open to be visited. Three girls were baptized the Sunday after Miss Grant's departure, and the work went forward rapidly in Miss Cooke's hands. Making use of her native girls as interpreters, she commenced Bible readings in some of the houses, and many women came to these meetings. Noticing that men would often stand outside listening to the Gospel, Miss Cooke was stirred to consider what could be done for the men.

The London Missionary Society, which for many years had flourishing missions in Malaysia, had removed their last man to China about seven years before Miss Cooke's arrival, and the work among the Chinese had entirely ceased, although Mr. Keasberry was still carrying on his work among the Malays, and, to some extent, among the Malay-speaking Chinese. The entire field, therefore, was unoccupied, neither the Church of England nor the Presbyterian Church making any attempt to reach the Chinese. Accordingly Miss Cooke began to teach two men in her school-room, with the assistance of a Christian Chinaman, the men walking twelve miles there and back every Sunday. The number soon increased to twelve men, and the Church of England chaplain, the Rev. W. Humphrey, becoming interested in the movement, advised Miss Cooke to fit up a small bungalow in her compound (originally built for a billiard-room) as a chapel. Services were held regularly, and the congregation soon increased to seventy or eighty. The simplest Church prayers were selected, and were read by the interpreter, who was required to prepare his notes for the sermon in English, so that Miss Cooke might know what he was preaching. These services were continued thus until the chaplain persuaded his

English congregation to employ catechists, after which Miss Cooke gladly relinquished this branch of her work that it might be carried on by other hands. In like manner, the Scotch Church was stirred up to undertake work of a similar kind.

"In the mean while, the work of the Chinese Girls' School was progressing, and waifs and strays and various cases of distress were frequently brought to the school by the police and others. At one time six young women were brought to the school from China; two of these became Christians, of whom one died after twelve years of bright Christian life, and the other remains a consistent Christian.

"In the year 1860 six little children who had been bought in China by some Malay sailors were taken from them by the police and brought to Miss Cooke's school, grew up, and became true Christians,* and they are now the wives of Chinese (clergymen, or) catechists belonging to the Church Missionary Society. One of these five workers died of cholera in 1873. One of the girls who was in the school in Miss Grant's time is now the wife of a missionary to the Chinese in Melbourne.

"Another girl married a Chinese shopkeeper in Batavia fourteen years ago, and her consistent life has been such as to cause others to bring their daughters, begging that they might be educated here. One native catechist, sent to a peculiarly difficult and arduous Chinese-speaking station, where he met with continual opposition, said he could hardly have stood his ground without the support and courage and sympathy of his Christian wife, who had been trained as a pupil in the Chinese Girls' School.

"Such have been a few of the wonderful influences for good which have gone forth from a school which has never been able to boast of more than about forty pupils, but where the great aim of the teachers has always been to bring the pupils to a saving knowledge of Jesus, and early to instil into their hearts that simple piety for which so many of them have been conspicuous in after life."

As to the Indian Circle of King's Daughters, Miss Luzena Chouteau writes from Chicago:

"Interesting branches of the King's Daughters are found in the four circles at

the Indian school at Carlisle, Pa. This order has an advantage in missionary work. It is not only work for young Indian women, but it brings them into its membership and gives them an opportunity to work with others for the same cause. Other circles correspond with these, and so keep in touch with the work done by each in its respective field. 'The work,' says Miss Shafner (matron of the school), 'has a peculiar charm for these Indian girls. The simplicity of its obligation, the modesty of its purpose, its creed that it is better to be than to do, all find a ready response in the timid but honest nature of our Indian sisters.' The meetings are conducted by the leaders, all of whom are of the school faculty, assisted by the president of each circle, who are all pupils. The weekly meetings are held every Wednesday evening for prayer and Bible study, and letters from outside circles are read, and other necessary reports are presented. Sunday afternoon the circles unite for prayer and Bible reading. There is correspondence with absent members who have returned to their homes in the West, and letters are also written to other girls to encourage their effort for good. Last year they made three quilts and sent to a hospital in Sendai, Japan. They pay one share of \$50 for a bed in the New York Hospital for Women and Children. Fifty yards of flannel and \$20 in money were contributed to supply clothes for Indian children in South Dakota. Twenty-five dollars are annually sent to purchase Christmas gifts for Indian children in the West. A pulpit Bible worth \$18 was given to a mission; Gospel song books were bought and presented to the Y. M. C. A. of the school. They have raised funds to help a Sabbath-school in Japan. Thirty pin-cushions have been made and sent to hospitals in Philadelphia and Indianapolis. Invalid rolling chairs and other helpful things have been given to the hospital of the school.

"The ways in which the money is earned are many. Fancy articles made by the circles are sold at the annual fair; some of the girls earn money during their summer vacation, and others while at the school. At the State conventions of the Y. M. C. A. the association of the school is always represented; the Indian delegation is always asked to speak, and they always respond. It is hoped that these organizations may not only be the means of giving an opportunity to the white people to help the Indians, but will unite them in each other in this one great effort to better mankind."

* One died soon after her arrival, from the effects of the cruel treatment she had received on board ship.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

CHINA AND JAPAN.

—Missionary KUNZE, in the *Missions-Freund*, gives some pleasing descriptions of landscapes in the province of Canton. "The region through which the East River pursues its course is, as almost everywhere in the Canton province, mountainous. One mountain valley follows another. The mountains are often bald, or only overgrown with dwarf fir trees. Yet there are here and there romantic forest ravines out of which, it is true, an idol temple usually rises, thus lowering our delight of the natural beauties around. Behind the ranges of hills which line the banks of the river rise higher and yet higher mountains, over which, on the north, rises still higher Mount Lofen. This is more than 4000 feet high, and is covered with various Buddhist monasteries. It is said that among the monks are many people of rank. The story goes among the people that mandarins, who had reason to fear deposition or condemnation to death, have feigned themselves dead, had themselves borne into the mortuary hall, have there escaped from their coffins, and joined the monks of Mount Lofen. In this way they saved their lives and saved their wealth to their families, which, in the event of their execution, would have escheated to the State."

—The station at Tshu-thong-au is thus described: "A beautiful chapel was built there, together with a helper's dwelling, and dedicated on Palm Sunday, 1890. From the neighboring hill you have a splendid view over the whole valley. The region is very populous and wonderfully beautiful; village suc-

ceeds village, surrounded by bamboo groves, their darker green picturesquely contrasting with the brighter green of the rice fields. Through the latter wind the silver threads of canals and irrigating ditches. In the background rise the mountains in terraces of increasing height as they recede, until in the far distance they lose themselves in the vaporous blue. The fresh green of the growing fields is everywhere the foundation of natural beauty in China."

—"English people are beginning to understand how the absence of intercommunications makes the parts of China which are distant from the seat of war quite safe for missionary work. Dr. Griffith John, writing from a place some days' journey further inland than Hankow, says that the people 'appear to take as little interest in Peking and Canton as they do in Canada and Wales.' He has been making a most successful tour in places where no European missionary, but only catechists, have hitherto labored. At Pah-tze-Nau, Tien-Men, Tsau-shih, and Mau-kia-po the mandarins were friendly, the opposition was silenced, and many converts were baptized. At the last-named town the ancestral hall was cleared and used for service. Out of 200 candidates for baptism, 66 were baptized, coming from 14 villages. There are candidates for baptism in 12 more villages. This part of the Hupeh Province is therefore very hopeful."—*Church Missionary Intelligencer*.

—"By the time this issue comes before our readers, the Japanese occupation of Formosa will have begun. There will almost certainly be some initial difficulties with the Chinese city populations, and a firm hand may be required to insure the establishment of the new régime. But if Japan continues to show the skill and determination and adminis-

trative power which have been so manifest during the war, it will not be long before she is able to inaugurate a new era in the island by developing its resources and improving the condition of its people. One thing will be looked for with eager interest. How will the new government bear itself toward the two Protestant missions which now possess a network of some 80 stations over the island? We have the expectation—perhaps we are too sanguine—that she will not interfere with the mission work already existing, but will rather rejoice in its presence as a factor in the interests of peace and civilization; and that she will put no hindrance in the efforts to spread the Word of God still further. Japan has yet to find a religion for herself in room of the old faiths from which she is now casting herself loose; and it may be that in facing the problem of the government of a great Chinese population, she has to learn some lessons concerning the ultimate principles of righteous rule which may lead her to consider more carefully the claims of Christian truth.”—*Medical Missions*.

—At the annual meeting of the Medical Missionary Association, held in London, May 2d, Dr. Whitney, of Tokyo, Japan, said:

“I stand here to represent Japan, that country in which so many are now interested; and also to represent the work of the distribution of the Bible to the Japanese medical men. With this work the Medical Missionary Association of London has been closely identified, sending me at different times considerable gifts from medical men and other of its constituents—gifts which have very materially helped forward the distribution.

“Since the opening of the country thirty or forty years ago, medical mission work has been carried on in Tokyo, Kobe, Osaka, Niigata, and in many other places. But I want to correct a very erroneous notion into which I find that people in England have of late

years fallen. The idea, it seems, prevails, even in our great missionary societies, that medical missionaries are not needed any longer for Japan. ‘In Japan,’ I am told, ‘there is such progress that we do not now think it needful to send medical missionaries there.’ Coming from Japan as I do, it is news to me that its people do not need this agency. Many skilled physicians there are in Japan, it is true, but these are not available for the poor any more than your leading consultants and skilled private practitioners are within the reach of the poor of your cities. Hospitals there are in Japan, duly officered and appointed, but among a thousand beds in these hospitals you would scarcely perhaps find a hundred apportioned to the poorest of the people. I only wish that those in this country who are blind on this subject could know Japan as it is, and could have their eyes opened.

“But now for a few words about the Bibles which you have, as an association, helped me to distribute among the Japanese doctors. There are, as I have said, many doctors in Japan—about 42,000 altogether. I myself have personal acquaintance with from 500 to 1000 of them, and I have found them always most cordial and kind. The ready access one has had to them one’s self suggested the thought of seeking access among them for one’s Bible as well; and the naval and military surgeons who were actively engaged in the war were our first care.

“To 160 naval, and to nearly 1000 military doctors, we have accordingly lately sent a Testament and a book of Psalms bound up together and printed in the Japanese tongue. [Here Dr. Whitney produced a small, nicely bound, tempting-looking volume from his pocket.] Within we placed an inscription stating that the book was a gift from medical men in America and England who, knowing for themselves the value of its contents, were desirous that their brethren in Japan should also find them to be spirit and life. Many acknowledgments have reached me, and

parts of some of these you too may care to hear : ' We thank you very much for your precious presents and for your kind writings.' ' There shall be no greater happiness to me than if I get the truth for the grace of God's.' ' Certainly I will read it with attention, and hope that I may not make your kindness vain.' ' Your work in distributing Bibles among the doctors is doing much good.' Here is one letter superscribed without ' To my beloved teacher.' It is, you see, rather of the lengthy order. [Here Dr. Whitney unrolled a letter which had rather the appearance of a parliamentary petition, trailing from the rail of the platform to the floor and along for a length altogether of perhaps ten to twelve feet.] Time is so nearly up that I will not tell you all the thanks that this letter expresses."—*Medical Missions.*

—Japanese doctors are real physicians ; but, as we know, Chinese doctors are for the most part mere quack-salvers. On the same occasion Dr. Rigg, C. M. S. missionary in Fuh-kien, remarked : " We have been told this afternoon that medical missionaries are wanted for Japan—and that although there are 42,000 doctors in the country. And I can assure you that they are wanted in China, though there are plenty of doctors there too. I am sure I may say, indeed, that there are many more than 42,000 doctors in China ; but I may add that for the whole lot of them I would give—well, not much more than twopence ! Two helpers at our hospital, the cook and another man, thought once upon a time that it would be a fine thing to go into the medical line for themselves. So they left us, bought some spectacles, and set up in business. In due course of time they quarrelled, and the partnership was dissolved. But this is a fair specimen of the way in which many and many a Chinaman enters the medical profession. The fact that these men know so little makes anybody who comes from England useful. The more fully quali-

fied medical missionaries in China, the better ; but every one from England should know at least something about medicine, for whether he happens to know anything or not, medical work he will have to do ! "

It appears that even personal experience cannot rid some of the Chinese of their fixed persuasion of the evil practices of the foreign doctors. Dr. Rigg says : " A little old woman came to me one day who did not present a very pleasing appearance. Her eye was swollen up. I wondered whether her eyeball was injured, and did what I could temporarily pending a fuller examination. Meanwhile my wife gave her a cup of tea and some bread and butter, all of which she disposed of, though she had never seen bread and butter before, or had milk and sugar in her tea. The visit over, she went away and told her neighbors, ' They gave me medicine at the dispensary to make my head dizzy, and then the foreign teacher took my eye out.' The next day she came back to us, this time with her brother, a barber, who was greatly enraged with us for having excised his sister's eye. The swelling having by this time somewhat abated, I was able to open the eyelid and show the brother that the eye was there all right enough, whereupon the old lady went back to her neighbors and informed them, ' My brother went with me to the foreign teacher and threatened him, and frightened him so much that he put my eye back again.' " We see that this woman would be able to confirm the stories about the missionaries from her own experience, as according to her it was only the valor of her brother that saved her eye from being used for the unhallowed designs of the foreigners.

" A gong sounds at six, and patients throng to the dispensary, each of them carrying a little bowl. This is for their physic. We have to take care only to give them a dose at a time, or they would drink it all up at once. They are excellent takers of medicine. Castor-oil is swallowed to the last drop

without a wry face, and pills they will eat if you do not look after them. Among the crowd as the morning went on, you may see a well-dressed student dressing some loathsome ulcer. Three or four years ago this student shrank sensitively from everything that was repulsive; but one day he chanced to read about our Lord's washing His disciples' feet, and from that day no service has been too mean for him to perform for any one of the patients. The ulcer cases he has made his special charge; so much so that I have to take him off them at times and give them to a junior student, for he is now one of our seniors. There are as good Christians among my students as there are in this hall. It is well worth all the trouble it has given me to have had the joy of training such men. It is well worth your while, any of you Christian parents who may be here, to train up your children to such work—to set medical missions before your boys and girls, and to put them in the way of preparing for the service. We must have missionary parents if we are to hope to have missionary children."

Easter Celebration in Africa.

At two o'clock in the morning, as light began to dawn upon the quiet region, there was also an awakening to life in the vicinity of the German mission in South Africa. Here and there black forms appeared between the fields and corn gardens, singly or in small groups, on their way to the mission. Near the tower of the little church the guests assembled. "*Morena o tsosicle!*" ("The Lord is risen!") the tones of the bell proclaimed to the new-comers. "*Rure, Morena o tsosicle!*" ("He is truly risen!") was their answer. The missionary stood at the window of his study and looked out into the dawning Easter morning full of thanks and praise to Him who here again in Africa had shown Himself a risen and living Saviour, and who had also saved many

a poor heathen soul at this mission from the slavery of sin and death. There is a knock at the door. The black sexton enters. "*Morena o tsosicle!*" "*Rure, Morena o tsosicle!*" are the mutual greetings.

The same salutations greeted the missionary as he soon appeared in his vestments in the joyful assembly. The whole congregation, men and women, young and old, were present.

They came from a distance to a joyful Easter festival. They were all neatly dressed, with joy visible in their faces. No word was spoken, but all eyes were turned toward the reddening horizon. Soon the Easter sun looms forth which once before showed the risen Lord. The Easter tones of the bell sounded now from the church tower. The procession formed, the two missionaries with the native helpers and teachers in advance, followed by the congregation. They go to the cemetery near the church to celebrate Easter at the graves of the departed. They stop at the hill which holds the grave of the missionary Kobolde, who had been beloved and had died young. The tolling of the bell ceased. After a short prayer a jubilant hymn of praise breaks forth in this home of the dead in honor of Him who took away the sting of death and brought immortality to light.

There were also many Hollanders (Dutch peasants from the neighborhood) present. The missionary therefore read the Easter Gospel in Dutch and made a short address in the same language. The festival sermon then followed from the other missionary in Sessutho (a native language), to which the white listeners also gave attention. The service was closed with hymns and prayer, a beautiful, fitting Divine service. It showed that this congregation, which once consisted of heathens who had no hope, now was composed of happy Easter Christians by the grace of God, for whom also the light of eternal life beamed across the dark portals of the grave.—*From the Lutheran Kirchenfreund.*

English Notes.

BY JAMES DOUGLAS.

Church Missionary Society.—Not only the friends of this society, but of evangelical missions generally, will be inclined to view as an augury for good the proclamation of a British protectorate over the States intervening between Uganda and the East Coast. Though the Uganda Mission has been in no way dependent on man's arrangements, yet it does seem as if, in the overruling providence of God, the way of the Gospel was being further prepared through the introduction of settled government into the heart of Africa, and the decision arrived at by Her Majesty's Government to make the railway to Uganda. It is hoped that the *pax Britannica*, like the *pax Romana* of old, may greatly facilitate the progress of the Gospel as the means of earth's regeneration.

Central Asia.—Dr. Neve's recent article on Central Asia as a further field for occupancy has already borne fruit both as regards offers of personal service and of substantial contributions. As the editor of the *Missionary Intelligence* points out, every region beyond that is entered, every fresh enlargement of the missionary field to lands still more remote, reacts favorably on the other spheres which are already before the churches. The new does not prejudice the old, but strengthens the organic development of the whole network of agency.

Negro Missionaries.—The Bishop of Sierra Leone, believing that the Church in West Africa would be much helped if negro missionaries from across the Atlantic could be procured, has gone to the West Indies to see who among the colored Christians are willing to offer themselves for this work.

South India.—It is reported that while the congregations at the Palamecottale Tamil Church are as large as ever, numbering over 1200, and while baptisms are almost daily taking place

throughout Tinnevely, and aggressive and earnest efforts are being made in many quarters, a root of bitterness has sprung up, owing to the order of the dioceses that caste titles should be omitted in the publication of the banns of marriage. The result has shown how deep-seated is the spirit of caste among those who as Christians should have given it up altogether. Still all are not tainted. A band exists of men full of faith, of prayer, and of the Holy Ghost.

London Missionary Society.—The bearing of the French invasion of Madagascar on evangelical missions has been seriously complicated by the Lenten pastoral of the Roman Catholic Archbishop of Paris, who speaks of the French expedition as a crusade on behalf of Catholicism. This sentiment is re-echoed by the other bishops of France, and coupled with the strongly anti-British feeling which finds utterance among the French Colonial party, seems to point to anxious days in the future.

Lifu, New Caledonia.—A wondrous work of grace has recently taken place on this island, the like of which had never been seen on the island before. The results appear to have far exceeded faith and expectation. "I confess," writes Mr. James Hadfield, "that when I started these revival services one chief idea in my mind was that I should be furnishing the pastors with a weapon which might be of value to them in the future, when they had learned to use it with effect; but a stronger hand than ours has used the weapon and left us all, teachers and people alike, under a profound sense of God's willingness to help us, and of the ease with which He works." As a result of these services, conducted throughout the island by four of the native pastors, no less than 564 natives have decided for Christ, and the whole island has been roused to renewed faith and zeal. One of the pastors described the movement as a true "Penetekosa," and records that while working in a remote district a somewhat

severe hurricane came on, but the people would not allow of the meetings being interfered with, earnestly protesting that it was no hurricane, but simply the rushing of a mighty wind to accompany the descent of the Spirit. In some of the villages there is scarce one left who is not either a church-member or a candidate for admission.

Hankow, China.—Dr. Griffith John writes concerning the new leper home at Hiau Kaw, and the prospects generally in that neighborhood: "It is now about twenty years since we began work in that district. From the beginning we have been greatly encouraged by evident tokens of God's favor. But never have we seen so much to inspire us with confidence as now. The whole district is being leavened with Christian truth, and everywhere an interest in the truth is being awakened in the minds of men. *"We want more men. When shall we have them?"*

Prayer of a Hunan Christian.—"O Lord, Thou knowest that Hunan means south of the Lake, and Hupeh north of the Lake; the Lake is Tung Ting. Thou knowest, Lord, that there are more people in these two provinces than there are fish in the Lake, and Thou hast sent us to be fishers of men. In many places the Gospel net has not been let down, and there is no means of catching the fish, nor is there any fisherman. We pray Thee, Lord, to grant that in every place there may be a Gospel net and skilful fishermen."

Presbyterian Church of England.—Writing of a visit paid to the mission stations in Formosa, the Rev. John Watson, M.A., says: "The brethren in Formosa have been unduly depressed by the relapses of which they have told us among the Christian aborigines. I spent a few days at Awgulan, in the north of our district, which is virtually a Christian village. The people are all aborigines, or Sek Hoan. They speak their native dialect, and also Chinese. Some twenty-five years ago they first heard the Gospel. Now the village is

as much Christian as many of our home villages. There are few houses where family worship is not observed. Let people try to realize what that means, and they will rejoice and give God thanks as I did and do."

Dr. Affleck Scott.—The Blantyre Mission of the Church of Scotland has suffered a grievous loss in the death of Dr. W. A. Scott, at the early age of thirty-three. His words at starting for the Dark Continent were, "What a glorious thing to help to save Africa!" In labor he was unsparing of himself, and though his time on furlough was long overdue, he refused to leave till a successor would come to take his place and his work. His career is brief but inspiring; and the mantle of such a man cannot fall to the ground.

Baptist Missionary Society.—Great grief is felt at the early and lamented death of Sidney Roberts Webb, M.D., of the Congo, after a short two years of missionary service. Skilful in the science of medicine, he had an earnest evangelical spirit, and was especially successful in attracting the Congo boys to his person and touching their hearts by his appeals. The letter of his young wife, narrating the circumstances of his last illness and departure and burial at sea, is unspeakably touching. One who well knew him writes: "Sidney Webb died as he lived; and he has carried with him the character and capacity formed by the experience and discipline of earth."

Wesleyan Missionary Society.—The "Wesleyan Missionary Notices" continue still to be occupied with addresses given at the annual meetings by brethren from the foreign fields. There is an unmistakable ring of faith in their utterances generally, while the results, as summarized, show in several cases gratifying progress. Educational agencies are carefully fostered, and evangelistic efforts unflaggingly sustained. Speaking of the Galle district of Ceylon, the Rev. Robert Tebb says, "Of the 500 members there, many of them are work-

ing for Christ, and are enduring for Him in a way to be compared with that of the noblest members at home. . . . Then in the educational work we are very thankful indeed that we have some 6000 children in the day schools and Sabbath-schools." The testimony of the Rev. W. Arthur Cornaley, of *Wuchang, China*, is no less valuable: "During the nine years I have been out there the membership of the district has almost exactly doubled. Among those 650 members there are more than double the number of workers there were in those earlier days. We know our numbers now. They have been tested by the riots. Not one left us under the stress of that persecution and excitement. The living influence of some 650 Christians must be enormous."

THE KINGDOM.

—Paul is the prince of missionaries, and Chapter viii. of Second Corinthians is the most stirring passage relating to the missionary spirit that his pen ever produced. If the Christian Church were only to learn those twenty-four verses *by heart*, the world's redemption would be nigh, even at the doors. The place of beginning should be at the fifth verse, which tells how the saints of Macedonia first gave their own selves to the Lord.

—"Do the next thing." That may be nothing but to stand still and see the salvation of the Lord. Thank God, His faithfulness and power are not dependent upon our faith! Our faith may fail us, but if we obey simply, humbly, in the dark, God's light and power and salvation will be clearly manifested at last. After all, we shall find that obedience is but faith with folded wings. As Bishop Thoburn puts it, "*God's promises are His commands.*" If we cannot always receive the Divine message with the buoyancy and cheerfulness of faith, we can receive it with the determination and the faithfulness of obedience.—*Indian Witness*.

—The late Rev. E. A. Lawrence lays down this dictum, which is eminently Christian: "Every church should work out into a mission, and every mission should work out into a church."

—The *Spirit of Missions* is privileged to be able to state a fact which unfortunately is notable because so unusual: "For a long time we have received from the same anonymous contributor a regular weekly gift of \$5 for missions. We recognize it by the address on the envelope. It shows a constant thought for missions which is very gratifying."

—Bishop Potter, of New York City, takes a "vacation" by going into the heart of the crowded tenement district of the East Side, and individually taking part in the mission work among the poor. His object is twofold. First, he wants to learn for himself the character and requirements of that particular mission field. Secondly, he desires, by personal direction of the mission, to exemplify his idea of the cathedral, which is, that it should be a church for all classes of the people, a free church, for the poor as well as for the rich.

—Truly, the Scudders rank high among royal families, for they have supplied 30 missionaries to the foreign field, and have given 529 years of toil for the salvation of India.

—As the New York *Sun* reminds us: "Two centuries elapsed after the discovery of America by Columbus before Europe began to turn America to much account, but a single century after Australia drew the world's notice saw the full flower of civilization there. The most of Africa is the discovery of the past half century, and yet we know far more of that great continent in all its aspects to-day than was known of America three hundred years after Columbus had discovered it."

—After a meeting of Babus in Bow Bazar, Calcutta, the Rev. J. F. Hewitt was questioned by a man who was on the border-line between theosophy and Hinduism. An inquisitive crowd quick-

ly gathered, questions and answers developed into a rather lengthy discussion, which was cut short in a very pleasant way. Mr. Hewitt writes: "A negro, a pure African, thrust his way through the crowd, and, taking the Babu by the arm, besought him most earnestly to accept the Lord Jesus as his Saviour. Then he told them that he was once a heathen, but a black bishop named Crowther came to his country and told them sweet words about the Lord Jesus, which he had believed, and by which he had become a Christian. It was a sight which I shall not readily forget. It did one good to hear a black, rough-looking negro pleading earnestly in broken English with this educated, intellectual Babu, and exhorting him to accept Christ."—*Church Missionary Intelligencer*.

—Two replies come to the time-worn and slanderous allegation that only *dead* Indians are good. First, the tables are fairly turned upon us whites when the Indian preachers very earnestly assure their hearers that there *are* good white people, as Miss Collins declares they do. And then in Boston the other day Lone Wolf confessed, "that is true; but how? I am a dead Indian, because the fire of the Gospel of our Lord Jesus Christ has killed the Indian that was in me."

—It appears that something besides climate is concerned in making of West Africa a graveyard for missionaries. One who has suffered there writes: "It is said, 'So many die.' And why do they die? Simply because the nigardly giving of Christian people compels them to do and risk what no human being can endure in any climate. One man was left with work that at home would employ ten, and then, if the Lord doesn't work a miracle to keep him alive, it is attributed to 'the dreadful African climate.'"

—This revision of the Lord's Prayer has been made for those who do not believe in foreign missions: "Our Father

which art in Heaven, above America! Hallowed be Thy name, in America. Thy kingdom come, in America. Thy will be done, in America, as it is in heaven. Give us this day our daily bread, in America; and forgive us our debts as we forgive our debtors, in America."

—The Church of Rome is in principle about as tolerant as a Bengal tiger. When the tiger is in his cage he submits to various circumstances which he does not tolerate when free to follow his own wishes. In the freedom of the jungle we see exactly what the nature of the animal is. And if we would know exactly the principles of the Church of Rome and her theories concerning the religious rights of those who are not in her own communion, we should study her procedure in those countries where she is virtually at liberty to carry out her own ideas.—*Indian Witness*.

—For a long period, the Dutch authorities in Sumatra tried to win the Mohammedan population by excessive deference and even by special privileges. They thought to awaken the gratitude of the Moslems and gain their adherence by spending lavishly on their temples and religious arrangements; the ruined mosque of Atschie, in Sumatra, was splendidly rebuilt at the cost of the Government, and the Dutch rulers went so far as to regard the work of missions as politically dangerous. They even believed that the Mohammedan insurrection in Borneo in 1859 was provoked by the missionaries. But lately a change has taken place, and three years ago it was emphatically declared, in an assembly of men thoroughly acquainted with the circumstances of the Dutch colonies, that missions were a great help to the Government, and should be furthered in every possible way.—*Evangelisches Missionsmagazin*.

WOMAN'S WORK.

—It is said that the W. C. T. U. is the first women's organization to receive official recognition in Westminster Ab-

bey. At the late World's Convention some of the most notable sessions were held in the abbey, and the Bishop of Dover preached a sermon there eulogizing the organization. Surely the world moves—even that part of it encompassed within the British Isles.

—A young English woman, a physician, was recently escorted from India to Afghanistan by a special embassy from the Ameer, and her ministrations made an impression so favorable that she accompanied the suite of the Ameer's son to London.

—This is written concerning woman's day at the recent meeting of the International Missionary Union: "The most interesting feature perhaps of the exercises was Mrs. White's presentation to the audience of three silver-haired ladies with this record: Mrs. E. C. Scudder, 21 years in India; Mrs. Henry Blodget, 40 years in China; Mrs. J. C. Hepburn, 50 years in China and Japan. The latter, with half a century of good works upon her, sat a queen among us. Full of dignity, her narrative flashed with quiet humor that brought out in happy relief the earnestness of her life."

—Miss Georgia L. Patton, M.D., born a slave, tells us this about herself: "I worked on the farm until I was seventeen years old. My mother died when I was sixteen. I have attended Central Tennessee College since 1882. I have been able to be in college only a few months each year, being compelled to stay out and work to pay my expenses. I have paid my way and supported myself mostly by teaching district schools. In 1890 I completed the senior normal course, and in February, 1893, completed the three years' course in medicine. I go to Liberia for the good I want to do for others, to relieve the suffering, and to assist in radiating the light of Christianity and civilization to other parts of Africa. I expect to both practise medicine and to teach school in Liberia. After two years I hope to return to this country, take a postgradu-

ate course in medicine, and then return to Liberia, able to do better work in the line of medicine. I look forward to a long life to do good and help build up Africa."

—Thirty-five deaconesses have gone out from the Chicago Training School this year into active work. They are distributed as follows: Chicago, 9; Lake Bluff Orphanage, 4; Milwaukee, 3; Fall River, 2; Minneapolis, 2; Omaha, 2; Africa, 2; Peoria, Freeport, St. Louis, Grand Rapids, La Crosse, Providence, Eureka Springs, Des Moines, undenominational work in Chicago, each 1. Two others are candidates for foreign work in India or China.

—Two Chinese girls from Kiukiang, China, stood the highest in the recent junior examinations of the medical department of the University of Michigan. They came to America three years ago at the solicitation of Miss Howe, a missionary from Ann Arbor, hardly knowing a word of English, and graduate next year to return to China as medical missionaries.

—Miss Hu King Eng, M.D., who is soon to return to China well equipped as a missionary of the Woman's Foreign Missionary Society, was baptized in China in her infancy by Rev. S. L. Baldwin, D.D., Recording Secretary of our missionary society. She is the granddaughter of one of our earliest converts in China.—*Zion's Herald*.

—One of the most successful of girls' boarding-schools in the foreign field is Beirut Female Seminary, which has been for many years a most valuable part of the missionary work in Syria. Other schools have been added to this beginning and have had a great effect, even upon the Mohammedan communities. One day-school, taught in Beirut by Miss Taylor, a Scotch woman, has in it about 40 Mohammedan girls of the better class. In self-defence, the Mohammedans started a girls' school of their own, but it was not successful.

YOUNG PEOPLE.

—Again has the Christian Endeavor movement astonished all Christendom by the hosts it brought together at the recent Boston convention. The names of 56,435 delegates were registered, and 10,000 more are reckoned to have been present as visitors; and the spiritual quality of that notable week's gathering fairly matched its prodigious proportions. The growth of the last year amounted to 7750 societies, making a total of 41,229, with 2,473,740 members. In the sessions the place of honor among topics was accorded to good citizenship and missions. More than \$10 each had been raised by 5557 societies for the spread of the Gospel among the nations, and it is estimated that the total of missionary offerings reached \$425,000. The Friends reported that their Endeavorers sustain 15 missionaries wholly or in part. Well might the Boston *Advertiser* exclaim: "What other human concern, belief, hope or ambition is there, be it politics, business, pleasure, knowledge, or sport, that could bring to this New England shore in midsummer, from every State and Territory and province of North America, and from Australia and from Great Britain, and from 'the land of the midnight sun,' a representative convention of 50,000 delegates?"

—The Chicago *Tribune* sent a staff of reporters and artists to Boston to "cover" the Christian Endeavor Convention; the work was admirably done, and the *Tribune* deserves the thanks of all Christian people.

—The Baptist rally was an amazement to many. Where did all these Baptists come from? was a general question. The session was full of interest. Professor Vedder presided, and greeted his fellow Endeavorers to "the largest Baptist meeting ever held, not only in Boston, but in the world."

—The Brooklyn Christian Endeavor Union has held a conference of missionary committees, and the following

topics were considered: "An Efficient Missionary Committee," "The Missionary Meeting" and "Systematic Giving." There was a large attendance of those interested in home and foreign missions.

—A novel method of awakening zeal and prayer in behalf of missionary work has been adopted by one Christian Endeavor Society, which has undertaken the support of a native preacher in the Madura Mission, costing, above what the people themselves raise, \$40 a year. This makes 11 cents a day. A card is prepared for each day of the year, and the member of the society taking that card pays the 11 cents and promises to pray especially for that helper on that particular day. Thus alms and prayers go together.

—A call has been issued for the first national convention of Young Lutherans, to be held in Pittsburg, October 30th and 31st. The object of the convention will be "to promote Christian fraternity among all Lutherans in the United States, to organize a national association, and to quicken practical Christian activities."

—One of the most interesting of the missionary societies in mission fields is the Missionary Children's Missionary Association in Western Turkey. Its members are the sons and daughters of missionaries; its headquarters are in Constantinople, and it has local societies with suggestive names, such as "The Fishers of the Bosphorus," "Marsovan Gleaners," "Mountain Jewel Seekers," in all the 7 stations of the mission. The local societies hold monthly meetings, and the annual meeting occurs in connection with that of the mission. For a time the association supported an Indian girl at Hampton Institute, and later the funds—about \$50 a year—have been appropriated for schools in China and Ceylon.

UNITED STATES.

—The census report covering the statistics of churches has just been is-

sued. It is a work of more than 800 pages, with colored maps. The total of communicants of all denominations is 20,612,806, who belong to 165,177 organizations or congregations. These congregations have 142,521 edifices, which have sittings for 43,564,863 persons. The value of all church property used exclusively for purposes of worship is \$679,630,139. There are 111,036 regular ministers, not including lay preachers. There are 5 bodies which have more than 1,000,000 communicants and 10 more than 500,000.

—The Chicago *Tribune* says that the total donations by gift and will in this country since January 1st, counting individual sums exceeding \$1000, are as follows: January, \$1,698,900; February, \$1,873,300; March, \$736,550; April, \$1,311,100; May, \$4,239,300; June (to date), \$575,600. Total, \$10,434,150. Of this amount colleges and universities have received \$4,075,750; hospitals, \$1,593,000; churches, \$789,000; and libraries, \$208,000, or nearly two thirds of the total. The remainder, \$3,768,400, has been distributed among museums, art galleries and various classes of charity.

—President De Forest is at the head of a missionary institution in Alabama, and has lately informed the Christian public as to what it is *not*. Here follows one paragraph from several: "Talladega College is not a factory for the making of dudes and dudesses. Next to wickedness nothing is more persecuted here than affectation, conceit, and finical foolishness. The long trail is stepped on; the stove-pipe hat gets its banging; and the gold-headed cane, if it appeared at all, would be made a stick for the owner's back. Neither display in dress nor the spread-eagle in oratory command a premium; while hard-handed industry and painstaking economy are advocated and developed. Pretence, display, and shams of all kinds are here persistently discouraged. They do not thrive in this particular latitude and longitude."

Talladega must be a healthy spot for humanity, both black and white.

—This is a brief abstract of the history of another institution in the same State: "Fourteen years ago Booker T. Washington was still at Hampton, and had not even heard of Tuskegee. He reached here in June, 1881, and all there then was of the school was on paper. It has closed its fourteenth year with an enrollment of 809 students—150 in the model school, and 66 teachers and superintendents. The school owns about 2000 acres of land and has over 40 buildings either completed or going up. It rents 15 cottages off from the school grounds, and about 10 of the teachers live in homes of their own. At least 25 industries have been carried on during the year, covering almost every kind of pursuit necessary to the support of more than 1000 people. In all of these operations \$73,348 have been expended, about one fifth of which has gone into permanent plant, the balance to current expenses. Out of the above sum the students received a benefit of \$41,000, which they paid in labor at an average of 5 cents per hour toward their expenses."

—Rev. Dr. E. W. Gilman, one of the secretaries of the Bible Society, has just been informed by its agent in Peru that a number of Bibles consigned to him some time ago have been admitted through the custom house at Callao. This result follows about eighteen months of persevering effort and litigation occasioned by the influence of the Roman Catholic Church officials, who tried every means to keep the agent, Rev. A. M. Milne, from obtaining the Bibles for circulation.

—The July issue of *Gospel in All Lands* has an admirable article on "How to Run a Chinese Sunday-School," by Rev. F. J. Masters, of San Francisco. It ought to be reprinted in tract form, and be in the hands of every teacher of Chinese, whether West or East.

—New York City continues to be

blessed with evangelizers of an heroic and energetic mould. Missionary Parkhurst has found a worthy coadjutor in Theodore Roosevelt, albeit the latter belongs away down in the secular police department. Note well these excerpts from one of his discourses :

"We suffer from over-legislation and from lax administration of legislation."

"The American people will not ultimately sanction the systematic violation of law."

"I had to choose between closing all the saloons and violating my oath of office. I chose to close the saloons." (*Hear !*)

"I would rather see this administration turned out for enforcing laws than see it succeed by violating them." (*Hear ! hear !*)

"I am an executive, not a legislative officer. I indulge in no theorizing about the performance of duty." (*A Daniel !*)

Why, he could not have enunciated doctrine more orthodox or pungent as he were duly ordained by Presbytery, bishop, or the Pope himself !

—Hillsdale College, Michigan (Free Baptist), has always been characterized by a missionary spirit. As early as 1856 2 of its students went as missionaries to the West Indies. Frequent visits from returned missionaries and the presence of students preparing for missionary work, especially the graduation of 4 of Dr. Jeremiah Phillips's daughters, who entered the India field, has left the college in touch with mission interests. Of the students, 28 have gone to the foreign field—1 to Africa, 3 to Jamaica, 2 to China, and 22 to India, and 14 have been home missionaries, with work chiefly among the colored people of Cairo and Harper's Ferry.

—In the aggregate a vast amount of labor has been expended in this country upon the foreign-born. The Methodists, for example, minister to the Chinese in New York, as well as to them and the Japanese on the Pacific Coast. In Utah light gleams forth from 20

churches. The Spanish are cared for in New Mexico and in Brooklyn ; the French in New Hampshire, Indiana, Chicago, and Philadelphia ; the Bohemians in Cleveland and Baltimore ; the Portuguese in New Bedford, etc.

—Rev. A. Ben Oliel, of Jerusalem, has been baptized in the Jordan, has joined the Baptist Church, and already is stirring up his new-found brethren to plant a mission in the Holy City.

—The Missionary Board of the Cumberland Presbyterian Church is no longer to wait for missionary candidates to apply for appointment, but is to search out in the churches suitable men and women, and then proceed to "call" them to the work. And why not ?

—A deputation from the American Board to Japan, consisting of Secretary Barton, Mr. W. P. Ellison, of the Prudential Committee, Dr. A. H. Bradford, of Montclair, N. J., and Dr. J. G. Johnson, of the New England Church, Chicago, has been charged with an exceedingly important mission. Japan's growing spirit of independence has put the missions there in a critical condition. Evidently leading strings will not be tolerated much longer by the saints in the Land of the Rising Sun ; and it bids fair to be a most difficult question to settle, just where and how to endeavor to assist them with counsel and with funds, and when to withhold influence, leaving them to follow their own convictions.

EUROPE.

Great Britain.—Well does the *Evangelical Churchman* remind us that not all titled personages are as a matter of course spiritual nobodies : "It may be news to some on our democratic continent that in the great religious meetings held during May and June in London many members of the House of Lords take a prominent part. Scarcely a day passes without a peer having taken part in a meeting at Exeter Hall. Lord Bennet, son of the Earl of Tankerville, has been out on a preaching tour among the vil-

lages in the neighborhood of Chillingham Castle, the family seat in Northumberland, and Lord Overtoun has been conducting a number of services in Glasgow, and has presented a site valued at £16,000 to the Y. M. C. A. of that city. All the members of the upper house are not followers of the turf and the prize-ring. A very large number of them take a deep interest in all Christian undertakings.

—Dr. Pentecost is trying to mend things at the Marylebone Church. He is not satisfied with the weekly offering. He says that about 600 pennies are deposited in the collection baskets every Sunday, and fears these coins may represent the gratitude of 600 people. And assuming that one person puts in several pennies, he makes the suggestion that it would be a good plan for those who give as much as threepence to take those three penny pieces on the Saturday and exchange them for a threepenny bit, claiming that this operation "would be more honoring to God," and would be "a step in the evolution of beneficence"—from copper to silver.

—John Bull at the best is far removed from sinlessness, or even saintliness; but well does the *Indian Witness* enter this protest: "Professor Thoumaian and the Rev. A. W. Prautch are addressing joint meetings in England on 'The Iniquities of Turkish Rule in Armenia and the Iniquities of British Rule in India.' The Anti-Opium Society in England deserves to fail if it permits its agents to do their work in such a questionable manner. What confidence can the public place in the reliability of men who put England's treatment of India alongside of Turkey's treatment of Armenia? Professor Thoumaian can plead ignorance of India in extenuation of his course; but a missionary who knows India, and who reads the English papers on the Armenian atrocities, has no excuse for libelling a government that immeasurably surpasses all others in just and generous treatment of subject races."

—Shades of Sydney Smith and all other mockers at missions! Read this from the *Reporter*: "It is perhaps not too much to say that never since Sir James Stephens's article on the Claphamites has the Bible Society attained such literary recognition as it receives in the recent number of the *Quarterly Review*. In many ways the notice is even more satisfactory than Sir James's, for he only brought in our work because it was the pet scheme of the men he was dealing with. The *Quarterly Reviewer*, on the other hand, starts with the work; to him the men are what they should be, God's instruments, by whom the work comes to pass. So the Annual Report for 1894, and the "Gospel in Many Tongues," appear for the first time in that numbered list, at the head of the Review, which many books have desired to enter into and have not been able. We cannot do more than urge our readers to look it through, and our deputations to make use of it, for it catches our society's operations from the true standpoint of historical continuity, and confesses that 'in this work every gift is sanctified, and no pains are superfluous.'"

—*Dawn in India* thus sums up the work of the Christian Literature Society: "Fifteen hundred separate publications have been issued in 18 different languages of India, and of these more than 20,000,000 of copies have been sold. Thirty-two missionary societies regularly take advantage of our books both for evangelistic work and for the use of the converts. More than 1000 Christian teachers have been trained in our institutions, most of whom are now teaching in village schools, employed by missionaries. There cannot have been fewer than from 50,000 to 60,000 under their influence. In some cases churches have been formed and the teachers turned into evangelists and pastors, and 71 pupils are under training in the institutions at Ahmednagar. In Bengal 8000 children attend the circle schools, and more than 40,000 chil-

dren have passed through these schools. The 15,000,000 of readers who have come from government and mission schools loudly call for pure and Christian literature. This is the most urgent need of India. We have created the appetite, and if we do not provide wholesome food, the devil through his agents in England and India will tempt them, and with the grapes of Sodom and the clusters of Gomorrah."

The Continent.—According to *Evangelical Christendom*, the Roman Catholic Church in France, in providing schools for the education of children free from government control, in ten years has spent more than 30,000,000 francs. In Paris there are more than 200 such schools, with 76,000 scholars, and in the whole of France 1200 monasteries and nunneries, containing 30,000 men and 130,000 women. As home missionaries there are 8500 priests, 33,600 nuns, and 3600 friars.

—From the twenty-fourth annual report of the Evangelical Church of Italy it appears that in connection with this body there are 26 churches and 35 stations, with 132 places visited regularly. The ordained ministers number 21; evangelists, 10; colporteurs, 8. There are teachers and Bible-women, Sunday-schools, and associations for young people. The communicants number 1697, and the adherents 6315.

—In 1887 the Swedish Mission in China was formed, and it has now in China 21 missionaries. This mission is associated with the C. I. M. In 1890 the Holiness Union began work in China. This mission, which has about 10 missionaries, is also connected with the C. I. M. The same year the Swedish Missionary Union and the Swedish Baptist Mission took up work in China. These societies have 20 workers in China, but they are not connected with the C. I. M. In 1891, 50 Swedes were sent out from America, who are supported from small Scandinavian congregations in that land, and are also connected with the C. I. M., while 45 have

been sent out from Sweden, who are in connection with the International Alliance of New York, and are supported by that association.—*London Christian*.

ASIA.

India.—Mount Maru, writes the Rev. T. Williams, of Rewarri, is, of all the sacred mountains of the Hindus, the most sacred. Its height, according to the Puranas, is 672,000 miles, or between twice and three times the distance of the moon from the earth! Mr. Williams has lately been in the region of the supposed site of this mountain, and has been able, by geographical demonstration as to the position of rivers and other mountains, to show the impossibilities implied in the myth.

—"It is the custom generally among the Singhalese," writes the Rev. R. T. Dowbiggin, of Cotta, Ceylon, "to receive a dowry with the bride, and this varies from 50 rupees to 20,000 rupees, according to circumstances. A dowerless girl has not much chance nowadays of getting married. However, there are exceptions. A young Christian man fell in love with a very poor fatherless girl, who at the time was also a Buddhist. He wished to marry her, but would not do so until she became a Christian. He put her under the care of a catechist and his wife, who taught her, and he paid for her board and lodging. After a few months she was baptized, and a month later married, the bridegroom paying for her wedding attire. The bridegroom wished to be married in our church, but in order to do so had to travel a distance of eleven miles in bullock carts, which took four or five hours each way.

—F. Becker Shawe, lately returned from Leh, on the borders of Thibet, tells this about one of the "religious" institutions of that country: "These prayer mills contain a few written repetitions of some Buddhist pray'r, probably the six-syllabled formula, 'Om mani padme hum.' Each twirl of the

machine is supposed to multiply the prayers placed within it, and so increase a store of good works for the worshipper in view of the future transmutations of his soul. If he is wealthy and can set up a big prayer mill to contain thousands of prayers, and to be kept in rotation by wind or water, then he is supposed to be laying up a store of merit very rapidly. If you introduce steam power into Thibet to-morrow, probably the first use made of it would be to turn a praying wheel. There are huge cylinders in some of the monasteries with a million of prayers inside them. One turn of these praying machines is, however, too expensive for the poor layman; he must content himself with slower methods of amassing good works, such as twirling his own prayer mill, and purchasing little flags or flat stones on which the lamas have inscribed the sacred formula. There is quite an avenue of *mani* walls on the way up from the Indus to Leh. The flags will be placed in trees or on high places to flutter in the breeze. The inscribed stones will be laid upon a *mani*, or long wall loosely built by thousands of similar stones."

—In Dingah, Punjab, the missionaries of the Church of Scotland have met with much opposition from the Hindus (Sikhs). But one of the most prominent of the adversaries had just been won over in a remarkable way. He asked for a private interview with the missionary, who expected a fierce expression of hostility, and was immensely surprised when the man pulled out a New Testament and said: "Sahib, I have read this book, and I find it to be pure and holy. Up to ten days ago I was a bitter opponent of yours. I gave a public lecture against you and against your work. Then I resolved that I would expose your book. So I began to read it in order to pick faults in it; but, do you know, as I read I was drawn to it. My heart was captivated, and now I cannot oppose you. I know God's light is in that book."

—Miss Alice Ford thus describes in *Helping Hand* a jungle chapel in Burmah: "Some of you would have hesitated at the steps—two long bamboo poles side by side, with notches for foothold, and nothing to hang on by, and the doorway on a level with your heads. By a helping hand above and encouragement from below, we managed to scramble up to the floor, which presented almost as many terrors as the stairs. It was of the same kind of bamboo poles in splints, and where their smooth curved sides were uppermost, you stepped as if on ice. Being loosely laid down, they are apt to spread suddenly and let the unwary foot through. The cracks were convenient at luncheon time, however, when we repacked the baskets, and there were plenty of gaunt dogs underneath to dispose of all we threw down, to say nothing of the chubby urchins, who are just as fond of morsels of cake as home urchins are. There was matting stuck between poles but half way up the sides, so the European part of the congregation spread umbrellas, and sat cross-legged on the mats, as did the native part of it."

—Bangkok was occupied as early as 1840. Two tracts of land have been secured, the larger one for the church, building for the press, and houses for the three families. The purchase money for the smaller tract was given by the Siamese. For the first time the entire Bible in Siamese is ready for use. Single portions are also bound. All the binding is done by native workmen. The missionary medical work plays a strong part in Christianizing Siam. Nearly 3000 in-patients have been treated. There are 13 schools and 307 scholars, with 555 in Sunday-schools. There are 7 churches, with a mission force of 45. This includes 8 missionary wives, lady missionaries, medical missionaries, native helpers and teachers. Siam has contributed \$2121, and its mission press has printed 4,600,000 pages.

China.—In *Woman's Work for Woman* we read: "One of our inland mis-

sionaries went to the coast and 'enjoyed shopping.' It had been four years since she had been inside a store to make a purchase. Her journey of 800 miles, taken in a mule litter with two children, had required 25 days on the road. This is one of the superficial differences between life in China and in the United States."

—In Fatshan, China, the missionary doctor was stoned at first. Then they brought him hunchbacks, and challenged him to heal them. Happily they brought a man who had lost his nose sixteen years before. The doctor put a new nose on him, and the fellow bought a looking-glass and became a missionary. He brought in a blind beggar, and his cataract was removed by the surgeon's knife. Still the authorities were hostile until an explosion mutilated 13 unfortunates. They were about to drop these all into the river, as the kindest way to end their sufferings, when they concluded to call in Dr. Wenyon. He saved 10 of them. Now he is no longer "the foreign devil," but the "angelic healer from beyond the seas."—*North and West.*

—It is reported that a petition has been sent to Peking from South China praying the Emperor to introduce constitutional reforms, to remove incapable officials, to abolish the queue and foot-binding, and to allow freedom of speech and of the press. If to any extent this represents the feelings of a large mass of the population, it is a significant fact that such a petition, advocating Western reforms, should be presented.

Japan.—The banishment of Buddhist priests from Formosa by the Emperor of Japan is a fact significant of the progress of the Sunrise Kingdom toward religious freedom. The reason for their ejection is that so many spies were caught posing as priests, and the pleasing consideration is that the Emperor does not fear to proceed to enforcement of a just precautionary measure against a cabal hitherto powerful in the affairs

of the country. The Buddhists are said to threaten retaliation by a process similar to excommunication.

—Rev. J. D. Davis has this to say about Doshisha University, in whose founding the remarkable life of Joseph Neesima found its culmination: "It has sent out over 400 graduates from its collegiate department, most of whom as Christian workers are helping to lift up Japan; it has graduated more than 150 from its theological department, and they are scattered up and down through the land preaching the Gospel; it has sent out several classes from its Girls' School, and these young women are, as wives of pastors and of others, or as teachers in Christian girls' schools established by the Japanese, exerting a mighty influence to regenerate Japan; it has sent out classes of trained nurses, who are to day found in the hospitals of the army and among the sick in other places wearing the badge of the Red Cross and preaching the Gospel by their words and by their works; it has sent out more than 2000 undergraduates, many of whom are earnest Christian workers."

—The *Chicago Record* has a special correspondent in Japan, who makes the following statements: "The number of converts to Christianity among the higher classes and the educated men of Japan is comparatively small, but nearly every one will acknowledge that the influence of the missionaries upon civil affairs and the progress of the country has been immeasurable. One of the common sayings is that the only exports from the United States to Japan are kerosene oil and missionaries. Commenting upon this the other day, an eminent statesman of this country, himself an unbeliever, remarked, 'Yes; both have brought us light—light for the eyes and light for the soul.' The progress of Christianity in Japan has been greater than in any other country. Church spires may be seen over the roofs of every city, and through the

schools the greatest good has been and will be done. A child who is trained in the truths of the Bible seldom fails to follow its teachings in after life, and to close the missionary schools of Japan would be to deprive the Christian faith of the fountain that feeds it here. It would be better to take the preachers away and leave the teachers here, especially those who manage the kindergartens and the primary and the normal schools. The portrait of the Emperor hangs in every schoolhouse, and the children are required to bow before it as they enter and leave the building. Patriotism is taught in every possible form and on every possible occasion."

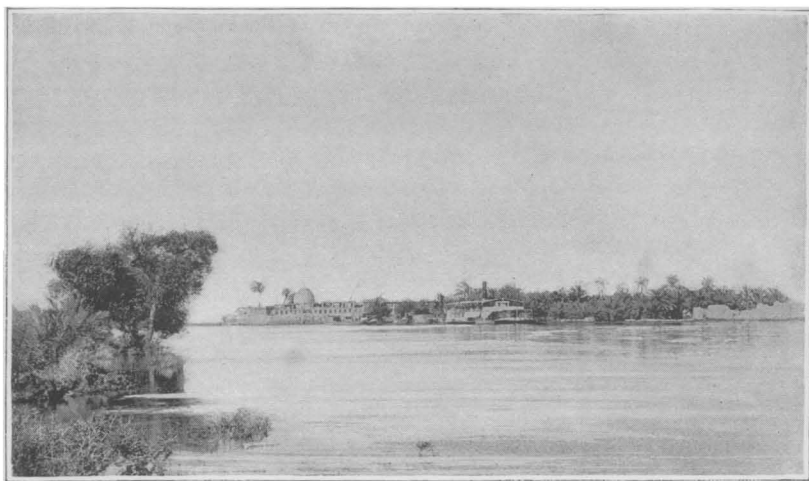
AFRICA.

—The Brussels treaty nominally protects the Congo Free State from the liquor traffic, but actually it does nothing. The traders are greedy to get gain in a term of three years. They patrol the front of factories, with a glass in one hand and a bottle in another. Workmen are compelled to take part of their wages in whiskey. But notwithstanding this, the sales of liquor are only one third as great as they were five years ago. The coast traders are being Christianized. When they are converted, these negroes will not touch intoxicants. The trader wanted to forbid the Presbyterian Church at Batanga from excommunicating members who sold rum.

—The recent disturbances in German South Africa have naturally carried with them disadvantage to the operations of the Rhenish Missionary Society, whose sphere of influence coincides with that of the Protectorate. The mission, which for five decades has worked in Great Namaqua and Damara lands, and since 1891 in Ovampo, has fully shared the difficulties, social and political, induced by the last ten years' agitation between the Nama Hottentots and the Hereros. In Namaqualand the situation has been intensified by trekkers

from Cape Colony, whose advent necessitated a partial dispersion of the Rietfontein Settlement. Locusts, drought, famine have also proved factors untoward to the development of the nine Namaqua stations. Their progress nevertheless, especially in the south, has excited the warm appreciation of Major Leutwein, though a weak spot is revealed in the inefficiency of the mission schools, which, unlike those of Cape Colony, are as yet uncountenanced by State grants. In Hereroland, the despised Bergdamras, in contrast to the dominant race, have evinced a wider and more deeply rooted desire for the truth, displaying proclivities better calculated than those of the restless Hereros for the formation of settled communities. In Ovampo, which since 1870 has been worked by Finnish missionaries, the two Rhenish stations share with them all the difficulties incidental to a hostile and irresponsible heathen environment.—*Church Intelligencer*.

—Rev. A. B. Fisher, of Uganda, writes to the London *Christian*: "The native Christians are doing grand work. In fact, what could we do without them? Praise God for the numbers of whole-hearted, out-and-out helpers that we have here. I believe there are numbers of young men coming on, of whom you in England have never heard, who will eclipse in preaching power and general information all the older men, who are much slower to learn. By far the ablest man here is Thomas Semfuma, one of the lay readers. He is the most fearless Gospel preacher that ever I heard, and his sermons are of no mean order. Mackay bought this man's life for two tusks of ivory when a boy Christian. I am convinced that God's Word will win the day here. Oh! that the Holy Ghost would touch the hearts of those having means to send us Bibles so long as there is a man, woman, or child without one. Bibles are silent missionaries. If, therefore, Christian people in England cannot come themselves, let them send us Bibles."



THE TOMB OF EZRA ON THE TIGRIS RIVER.



A GLIMPSE OF THE CREEK AT BUSRAH. ARABIA.

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XVIII. No. 10.—*Old Series*.—OCTOBER.—VOL. VIII. No. 10.—*New Series*.

MIRACLES OF MISSIONS.—No. XXIV.

THE ROMANCE OF THE HOVA BIBLE.*

BY THE EDITOR-IN-CHIEF.

As the heart makes the theology, so, it is to be feared, it often makes the history, or at least misreads it. Because amid the four millions of Madagascar nine tenths still remain heathen, there is on the part of some no little proneness to depreciate the grand results of Protestant missions there, and to disparage the magnitude of the work begun in 1820.

We have thought well to reproduce, from the panorama of these seventy-five years, one scene which is at once full of romance and reality, pathetic and poetic, vivid in its contrasts and intense in its interest—the story of the Malagasy Bible. Christian missions have many such pictures, which need no retouching by human hands to make them brilliant with historic lustre, and fascinating with romantic beauty; but this story of the Hova Scriptures will bear to be put beside any similar narrative of this missionary century.

Seventy-five years ago two humble Welshmen landed on the coast of Madagascar—David Jones and David Griffiths. But one year apart in their arrival at Antananarivo, they were the pioneers of Protestant missions on this great island, which has been called the Britain of the Dark Continent.

They found the French mission, which had preceded them by more than a century and a half, had scarce left even a permanent footprint to mark its twenty years of experiment. Madagascar was still virgin soil; the people lacked all true knowledge of Christ, and had not even a written language. It was still a pioneer work that was to be done; and a score of years of teaching, discouragement, and hardship had failed even to lay the foundations for a church of Christ.

* See "Madagascar of To-day." By Rev. W. E. Cousins. F. H. Revell & Co.

The reason was obvious. Roman Catholics had made there, as in so many other places, the fatal mistake of *not giving to the people the Word of God*. God has ordained that no mission work shall be lasting which does not magnify the Holy Scriptures as the corner-stone of Christian education. These two Welshmen recognized the cause of the failure of Nacquart and Gondrée, and they began, as soon as they learned the Malagasy tongue, and when, in fact, they were as yet novices in this strange language, to translate into it the Word of God. Distrusting their own imperfect acquaintance with the vernacular, they selected from their more promising scholars, some as assistants, and they are still honored in Madagascar as "The Twelve." So faithful was the work done, that by March, 1830, only ten years after David Jones had reached the capital, the first edition of three thousand copies of the New Testament was completed; and considerable portions of the Old Testament had likewise been translated.

The devil now came down, having great wrath, as though he knew that, with an open Bible, his time would be short. Already the Word of God had begun to turn the little world of the Hovas upside down; and we need no greater proof of the mighty power and influence it had begun to wield among the people than the organized opposition it now encountered.

Soon after King Radama I. died, in 1828 clouds began to gather on the horizon, and lurid lightnings played amid the darkness. There were threatenings of a coming storm, and seven years later the violence of a malicious and cruel persecution burst upon the infant church. Queen Ranavalona I.—the Bloody Mary of Madagascar—issued her famous edict against the religion of the Christian's Bible, March 1st, 1835.

At that time a part of the Book of Job, and the whole of the Old Testament from Ezekiel to Malachi, remained yet to go through the press. Uncertain how soon, by expulsion or martyrdom, they might have to leave the young church to itself, the missionaries prayed for time and strength to complete the Malagasy Bible. It was like attempting to gather up household goods and put them in a place of shelter when a volcano was belching out lava and ashes overhead. Undismayed by danger, undaunted by difficulty, deserted by timid converts, and watched by a suspicious government, they toiled without resting and prayed without ceasing.

Unable to secure native aid, they had to do the work of printing and even of composing type; but by the end of June, four months after the edict of intolerance had pealed out its thunders, the first bound copies of the complete Bible were ready for the Hova Church!

And now the next question was how to prevent this whole edition from destruction by the Satanic queen and her servile minions. Most of these new Bibles were secretly scattered among the converts in whose piety and loyalty they could repose most confidence. But, for greater security, and so that, if all these were discovered and consigned to the flames, as many of them were, a precious remnant might survive, they buried seventy

copies in the earth—precious seed for a future harvest when the storm should have spent its fury.

They had done their work none too soon or too speedily ; and now their expulsion was decreed, and for twenty-five years Protestant missionaries were exiles. The translators of the Bible were driven from Madagascar, but the Bible they had translated was not so easily driven away. In the story of that martyr church two facts stand out like opposing mountain peaks on a landscape—like Gerizim, the mount of blessing, and Ebal, the mount of curse, at the gateway to the plains of Sychar—the intense hatred of the persecuting queen and her court toward the new Bible, and the equally intense love and devotion of the Hova martyrs toward that hated and proscribed book.

History furnishes few more pathetic tales of heroism, even where touched with the pencil of romantic fancy, than is found in the martyr church of Madagascar. The blessed Book had to be treasured in secret, and in secret read and studied. Discovery meant the sure destruction of the book, and the almost equally sure death of the possessor. Every copy of the Bible was therefore kept and read at risk of life. A quarter of a century is a long period of testing ; but they stood the test. When some of the Bibles were found, as they were, and committed to the flames, they hid the rest in trunks of trees and in rock caves, and many of them committed large portions to memory, that at least one imperishable record might be preserved which no fire could destroy. And, when the missionaries once more found welcome at Madagascar, very few complete Bibles were left ; perhaps not more than a dozen or so survived ; and with these was associated a most pathetic interest. They were thumbed and worn into shreds, or patched and so preserved, but treated as precious relics that no price could buy ; and he was counted specially happy who could produce even a few leaves of the sacred Word, however soiled or ragged through much use, or mildewed with the mould of the damp place where they had been secreted.

The revision of this early translation supplies in its way a story scarcely less romantic. On December 1st, 1873, eight foreigners and three natives began a work, not completed until thirteen years later, of retranslation. When the first Bible had been prepared, the knowledge of the language had been so imperfect that, as in all other similar cases, errors had inevitably crept in, and it became necessary to prepare another version, embodying all the results of later and more accurate scholarship. On that new Revision Committee five denominations of Christians were represented, all working in loving harmony during all the years of the work, though only two Europeans and one native, who were members at the inception, remained on the committee until its completion.

The meetings were held on Wednesdays, and two sittings of three hours each were given to the task. So slowly and carefully was the work done that a day was sometimes spent on a dozen verses, though sometimes

from sixty to eighty were covered. But what a beautiful sight in God's eyes it must have been, when, for nearly fourteen years, Anglicans and Lutherans, Presbyterians, Independents and Friends sat every week studiously seeking to make a new and complete Bible for the people, forgetting all minor differences in one absorbing aim and work ! and, as Mr. Cousins beautifully says, even Mr. Richardson's Malagasy Dictionary lying comparatively unused on the table, because at one end was a living lexicon of the native language in the person of three native helpers,* to whom, in fact, the final revision was mainly entrusted.

When the labor of these long years reached completion, and the prayers of more than six hundred successive sessions had been answered, it was felt that a thanksgiving service should signalize the close of such a gigantic task. And the place chosen for such a praise service—there could be none so appropriate—was the stone memorial church at Ambônin' Ampamari-nana, the sanctuary reared on the verge of the precipice over which, thirty-eight years before, fourteen Malagasy martyrs had been flung, because they loved that Bible and would not disown the Christ it had revealed !

But in what different circumstances that thanksgiving service was held ! When that earliest edition had been completed, a storm of pitiless persecution was beating on the heads of native Christians, before which even the translators were driven away. Now it was eighteen years since the public burning of the idols, and at the thanksgiving meeting behold His Excellency, Rainilaiarwóny, the Prime Minister, sent by a Christian queen, Ranavalona II., the first Christian sovereign of Madagascar, to represent her and convey to all who had aided in this great work the thanks of the queen. With what emotions must they who remembered the horrors of the reign of the first Ranavalona have heard this noble premier, the queen's consort, as he told of the profound personal interest his royal wife had taken in the work of revision, and how in her jealousy for its perfection she had herself often suggested to the revisers certain suitable words and phrases to convey the sacred sense. And so in more than two thousand congregations and nearly as many schools, representing more than three hundred thousand Protestant Christians, this revised Bible is to be used.

If facts have any force, surely no one who candidly surveys this panoramic scene can doubt that a Divine Artist has been at work. The hand of God has drawn these outlines, and there is a touch of celestial coloring. The rainbow round about the throne reflects its sevenfold beauty in the history of the Hova Church ; there is something which arches this whole seventy-five years, in sight like unto an emerald. Shall we question the Divine sanction upon missions when seventy-five years among the Hovas work such changes and reveal such fruits ?

* P. 122.

THE GOSPEL IN RUSSIA.

The writer, in conversation with a highly placed Russian official, inquired what he thought was the greatest obstacle to the progress of true religion in the great empire of the Czar, and the remarkable answer was immediately given: "There are no obstacles; the people are ready, even the Church is ready. Let the movement but have life, and be in harmony with our Russian sympathies and character, and nothing can oppose or retard it. Before all else, we are a religious people."

From his peculiar point of view there is much of truth in this dictum of the Russian official. The people are unquestionably prepared for a great religious revival, and in many ways the Orthodox Greek Church shows a liberality and a receptivity which is quite remarkable. Nevertheless, in spite of the official's opinion, there are obstacles to the spread of evangelical religion in Russia, so formidable and so numerous that one almost despairs of seeing them altogether removed in our day. Let us look for a moment at the position of affairs. Of the one hundred million Russians inhabiting Russia in Europe and Siberia, about eighty millions are orthodox Greek Churchmen, and some twenty millions are heretics of one school or another—Old Believers, Old Ritualists, Molokans, Stundists, etc. The policy of the Church and State toward dissent has been almost invariably one of severe repression, appalling sometimes in its severity. The result is that persecutor and persecuted view one another with an hostility difficult for people to judge who enjoy perfect religious freedom. Besides, the conduct of the "heretics" themselves has been often so indecorous, so fanatical and intolerant, and the excrescences which they have put forth have been frequently so offensive, that almost all the sympathy felt for them by the warm-hearted and more liberal of the orthodox has been chilled. In Russia, therefore, dissenter and Churchman are face to face, hating one another bitterly, the former excluded from every privilege, from every office in the State, hunted down by those two steady allies, priests and police, prohibited in most cases from worshipping in his own way, his children often taken from him and forcibly brought up in the orthodox faith. The position of the Russian dissenter is an intolerable one, and only the most steadfast belief in the infallibility of his doctrines, and the ever-present hope that his fidelity to principle will have its glorious reward hereafter, could compensate him for his life of toil and trouble, for the ignominy and contempt poured upon him.

There can be no doubt that among the different dissenting bodies in Russia there are, on the whole, far greater evidences of energetic religious life than among the orthodox. The very multiplicity of sects among them, however harmful and disastrous it may be in many ways, is still proof that they are thinking, that religion is a reality to them, that it is a tremendous force playing a controlling part in their lives. Hardly a sect

among them that is not eagerly missionary in spirit and practice. Generally it is this very propagandist zeal of theirs which gets them so often into trouble, for no orthodox Russian is allowed to leave the Greek Church without being liable to transportation to Siberia, and the same terrible punishment is likewise meted out to any sectarian who either attempts to or succeeds in perverting any member of the Orthodox Church. These drastic punishments, however, have never deterred enthusiastic propagandists anywhere, and the result in Russia agrees with universal experience, that danger lends attraction to the missionary's work, and that a martyr's crown is often a far greater inducement to work than the prospect of full money-bags and an easy old age.

I am often asked, apart from the Stundists and other Russian sects professing what is known as Protestant doctrine, is there any vital evangelical force at work among the numerous millions of the other heretical bodies? I believe there is. To too great an extent the leaders of the Old Believers, the most numerous of these sects, are taken up with the empty points of ritual which divide them from orthodoxy, their minds are too full of an antipathy almost absurd in its strength to anything modern or that deflects in any way from the methods of their fathers, but their very isolation, and the fact that they give their minds to the consideration of sacred subjects, are evangelical forces of the strongest character. Many of them will not take a New Testament or other religious book in their hands if it is written in modern Russ. They deem it profane to quote Scripture in any language other than the ancient Slavonic, but this very conservatism of theirs has forced them to pay attention to the Scriptures, and to learn by heart whole chapters of the Bible, which are handed down orally from father to son, from generation to generation. One of the most affecting services I ever attended was in the little hut of one of these sectaries. Before retiring for the night my host and his wife stood in the middle of the room and recited psalm after psalm, passage after passage, without an error so far as I could judge. Neither of them could read, and their parents and grandparents before them were equally illiterate. After careful study of these, the more ancient of the sectaries, I am led to believe that the vital principles of religion are slowly and steadily finding their way among them, and that there seems to me some slight softening of the asperities which used to mark their dealings with those who were not their co-religionists.

But in addition to the hostile attitude of sect toward sect and of orthodoxy toward heresy, there is another far more fatal obstacle to the uninterrupted course of evangelical truth in Russia. I refer to the influences which centre in the great lay *procureur* of the Holy Synod, M. Constantine Pobedanostseff. This able man, notwithstanding a temporary eclipse at the accession of the present Czar, is still the most powerful statesman in Russia. He is thoroughly sincere in his notion that the welfare of the empire depends upon the intimate connection of Church and State, and no

pains are too great and no labor is without reward which has for its object the welding together the closest interests of both. Dissent from the Church is, in his view, disloyalty to the empire. The dissenter who, enamored of Luther's doctrines, hangs up a picture of the great reformer in his room, is not far from hanging up a picture of the German Emperor, or from deposing the picture of the Czar. These are in reality M. Pobedanostseff's views more than once expressed. The passionate love which this statesman bears to his church is part of the fibre of his being. In a well-known passage he once declared to the leaders of the Evangelical Alliance, that it was the Russian Church which stood for two hundred years between Western Europe and the Mongolian invaders from the East, that if the East has left its impress too deeply on the Russian character, it is because Russia took upon herself what might have destroyed Europe, and that instead of the Western churches sneering at the supposed intolerance and immobility of their Russian sister, they should be filled with admiration at the constancy and fortitude which has enabled her to preserve inviolate her holiest traditions and her undying hopes. Both as Churchman and as politician, therefore, Pobedanostseff will tolerate no deflection from the standards of the orthodox faith, and if a handful of peasants here and there in the interior maintain their right to liberty of conscience, or if the Lutheran pastors of the Baltic provinces interfere with the rights of the Russian clergy, or if the Roman Catholics of Poland attempt any undue assertion of the rights of the Latin Church, they are one and all summarily crushed. We can have nothing but admiration for zeal properly directed and guided by discretion into right channels, but when a highly placed statesman, a man of great culture and knowledge of the world, thinks that he can advance the cause of true religion by petty restrictions, by vexatious harryings of peasants' cottages and kidnapping of their children, by prison and stick and banishment, by depriving hundreds of innocent men and women of their personal rights and privileges, by conduct, in a word, which approaches in its ferocity the methods of the Spanish zealots of the seventeenth century, we have nothing but reprobation for such a statesman, we have nothing but condemnation for his principals, and our most entire sympathies are wholly with the wretched victims who for the faith that is in them remain undaunted in face of the priests and police who hound them on to prison and exile. It was the foolish notion of many well-wishers of Russia that the persecutions which had disgraced the last years of Alexander III.'s reign would cease under the sway of Nicholas, but such hopes have turned out to be groundless, and after a short spell of quiet the jails are again receiving the more prominent of the Stundists and Baptists, and almost every chain of prisoners which crosses the snows of the Caucasus from Russia contains one or more representatives of that patient and heroic body of Protestant peasants who have done far more for the real advance of Russia than all the statesmen in Petersburg.

But despite persecution and many a dark cloud on the horizon, the outlook in Russia is anything but gloomy. Even if we abide by the somewhat uncertain test of numbers, there is every reason to believe that the Protestant or evangelical sects are increasing. If in one or two places the Orthodox Church can boast that it has eradicated dissent, there are innumerable districts all over Russia which now contain isolated bodies of Stundists where ten years ago there were none. The very dispersal of these brethren must tend to their rapid increase. Filled with zeal for his cause, the banished man and his family at once start to make known to their neighbors the great truths which have done so much for them.

Perhaps no factor in the situation is so important and far-reaching as the extraordinary circulation of the Scriptures, which is effected year after year in the mighty empire stretching from the Baltic to the Pacific. Between five and six hundred thousand copies of the Word of God are circulated every year in Russia, and he who would learn what is being actually done in bringing the Gospel to the people of Russia has only to study the deeply interesting reports of the agents of the British and Foreign Bible Society and the report of the Russian Society for Circulating the Scriptures. From all parts of the huge country the colporteurs of these societies meet with encouragement. It is not merely in the towns and cities that this work is being done. We read of hundreds of copies being distributed in a village, of the peasants on steamboats sitting all day long reading the Gospels, of employers buying copies for their workmen, and officers for their soldiers. The writer of this article has seen the colporteurs at their work, and more than once has noticed the tears start to the eyes of great rough fellows as they became possessed for the first time in their lives of a copy of the New Testament. This wonderful sowing will some day, and some day soon rather than late, bring in a rich harvest of Bible-illuminated souls.

Unquestionably the prospects are bright, and it is safe prophesying that the day is not far distant when the sweet faith and tender passions of the Russian nation will be used by the Master in the advancement of his kingdom to the uttermost ends of the world.

PEACE WITH JAPAN ! RIOTS IN SZCHUAN !

BY REV. WILLIAM M. UPCRAFT, SZCHUAN, CHINA.

Again the flame of persecution and destruction has broken forth in China. While lovers of peace specially, and the world generally, were rejoicing at the restoration of peace in the Orient, and all were hoping for the fruits of peace in enlarged opportunities for intercourse with the subdued Chinese, Christendom was startled by reports of widespread uprising and persistent attacks on all kinds of mission work and workers,

such as have not been known before since the right to travel and reside in the interior of China was granted to Western nations. On May 29th, a date coincident with the annual fifth month festival, the trouble began at Chentu, the capital city of Szechuan province.

Owing to the recent extension of missionary enterprise in the western provinces, quite a large work was in course of development at Chentu, this being one of the most eligible as it is one of the most important points in this vast inland province. The China Inland Mission (pioneers in this as in many other places), the Methodist Episcopal, and Canadian Methodists, each had a company of workers and a working plant in operation, so that some seventeen adults (all young and nearly all new to the work) and eleven children, English and American, were at home in Chentu.

For some weeks before the actual riot ugly rumors had been spread throughout the city and neighborhood, retailing the old stories of child murder and mutilation, with local embellishments, but nothing serious was apprehended. Missionaries in China are accustomed to a maximum of misrepresentation.

Inflamed with wine toward the close of an exciting day, the crowd of riotous rowdies bore down upon the Canadian premises, forced the doors, took possession of the courts, and finally caused the little handful of helpless missionaries to seek flight by a rear gate, where escaping to the city wall, they hid in the darkness till midnight, and then escaped to the house of the Inland Mission. Repeated applications to the officials failed to bring relief, owing, as we now see, to the hostility of mandarins high in office, who refused the help that might easily have averted the disaster.

Returning early the following morning, the rioters finished their work of destruction upon the Canadian Mission, and then began an attack on the Inland Mission, in which the refugees of the previous night had taken shelter. Flight again was forced upon them, and having no door at the back, the wall was scaled by means of a ladder, and shelter *purchased* in a neighbor's house, where men, women, and children were hustled behind the curtains of a friendly bed, and the little crowd forced to wait in suspense and discomfort, within earshot of the yelling mob outside.

Who can tell of the hours of suffering in that poor refuge, and the uncertain future pressing upon them all ! Meanwhile, over at the Methodist Episcopal Mission a similar scene was being enacted. Calmed somewhat, after the excitement of the previous night, by official assurance that no harm could befall them, the missionaries had returned to their house and arranged themselves for their usual work, when the crowd swept down upon them intent on destruction. Before the outer gate gave way they were able to get the children and a very few things over the back wall, into a loft placed at their disposal by a friendly neighbor. The dust of years was in accumulated wealth on floor and rafters, a hot sun beat upon the unceiled tiles, while the mothers stifled the cries of their babes lest such a sound should attract the rioting crowd in the next yard.

All that day they remained as spectators of the scene, while home and chapel and dispensary, their furniture, books, even trees and flowers, were destroyed, so eager were the crowd to wipe out the traces of the foreigners' home and work.

For ingenuity and diabolical delight in finding reasons why this should be done, the Chentu mob holds the palm. Bones were dug up and displayed, recent corpses exhumed and paraded, chickens killed and their blood smeared around on the walls, as evidence to support the charges made against the missionaries.

At length, from various points the driven, hunted ones were gathered together at the magistrate's yamen and found all safe ; no one missing, though many a narrow escape was related as experiences were compared and the day's full total made up.

Starting from this central point, the contagion spread till Kiating, Suifu, Yachow, Luchow, and many other points were involved. At some only a partial wreck was made, at others again the ruin was complete. In happy contrast to the conduct of the officials at Chentu, the mandarins at some other places did their utmost to protect the foreigners, and in a few cases succeeded.

The full tale cannot now be told. God intervened for His people marvellously, and in all the widespread trouble no life was lost. The native Christians suffered much and suffered well. And China stands again disgraced and discounted in the eyes of Christendom. The causes are not far to seek for this and other similar outbreaks.

It is, in the nature of things, only too true that we reap as we sow. Like seed like harvest. Given a credulous people, an incompetent administration, an assiduous misrepresentation of all foreigners, a relentless slandering of mission work and doctrine, and the result is not difficult to foresee. Sow Hunan placards ; reap Szechuan riots.

A diligent inquiry should be promptly instituted in this case and safeguards devised against a repetition. The right of Westerners to residence throughout the interior should be made unquestionable, and freedom guaranteed. There is a strong plea in present circumstances for prayer and intercession on behalf of China, her rulers and people, that she may see her hour of opportunity and acceptance.

THE RISE AND PROGRESS OF MODERN CHRISTIAN MISSIONS IN ARABIA.

BY GENERAL F. T. HAIG.

It would be deeply interesting, did space permit, to trace the gradual unfoldings of the Divine Providence in the re-introduction of the Gospel into Arabia, thirteen hundred years after Christianity had been blotted

out in that land by the sword of Mohammed and his successors, but the limits imposed upon this article forbid anything more than a glance at this part of the subject. For many centuries the Arabs had ceased to be a menace to Christianity and civilization. As the great missionaries of Islam they had spread their creed over nearly half the African Continent, and the ever-advancing wave of Mohammedanism had begun even to threaten the young Christian churches on the western coast. Still it was not until some time between 1880 and 1890 that Arabia itself, the cradle and home of the race, seriously engaged the attention of the Church of Christ. About that time, however, it became evident that the Spirit of God was moving upon the hearts of His people, and that the yearnings of His love were beginning to find expression in their prayers for the lost sons of Ishmael. "For some years," wrote an American minister in the far West, "I and my people have been praying for Arabia." More than one appeal went forth, pleading for the Arabs. Interest was awakened. Old Dr. Lansing, of the American Mission in Egypt, who for over thirty years had labored there, waiting for the dawn of a brighter day for the Moslem world, when one of these appeals fell into his hands, was all on fire to start for Yemen. "I could scarcely keep him," said his wife, "from mounting his donkey and setting off at once." Keith-Falconer felt the same mighty impulse, left home and country, and settled at Aden, which for two short years became his mission field, and then his grave. The mantle of the elder Lansing fell upon his son, and he with a few other kindred spirits rose up at the Divine call and started the Arabian Mission, which now occupies the three most important points on the eastern side of the peninsula. Another mission, afterward taken up by the Church Missionary Society, was commenced at Kerak, on the mountains of Moab, by a Methodist preacher, Mr. Lethaby and his wife; and Bagdad, which had already been occupied by the same society, in connection with their Persian Mission, now assumed new importance as a great Arab city. Finally the venerable Bishop French, who, after some thirty years of missionary labor in India, could not, though feeble and broken, cease from his loved employ, commenced work at Muscat, where shortly after, in a little nook at the foot of the cliffs, where the waves have washed up just sand enough to afford space for a few graves, he was laid to rest, consecrating the whole movement by his noble example of devotedness unto death for the salvation of his fellow-men.

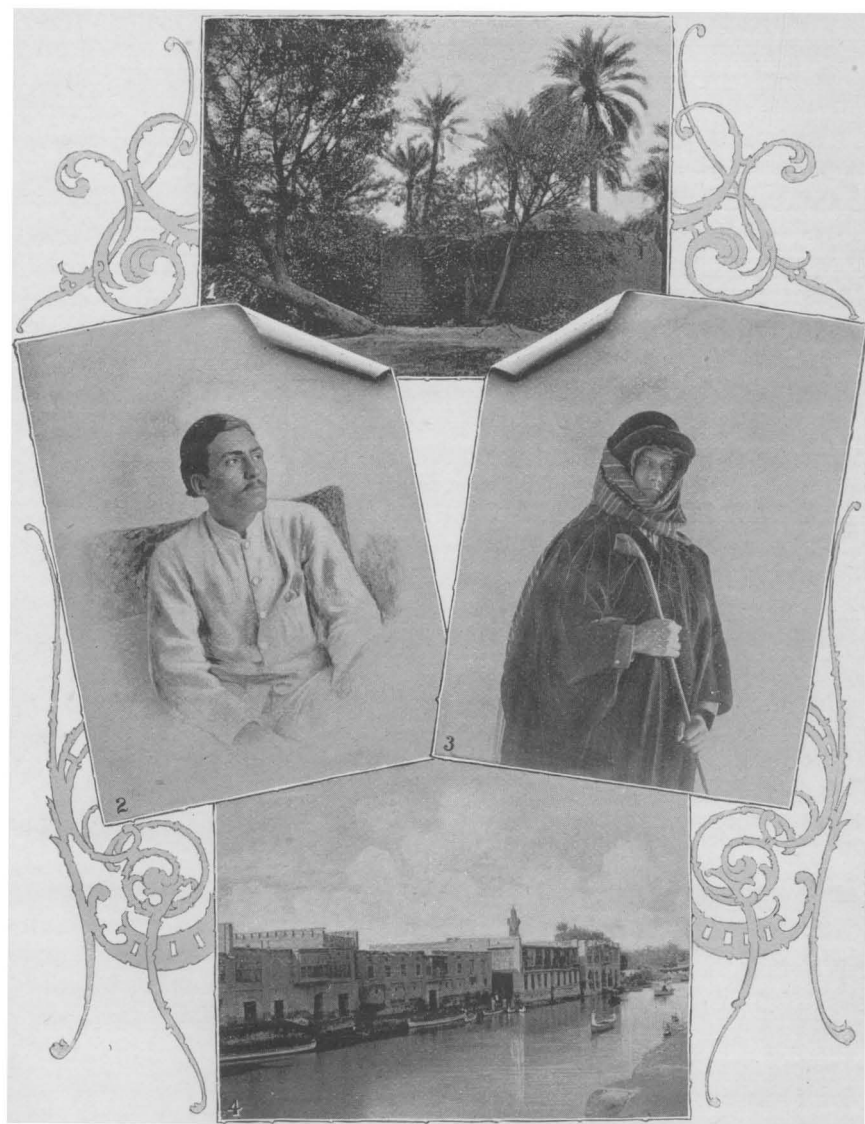
Thus six of the most important strategic positions around the great peninsula are now held for Christ: those on the East Coast and at the head of the Gulf, commanding the whole *hinterland* of Central Arabia, by the (American) Arabian Mission; that at Aden by the Scotch Mission; and the two on the north by the Church Missionary Society. When we remember that this has been accomplished in little more than ten years since the attention of the Christian Church was first drawn to the subject, including all the preliminary organizations at home and inquiries abroad,

before actual settlement on the spot could be effected, there is cause for thankfulness and praise. At the same time it is necessary to point out that each of the three stations of the Arabian Mission is held at the present moment by *only one man*, whose death or disablement by sickness would instantly stop the work at that point. Immediate and strong reinforcements are called for. Only one side of the great fortress is as yet, and that but partially, invested, and no advance into the citadel, the great populous centres of Nejd and Jebel Shommar, is possible without further help. Ten millions of Arabs need something more than half a dozen men for their effectual evangelization. It is surprising, indeed, how much of vigorous forward movement and exploration has been done, chiefly by the Americans, in this short period. They have explored the beautiful mountainous country of Yemen in the southwest; several hundred miles of the coast of Hadramaut on the south, including the centres of Makallah and Sheher; and many hundred miles of the Euphrates and Tigris on the north, making the acquaintance there of new forms of Arab life, and of the interesting little community of the Sabians, the descendants of the Hemero-baptists of the first centuries.

They have annexed Bahrein and Muscat to Busrah, their original settlement, and Rev. S. M. Zwemer has pushed his reconnaissances inland as far as Khateef and Hofhoof, on the way to Nejd and Central Arabia, finding more than one evidence of the truthfulness of Palgrave's picturesque descriptions of that country. Thousands of Bibles, Testaments, and portions of Scripture have been scattered by the Bible societies and missionaries around the various mission centres. Thus a good beginning of the great work has been made, most of the strategic points for mission work have been occupied, but nothing more; but enough at least has been done to show that if only the men now in the field be properly backed up by the churches at home, not many years will elapse before all Arabia, north, south, east, and west, shall have heard the joyful sound, and "Ishmael shall live."

Let us now look a little more closely into the conditions of this great problem, the evangelization of Arabia. Nothing need here be said about the geography, climate, etc., of the country. Ample information already exists upon this part of the subject, and may be easily found elsewhere by those who desire it. Of the present distribution of political power, however, some account must be given, and I take the following from a tract by Rev. S. M. Zwemer.

"Sinai is Egyptian, and also the 200 miles of coast south of the Gulf of Akaba. Hedjaz belongs to the Turk, and he also grasps (not holds) Yemen, Asir, El Hasa, and Irak. All the rest of Arabia yields neither love, obedience, nor tribute to the Sublime Porte. The oppressed tribes of Upper Yemen were recently crushed into submission, but do not despair of future revolution. El Hasa (on the East Coast) frets like an Arab steed under the yoke of taxation, and Mecca itself dictates at times to the



1. THE TOMB OF A MOSLEM SAINT AT BUSRAH.
2. A CONVERTED MOSLEM HELPER.
3. REV. S. M. ZWEMER IN ARAB DRESS.
4. NATIVE HOUSES AT BUSRAH.

power behind the throne at Constantinople. The tribes near Aden, and the entire South Coast, including Oman with Muscat, are in one way or another under subsidy or 'protection' by the English, who rule the Gulf, and have a voice at Busrah and Bagdad. Wide, wild Nejd bends to the iron sceptre of the greatest Arab of our day, Ibn Rasheed, the Ameer of Jebel Shommar. For the rest, nomads roam the free desert, acknowledging no Sultan save the sword; they hold the parliament of war or peace in the black tents of Kedar. Thus, within the last fifty years have the schisms of Islam, the turmoil of Arab rebellion, and the diplomacy of English commerce, burst the barriers of the land of Ishmael for the All-conquering Son of Isaac; the very cradle of Islam is almost unveiled for the heralds of the Cross." To which I may add that Bahrein, the name given to two islands which lie just off the coast of El Hasa, and are the centre of the pearl fishery, has in a remarkable manner been preserved from Turkish aggression, and is ruled by an Arab Sheikh under the control of the British Resident at Bushire. The islands have a large population, are the nearest point along the coast to Nejd and all Central Arabia, and are therefore of the utmost importance as a mission station for an advance in that direction. In all these political arrangements we clearly trace the overruling hand of God, curbing Turkish aggression, suppressing Wahabee fanaticism, and so preparing the way for His Gospel. There is not room to dwell here upon other influences which have told in the same direction, such as the extension of commerce and intercourse with India, and the spectacle of the beneficent results of the British Government in that country, in Aden, and in Egypt.

But of yet greater interest is the question of the present religious condition of the Arab races. Does Islam retain its hold upon them as firmly as ever? How does their present mental attitude toward it, and toward the Christianity which it once supplanted, compare with that of the past ages and with that of the Arabs of North Africa? The question can only be lightly touched upon here. To treat of it at all satisfactorily would need a wider and fuller acquaintance than we yet possess, not only with the extent to which the outward forms of their religion are observed, but also with the inner thoughts and life of the people. Arabia is an immense country, about three fourths the size of India. Vast portions of it have as yet been unvisited except by a chance traveller passing hastily through, and having little real intercourse with the inhabitants. There may be lying, deep below the surface, phases of religious thought in parts of it with which we are wholly unacquainted. Has Christianity quite died out in the course of ages, or are there still faint memories and traditions of it which have influenced the religious ideas of the present day? We know not. It is certain, however, that in another country which might be named such a survival of as remote a past has actually taken place, and may yet prove a powerful factor in the conversion of its inhabitants. In general terms, however, it may perhaps be said that the influences of

time have told less unfavorably, from the Christian point of view, upon the Arabs of Arabia than upon the scattered but probably equally numerous portions of the race in North Africa. Romanism with its idolatry, on the one hand, and the scepticism and atheism which are the reaction from it, on the other, are the only forms of religious opinion, under the general name of Christianity, which the Arabs of North Africa have been acquainted with. The one they contemptuously reject, but the other is secretly spreading among the more cultured classes, especially in Algeria and Tunis, where French education is rapidly extending, and the state of mind it produces is even more unfavorable to the reception of the truth than the most fanatical forms of Mohammedanism.

The isolation of Arabia has to a great extent preserved it from these forms of error, while there has been nothing within the borders of the peninsula itself to strengthen or resuscitate faith, or effectually to counteract the disintegrating forces of sectarian division, Persian speculative thought, and, more perhaps than either, the indifference to all religious questions, which seems, according to some authorities, to be a characteristic of the race, and which in the case of the Bedouin is said to have led even Mohammed to despair of their conversion. In point of fact, Islam from the very first seems to have taken far less hold upon the Arabs than might be supposed. Immediately after the death of its founder a general revolt from his teachings took place, and for centuries the popular religion seems to have been little more than semi-paganism. Wahabeeism, which was an attempt to reinstate the religion of the prophet by his favorite weapon, the sword, has failed egregiously, and is now in the last stage of decay. The Arabs remain Mohammedans simply because they know of nothing better; fanatical in some parts, doubtful and bewildered in others, not because they have rejected the Gospel, but because they have never heard it. The Bedouin, constituting perhaps a fourth or fifth of the population, are for the most part Mohammedan only in name, observing the prescribed forms in the neighborhood of towns, but speedily casting them aside on regaining the desert. Yet there are men among them not without reverent thoughts of the Creator, derived from the contemplation of His works, thoughts which, according to Palmer, take sometimes the form of solemn but simple prayer. A missionary who some years ago spent more than two months with one of these tribes, living with the Sheikh, and accompanying them in their wanderings from pasturage to pasturage, found them willing though not particularly interested listeners, and singularly amenable to the Word of God as the one authority in matters of faith. The Sheikh, seeing that the missionary disliked travelling on the Sunday, inquired the reason, and willingly accepted the word of the Book as decisive upon the point, and indeed upon every other point, and from that time the tribe never marched upon the Sabbath. How sad it seems that so few of the race have as yet come under the sound of the Gospel!

In the cities and towns there is, of course, a more rigorous observance

of the outward forms of Mohammedanism, but there is also among the upper and middle classes, especially on the eastern coast, widespread doubt. A missionary writes : " There are very plain indications of an undercurrent of scepticism and free thought. Indeed, to any one who knows the Mohammedans intimately, it is scarcely an *undercurrent* at all. I know men in the most learned Mohammedan society of B—— who, judged by their dress and outward appearance, would be taken for bulwarks of the Mohammedan religion, and who yet have no more belief in it than Professor Huxley has in Christianity. One of these men astonished me by his expressions of downright loathing of the religion of which he is a professed teacher."

It would be foreign to the special object of this paper, and altogether beyond its scope, to give any detailed description of the doctrines and practices of Islam. It may suffice to say with regard to them all, that holiness of heart has absolutely no place in the religion of Mohammed, and that just as polygamy, unlimited concubinage, and divorce, being regarded as of Divine sanction, are not in the least degree revolting to the moral sense of its votaries, so there is no connection, either in fact or in popular estimation, between the most rigorous observance of the outward forms, which are of its very essence, and a holy life.

Arabs are not in the least deceived by what they know to be merely outward and ritual, and wholly without effect upon the heart ; they draw, in fact, an unfavorable inference from much outward show of religion. In North Africa they have a saying, " Shun a man who has made a pilgrimage to Mecca once ; live not in the same street with one who has performed it twice ; and reside not in the same country with one who has visited the Kaaba thrice." I once myself formed one of a circle of some twenty guests in the house of an Arab gentleman, who (excepting myself), when the evening *adtham*, or call to prayer, sounded forth from the mosque, joined the host in the most solemn and impressive recitation of the prayers, with the prescribed genuflexions and prostrations, but of whom he afterward privately declared that every one was a thief, handing me at the same time the key of a room where he had had my baggage locked up, and warning me to be on my guard. The true Christian idea of prayer appears to be wholly wanting, though in times of great distress short ejaculatory prayer will be put up. The intercession of saints is much resorted to ; prayer is offered at their tombs. At times the poor people, failing to receive an answer to such prayers, resort in their despair to necromancy.

In Arabia the women " pray." " At home," says Mr. S. M. Zwemer, " a larger proportion observe the times of prayer than do the men." (This is not the case in North Africa.) In the towns girls seldom, and boys never, " pray," until they are over twelve years of age. Women are seldom or never allowed to attend the public prayers in the mosque. Few of the Arabs can read, perhaps not above 10 per cent of the dwellers

in towns, and only some of these understand what they read of the Koran. The Bedouin are wholly illiterate. Slaves are imported *via* Jeddah and the Persian Gulf, they are sold in Busrah privately, and doubtless in other towns, being brought from Mecca as merchandise by the returning pilgrims. Polygamy is practically universal among the well-to-do classes, and divorce, almost unlimited, with its attendant horrors of cruelty and suffering, takes its place among the poorer. Thus, with polygamy, slavery, and divorce (all sanctioned by their religion) the state of Arab society may be imagined. Happily space does not permit me to enlarge upon this terrible subject.

So, with fasts and prayers and pilgrimages, hoping in his good works, the mercy of God, and the intercession of the Prophet (such intercession being wholly unauthorized by the Koran), the poor Arab wends his way down through life, is laid to rest at last with his face toward Mecca, and passes into eternity with a lie in his right hand. One thing he never knew, that gracious message that was intended to be familiar as a household word to every member of the human race, that God loved him as God only can love, that Christ died for him, and that a free pardon and full salvation awaited his acceptance. He knew it not because he was never told, and he was never told because for ages the Church lost the blessed truth, and since it recovered it has neglected the one great duty, to proclaim it to every creature. Thank God those times of ignorance are nearly over. Through the tender mercy of our God the day-spring from on high has visited Arabia. And may we not hope that the churches which have taken the lead in this great movement will spare no effort, neither men, nor life, nor money, to carry it on to the destined consummation.

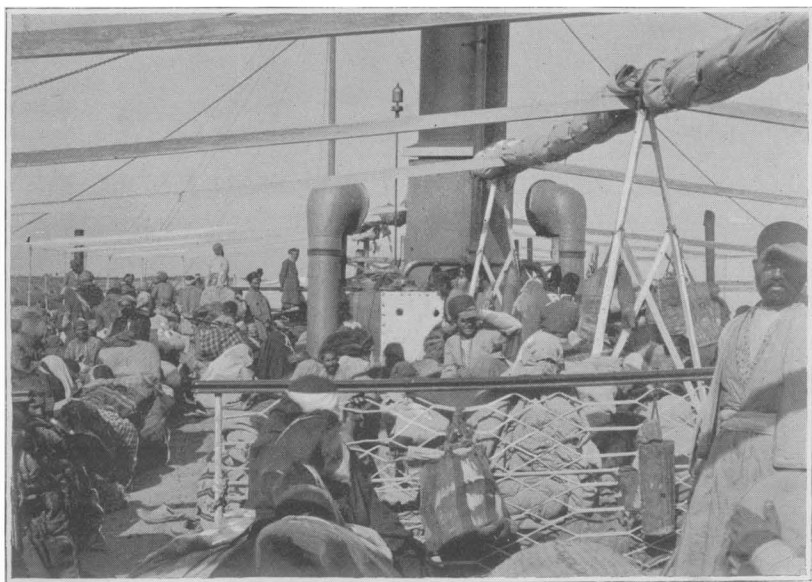
Thus far we have traced the rise and progress up to the present time of the Arabian missions. A few brief remarks as to the future may not inappropriately conclude this paper.

1. It will be seen from what has been said that all the western and southern sides of Arabia are still without a missionary. The Free Church of Scotland Mission at Aden is doing an important work, and there is a wide field for extension before it. Not, however, being acquainted with its plans for the future, I do not venture to say anything on the subject here. Jeddah, however, the port of Mecca, might afford a base where, in spite of the intense jealousy and watchfulness of the Turk, a work might be begun. Asir and Yemen may not be accessible just at this moment, but they soon will be so.

2. As to the rest of Arabia, including the eastern, central, and southern provinces, in fact quite one half of the peninsula, I am indebted to the Rev. S. M. Zwemer for the following sketch, the result of four years' study of the subject on the spot, of a missionary scheme, such as the Church which sent him and his fellow-laborers out can hardly stop short of. I give this sketch only in very abbreviated form. Such a scheme would



ARCH OF CTESIPHON NEAR BAGDAD.



ARAB PILGRIMS BOUND FOR MECCA.

include three provinces, Hassa, Oman, and Nejd, with Busrah on the north, and a part at least of Hadramaut on the south. There would be twelve centres—viz., the seven coast towns already occupied, or visited, by the American Mission, four inland towns, Hail, Boreyda, Hofhoof, and Riad in Nejd, and two or three inland towns of Oman, and Hadramaut (Makallah is included in the coast centres). These would require twenty-four missionaries and twelve native helpers. The cost would be, in round numbers, \$30,000 a year—viz., \$25,000 in addition to the present outlay on the missionaries and native helpers, new in the field. “With this demand supplied, all of Eastern, Central, and Southern Arabia would in ten years be permeated with the Gospel message, by word and printed page. Leaving all other results with God, is that too much to pay for such a privilege? Can the Dutch Reformed Church do it? Will she do it?” To such an appeal there can be but one reply. That Church when it took up the mission originally commenced on an independent basis as the Arabian Mission, did so with full knowledge of the plans and purposes of its founders, which, as the very title of the mission shows, embraced nothing less than such a comprehensive scheme of evangelization as that above described. Surely then that church will feel it to be both a duty and a privilege to carry that scheme through to the end.

As to the qualifications needed for the work, here is a description by one of the missionaries now in the field :

“1. A strong and sound constitution.

“2. Ability to acquire the language. This is the one and only qualification needful, mentally. Scholarship is good, but not at all *necessary*. Deep and abstruse arguers will not be wanted in Arabia for fifty years to come.

“3. As to character—humility, patience, love—these three. A man with a hot temper could never stand three seasons in the Gulf. But after you have got these for foundation, pile on all the fire and zeal and enthusiasm you can get.

“*Lastly, men full of the Holy Ghost, sine qua non.*”

Christians of America, hearken to your brethren's call from the Gulf, come and take your stand by their side. The future of Arabia is largely in your hands. It will be very much what you make it. “Who among you is willing to consecrate this day his service to the Lord? The Lord his God be with him, and let him go up.”

SPECIMEN OF A MOHAMMEDAN PRAYER.—O God, bestow blessing upon our lord Mohammed the beloved, and upon his father Abraham the friend, and upon his brother Moses the word, and upon the faithful Jesus the Spirit of God, and upon David and Solomon and Zechariah and John the Baptist and their people, as long as the thoughtful ones remember thee, and the thoughtless ones neglect to think of them.

THE JEWS IN PERSIA.—I.

BY REV. S. G. WILSON, TABRIZ, PERSIA.

The Jews in Persia call themselves Beni-Israel, which accords with the Bible account of the captivity of the Israelites in "the cities of the Medes," "by the river Gozan," which may be the Guzul-Uzun, the longest river of Media. Shahpoor II. transported Jews from Armenia to Persia.

The Jews now found in the limits of ancient Media are in the western part, having been driven there by Tamerlane. Starting at the northwestern border, we find them in Salmas, Oroomiah, Suldooz, Sonjbulak, Miandnab, Sakkus, Senna, Kermanshah, Hamadan, and other places. In Azerbaijan there are twelve hundred and thirty houses of Jews. They are found also in Teheran, Kashan, Khorasan, and Ispahan.

These remnants have survived the persecutions of centuries. Tabriz has none except a few strangers. The cause is that old slander which is constantly renewed even in the present day and in Europe. It was reported by some renegade Jews that the Jews had killed a missing Mohammedan child and drunk his blood. The late Kala-Begi narrated how the police snatched a Jew, thus accused, from the hands of an infuriated mob, which followed him into the courtyard yelling for his blood. The Kala-Begi bastinadoed him to appease the mob, and afterward told the English consul, who remonstrated with him for beating an innocent man, that it was the only way to save him alive from the mob. At that time the Jews fled from Tabriz.

A somewhat similar affair occurred in Oroomiah in Dr. Perkins's time. A Mohammedan infant was found dead before a Jew's door. The latter was accused of murder and arrested. The Mohammedans collected in an angry mob, and for several days surrounded the governor's palace, demanding that all the Jews should be put to death. To appease the mob, the Jew was delivered to them, beheaded, and burned.

In Meshed, the ancient Tus, the Jews have resided for centuries. It was one of their rabbis who made the first Persian version of any part of the Bible in the eighth or tenth century. They continued there near the sacred shrine of the Emaum Reza, until several decades ago a report was spread that the Jews had killed a dog in ridicule of the ceremonies of the Festival of Sacrifice. A mob rose, killed a Jew, tore down some of their dwellings, and finally gave the Jews the alternative of Islam or the sword. In fear of death they accepted an outward profession of Islam.

At Balfurush, in Mezanteran, in 1866, a massacre of Jews occurred.* The cause was, perhaps, a lack of rain. For this an efficacious remedy was supposed to be the disinterment and scattering broadcast of the dust

* See Mormsey's "Through the Caucasus and Persia."

of a Jew. For some unknown cause the Mussulmans rose one night, set fire to the Jewish quarter, and killed eighteen men and six women. Two of the men were besmeared with petroleum and burnt alive. The rest, to the number of four hundred and fifty, escaped to the woods. The British Minister made representations for redress. The Shah gave orders for the punishment of the culprits, and indemnifying the Jews; but the mollahs rose in their wrath that any one should be punished for injuring a dog of a Jew. Popular fanaticism rose high in Teheran. An attack on the British Legation and on foreigners in general was even contemplated. The Shah was alarmed by the agitation, and to appease the mollahs dismissed some French army officers from his service. Finally the Jews were partially indemnified for their losses.

In November, 1892, I was in Hamadan during a reign of terror for the Jews. Wishing to find a cause for the cholera, the Mohammedans turned their wrath upon the Jews, an ambitious mollah instigating the attack. Several Jews were seized and beaten. The mollah commanded that the Jews should wear a distinctive cloak, should have a badge of red on their coats, should not come out on rainy days, should dismount until a passing Mussulman went by; that Jewish women should wear black veils, and houses of Jews not be higher than those of their Mussulman neighbors. Some of the Jews took refuge with nobles, others fled to the telegraph office and appealed to the Shah and the English Legation. A crowd of Mussulmans shouting, "Ya Ali! Ya Ali!" surrounded the refugees and threatened them, so that a dozen were frightened into accepting Islam. The Jews in Bagdad hearing of the disturbances, appealed to their friends in England. Lord Rosebery made inquiries concerning the affair. The Shah sent word that the mollah should come to Teheran. A month of confusion followed. Once the police seized the mollah. A frenzied crowd attacked the governor, looted his house, and killed a servant. It then turned toward the Jewish quarter, crying, "Kill the Jews!" The gate of their quarter was closed and the Jews escaped.

One young Jewish convert, who is a pupil in the school, was surrounded by some Mussulmans and pressed to become a Mussulman. He stood his ground as a Christian, and afterward gave before the governor the reasons for his faith.

After a while the mollah was taken to Teheran, and the Jews were again in peace.

These incidents do not show the continual state of the Jews, but they well indicate the continual attitude of the people toward them. Continual watchfulness is necessary on the part of the government, as there is no moment when fanaticism may not direct its attacks against the Jews. The Shah always tries to protect them from such attacks and oppressions.

Thus situated, it is no wonder that the Jews have a downcast mien and abject manner. They live apart from all, and not only hate, but no doubt despise their oppressors. They largely maintain their laws of food. I

invited a Salmas Jew to send his boy to our Tabriz boarding-school. He replied that God had commanded the Jews not to eat the bread of other races. Some Jewish doctors were invited to the wedding of our teacher in Zenjan. Separate dishes of natural products, as honey and fruits and bread prepared by one of their own race, were set before them. They gave thanks to God both before and after the meal. It is only lately and with difficulty that they have at last yielded their prejudice in Teheran and Hamadan, and pupils have begun to eat with their companions of other races. The Jews of Persia always kill their own animals, and cut the meat into bits in extracting the sinews and veins from it. They are particular about the condition of the meat. If they find the liver diseased, they will eat none of the animal. Armenians, who are not so particular, sometimes buy such a butchered cow for one dollar.

Christians in Persia somewhat reciprocate the feeling of the Jews toward them. I took lodging in Sonjbulak in a Jew's house, much to the astonishment of the Armenians. They did not want me to drink milk furnished by Jews, saying it was unclean. Our evangelist for the Jews in Sonjbulak told me that his innate feeling of aversion to Jewish food was so great that when he first plucked up courage to eat it, it stuck in his throat.

The Jews are limited in their occupations. Very few, if any, are farmers. Many sell dry goods in the bazaar or peddle them in the villages. Some are goldsmiths and jewellers, and dealers in antiques, real and false. A considerable number are physicians, sometimes celebrated, and the Mussulmans who refuse their food will take their medicines. In Hamadan there are about one hundred Jewish doctors, and many more druggists. Many of them are liquor-sellers, and are themselves much addicted to drink.

On other points of morality they differ little from the rest of the population. They are polygamists, as the Mohammedans, and with the same results. They are very strict in keeping their Sabbath. They will not light a fire on that day, but will hire a Mussulman to do it for them. Some say that Sabbath-breaking is the sin for which they are suffering. They look for a national return to their own land, when they shall rule over the nations. Their schools are taught by their rabbis. Most of the men can read Hebrew, though they do not understand it perfectly. Their spoken language is an Aramaic akin to the Syriac. They speak also either Persian, Kurdish, or Turkish, according to the language spoken in the region in which they reside. They best understand the Persian Bible in the Hebrew character.

(To be concluded.)

RELATION OF THE PROTESTANT MISSIONARY EFFORT TO THE NESTORIAN CHURCH.*

BY REV. WILLIAM A. SHEDD, OROOMIAH, PERSIA.

It is generally known that the purpose of Protestant missionaries among the Nestorians was at first to reform the old church, or rather to revive spiritual life within that body. Various causes prevented the realization of this effort in the manner and to the extent anticipated, and the missionaries have striven to establish an evangelical church, scriptural in constitution and spiritual in life. The change has been gradual, not sudden, and the relation of the old and the reformed Churchmen has never been that of bitter hostility, except in individual cases. The old Church is the mother Church, and the history and traditions of the past are rightly cherished by all. Within the last ten years a new force has come into the field, which is doing much to rear a wall of partition and to excommunicate and place reformed Christians under the ban. The old Church is persistently warned against the errors and schism of Protestant heresy by the members of the mission of the Archbishop of Canterbury. Just as far as possible, directly and indirectly, by precept and by example, in sermons, in teaching, through Nestorian ecclesiastics, the old Church is being fortified against Protestant influences. This is simply a statement of fact based on daily increasing evidence.

What right Anglicans have to pose as the exponents of Nestorianism or Englishmen to represent the long descent of Assyrian Christianity is not easy to comprehend. They are unable to commune in the Nestorian Church, for she is, from the High Church point of view, the most venerable schismatic in Christendom, and yet forsooth they offer themselves as her staunch defenders. Our right to preach the Gospel of repentance and life to those who call themselves Syrian Christians and our duty to do so are based on the great command, not only to baptize, but also to teach men to do.

I shall attempt briefly to discuss the question before us, viewing successively the old Church itself, the Reformed Church, and the Protestant missionaries from abroad.

I. *The Old Church.*

The theology of this ancient Church of the East is, of course, Nicene, with the addition of the Nestorian definition of the relation between the human and Divine natures in the incarnate Son of God. Definite and logical development has not gone much farther, due partly to the character of the Syriac mind, impulsive in initiative and often vigorous in execution, but not constructive of either theological or ecclesiastical system. Another reason, perhaps the principal one, is that the vital conflict of this church

* A paper read at the Conference of Missionaries to Persia, Hamadan, September, 1894.

has not been with heresy or variations of Christian doctrine, but with heathenism and Islam. On most theological questions, except the person of Christ, the Trinity, and the authority of apostolic and Old Testament Scriptures, a diversity of opinion is found in their literature. For example, transubstantiation is both affirmed and denied. There is, however, a practical tendency to replace simple faith in the crucified and risen Saviour with some sort of sacerdotal mediatorship. Still stronger is the tendency to trust to legal works instead of living faith. The fast is the greatest Christian institution, votal offerings and pilgrimages to shrines are most important auxiliaries. The priesthood of the clergy in succession to the Levitical priesthood is recognized, but the name commonly used to designate the clergy is not priest, but elder (*qasha* or *qashisha*), the New Testament presbyter. The sacrament holds a high place in popular regard, and yet the fact that there is no confessional deprives the priest of inquisitorial power. Vows to famous saints are trusted means of curing disease and procuring blessings. Religion is largely divorced from morals, and has little power of moral restraint. The clergy are no better than the common people in general morality, are more given to idleness, and possibly more generally demoralized by begging in Russia. The higher clergy (there being at present the patriarch, one metropolitan, and eight diocesan bishops) are, with a few exceptions, shamelessly venal, and in some instances of notoriously evil life. Two favorable points may be emphasized.

The authority of Scripture has never been impugned, and is a holy tradition of universal acceptance; nor is there any objection raised to the Scriptures in the vernacular. The old dispute of Cyril and Nestorius has been fought over again by every educated Nestorian for fourteen centuries; and the appeal is always to Scripture as against conciliar authority. The possession of a pure and ancient version is an additional advantage.

The true catholicity of the Nestorians is the second point—that is, if catholicity consists in the recognition of other Christians as members in the visible body of Christ. How far this has been true in the past is a subject for historical research, but certainly Protestant missionaries have been recognized as true ministers administering valid ordinances. The only exceptions, if any, are within the past few years, when the invalidity of non-episcopal ordination has been preached by the archbishop's mission.

The dangers threatening this old church are mainly two: disintegration and perversion.

The terrible storm of persecution which broke out under the Mongol emperors at the close of the thirteenth century was followed by the deluge of blood and fire when Tamerlane swept over these lands. Troublous days followed, and when peace was in a degree restored under various Turkish and Persian dynasties, the two Syrian churches, Nestorian and Jacobite, were shattered wrecks. The story since is one of continual loss. Oppression and fighting have held the Christian population in check. There has been a constant but small secession to Islam. Rome has been the

great gainer. As early as the thirteenth century the Nestorian patriarch, Mar Yabhallaha, acknowledged by letter the primacy of the Pope ; in 1445 the Nestorians in Cyprus became Roman Catholics, and in the beginning of the seventeenth century a large part of the Christians of Saint Thomas, in India, were won over. During the sixteenth century the disorganization of the Nestorian Church led to various rival patriarchs, who were not slow to recognize papal authority in the hope of securing their own. About 1580 the present line of patriarchs, from its beginning dynastic, gained the authority over the Nestorians in Persia and Kurdistan. If we may trust Roman historians, patriarchs of this line during the seventeenth and eighteenth centuries have acknowledged the authority of the Pope and renounced Nestorianism. In the region of Mosul the proselyting to Rome has gone on so successfully that to-day nine out of ten of the Nestorian churches south of the Kurdish Mountains are in the hands of the Roman Catholics. This same work, begun in Persia over two hundred years ago, has not met the same success. The inaccessibility of Persia, and still more of Kurdistan, which have been ecclesiastically joined, is one reason, but not the chief one. French monks came to Oroomiah fifty years ago, but it was too late. They had now to meet not only Nestorians, but American Protestants, the most watchful defenders against Rome. The struggle is not yet over, for Catholicism on the south is pressing to enter the mountain valleys of Kurdistan. Three years ago (1892) beyond question the Chaldean patriarch, subject to the Pope, had bargained for the submission of the Nestorian patriarch. The scheme was frustrated by an American missionary.

The condition of affairs in Turkish Kurdistan and Armenia is a most terrible disintegrating influence. Recent events have illustrated the misrule and anarchy more vividly than words, and leave little occasion for remark. Suffice it to say that extinction and ruin threaten most imminently.

A third such influence emanates from Russia. The Greek Church has shown little concern for the Nestorian Church, but for half a century Russia has been open to Nestorian laborers and beggars from Persia. The former have supported their people very largely, the latter have demoralized them. Many thousands of roubles have been gathered from the superstitious Christians of Russia by beggars, working on their pious credulity in the name of shrines and churches with the aid of pretended relics. Long absence from home, often years at a time, and vicious habits contracted in a wandering life, have been the cause of an alarming increase of transgressions of the seventh commandment. The ill-gotten wealth, spent in extravagance and gluttony, has impoverished rather than enriched. The shameless blasphemy and sacrilege of these adventurers have gone far to destroy the simple faith of the people. Canting hypocrites in Russia at home are cynical scoffers. A chief source of revenue to the bishops in Oroomiah is the ordination of priests and deacons, that they may beg more successfully.

The old church alone cannot withstand this evil influence. In the conflict with Rome the higher ecclesiastics have again and again proved traitors ; and the ignorant and superstitious people have been the conservative force. The archbishop's mission will do something to preserve the fabric of the Church, and most effectively in so far as it is a purifying power. There is a helping hand held out to this tottering, falling sister church, and may God guide their efforts. They are necessarily and in loyalty to their principles under manifest limitations.

1. Moral reform is subordinated to ecclesiastical reform. If the Church's life is its legitimacy, like a decrepit dynasty, this is right ; but if the Church's charter is its life, it is wrong. The Anglican mission must either reform the bishops or effect moral reform under immoral bishops. A distinction is made between spiritual authority and spiritual character which is destructive of righteousness.

2. Emphasis is placed on conservatism. The life, the faithful endurance, the bold testimony, the zealous evangelizing, these are the glory of the old Nestorian nation—and these are lost. The old rituals are doubtless full of spiritual truth, but the archbishop's mission prefers, in their zeal for the old forms, to hide the truth in an unknown tongue rather than print them in the vernacular.

3. The doctrinal reform cannot be more evangelical than the mission. This is a truism, but implies much. Loyalty to their conception of Christianity will compel a doctrinal reform. Nestorianism must be obliterated, and St. Cyril substituted for St. Nestorius. That old controversy is dead, and the name signifies little. More than this, the doctrinal reform means impressing on the old Church in fixed form the doctrines of sacramentarianism and sacerdotalism. Much can doubtless be found in Nestorian practice and teaching to support these errors, but they have been tendencies rather than dogmas. To impress this old Church with nineteenth-century High Church Anglicanism is a perversion of her doctrines, a narrowing of her historic catholicity, and leads her to the schism of cutting herself off from other members of Christ's body. When a bishop of the old Church, a man of pure character, at his own request communed with Protestants, he was said by an Anglican priest to have taken part in "a blasphemous mockery." The past few years have been marked in Oroomiah by a revival of masses for the dead, a practice of late years fallen into discredit.

From such a source can we hope for reform, or must we expect the entrenchment of error ?

II. *The Reformed Church.*

The first duty of the Reformed Church is to exemplify the Gospel of Christ. A strong, pure, loving Church of Christ will do more to bring about a reform in the old Church than any other power. Let us emphasize the adjectives, *strong* in loyalty to truth and in its proclamation ; *pure* in that life which is the characteristic of the kingdom of heaven ; *loving*

in her conduct to all, especially those who love the Master. The first duty is example.

The second duty is clear and unwavering protest. This, I take it, must be threefold and not entirely against the mother Church.

There is, first, the protest for morals, against the unrebuked evil in the old Church, against the bloody hands that receive the broken bread, the lips filled with revilings and foulness that are raised to His cup, the avarice that sells for gain the offices of God's Church, the unspeakable hypocrisy that uses holy things to cover schemes of lying beggary.

There is the protest against false doctrine, against sacerdotalism and sacramentarianism binding God's free grace to men and rites, against Rome with her great high-priest on earth. This protest is not against the old Church as much as her self-appointed guardians.

There is, finally, the protest against formalism. Some years ago a Christian, to escape punishment for a kinsman's crime, became a Moslem. Authority was obtained for him to return to his own faith. "How can I?" he exclaimed, "I have eaten the great fast." Fasting is to multitudes the chief evidence and exercise of Christianity. It must also be a protest against unintelligible worship and ignorant ministers.

The Reformed Church must be a Protestant church.

A third duty is that of national loyalty. The true inheritor of the missionary spirit that inspired the fathers of this people is the Evangelical Church. Her sons have been the pioneers of missionary labor in this age, and from her sons in large measure must be expected the evangelization of Persia. She is also the inheritor of the love and loyalty to God's Word shown by the Fathers. The best loyalty is devotion to the highest national ideal, and the past of this people is full of glorious aspirations. Herein lies a danger. Experience is showing us that breaking from old ties is too often the loosening of all ties, that the past is despised and not honored. There needs also to be a loyalty to the present duties and needs, a recognition of national unity and common sympathy. None have been more ready than our Protestant brethren to bear common burdens and to honor those who are in positions of honor. The patriarchal house in its civil functions has been frankly acknowledged and cheerfully honored by the Protestant Churchmen.

III. *The Missionaries from Abroad.*

The fundamental principle is that missionaries are sent to the whole people, not to the Evangelical Church alone; indeed, to all the peoples. While Christian equality seems best exemplified by our becoming members and ministers of the Evangelical Church, we must keep ourselves free from partisan animus. Neither our personal activities nor the missionary institutions must be confined to a section of the people. Our medical work is without any race or religious limitations whatever. Our educational work benefits many hundreds outside the Evangelical Church. Our literature is

by no means confined in its influence to the Protestants. All this must be maintained, and if possible increased.

We need a fuller knowledge of the old Church and a deeper sympathy with its peculiar trials and dangers. Superstitions, old customs, and traditions are elements in the life of the people which we need to understand. Furthermore, we are losing in some measure an influence of the highest importance in not making more use of the past as an incentive to present achievement. Martyrology, in spite of its extravagances, has been a power in the Church everywhere. Such a martyr history as that of Mar Shimon bar Saha'ee, killed by the Sassanian king Shapor, is too precious to be forgotten. Scholarship is fostered by the memories of former scholars, and this nation has many honorable names. We have no more right to doubt God's providence in the past than in the present, and the history of one's own nation is a book of God to him.

It may seem to be a strange Providence that has brought us children of the New World, even by our Old World ancestry only a few centuries removed from barbarism, to be the guides of this old apostolic Church and ancient people. May God give us the wisdom to lead them aright, and to be warned and encouraged by the lessons of the past. May we and our generation be worthy of those who once before gave the Gospel to these lands, often sealing their testimony with their blood. Every one of the missionary stations in Persia was a bishop's seat in the old Church of the East, Ispahan, Hamadan, Rhages (Teheran), Tabriz, Salmas, and Oroomiah ; while Bagdad and Mosul were successively patriarchal cities. May the time soon come when every one of the many other places where the banner of Christ was once raised may be made strongholds of truth and righteousness.

DIVERSITY OF OPERATIONS IN THE MISSION FIELD.

BY REV. D. L. LEONARD.

If missionary zeal is to be according to knowledge, and so prove worthy and lasting, it must have length and breadth as well as depth, and facts are the fuel upon which this celestial flame must be fed. Let one, informed only concerning the doings of his own denomination, enlarge his field of vision sufficiently to include the entire evangelizing activities of Christendom, and an astonishing revelation will ensue. His little island is at once transformed into a continent, a universe crowded with strange phenomena. How exceedingly complex the undertaking, which before seemed so simple ! What a heterogeneous mass of conditions to be taken in hand ! All this we might well expect when we recall that multitudinous sects are engaged in telling the glad tidings, and each with its marked idiosyncrasies of opinion, conviction, and ruling tastes ; and remember also that heathen humanity is represented by peoples intellec-

tually as far apart as Eskimo, Hottentots, Pariahs, Brahmans, and Japanese. A glance at this much-embracing realm may help to understand how much more is required for the world's redemption than the mere sending of a host of fervid souls to go up and down through pagan lands, by word of mouth declaring to the perishing millions the way of life opened by the sacrifice of the Son of God.

First, as to the matter of organization for the carrying on of missionary operations. It was Carey's idea that the task of proclaiming Christ to the nations should be taken in hand, not by monarchs, or by ecclesiastical bodies as such, but rather by societies formed for this express purpose, and controlled by those who longed for the universal coming of the kingdom. The Moravians are unique at this point, since they make the furtherance of missions the reason for their existence as a church. Some denominations appoint mission boards and control their action. Curiously, the great English Establishment bears no direct part in Christianizing the nations, but all planning and performing are left to Churchmen who co-operate with the Church Missionary Society, the Propagation Society, the Universities' Mission, etc. In certain cases a close corporation has entire control, while in others a single individual is supreme. And when it comes to details of management, the fashions are almost as numerous as the sects. For example, almost a treatise would be required to set forth the relations existing between the various woman's societies and the "parent" organizations.

It sometimes happens that a single fundamental principle will characterize an entire mission, like self-support. Carey's scheme was that, as soon as possible after arriving at the field appointed, he and his companions must needs in some way secure their own living. This is also the conviction of Bishop Taylor among others. The common conception, however, is that the herald of the Gospel can be engaged in far better business than spending his time and strength in earning his daily bread. There are "faith missions" also, of various kinds and degrees, shading off from Hudson Taylor's China Inland Mission, which constitutes one of the chief evangelizing forces at work in that vast field, through the East London Institute, Bishop Taylor's, the Missionary Alliance, to certain Swedish and other bodies, of which nothing commendatory can as yet be wisely said. Of all these the idea is not to solicit funds, to seek no certain income, and to make no pledges of salary. "Faith-healing," too, seems to be a natural concomitant. Industrial missions constitute another class. For these tracts of land are required, shops and machinery, the teaching of trades, etc. Commerce and merchandising are in order to supply funds. In tropical countries, and among savage tribes, it would seem to be necessary to teach industry and impart mechanical skill. It was largely in this way that William Duncan, at Metlakatla, has been able to work such wonders of transformation.

Unfortunately, even yet not everybody is able to see just how "mis-

sionary money" can be expended for spelling-books and arithmetics without robbing God. The time is short, the emergency is so great that we have no time to educate. Let us send forth great hosts of evangelists. Or if schools must needs be, who shall be admitted? Heathen children, or only those whose parents are Christian? And how much "secular" knowledge shall be bestowed? In all this there is wide diversity in opinion and practice. Some societies have no place for the school-teacher, and others again lay such emphasis upon education as almost to cast into the background matters lying much nearer to the realm of the heart and conscience. Happy indeed are they who keep the spiritual and the intellectual each in its place, and in proper balance; but alas for him whose soul does not kindle as he ponders upon the sublime achievements wrought for the Gospel by such institutions as Lovedale, Robert College, and the Doshisha!

Then there are medical missions, or rather medical missionaries are in ever-increasing demand. But what! Shall we turn away from ministering to diseased souls, and stoop to caring for the bodily aches and pains of humanity? Even yet in societies not a few the physician is conspicuous by his absence. Others commission him, though without enthusiasm, and because such is the fashion, or because other missionaries may need his services; while yet others set great store by hospitals and dispensaries. Surely at this point it should be enough to justify and even to compel, that the Saviour of the world was the Great Physician as well as the Great Preacher. But, besides, the fact is thoroughly established that there is no more effectual method of reaching the indifferent and prejudiced soul than by relieving suffering and healing disease. Salvation is also meant to restore to wholeness the entire man.

At least until recently there has been diversity of opinion as to the length and breadth of woman's sphere as a missionary. By the fathers she was regarded mainly, if not wholly, as an adjunct, a helpmeet to the man. The Germans believe most heartily in missionaries' wives, but have slight occupation for unmarried women. Most American and British societies regard it an advantage for men to be married, though also according to women without husbands a large and honorable place. The Universities' Mission to East Africa, however, tolerates only the celibate of either sex. But probably, on the whole, at no point has missionary development been more marked during this generation than just here; and whether we regard the thoroughness and vigor of organization, the amount of interest excited and of money gathered, and the increase of laborers in the foreign field.

Neither is there any agreement as to what constitutes fitness for evangelizing work in foreign lands, what grade of intellect, what degree of education shall be required. Probably the standard is highest in the United States, though even here there is wide diversity of judgment and practise. With some the noblest specimens of cultured manhood and

womanhood are eagerly sought, while for preachers a college and seminary course is required. With others much less care is taken in selecting, and almost anybody with a proper spiritual experience will pass muster. European societies commission a far larger proportion of persons possessed of only average natural abilities and education. Self-supporting missions and industrial missions readily make room for those whose skill is in the hand rather than in the brain. Besides, the world is wide, the unevang- elized range all the way from savagery which approaches the bestial, to lofty attainments in intelligence and refinement. And hence, though in a sense there is room somewhere for every humblest disciple who longs to help hasten the day when the ends of the earth shall see the salvation of God, it still remains that in every field learning and the qualities of gen- eralship and statesmanship are imperatively demanded.

This further question is yet under debate. To what countries is the missionary called to go, or who are the proper subjects for his prayer and toil? Clearly, to all lands where Christ is not known, and to all classes both high and low. And the queer Moravians actually prefer tribes that are most degraded and wretched. As clearly, also, to Mohammedans and Jews. Yes, and most would add, Roman Catholics and all other corrupt churches; and hence Austria, Italy, the Spanish-American States are visited, and a pure Gospel is taken to Copts, Armenians, and the like. Here probably most would draw the line, though several societies go further and sustain missions in Lutheran Germany, Scandinavia, etc. At the extreme in this direction are certain sects whose "missionary" zeal is wholly expended upon Great Britain and the United States, and in prose- lyting to the utmost from their brethren of every name. Since some 800,000,000 of the human family are perishing in the darkness of utter paganism, this proceeding would seem to be a case of missions gone stark mad.

One of the burning questions in the foreign field, as well as at home, relates to what constitutes fitness for baptism. The conclusions are various. The Baptists, of course, administer the ordinance only to adults who give evidence of conversion, while others would include such and their children. The continental societies make much of catechizing in the doctrines and church rites, and count those Christians who pass an exami- nation, while the Methodists with their system of probation are ready to count as brethren any who desire to flee from the wrath to come. Some who are soundly orthodox believe that mass-baptism, baptism by the whole- sale, is in order in certain cases, as when whole communities cast away their idols and put themselves under Christian instruction. Ah, what wisdom is required to decide just how far to go in meeting such poor souls whose faces are turned toward the light!

Can it be that not all missionary bodies require their representatives to preach and practise total abstinence from all that intoxicates? In this country those who come short at this point are few and far between.

Across the sea also a large number are just as scrupulous ; but yet, according to credible rumor, there are societies still retaining the conviction that alcohol is necessary for the stomach's sake, and so despatch regularly invoices thereof as a portion of the supplies required for the furtherance of the Lord's work.

It is worth while to take note how societies differ as to size and strength. While a few have attained to mammoth proportions, the many possess but a limited treasury, a little group of laborers, and a handful of converts. The English Church Society is the greatest, with an income of \$1,500,000, and an army of men and women scattered all the world over. The American Baptists can count 115,000 communicants, and the London Society almost 95,000, with 125,000 pupils in the schools.

And, finally, no society is equally successful in every field. If here great successes are won, then over there certain fields stony and barren are likely to be discovered. The American Board can point to the Sandwich Islands, the English Wesleyans to Fiji, and the London Society to Madagascar. The Baptists have beheld wonders among the Telugus and Karens, but not among the Burmans, while over against the fruitful Northwest Conference of India the Methodists must set Bulgaria with its years of sowing much and reaping next to none. In every case, such are the wisdom and goodness of God, with successes enough to inspire, are mingled failures sufficient to keep the saints humble and prayerful.

Thus in missions as elsewhere it is "many men of many minds." The tremendous problem is perplexing because so complex, composed of such a heterogeneous mass of facts. Countless experiments must be tried, that proving all things the good may be held fast. No single denomination is in possession of the wisdom required to conquer the whole world for Jesus. And when any disciples in His name undertake to cast out the devils of paganism, we are not at liberty to "forbid them because they follow not us," our ideas, our convictions, our methods of work. Paul was made all things to all men, that by all means he might save some.

CRITICISMS ON THE CHRISTIAN ENDEAVOR CONVENTION.

BY REV. JAMES M. GRAY, BOSTON.

Now that the Christian Endeavor Convention is over, it is very notable how much is said in commendation of it and how little criticism of any kind is heard. Concerning the latter, however, the question is being raised in some quarters as to whether so great a gathering pays. It is estimated that the Boston convention cost, in round numbers, \$1,000,000 ; might not this sum have been expended to better purpose in the Lord's cause ! Fifty or sixty thousand enthusiastic young people collected together at one time and in one place, bent on Christian culture and ser-

vice, is an impressive and valuable demonstration before the world, and there can be no question also but that it has its effect upon the young people themselves, and through them upon the work of the churches they represent. But did the average individual delegate obtain as much, either of instruction or inspiration, as he would had he been able to hear better, or to get nearer the heart of things, or had his attention and interests been less divided by other powerful attractions incident to such an occasion? This is not a question for Christian Endeavorers only to consider, but appertains also, for example, to the Baptist Young People's Union, whose convention, more recently concluded in Baltimore, is open to something of the same criticism. Could these great conventions be divided into three or four parts, and held in as many different locations, and could their officers and principal speakers be conveyed from one place to another after the manner of the bishops who preside over the Methodist conferences, might not the expense be very much less and the benefit proportionally more?

Speaking of the great size of these conventions, another inquiry is being heard as to whether it has not a tendency to beget a trust in numbers, or rather a trust in men, instead of the power and grace of God. And if this be put aside, then there is the other thought, that so large a course makes great demands upon the commercial world for financial help and upon the political world for civic recognition, which give to the convention or the movement a semi-secular tone, if they do not necessitate a spirit of compromise on certain critical questions of public moment.

Moreover, the success of such mighty gatherings means the perfection of organization and machinery of a certain kind; and while every one admits the value and importance of both, yet there are true friends of the movement who deprecate the utterance of one of its representatives that "Christian Endeavor stands for organization." This cannot be true. Christian Endeavor should stand, and we believe it does stand, before everything else for spiritual life. But organization is not life. To quote the suggestive words of one of the critics we have in mind: "The organization, rules, and practices of the Christian Endeavor may have been the expression of an ardent and devoted life; but the mere adoption of these expressions will never produce that life, and the too rigid adherence to them or the too great dependence upon them may be a hindrance rather than a help to the desired end." While this criticism bears rather upon the society itself than its convention, yet the latter is what it is only because of the nature of the society.

The convention which has just closed gave a powerful impulse to the subject of good citizenship as one of the principles of the Endeavor movement. Indeed, before the convention met, at the preliminary meetings of the great chorus, the speeches that were heard bore chiefly upon that topic, the addresses of welcome climaxed upon it, some of the sessions of the convention were charged to the very full with the electricity of patriotism,

and the pilgrimages that followed it to points of historic interest gave a culmination to "Boston '95" that must make it memorable as the great "civic" convention. Every true Christian citizen must rejoice over this. Moreover, it seems the most likely thing imaginable that a real revival of religion such as Christian Endeavor is should result in purer primaries, in better legislators and legislation, and in the more thorough execution of righteous laws. But it is just here again that a danger signal is raised. Can young Christians have their attention turned and their energies engaged with such persistency and power toward the betterment of their earthly citizenship without in some degree detracting from their appreciation of that which is from above? In other words, if more attention be paid to the cultivation and development of their own inner spiritual life, will not that be the better way of promoting good citizenship in both directions? There is in this city an institution known as the Sunday Patriotic Meetings. It dates back to the time, in 1888, when there was a great uprising of the community against an attempt on the part of the papal hierarchy to dictate the policy of our public schools. These meetings were then begun on Sunday afternoons in one of the largest places of assembly, for the purpose of educating the people in the history and plans of the Church of Rome as a political machine. They have been continued ever since with immense audiences, and at times manifesting the most intense enthusiasm. But many who were interested in them at the first have come to see that they have taken the place of religion to a large proportion of their regular attendants; they are the only church they attend, the only worship they engage in, and practically the sum and substance of the gospel which they know. To be an intelligent and consistent opponent of the papacy is to have a clear title to a mansion in the skies. Those who have passed through a temperance revival have met with the same phase of experience, and have found scores of otherwise very intelligent people who believed that total abstinence was not only the chief good in the present time, but that merit which had the all-inclusive claim on the time to come. It is suspected and feared in some quarters that the enthusiasm for good citizenship in Christian Endeavor may work somewhat in a similar direction unless most carefully watched and guarded. Of course it is not assumed that it is *not* carefully watched and guarded. The criticisms which the writer has heard and read, in other words, are not those of enemies of Christian Endeavor seeking in some way to weaken its hold upon the young people of our churches, but sincere and sympathetic friends, in some sense leaders in the movement, who speak of these things chiefly in the hope of awakening each individual society to exercise special care and supplicate special grace on account of them.

In my own judgment, God Himself, who has originated this movement and is directing it, has in this last convention provided a safety-valve of escape from many of these anticipated dangers. I find this in the engagement of Endeavorers in evangelistic efforts. The different conventions

have seemed in their particular features to mark a progress or development in the principles and work of the movement as well as in its numbers. At first consecration and loyalty to Christ and the Church were insisted on, then special attention was called to the duty of foreign missions, then came good citizenship, which we have seen culminating in this convention in a mighty patriotic impulse ; but side by side with the consideration of this last subject in the present gathering, there has been an aggressive movement for souls which marks an advance upon the work of any convention hitherto. Not only were the noon meetings at Faneuil Hall and Bromfield Street Church filled to overflowing with audiences who came to hear the great evangelists, but the young men and women of the convention themselves went everywhere preaching the Word. They visited the wharves and lumber-yards, the stores and engine-houses, the factories and laundries, bringing the glad tidings to thousands of needy souls at the same time that they were training themselves and stimulating their appetites for more of such work in their own respective localities. Dr. Duff once said that the evangelistic Church would be the evangelical Church. He might have added also that it would be the holy Church. Practical work for souls not only makes for sound doctrine, but consistent living. Let the Endeavor conventions henceforth seek more and more for the evangelization of the cities in which they meet, and the reflex benefit upon every society represented will be the best that their truest friends can desire.

There was just one feature of this convention that the writer of these lines would deprecate, and that was the tendency to speak jocularly of older people, and to intimate that if it had not been for this uprising of the young people all our churches would have been dead and buried. There is such a thing as pressing a truth like that too far. When the once noted theologian and revivalist, Dr. Lyman Beecher, was too aged to engage longer in regular employment, he removed to Brooklyn and attended the ministry of his more famous son, Henry Ward. One Sabbath morning, as the congregation was retiring, he heard them praising the sermon and the preacher in, the most exalted terms, and turning round when he reached the vestibule he shook his finger at them, and with a merry twinkle in his eye exclaimed, " Ah, if it hadn't been for me you'd never had him !" It is certainly not only bad taste but bad judgment, as well as bad religion, for Christian Endeavor to make too many comparisons to its own advantage at the expense of the Church to which it is almost entirely indebted.

But critics may say what they please about the Boston convention, it was, nevertheless, a great demonstration. It was a great demonstration of the fact that young people are now coming to the front in religion, as they have long been coming to the front in other lines of thought and action. Such a convention makes it very much easier to present the subject of personal religion to a young man or woman of your acquaintance than if it had never occurred. It was a great demonstration of the life and power of the Gospel. These young people bore witness to something

different from the Unitarian cultus of Boston. Theirs was an infallible Bible, a salvation of grace, a Divine Saviour. Theirs was a faith that awakened a lively and unselfish interest in the lost. Theirs was a faith that begat a life and walk of righteousness. A great army of youth entering a city within forty-eight hours of one another, and not a keg of beer or cask of wine added to any cellar, not an extra chair placed in any gambling-room, not an additional ticket sold at any low theatre, no brothel made richer by them, no low rough crowd following them, no uncouth manners or bad actions seen in them, no increase in the number of arrests on their account—a decrease rather of thirty-three per cent! Boston entertained the flower of the world for one week when it entertained the Endeavor convention. Evil was out of harmony with these young people, and yet they had a happy time. They sang continually in the houses, and on the streets, and in the cars, as well as in the hall and tents. Wherever they went the richest laughter fell upon the ear. There was a peculiar urbanity about them, a winsomeness in their Christianity, as another expressed it, which has left a most delightful impression on the whole city. Yes, and this convention was a great demonstration of another fact, namely, the power of a Divine idea lodged by the Holy Ghost in the heart and brain of a consecrated Christian man. This Christian Endeavor movement is of God. There can be no doubt of this when we consider its origin, its character, its development, and its results. No man, no hundred men can account for it. And yet God was pleased to use a man in bringing it into being. How this thought exalts our human personality! It is the truth that is to convert the world and conquer it for Jesus Christ, but truth incarnated, truth dwelling in men, borne witness to by men, lived out in the lives of men. As one thinks of what has been accomplished by this religious movement among the young people of our generation, and what its possibilities are, he may well ask, who would not be a man, sanctified and surrendered, for God to use?

THE LATEST BLOW TO THE AFRICAN SLAVE POWER.

BY REV. JAMES JOHNSTON, DARWEN, LANCASHIRE, ENGLAND.

Another crushing defeat has been delivered to the slave traders in Nyassaland. By the intrepidity of Acting Commissioner Sharpe, Kawinga, a notorious human hunter and terror to his peaceful neighbors, has been chivalrously resisted and defeated. So far back as 1859, when Livingstone explored the Nyassa regions, this same chief, then known as Kainka, belonging to the Yao race of slavers, was in the habit of harrying the Mau-ganja tribes, and of his ravages Livingstone wrote graphic and thrilling narratives. Kawinga has ever since been one of the most active slavers firmly intrenched on the southern and eastern shores of the lake. Part of

the country of the Yaos lies in the northeastern corner of the British Central Africa protectorate and a greater portion within Portuguese territory, and over the entire district the slave trade has had a vigorous stronghold through unknown generations. Similarly Kawinga's own town, though covered by the British flag, has been a regular halting-place for slave caravans on their journeys from the slave fields of the interior to the Portuguese settlements on the east coast. To rid himself of Kawinga and two or three minor chiefs holding effective positions, Commissioner Johnston, who has rendered valiant service against slave chiefs along the shores of Nyassa, was obliged to leave for India in order to recruit a few hundred Sikh soldiers for the accomplishment of his unavoidable militant object. Kawinga assumed that the commissioner's absence would afford a favorable opportunity for an assault on the protectorate. Happily this anticipation has been wholly frustrated.

The incessant energy of Commissioner Johnston in putting down slave operations around the lake, which has a length of 350 miles and a breadth averaging from 16 to 60 miles, roused Kawinga some time since to plan an attack on the Shiré settlements to the south of his town. To effect this he determined last March to make war on Malemya (a chief under British protection), and, subsequently, to destroy the thriving Domasi mission station, for long years associated with the famous Blantyre missionary headquarters of the Church of Scotland. If success had attended Kawinga it meant an invasion of the whole of British Nyassa (looking southward); and, inasmuch as six chiefs rallied to his call and others were awaiting the results to share in the spoils, it is apparent that this perilous combination of slave raiding-chiefs would have swept away the promising civilizing colony from end to end. Unpleasant as it is to make use of the Angel of War as the forerunner of the Angel of Peace, the Acting Commissioner, Mr. Sharpe, bravely confronted his wily antagonist and proved a sufficient match. In the darkness of night Domasi, the branch of the Blantyre Mission lying to the southwest of Lake Shirwa, was assailed by a tremendous force of native Yaos from different points, and, save for the gallantry of the Sikhs at hand and the traders acting under the directions of Messrs. Sharpe and Fletcher, Domasi and its surroundings would have been utterly lost. With considerable loss Kawinga was repulsed, and ultimately his pursuers, following up their advantage, took possession of his capital, the fugitive chief being obliged to find refuge across the Portuguese borders in the valley of the upper Lugenda River.

Had Domasi been captured by the Yaos, the Scotch missions and plantations on the Shiré highlands, for the growth of which a quarter of a century of patient labor has been required, would have been levelled to the ground. If the defeat has not finally broken the back of the Yao slavers, it will enable the colonists to extend their activity northward unmolested and eventually abolish the old slave trade route around the south end of Nyassa. The passage of the slave traffic across the lake is impossible,

states Archdeacon Maples, of the Universities' Mission, now that the last of the slave dhows is destroyed. On the arrival of Commissioner Johnston's reinforcements from India there will be no further dread of victorious slavers overrunning Nyassaland. At an early day it may be expected that the country stretching to the distant north between Nyassa and Tanganyika will be equally cleared of Arabs, whose staple commodity is human flesh, and whose forays are stained by organized murder. By that achievement the slave trade in East Central Africa will have received a deadly blow. For its extirpation it would almost seem, as an authority has observed, that "of the slave trade it may be said, without extravagance, that there is nothing in African human nature which leads us to suppose that this abomination will eventually yield to any argument save force."

Meanwhile, the outlook over Nyassaland presents an encouraging prospect. Missionary and civilizing agencies exhibit a forward movement. Strangers unarmed are growingly trusted by the natives and welcomed as defensive allies. As a thoroughly interesting race of people, skilful in a variety of native trades and willing to adopt Western ideas and handicrafts, the Nyassa tribes are universally described. Nor is it any exaggeration to say that for their moral, material, and spiritual salvation magnificent efforts have been made by men and women, mostly of Scotch ancestry, whose record makes an epic volume in the history of modern missions. The standard of the cross has been unfurled on the south, north, east, and west, at many points of the silvery beach of Nyassa (the Lake of the Stars) by the ensigns of faith whose sanctified vocation it has been, as Whittier sings, to

"Right the wronged and raise the weak."

THE LAW OF SPIRITUAL HEREDITY.

BY THE EDITOR-IN-CHIEF.

Rev. J. Murray Mitchell, LL.D., tells how he once climbed to a mountain peak in the Western Ghats, in India, in search of the source of one of India's noblest rivers, the Godavari; and how at last the exploring party reached a spot where a few drops were trickling from the rocks, so few that for two or three seconds the whole stream was held in the hollow of the hand, and it needed but to scoop out a small channel to divert the stream in a new direction. From this small beginning the insignificant rill could be traced, descending the slope and gradually broadening. It flowed eastward toward the Bay of Bengal, widening, deepening, gathering volume and momentum, until it was the secret of fertility to tens of thousands of acres of otherwise barren desert.

That river is a parable of human life. "The king's heart is in the

hands of the Lord, and He turneth it whithersoever He will." Is not that proverb a reference to the point in the stream of life, near the heart, out of which flow life's issues, and where character and destiny wait for a determining hand? And does not God put the mother at that point of power where the heart of the child—and every child is one of God's born kings—is in her hand to be turned whithersoever she will?

Thackeray says, "We sow a thought, and we reap an act; we sow an act, and we reap a habit; we sow a habit, and we reap character; we sow a character, and we reap destiny." What an awful responsibility when you or I have the opportunity to give direction to the thought, the aim, the desire, the motive from which conduct, habit, character, destiny spring!

No lesson of missions is more sublimely and pathetically grand than that which is taught us in the proof afforded by the lives of missionary heroes and heroines, of the power of a *spiritual ancestry*, of a faith first dwelling in a mother and a grandmother, and by a law of spiritual heredity descending to the son or daughter. It almost seems as if there were an inheritance, not of aptitudes only, but a legacy of character.

Ziegenbalg was trained to be Christ's pioneer in the East Indies, not first at Halle, under the saintly Francké, but before that in the primary school of his own home, under the teachings of a mother who baptized her words with tears and hallowed them with prayers. In a humble hamlet near Dresden that consecrated mother was dying with a group of little ones about her, and being very poor she amazed them by saying, "A great treasure I have laid up for you—a very great treasure. Seek it, my children, in the Bible, and there you will find it. There is not a page which I have not wet with my tears." One of those children was Bartholomew Ziegenbalg. And when after thirteen years of apostolic labor he passed away singing, "Jesus, my Confidence," it was his mother's treasure that had been his from childhood to the end.

In Sonnenberg, Germany, another holy woman lay dying, and with her last breath confided to her weeping husband this whispered secret, "Our youngest son I have dedicated to God for such service as He shall appoint. Assure me that when he hears the Lord's call you will not discourage it." That lad was christened Friedrich Schwartz. Then, under Francké, at Halle, what his mother had begun in his heart received development, and Schwartz went home to announce to his father his conscious call from God to the career of a missionary in India. Then the father sought the dying chamber of that holy mother, and in that atmosphere, after three days of agony, gave up his boy to God. At twenty-three Schwartz sailed for India, where for forty-three years he did so grand a work that it may be well doubted whether any other man has so impressed that empire for good. Schwartz's name is to this day spoken with a sort of holy awe in India. This man, who lived in one room barely big enough for a bed and table,

who was cook for himself and ate rice and other vegetables, and who spent less than seventy-five cents a day on his entire support, held a sceptre which swayed not only the common people, but princes and kings in their palaces.

The story of Zinzendorf, the Moravian bishop, is very familiar. His grandfather was a martyr in spirit, resigning his estates for the sake of Christ, and he was brought up by a grandmother and aunt who faithfully nursed his infant piety. At four years of age he covenanted with Jesus, "Be Thou mine, dear Saviour, and I will be Thine," and the simple-hearted boy, yearning for communion with Jesus, used to write to Him little notes, unburdening his heart, and flinging them out the castle window to be found and read by Him. It was he who could say, "One passion have I, and it is He, He alone;" it was he to whom any country was home and native land where Christ had need of him; he it was who would rather be hated for Jesus' sake than loved for his own. How little did the grandmother know that she was shaping the whole course of Moravian missions!

Alexander Duff, so famous in the history of missions in India, owed everything to his spiritual ancestry. Back to and through a former generation the subtle influences must be traced that ripened into the self-offering of this marvellous man, so that from the hour when he was led to care for his own soul he began to know a passion for the souls of others, and especially the heathen, that led him once for all irrevocably to devote himself to their salvation.

Samuel J. Mills is entitled, if any man is, to be called the father and founder of missions on this side of the ocean. Though he died at sea, on the African coast, and was never permitted to enter fully upon the work for which he set himself apart, he had set in motion the springs of both home and foreign missionary effort and organization. A score of various forms of benevolence, wide as the United States, the continent, the world, owe to him their inspiration and encouragement, if not their origin. And yet that wonderful life whose lamp went out so early and yet wrought such marvels, was sealed with consecration to God and to missions before birth by a holy mother; and when Mills grew to boyhood and was yet unrenewed by the Spirit, and even blind to his own need of regeneration, it was his mother's prevailing prayer that on a definite morning caused him to be overwhelmed with a new sense of sin and guilt, and led him to a full surrender to a new master.

When the secrets are brought to light, what wonders will be revealed of parental influence, known only to God, shaping the character and lives of children!

II.—INTERNATIONAL DEPARTMENT.

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

The International Duel in the Far East.

It is well to remember the severe strain put on some non-Christian nations. So far as China is concerned, she stands challenged to single-handed combat against the combined nations of Europe and America in their solidarity. If we remember correctly, it was Hon. William B. Reed, as United States Plenipotentiary, who, now, nearly fifty years ago, introduced into the treaty with China the "most favored nation" clause. Perhaps the most penetrating diplomat of the world had little anticipation of the ultimate result of that shrewd and apparently just demand. But what has been the outcome? Every treaty-concession, however incidental or however ruinous to China's interests, made amicably or at the cannon's mouth, to any one of the European nations or to that of the United States, is necessarily made to every one of them. For forty-five years all the Western powers have been a unit against China. The duel is unequal.

It is little wonder that the Chinese, finding themselves in danger of being parcelled out, like Africa, into "spheres of influence" by Europeans, should grow increasingly restive in their presence. Millions in China have before them the prospect of starvation during the transition from the old industrial and commercial conditions, to the new ones which contact of foreigners is resistlessly introducing. A million of idle, pensioned ex-soldiers or their descendants organized about the gambling den as a unit, are ever present to stir the quiet people to riot that they may plunder. The ruling class, the literati, are always disposed to resist the presence of foreigners as liable to become the occasion of disturbance, and thus afford ground of fresh encroachment of foreign powers. They are not blind to

the fact that France and England constitute, either merchant or missionary, their *avant courier*. Either may afford occasion for new foreign political complications. The missionary may precipitate national disturbances as well as the merchant. He is the picket of a new order of things.

Let us illustrate. The Republic of Liberia prohibits titles of property to any white man. She needs foreign capital and knows it; but she knows, too, that property investments by foreigners become, too frequently, the occasion of national strife. The Chinese know this as well as the black man of West Africa does.

After having pigeon-holed for more than a third of a century applications to allow titles to the Christians, and to direct that the vendor who chooses to sell to them property be allowed to do so unrestrained, the emperor has just now gazetted the governors that this must be the order. At the same time, Christian missionaries are urging their governments to demand a new treaty by which the foreign missionary or his society shall be granted the privilege of holding titles, alleging as one reason, that if held by the Chinese Church the government may at any time confiscate their investments of foreign money, and their own governments be powerless to demand redress. It is just this that the Chinese themselves know. We make now no argument, *pro* or *con*, but state the *pro* and *con* of this case as a mere illustration. Take as another illustration the following: The head and centre of the anti-foreign agitation is the province of Hunan. Thence issues indecent and strife-engendering literature against foreigners, missionaries in particular. A Hunan man, an officer in Szechuen, boasted during the recent riots at Chentu, that if a foreigner entered Hunan they killed him and wiped the streets with

him. This riot occurred in Szechuen, but the diplomatic pawn that it is proposed to move forward is, that the French army march on Hunan and demand the opening of at least one port for foreigners in that province. The "most favored nation clause" will of course apply. The Chinese see all this, resistless as the tides. A thousand other similar complications steadily result in foreign political, commercial and religious advance. Seen from their standpoint, it is humiliating and irritating. We must bear all this in mind in judging of and dealing with China.

The Massacre in Kucheng, China.

It is scarcely worth while, except for making the historical record in this periodical, to repeat the details, which the secular press has made widely known, of the riots of March 28th and massacre of Christian missionaries, which took place at Kucheng, China, July 31st last.

That of March 28th was conducted by the vegetarians, who, whatever their original organization was designed to effect, are now known as one of the secret political organizations which are a constant menace to the peace and prosperity of entire Central China from the seacoast to the borders of Tibet.

Previous to March 28th everything had been quiet for a long time, and no disturbance whatever was apprehended. On that day the rumor was current that the vegetarians would march into Kucheng, kill the local magistrate, and burn the missionary property belonging to the Methodist and other missions. The wildest confusion prevailed for three days, when the United States consul at Foochow warned the American missionaries that they must retire to Foochow, as no soldiers could be sent to protect them. Dr. Gregory, Miss Rouse, and Miss Hartwell proceeded to Foochow, which lay southwest of Kucheng, the route being thirty miles through the mountains by chair, and sixty miles by the river Min, in boats. Miss Hartwell subsequently returned to

Kucheng, the turbulence having subsided—Dr. Gregory, of the same mission, also. We have no tidings whether the missionaries of the English Church removed or not temporarily from Kucheng at the time of that disturbance. But it appears that several of them were at a health-station at Whasang farther up in the mountains. Miss Hartwell went up there also. It was at Whasang that the massacre took place; those missionaries of the American Board, the Methodist and the English churches who were at Kucheng were undisturbed.

On the night of July 31st the mob rushed into the mission premises and murdered Rev. R. W. Stewart, his wife, and two children; Miss Elsie Marshall, Miss Annie Gordon, Miss Bessie Newcombe, and Miss Flora Stewart, all of the Church of England Mission. Miss Hartwell was lodging in a native house near by, and escaped with minor injuries, after a severe struggle with one of the mob and a race for her life.

Mr. Stewart, who was slain with his wife, had been some twenty years in the country and was the head of his mission. In his last report of the Church of England zenana mission he referred to the ladies who were since cruelly murdered as follows:

"Nangwa is the centre mission for the ladies in the far Northwest. It is four days' journey over high mountains from Kucheng. I visited them at the beginning of the year, and found there Miss Johnson, Miss Newcombe, Miss Rodd, Miss Bryer, and Miss Fleming; they have also among them a Miss Sinclair, who has come from England independently, and is making herself useful in various ways. These ladies are living as nearly like the native women as possible; no knives or forks are seen in the house. I am told that one knife is kept for any unhappy guest who cannot manage chop-sticks, and though the locality is far from healthy, and our C. M. S. missionaries have one after another felt the effects of malaria, your ladies have in a surprising degree maintained their strength. You know the

kind of life they lead, visiting from village to village, sometimes at long distances from home, putting up not at chapels or at Christians' houses, for, alas! there are none, but in the native inns or the house of some hospitable heathen woman. Their reward for this devotion is being used of God. It is truly invigorating to the soul to sit down and listen as they tell of the good hand of their God upon them, and the spiritual results they have seen. Oh, for more of these "women that publish the tidings"! They have, too, a little hospital here, and this year they tried a small station class, though in doing so they had to face difficulties that were not met with in the old districts.

"The three other ladies who regard Kucheng as their headquarters are Miss Gordon, Miss Marshall, and Miss Stewart. Miss Stewart is still working for her examinations; when she has got through them her sphere of labor will be in the country, in the western section of the district. Miss Gordon's station, where she spends the greater part of the year, is Dong-Gio, the chief centre of the Ping-Nang district. This great district, or, as we should say in England, county, has no other lady worker, and I need not say that, however hard she may try, she can do little more than touch what is waiting to be done. At that one station of Dong-Dio 80 or 90 women usually attend the Sunday service. We have to thank the Rev. H. R. McCartney, of Melbourne, for this valuable missionary. Miss Elsie Marshall's work is also in the country; she only returns now and then to Kucheng as headquarters. Her section lies north of Kucheng, and covers more than 300 square miles. She has several centres in this region, where she stops for a few weeks or two months at a time, collecting the women together and visiting from house to house. Our plan is for your missionaries to travel in pairs, accompanied by a Bible woman and Christian servant, and to put up at chapels where a married catechist is stationed. Just now Miss Marshall is

at a place called Sek-ci-Du, with Miss Saunders, of the Australian Association, who is stationed in Kucheng while learning the language.

"A letter has come to-day from Miss Marshall telling of the great encouragement they find in Sek-ci-Du. This is remarkable because, although we have been for years endeavoring to rouse an interest there, hitherto we have entirely failed, and purposed retiring from the station altogether. Thank God for the ladies whom you send us; wherever they go God gives His blessing, and the secret lies in the quiet, unwavering trust in a living Saviour by their side. Such trust He does not disappoint."

The only American missionary who suffered personal harm in the murderous Whasung attack was Miss Mabel C. Hartwell, of the Methodist Episcopal Mission, who was in a native house near by the mission premises where the English missionaries were quartered. Miss Hartwell makes the following statement:

"August 1st, at 7.30 A.M., I heard shouts. They were the yells of servants who rushed in shouting to me to get up, for the Vegetarians were coming, tearing down the houses on the hill belonging to the English mission.

"A few minutes later a teacher came to my door and told me to run. I put on my clothes and rushed to the door. I was met by a man with a trident spear, who yelled, 'Here is a foreign woman.'

"He pointed the spear at my chest. I twisted it to one side and it just grazed my ear and head. He threw me to the ground and beat me with the wooden end of the spear. A servant came and wrenched the spear away, then told me to run. I jumped down the embankment and ran along the road. A servant came and pulled me along until I got up on the side of the hill. I then lay down there to get more breath. After resting twice I reached a secluded spot and lay there. All this time the yells went on and two houses were burning to the ground.

"After a while the yells stopped. I supposed the Vegetarians had gone away. A servant went to see how matters were. He returned in half an hour, telling me to come home, that five ladies of the English Mission had been killed, and some had been wounded, but that my house—a rented native house—had not been troubled at all.

"I went home to find Miss Codrington much cut about the head and beaten all over; Mildred Stewart, twelve years old, with knee cut and bleeding very hard; Herbert Stewart, six years old, cut on the head and almost dead; baby Stewart, with one eye black and swollen; the second Stewart girl, Kathleen, eleven years old, with the second boy, Evan, three years old, were beaten and pierced with a spear, but not seriously injured. The boy vomited all day, but we thought it was from fright.

"Mr. Phillips, of the English Mission, who lived in a native house some distance away, escaped all injury, only arriving in time to see the bodies of the dead and hear the Vegetarians say, 'We have killed all the foreigners.'

"At first we heard that some foreigners had escaped and were in hiding, but Mr. Stewart did not come and we feared the worst. Mr. Phillips went to the ruins and found eight bodies—five not burned and three burned so as not to be recognizable. Dr. Gregory arrived at dark and dressed the wounds of the patients. Coffins were made and the bodies put in them. The bones of the burned were put in boxes.

"When I was thrown down my teacher's wife called on some Whasung men around to save me. There were four men there to only one Vegetarian, but they would not help me. She came and tried to pull me away as he was beating me. The Vegetarian kicked her.

"When the Vegetarian who beat me started down the hill to come to our house three others were with him; but these ran off after some Chinamen, so I escaped with only one persecutor.

"There were about fifty Vegetarians,

but I only saw one, the man who attacked me, who shouted, 'Here is a foreign woman.' He had a trident spear. Some had swords. There was at least one gun, for I heard it fired off. The natives say there were more."

Government Defence of Missionaries.

A great deal of nonsense has appeared in the secular press of this country since the riots in Chentu and Kucheng as to the duty of the United States Government to demand redress for injury done to person and property to missionaries. Even such rubbish has found place in influential newspapers, as that, affording protection to missionaries and missionary property is propagating religion by the sword.

So far as missionaries are concerned, they go to these foreign fields fully aware that they are liable to be harmed by such outbreaks. We are not aware that the missionaries from America ever asked government aid or protection in the prosecution of their calling. If they obtain it it is on the basis that they are American citizens. It might be possible that they would advance their influence more by not demanding redress at all. Native Christian Chinese have over and over refused indemnity proffered by the authorities for injuries to person and property. They gained greatly in influence as religionists among the people thereby. There may be occasions when missionaries might choose to do likewise. The missionaries in Uganda gained great triumphs while absolutely unprotected to any degree by the British Government. The Gospel can win its way without patronage of any political powers. But no state can afford to see its subjects unprotected. This, regardless of their calling, whether missionary, merchant, or bicyclist reporter. The British Government in one instance spent millions to defend a single one of its subjects—and *he a Jew!* The person and property of the citizen of any country must be held to be absolutely inviolate in every other country. Thus

missionaries as citizens or subjects must be protected by their governments, not for missionary interests, but for the prestige of the government. Whatever the missionary may choose to do or not to do in the case, when wronged or harmed, the government has no alternative. It must protect an American citizen, though he be a Jew, Moslem, or Buddhist propagandist, or whatever else, in any part of the globe. A government that does not do that, or attempt to do it, is not worth owning.

Maps and Money.

BY V. F. PENROSE.

The Christian Church is now everywhere using maps. Hence we read that the "estimated increase of wealth among evangelical Christians in the United States was four times greater than all the contributions for foreign work by all American Christians during the entire century," for we are giving at the rate of twenty-five cents a year apiece.

What does the use of maps mean? Accurate knowledge. The children who never have a meeting without maps of the world and of the country studied, comparing every land in area with our own, and then imagining the quarter of the world's population, the Chinese, in our somewhat lesser area, while remembering we have 65,000,000 people, are gaining the intelligent interest based on business and scientific information that will make their future gifts, put to shame those of grown people who are yearly giving without ever seeing and realizing the vast areas utterly untouched by any Christian influence. A map of the world cannot be done without. You do not know China or Mexico unless you compare it with other lands and see its neighbors and find their political influence.

Take Pennsylvania; it looks large when compared with the New England States. Bring California or Washington forward and it is tiny. A large railway map of the United States makes

it appear vast and well worth remark for size. But this knowledge isolated, counts for nothing. Look at the "Dark Continent;" our land would go more than three times therein; then recall, for our one minister to 800 persons, Africa has one for every 600,000. Or note Brazil, larger than us, yet with as little chance for enlightenment as Africa. In the land east of the Mississippi (India's area) put one-sixth of the world, or let the swarming millions of China overflow our full area, somewhat. You are utterly powerless to grasp even the outside edge of these facts unless you have a map of the world.

But if you have been constantly in contact thus with maps, your present rate of giving fails to satisfy. How could it? "There remaineth yet *very* much land to be possessed," and your utmost efforts cannot make up for the anti-mission and partly-mission multitudes. What railroad would proceed to work without maps? What army could be active unprovided with maps? The latest historical books are having their maps so printed that a blank space equal to the page is on the bound-side of each map in order that it may be always before the reader.

It is not, however, enough to *have* maps; you must *use* them. "Oh, yes, we have maps. They are put away somewhere. I forget where and what they are; but we have maps;" and the search the minister then made for me revealed a map of Paul's missionary journeys, which scarcely answered my needs in telling of India after the above methods. The same incident occurred in more than one locality.

"We are so impressed by your map of the world," a missionary speaker was told, "that we are going to buy one. How much did yours cost?"

"A dollar and a half. It is paper which I mounted on cloth, is eight feet six by four feet six, and came from the American Board. I add our own stations as I need them. Your members can examine it, and ten-cent donations will soon secure it," and they got it,

When new members join your society, if you have no map of the world, while you are studying China, how can they be expected to take a money interest in your Osaka scholarship—for few can locate our mission stations without maps. Therefore first make or buy a map of the world, and then secure the maps of the lands to be studied. It is not difficult to draw an outline of the continents on a large sheet of paper or on cloth.

Clay or putty maps moulded on a large board covered with oil cloth, interest greatly. Putty, not cracking readily and softening in linseed oil, is better than clay, though both can be used over and over again. Candles in Christmas-tree holders mark the mission stations, and are lit one by one as bits of information are given of the medical work at this one, the press-work at that. The grains or names of animals can be affixed. Tiny flags may indicate where our missionary heroes have lived, or the mission stations. (A bit of ribbon and a big pin make a flag.) The "black map," a map of the world with the continents painted solidly black on some cheap material, or else on your ordinary map covered with black paper or cloth cut to fit, has the various denominations' work represented by little circles of white fastened by means of a pin, as work is described in Africa and Asia, till, at the last, a fringe of white represents the Gospel in all lands.

Represent Africa alone in this way, or any country, marking all the societies at work. While the different colored circles are being placed for the missions, you might have some definitions read by various persons—dictionary definitions of *darkness, light, uncivilized, evangelized, missionary, Christianity*, ending with *Jesus* as defined in Matt. 1 : 21.

Again, have a mere outline of Africa on brown paper, and cut the areas owned by England, France, Spain, etc., in red, blue, yellow, and other papers. Have these fastened on at a public

meeting while the influence of each nation is being described.

Have you ever tried to have an exhibition of all the maps of your locality? Such a one has recently proved wonderfully suggestive. Each society had individual map-methods.

Start an audience from where they live across their continent—on the map—referring, in passing, to the missionary from Japan who returned home after ten years' absence and could scarcely credit the increase of luxury in every place, and yet everywhere, as excuse for not giving, heard : "Debt, debt, debt." Then crossing the Pacific, show the relative size of the United States and China, and turn to a large map of China, speaking of the swarming population, illustrating by the population chart of China. A hundred squares, each representing 4,000,000, form a square, ten each way, and all are needed for China. Inside, the United States have their 65,000,000 in one corner ; underneath, Great Britain, France, Germany, and the Russian Empire half fill the square, and China has one missionary for 300,000. They give for their "spirit offerings" annually \$400,000,000. We gave in 1890, \$11,000,000 for home and foreign missions ; \$1,200,000 we spent for drink in that year ; \$24,000,000 we spend for *cut flowers* each year.

After such a map-illustrated talk, a most interested auditor said he felt compelled to arrange his household expenses that he might have more to give, so overwhelming was it to

"Contrast

The petty Done, the Undone vast ;"

and others have proved the same by their gifts when facts were once thus presented.

Three leaflet-charts may be enlarged to assist this map force. They may be had for thirty cents per hundred of W. B. Jacobs, 148 Madison Street, Chicago : "A Mute Appeal," "Trifling with a Great Trust," and "A Comparative View ;" the first two may be

also had enlarged for sixty cents each.

Grown persons need not rebel at such methods. Money comes spasmodically, from impulse of the moment, unless the mind can recur again and again to the reasons for giving. The two-tenths area of the whole world that alone have knowledge of Christ is a fact not to be forgotten when once seen demonstrated on a map of the world, and is emphasized each time the map is seen afterward.

At once we feel we must give more. Ask for birthday offerings of dollars, dimes, or pennies. Give out nickels or dollars for investment. Find out every way in which you may increase your gifts; nay, lessen your indebtedness to the One whose light makes our life.

To this, a constant use of maps, impels me.

From Another Standpoint.*

BY REV. W. WYND, BAPTIST MISSION,
OSAKA, JAPAN.

In your June issue of the *MISSIONARY REVIEW* we were favored with a discussion of the missionary problem by Professor Kozaki, of the Doshishi College, Kioto. Looking at the problem from the point of view of a Japanese Christian, the learned professor sees the present methods of missionary work to be wholly at variance with scientific principles. More especially is his criticism levelled at present methods of conducting work in civilized countries.

Neither the missionaries who are sent to the field nor the churches that send them have any definite idea of the true

aim of missionary work. They either lay too much stress on the work of testifying, or they depend wholly on the Holy Spirit regardless of human methods.

Such is the gist of the criticism.

Now, while we do not belong to the class of men who imagine that missionary methods are above criticism, we cannot but take issue with Professor Kozaki in what he says regarding present methods of work, and also in what he outlines as the "true scientific method." It is somewhat startling to read that today, after a hundred years of missionary work, neither the churches at home nor their representatives abroad have any idea of the true aim of missionary work. If that be true, no wonder that our methods are bad and our converts few. The wonder is that such aimless men should have any methods or any converts at all; and, wonder of wonders! how have they been able to accomplish what even Professor Kozaki speaks of as a work not inferior to what was done in apostolic times? It seems to us that, although the churches are not all that they ought to be, the ones which support missions are pretty clear about the aim of missionary work. As for the missionaries, God knows how far short we feel ourselves to be of these grand ideals that we read of in the "Acts of the Apostles," but even of the worst of us, it cannot be truly said that we have no "definite idea of the true aim of missionary work." In that at least we *know* our Lord's will; how we are doing it is another question.

Some, he says, are laying too much stress on the work of testifying, thinking when they have done this their work is done, whether men are converted or not.

If a missionary gives his time and strength and whatever talent God has given him to the work of testifying, is he not following in the footsteps of the great apostle of the Gentiles, who went from city to city doing nothing else? Without minimizing in the least the importance of educational work; without

*[We do not hold ourselves responsible for the views of contributors, and much prefer that rejoinders to any article that appears should take the form of independent presentation of opposite opinions, common now, as a symposium. But as this paper is written in a good spirit we make an exception. In securing Mr. Kozaki's paper we intended it to inaugurate a series by pastors native to several fields. We expect to furnish such an article from a Mexican minister in an early issue, and invite others of these brethren to send us contributions from time to time.—J. T. G.]

detracting from the value of work done by noble-hearted, courageous, consecrated native workers, the fact remains that to-day in non-Christian civilized lands the foreign missionary of the right stamp, by the power of his testimony can do at least as great a work as he could do in any other sphere; a work that but for his presence would probably not be done, even if the independent native churches had plenty of funds at their disposal.

I would remind the reader that in Japan, during the last three or four years, the gain in almost the whole of the independent churches has been very slight; in some cases, indeed, they have gone backward, and the churches which have gained have been for the most part churches with which the missionary has had more or less to do. From the days when the disciples went everywhere testifying that Jesus was the Christ, the Saviour of men, the blessing of the Lord has followed the work of testifying; and statistics to-day will show that that blessing hath not been withheld from foreign missionaries testifying in non-Christian civilized lands. To say that too much stress is laid by the foreign missionary on the work of testifying is to betray a superficial knowledge of the subject in question, and to tell the churches at home—these churches that hunger to hear of conversions, that scan every missionary periodical to find out how many conversions are taking place—to tell these that both they and their representatives in foreign lands regard their work done when they have testified, whether men are converted or not, is to betray utter ignorance of these great principles that are working in the home churches and impelling them on to missionary efforts.

If the Church regards her work done when she has testified, why has she again and again kept her missionaries ten, fifteen, and twenty years working in fields where not one has turned from idols to serve the living God? Even a superficial observer might see that it is converts the Church longs for, it is con-

verts that the missionary searches for, and it is converts that together both Church and missionary rejoice over.

Again, he says "we depend too much on the Holy Spirit regardless of human methods." Those who believe the words of Christ have a right to depend on the Holy Spirit; but certainly they have no right to depend on Him unless they themselves are using means and methods to accomplish the work with which they have been entrusted. The missionary who does so, to say the least of it, betrays a sad lack of sanctified common sense.

In Japan each mission has its yearly or quarterly meeting for discussing, formulating, and improving methods of work, for devising new means of reaching the unbelievers. I know not of a society, a mission, or a missionary that expects to see men becoming Christians without human means being used to make them so, and am consequently wholly at a loss to know where Professor Kozaki found the type of men of whom he writes. The advocate of "scientific methods of Christian work" ought to have been the last man to depart from a scientific method of criticism.

After a careful perusal of the article in question, the following I take to be the substance of the new "scientific method" outlined by the professor in his article:

1. Send only a few first-rate foreign missionaries, and let their work be educational.

2. Instead of sending missionaries to testify to the unbelievers, send funds to the independent churches and do the work through them.

He is convinced that the great need of non-Christian civilized lands is native workers; and in order to provide these he would have the home churches send out only a few select teachers. With the help of these, and a staff of equally gifted native teachers, first-class institutions of learning could be established from which a sufficient number of cultured workers might reasonably

be expected. With these at work the first step would be taken toward putting missionary work on a scientific basis. We also believe that what is greatly needed in these lands is more native workers of the right stamp; but however important a part schools may have in furnishing such men, with all our applications of modern science to our school system we have not yet reached the point where we can take in men, by disposition, sentiment, and training, estranged from God, and turn out spiritually-minded men, full of the Holy Ghost, of faith, wisdom, and power, for only such men are fitted to be entrusted with the future wellbeing of the Church. To get such men, the present system, in spite of its drawbacks, seems to be preferable. The missionary who sees the young Christians in their home and at their places of business, who listens to their first feeble testimony, who witnesses them conquering pride and making a Christian confession before unbelieving friends—in short, the missionary, even if he be a “mediocre man,” who watches the development of the spiritual life of the young Christians, is better fitted to make a wise selection of workers than the professor who hears the student demonstrate a problem, prove the existence of God, or conjugate a Greek verb.

It might be mentioned, in passing, that Captain L. L. James, who is mentioned as an example of a foreign educator doing a great work, is a man who, whatever he may have been in the past, now makes a specialty of ridiculing everything that Christians hold sacred, while some of those men whom he was the means of raising up are not the kind of men the Christians at home would care to entrust with the care of the Japanese church. Others, it is true, of the men whom he taught are men of ability and piety and worthy of all honor; but that is in spite of the fact that in their early days they were under the influence of Captain L. L. James.

Again, he would have the home churches send fewer missionaries, and send the money saved to independent

native churches, doing the work through them.

That is not an original idea. For the last year or two it has been the pet cry, not of the Church in Japan, but of a few leaders more or less imbued with an anti-foreign spirit. That such a spirit should manifest itself at times is most natural, human nature being what it is. In the churches at home there are always those who are ready to hug some personal grievance against their pastor until they are firmly convinced that he is the round man in the square hole, and so in all good conscience they clamor for his removal.

If so at home, the foreign missionary in civilized lands must always expect some ready to clamor for his removal; but in spite of these things, until the native self-governing, self-supporting churches are ready to take the whole responsibility of raising up other self-governing, self-supporting, self-propagating churches, are the home churches justified in withdrawing their representatives? We think not. When the gardener sees the plant push out its tendrils, the tendrils taking root, growing, multiplying, and surpassing the parent plant in strength and beauty, he knows that there is no danger of that species dying out. It will, even under adverse circumstances, propagate its kind.

It were foolish of the missionary to leave a great nation in darkness as soon as he sees a few independent churches; but when he sees the children and grandchildren of these churches shooting out, taking root, springing up, and surpassing the parents in faith, hope, and charity, he may depart with gladness, for a church has been founded which, even under adverse circumstances, will propagate its kind. As for the home churches ministering to the independent native churches, that is to reverse the order that we read of in the good old Book containing the first missionary records.

Professor Kozaki reminds us that the church at Philippi did so to the church at Jerusalem; but that is no plea for the churches at home to do so to their in-

dependent offspring abroad. We can understand how the church at Philippi would be strengthened by the effort it made to pay back in temporal gifts what it had received from the mother Church in spiritual gifts; but we fail to see how, in civilized non-Christian lands, the churches which have attained their majority will be strengthened for their work by continuing to draw money from the parent who has still to support many children under age. On the contrary, we see every reason for believing that such a course would be the means of stunting the growth and dwarfing the life of these churches, not because the brethren in the independent churches are unworthy to be entrusted with the funds—far from it—but because such a course would be a violation of the law of growth and development. In these lands there is no lack of money. Let the leaders of the independent churches not turn to the foreign churches or the foreign missionary and demand that more responsibility be put on them. Let them rather open their eyes to the great fact that the responsibility is already on their shoulders, placed there not by any society or any missionary, but by the Lord Jehovah. When the leaders realize that fact and the members realize that they are but stewards of the Lord, that their time and talents and means are to be given without stint for the spread of the Gospel, then the missionary problem will be one step nearer solution.

“Who is this Jesus of Nazareth?”

Dr. Cyrus Hamlin, one of the ablest of the able corps of the corresponding editors of *THE MISSIONARY REVIEW OF THE WORLD*, sends an interesting explanatory note of the incident in the massacre of Armenians at Sassoun, Turkey, which inspired Mrs. Hamlin, who was many years with her husband in Constantinople, to write the following lines, which appeared in *The Advance*, under the caption quoted above. Dr. Hamlin says:

“Mrs. Knapp, of Bitlis, the nearest

missionary station to the Sassoon massacre, writes that one of the Turkish soldiers, troubled in mind by the memory of those awful scenes, told his wife to ask the wives of the ‘Giaours’ (infidels, unbelievers), who is ‘Hisssoos Nazaretsee’ (Jesus of Nazareth). For all the women whom they had to slaughter died calling upon Him. They could have life by just saying, ‘Mohammed is the prophet of God.’ The Turks call Jesus ‘Isa,’ and so the ignorant soldier did not understand the Armenian form for Jesus of Nazareth. This incident must touch any Christian heart.”

*The Turkish Soldier to his Wife after the
Massacres at Sassoon.*

“Who is this ‘Jesus of Nazareth’?”

The Mussulman soldier caught his breath
And knit his brow, like a man oppressed
Whom the soft divan hath brought no rest.

He had come from a field of God accursed:
He had fought where devils died their worst!
The fearful fray he would fain forget—
In his soul its echoes were ringing yet.

“Who is this ‘Jesus of Nazareth’?”

The women all called His name, in death:
And the very children, caught to impale—
Nay! not for a woman’s ear that tale!

“Your blood would freeze at its very fount;
Yet the fire up into your brain would mount,
Till you shrieked at night, when the wind awoke,
And, shuddering, cowered till the morning broke.

“Nay, ask no question! I know not why
The women and harmless babes must die.
’Twas my chief’s to order—mine to obey.
Be it on his head at the Judgment Day!

“Yes—there was one alternative:

‘Call on our Prophet, and you live!’
But every victim, with dying breath,
Called upon ‘Jesus of Nazareth!’

“Who is this ‘Jesus of Nazareth’?”

Does He bear the sword that conquers Death?
Must I meet Him there, when Azrael calls
My naked soul to the Judgment halls?

“Go—ask the Giaours—and tell me true,
Who is this ‘Jesus of Nazareth’? *Who?*
I have fought for Allah! But if He be
Allah’s vicegerent—woe is me!”

Jesus of Nazareth! Lord of Life,
Conqueror of all this world’s mad strife!
Vengeance for blood that cries to Thee!
Bow the False Prophet on bended knee,
Till the Cross shall quench the Crescent’s ray
From St. Sophia to the Gates of Day;
And murderous Moslem, with contrite breath,
Shall call upon Jesus of Nazareth!

III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIEBSON.

Turkey,* Persia,† Arabia,‡ North Africa and Egypt,§ Russia,|| Oriental Christianity,¶
Mohammedanism.**

THE TURKISH EMPIRE.

The feeling against the "unspeakable Turk" has by no means subsided either in America or in England. There is but slight difference of opinion in the general condemnation of the action, or non-action, of the Porte in regard to the Armenian massacres. It seems certain, at any rate, that the government is not grieved at the sufferings of the Christians. It is rumored that the Turkish authorities are trying to induce grain merchants to hold back food products in order to increase the sufferings of the Armenians. What the final outcome will be is not yet determined, but in any case it seems that it will be as the result of calm deliberation and not of

impulse or resentment. Missions in Turkey have always been carried on amid tremendous difficulties. Islam has here undisputed sway in the government, so that while, according to the letter of the law, freedom of religion is proclaimed, the law is interpreted by the Moslem to mean simply that any man may become a Mohammedan. The Turk has no sympathy or mercy for an "infidel," whether he be so by birth or conversion. The Moslem races of Turkey consist of Ottoman Turks (the rulers, chiefly in Asia Minor and Constantinople), Arabs (in Mesopotamia, Arabia, and Syria), Kurds (mostly outlaws in eastern Asia Minor), Circassians, Turcomans, and various smaller tribes. The Christian races are the Armenians (in Asia Minor and northern Syria), the Greeks (Greece and Asia Minor), the Bulgarians, Jacobites, and Chaldeans (in Mesopotamia), and the Maronites in Syria.

The chief missionary organizations at work are the American Board, laboring in the Balkan peninsula and Asia Minor; the Presbyterian Board in Syria and Mesopotamia; the Reformed Presbyterians, in Syria; the Methodists, in Bulgaria; the Church of England, the Friends, Disciples, and Free and Established Churches of Scotland, and various other independent educational organizations in Syria. Turkey in Asia has an area of about 500,000 square miles and a population of 16,000,000. The total number ordained missionaries is 75; lay, 15; medical, 18; and women, 140. With these labor 270 native pastors and 640 other workers. Protestant communicants number about 14,000. Besides these there are 5,000,000 nominal Christians who are scattered throughout the empire, and among whom the most promising missionary work has been carried on. The earnest and united prayers of Christendom are

* "History of the Ottoman Turks," E. S. Creasy; "My Life and Times," Cyrus Hamlin, D.D.; "Forty Years with the Turkish Empire," E. D. Prime, D.D.; "Autobiography of W. G. Schouffler, D.D.;" "The Armenian Crisis in Turkey," F. D. Greene; also pp. 32 (January), 133 (February), 339 (May), 604 (August), 768 (present issue).

† See "Persia and the Persians," S. G. W. Benjamin; "Henry Martyn," George Smith, LL.D.; "Woman and her Saviour in Persia," Dr. Thomas Laurie; "Dr. Grant and the Mountain Nestorians;" "Persia, the Land of the Imams," Rev. James Baseett; also pp. 3 (January), 738, 741 (present issue).

‡ See "Memorials of Hon. Ion Keith Falconer," Sinker; "Arabia Deserta," Doughty; also pp. 1 (January), 414 (June), 730 (present issue).

§ See "Daybreak in North Africa," Mrs. F. S. Haig; "Pioneering in Morocco," Dr. Robert Kerr; "Morocco as It Is," Stephen Bonnal, Jr.; "Open Door for the Gospel in Egypt," Mrs. F. T. Haig.

|| "The Highway of Sorrow" (Standists), Stretton; also p. 725 (present issue).

¶ See "Missions to the Oriental Churches," Rufus Anderson, D.D.; "The Armenians," Rev. M. C. Gabrielian, M.D.; "Romance of Missions," Miss West; also pp. 523 (July), 741 (present issue).

** See "Mahomet and Islam," Sir William Muir; "Islam and its Founder," J. H. Stobart; "The Mohammedan Missionary Problem," H. H. Jessup, D.D.

needed for these downtrodden struggling races.

The government *censorship* of the *press* is one of the features marking the opposition to all religious and elevating influence. As is stated in the official reports of the United States Government (1893), the quotation of words of Scripture has been subjected to the will of the censors. Appeal from the decision of the censors is practically unavailing. The censors insist that the phrase "kingdom of Christ" may not be used by Christians. The censors refused to permit the publication of the index to Bible lessons for 1893 unless certain words were erased—*e.g.*, "Gospel liberty," omit *liberty*; "sorrow turned to joy" must be suppressed; "encouraging the people" must be erased; "wicked devices frustrates" (Ps. 33) must be stricken out; also "sorrow in the palace" (Esther 4), "saved by grace" (Rom. 4), "hope in distress" (Ps. 38), "fear not" (Josh. 1), "rejoicing in persecution" (Rom. 8), "a benevolent object" (Rom. 15).

The references indicate the passages on which the Bible lessons were founded, and the erasures are in themselves a commentary on the Turkish Government, indicating, as they do, the ideas which the authorities consider might foster rebellion, etc., in the minds of the people.

PERSIA.

The "Land of the Lion and the Sun" has an area of 828,000 square miles and a population of about 9,000,000. Missionary work is carried on chiefly by the American Presbyterians and by the Church of England Society, mainly among the Nestorians, Armenians, and Chaldeans. The missionary force consists of 23 ordained men, 8 physicians, 20 women, and 84 native preachers; these have gathered about 2500 communicants.

As elsewhere in Mohammedan countries, Islam is the great obstacle to the spread of the Gospel in Persia.

The population of Persia is of three

kinds—the people living in the cities, the wandering tribes, and the inhabitants of villages and country districts. The latter are engaged in agriculture, and some of the best wheat in the world is raised in Persia. Cotton, sugar, rice, and tobacco are also raised in the southern provinces. The wandering tribes live in tents, and move about with their flocks and herds as the seasons change. They spend the spring and the summer on the mountain slopes, and the winter on the plains. The two principal races are the Turks and the Persians, the latter of whom belong to the Mongol race. Besides these, there are Arabs, Kurds, and Gypsies, and other smaller tribes.

Most of the people belong to the Shiah, or heterodox system of the Mohammedan religion, although there are a few adherents to the Sunni, or orthodox system. There are also Parsees, Jews, Armenians, and Nestorians.

The Persians were first called Elamites. Their descent is traced to Shem, through his son Elam. The first religion of the Persians, as well as of their neighbors, the Medes, was that of Zoroaster, which knew but one God, though fire, the sun, moon, and stars were, by its followers, worshipped as his symbols. The Jews and the Persians were brought into contact through Daniel and the other captives in Babylon, and when Babylon was overthrown and the Medes established the Medo-Persian Empire, Cyrus, King of Persia, was instrumental in the restoration of God's people and the preservation of the true faith.

It is conjectured that Thomas and Bartholomew carried the Gospel to this land. Old documents tell of the mission of Thaddeus to Edessa, in Mesopotamia. There are documents, too, recording the acts of martyrs at Edessa in 115 A.D. The Christians were numerous at that time, and the conversion of the king is proved by coins as early as A.D. 165.

The Jews and the followers of Zoroaster opposed Christianity, and terrible

persecutions began in Persia, and lasted for a century after they had ceased in the Roman Empire. In the sixth and seventh centuries there was much missionary activity in the Persian Church. The missionaries even went into China. Later, the Mohammedans overthrew the whole system of the Zoroastrian religion, and now its only followers are about 5000 souls in Yezd, and 100,000 Parsees in Bombay.

Christians were subject to heavy exactions by the Moslems, but were recognized as the "people of the Book," and the Nestorians had special privileges and held offices of trust. Missionary work was still carried on and gained influence in Tartary and China, beyond the Moslem rule. When the Moguls conquered Chinese Tartary and Persia, in 1202 A.D., Christianity was tolerated for awhile, but finally the Nestorian Church fell before persecution, and not a vestige of the Christians was left east of the Kurdish Mountains. The Nestorians left, however, a monument in China in the shape of the Nestorian Tablet described in our February issue.

Persia has been gradually reduced by Russian aggression and Mohammedan misrule to a desert. The American Presbyterian Board conducts successful missions at Oroomiah and Tabriz in the west; at Teheran, Hamadan and Resht in the east; the Church Mission is at Julfa, the Armenian suburb of Ispahan. There Dr. Bruce has amended Henry Martyn's Persian translation of the New Testament. It has a medical mission at Bagdad. In 1747 two Moravians made the first and unsuccessful attempt to reach the Parsees or Kerman, and the Greek Church of Russia drove out the Scottish and Basel missionaries who, from Shooshab in the Caucasus, sought to influence Persia.

Medical missions are very influential in Persia. In relieving suffering, making the heart tender and friendly to receive the truth, removing prejudices, cultivating the friendship of the authorities, so that doors of opportunity are opened, and the persecuted or oppressed

released, as well as in direct evangelization, the physician is a power of God.

The missionary physician does a great work in promoting true medical science. The old medical practice is very deficient. At its best it is unscientific, but, mixed with superstition, it is still worse. The conjurer and the astrologer are the companions of the physician. The Vendidad of ancient Persia says: "If several healers offer themselves—namely, one who heals with a knife, one who heals with herbs, and one who heals with the holy Word—it is the latter who will best drive away sickness from the body of the faithful." The astrologer consults the stars as to the favorable time for calling the doctor, and which one shall be called, and whether the medicine he has given shall be taken. A noble living in a distant city consulted the astrologers as to what physician he should consult. The lot indicated Dr. Holmes, so, leaving the able help at hand, he took a five days' journey on horseback to Tabriz. At a case of childbirth a Mollah led a sheep into the room and around the couch of the woman, and then took it out and offered it as a sacrifice for the life of the woman. Sometimes the priest will write a prayer, and the patient will swallow the paper or dissolve the writing in water and drink the solution. For craziness priests are called, as their holy robes, especially the blue and green of the Sayids, are supposed to frighten the devils. Sometimes they exorcise by beating in a barbarous manner. Others are taken to a shrine and shut up in a dark cave for several days to be cured of lunacy. Others make the long pilgrimage to Kerbela, hoping to be healed by being tied in the portico of the shrine.

European science is being introduced, partly through European physicians, through the Shah's College, and natives who have received a foreign education. The medical department of Oroomiah College, in charge of Dr. Cochran, is doing a good work educating Christian physicians. The hospital gives full op-

portunity for practical work. Instruction is from the best English text-books, and is thorough.*

North Africa and Egypt.

North Africa consists of Morocco, Algeria, Tunis, Tripoli, Egypt, and the Sahara. Almost all its native inhabitants are Mohammedans whose creed has nothing in its teaching that can save the soul. It carefully denies the fundamental doctrines of Christ's divinity, death, and resurrection. No effort has, until recently, been made to evangelize this part of the Moslem world. It was considered impossible to gain an entrance, much less a hearing, among these followers of the False Prophet. God has lessened and is still lessening the political power of Mohammedanism in Africa. Its vices were too glaring for civilization to endure. Slavery and piracy in Algeria led to its subjugation by the French, who also are paramount in Tunis. Tripoli is still under the Turkish Government. Egypt enjoys the protection of England, and Morocco is as yet an independent Moslem empire. Islam's spiritual deceptions and social degradations cannot be removed by force of arms. Only the reception of the truths of the Gospel can remedy these evils.

Morocco has an area of about 280,000 square miles, and a population estimated at from 5,000,000 to 8,000,000. It is governed by a Sultan, whose name is Abdul Aziz, a youth of about sixteen years of age. The North Africa Mission (British) began work in Morocco in a small way in 1884; at the close of 1892 it had substantial mission premises, with hospital in Tangier, and stations in Tetuan, Fez, and Casa Blanca. It has twenty-six missionaries in the country, laboring among Moslems, Jews, and Europeans; but several of

them are at present mainly occupied in learning the languages. As the bulk of the population are in villages, many workers are needed to evangelize this country. The Scotch Presbyterians have a mission in South Morocco.

Algeria is the most advanced in civilization of all the countries of North Africa, having been held by the French since 1830. After great expenditure of life and money, it is now thoroughly subject to their rule. Its extent is about three times that of England, and its population about 4,000,000, principally Moslems, but with some tens of thousands of French, Spaniards, Italians, Jews, etc. The country has a good climate, and much beautiful scenery; there are many good roads, and more than fifteen hundred miles of railway. The North Africa Mission has seven stations and twenty-two brethren and sisters working there. The bulk of the people live in villages scattered over the country, and only a very few have, as yet, been reached by the Gospel.

Tunis is under French protection, and practically under French rule. It is hardly so extensive as England, but has a population of about 2,000,000, nearly all of whom are Mohammedans. There are, however, a few thousands of Italians, Maltese, French, and Jews, etc., on the coast. Thirteen workers of this mission are stationed in the capital, some of them at present engaged in study; the remainder of the Regency, with its cities and villages, remains unevangelized. Who will go to them? A medical mission is now carried on in Tunis.

Tripoli is a province of the Turkish Empire, several times larger than England. It has a population of about 1,350,000, who, with the exception of a few thousands, are followers of the False Prophet. The Moslems here are more intelligent and better educated than farther west, but much opposed to the Gospel. Two brethren began, in 1889, to labor for Christ among them, and others have since been sent. A

* For much of this review of Persia we are indebted to an article by Rev. S. G. Wilson.

medical mission has been conducted here with cheering results.

Egypt is still tributary to Turkey, but under the protection and supervision of the British Government. The mission commenced work in Lower Egypt in April, 1892, and has, including wives, six missionaries there. The population of this portion of the country is estimated at nearly 4,500,000, the bulk of the people being Mohammedans. There are 40 towns with from 7000 to 40,000 inhabitants each, and 500 towns with from 2000 to 7000 each, without any Gospel agency whatever.

The vast Sahara, with its few scattered millions of Berber and Arab Mohammedans, remains still without a solitary missionary. We pray God that soon some brethren full of faith and of the Holy Ghost may be sent to preach Christ amid the inhabitants of its palmy oases.—*North Africa.*

Northern Arabia is peopled by the Bedouin descendants of Ishmael; they are not bigoted Moslems, like the Syrians, but willing to be enlightened. One brother went to labor among them in 1886; he has now retired, and another brother and his wife, who were thinking of taking up the work, have through ill-health been obliged to come home.

The spiritual claims of Egypt are strongly presented by Mr. W. Summers, who thus voices the needs of this ancient land of the Pharaohs:

1. Men are needed as evangelists whose first qualification is to be soul-winners. They should not be without some intellectual and theological training. If possible, a rudimentary knowledge of the healing art would be of great assistance. Fair linguistic ability is absolutely necessary.

Qualified Physicians.—Medical missions are practically a forgotten agency in Egypt. What little has been done has proved successful. Government hospitals have free dispensaries, but are as a drop in the bucket among those needing medical aid. There are dozens of centres in the Delta alone where medical missionaries would find large and unoccupied spheres.

2. Women who have a passion for souls, even if they live in the midst of filth and disease. Much patience and love for Christ are needed to win the Moslem women to Christ. Ladies having some medical knowledge should take an elementary qualification such

as midwifery diploma. Ability to acquire Arabic should be manifest.

3. Stewards or associations of Christian contributors are earnestly sought of the Lord.

(a) To support individual missionaries. The inclusive expense of a single brother may be reckoned at \$500 (£100) yearly, and a single sister at \$350 or \$400 (£70 or £80); married missionaries at the same proportion, according to the extent of their families.

(b) To support forms of work such as medical missions, schools, or provide for itinerating and rent of mission houses.

(c) To secure and, if possible, find working expenses of a house-boat. As the Delta is a network of canals an easy and inexpensive method of evangelization is at our hand, if only we had a small craft at our disposal—one to accommodate three or four missionaries could be procured for \$1000 (£200). Perhaps some would like to pay the hire of a boat for a few journeys during the winter season.

4. *Remembrances at the Throne of Grace.*—To be daily importunate on behalf of the Egyptians and the missionaries who labor among them.

Besides the North Africa Mission, which supports three men and four women missionaries in Egypt, there are:

1. The United Presbyterian Church of America, with headquarters in Cairo. The Lord has greatly blessed their work among the members of the ancient Coptic Church. They have raised up a native Protestant Church in Egypt with native pastors.

2. The British and Foreign Bible Society, with principal depot in Alexandria; and the American Bible Society in affiliation with the American Presbyterian Mission.

3. The Church Missionary Society carries on work in old Cairo. They have a medical mission, small hospital, and school work.

4. Church of Scotland Mission to Jews, with four well-conducted schools.

5. An undenominational Dutch mission has been working for eighteen years in Callioub, a town near Cairo. A native church is formed, and schools are efficiently conducted.

6. Sailors' and Soldiers' Institute in affiliation with Miss Robinson's work.

Besides individual effort among English and other Europeans.

Still the dense Mohammedan population in the Delta remains unreached by the news of the world's Saviour. They must be evangelized, for "They shall know that I am the Lord God" (Ezek. 29: 16).

IV.—EDITORIAL DEPARTMENT.

The March of Events.

A massacre of missionaries began at Whasang, near Kucheng, China, on August 1st. A mob fired the mission premises, killing ten people—one man and his wife, with seven other women, and one child. Several other Christians were more or less seriously hurt. All the killed were *British* citizens. The attacking party are said to belong to a Chinese sect, the "Vegetarians," and the outrage was unprovoked and malicious. The Chinese Government was compelled to take steps to discover and punish the guilty parties, but the governmental action was slow and unsatisfactory.

These murders are the more unaccountable as being in the Fo-Kien province, where a friendly feeling has generally existed between the natives and foreigners. Kucheng is on the Min River, some ninety miles above the treaty port of Foochow. The river is not navigable at this point, and hence gunboats cannot be used to protect the foreign residency. For months past the officials, or literati, have been at work breeding discontent and riot, and this is the result. All Americans at work there were sent to Foochow for safety in June last. The mandarins are said to be charging on foreigners the failure of China in the present war with Japan, as having stood by indifferent and beheld China whipped.

The indignation aroused by these wholesale murders, and outrages on property, is intense, and severe measures are threatened. We have no conscious spirit of retaliation or desire to magnify China's faults unduly, but avenging is not revenging. There is a protection which Government owes its citizens, and which Britain is usually jealous to afford. We have long felt that, while any nation may lawfully exclude foreigners or compel their withdrawal from its territory, all needful guards should be put about the person and property

of American and British missionaries, and such a nation as China should be held to strict account, entirely apart from any religious question involved, for the sacrifice of valuable lives, not to say buildings. No *money* indemnity is adequate in a case like the present. It is too loose and easy a method for repairing an irreparable wrong, and sets a premium on such merciless crimes. Nothing less than the arrest and severe punishment of such assassins can satisfy the common conscience and act as a preventive. China should be made to understand that about the person of every citizen of America or Britain all the power and prestige of these two great nations wrap their guaranties, and that whoever unlawfully touches them, when innocent of violating law, will be treated as an enemy of humanity. We see nothing un-Christian in extreme resorts when nothing less suffices to insure immunity from such acts of violence.

The Armenian atrocities, as disclosures and exposures now warrant us in saying, exceed for wanton outrage and cruelty and nameless horrors anything on record. No wonder Britain's "Grand Old Man" finds one more burning fire shut up in his bones which must have vent. Indignant protests from civilized nations seem unheeded, and peace may be purchased for Armenia at a heavy cost. Mr. Gladstone sums up the crimes committed against these people by four fearful words: "plunder, murder, rape, and torture;" he charges the Sublime Porte with the responsibility, which, he claims, must be brought home to the Turkish government.

The treaty of 1856, he said, gave the Powers the right to march into Armenia and take the government of the country out of the hands of Turkey, and under the treaty of 1878 the Sultan was bound to carry out reforms. He makes three proposals. First, that the demands of the

Powers should be moderate ; second, that no promises of the Turkish authorities should be accepted ; and third, that the Powers should not fear the word " coercion." " We have reached a critical position," said he, " and the honor of the Powers is pledged to the institution of reform in Armenia." A resolution was then adopted by the meeting which Mr. Gladstone addressed that the government would have the support of the entire nation in any measures it might adopt to secure in Armenia reforms guaranteeing to the inhabitants safety of life, honor, religion, and property ; and that no reforms can be effected which are not placed under the continuous control of the great Powers of Europe. The speech made a profound impression. Mr. Gladstone said he was glad to see that as much indignation exists in America as anywhere over the atrocities.

It is becoming a question whether those who act as the Turks do should not by other nations be treated as burglars, highway robbers, and murderers generally are served. There is a broad question of political economy that is awakening more and more attention—viz., whether the race is not to be considered as a whole, in its solidarity ; and whether an "international police" is not a demand of the age. It is felt, and not without reason, that there are some crimes which are against *humanity* as such, and should so be punished. It is hard to see why a city, State, or nation should exterminate a band of villains who infest the highways, lurk in hiding places to assault the innocent, and use weapons of torture and assassination, and yet the community of nations stand by in helpless inactivity and see a whole district swept by atrocious murderers !

The Pan-American Congress at Toronto, which was held in July, provided a platform from which the various "religions" of the world might plead through their respective advocates. Bishop Ireland, of the Roman Catholic Church, Rabbi Gottheil, the Jew, with representatives of nearly every Christian denomination, as well as of Mohammedanism, Buddhism, Confucianism, etc., had the "right of presentment" with-

out "fear of contradiction." Of these gatherings we have growing conviction that, whatever good may be the outcome one way, the ultimate result is confusion—a Babel of ideas as to religious obligation and the way of salvation. If all religious faiths are entitled to recognition, not as ethical systems having in them a modicum of virtue and value, but as entitled to comparison as having in them essentials of salvation, the unique position and claims of Christianity must at once and forever be abandoned ; Christian missions become impertinent as a declaration of one only Name whereby we must be saved, and sink to the level of a friendly conference in which we may have as much to learn as to teach.

We quote from *Christian Work*, a paper so liberal that some orthodox people think it lax. Yet hear its earnest and faithful testimony :

"To whatever extent the Toronto Congress would place an equal value and authority upon each religion, to that extent it is misleading, dangerous, and false to the facts. And it is significant of the character of the discussions held at Toronto that none of the religions was put on the defensive ; consequently their reverse side was not seen. Take, for example, Mohammedanism. Mohammed certainly did perform the noble service of overthrowing idolatry in Arabia, and he proclaimed the oneness of God : so far we are with him. But the failure of Mohammedanism is to be found in its wholly inadequate conception of God, which rests on the mere fact of his unity and sovereignty. The sacrifice for sin, the fact that in love only is there power to save from sin and turn earth into heaven—the absence of all this is the fatal weakness of Mohammedanism : this weakness was not brought out at that Toronto Congress. Then, take Confucianism : the cause of its failure—and it *has* failed—is that Confucius based religion on man and wholly ignored God. Confucianism makes no full provision for dependence, fellowship, progress ; certainly there can be no sense of dependence where the worship of God is restricted to the offering of sacrifices on State occasions by the emperor, thus relegating God to the background ; there can be no fellowship with a God who is afar off ! It is little wonder that Confucianism failed. And Buddhism ; how could it

be expected to succeed, excellent as some of its ethical precepts are, when it is agnostic, if not positively atheistic?—for Gautama considered there was no such spirit. Really, Buddhism, with its act force, is only an older form of the deification of force and is nineteenth century materialism dressed in the garb of twenty-two centuries ago.

“The one tremendous fact not to be ignored is that whatever be the ultimate fate of the deluded heathen in their ignorance of sin and of the fact that love only can save the sinner, Christianity alone supplies this: the religion of Christ alone satisfies the wants of the weary, sin-burdened soul, bringing him into reconciliation with God. Theologies are misleading, and confessions and standards and creeds are imperfect and often foolish; but these are not religion; but the implanting of the Christ life in the soul is. Any ‘congress’ or ‘parliament’ which ignores this supreme fact, and thinks to bring all religions down to a common level along the line, not of thorough discussion even, but of presenting the best photograph of each, makes a jest of the eternal verities and sows a crop the harvest of which will be fruitful of tares.”

From a Chicago journal we quote:

“Without assuming to decide the question, the *Living Church* ventures an opinion as to the cause of the general falling off of missionary offerings. It is an opinion which two years ago was a prophecy, when the extraordinary spectacle was presented in Chicago of the apostles of all the false religions of the world being invited to give an *ex-parte* representation of faith and life under the religious systems which they represented—or, rather, misrepresented. The Babel of Christian sects was marshalled by Drs. Barrows and Bonney, who did what they could to make a good showing for the Christian religion (without any church), while they aided in working up a hospitable enthusiasm for the savants and picked men of all heathenism. Returning home, these represented Christianity to be a failure in the countries they had visited; and in one case, we believe, missionaries were sent to America to convert our benighted people. Some part of the present falling off of enthusiasm for missions may be fairly attributed to this ‘exploiting’ of heathen systems (without rebuttal) at the central point of the world’s interest in 1893.”

The American Missionary Association

is embarrassed by a gift made by Robert Arthington, of Leeds, England, some years ago, for the opening of a mission south of Khartoum, on the Nile, which has grown by regular increase and the addition of other donations till it amounts to \$52,400. The money cannot be used to carry out the design of the donors on account of the Arabian occupation of the Soudan and the exclusion of all foreigners, and yet much of the money given could not be restored to the unknown donors. The society has therefore brought a friendly suit to secure a decision that the use of the fund in the region specified is impossible, and judicial instruction as to what use shall be made of it. This leads us to say, again, that it is well for donors not to condition their gifts too restrictedly.

Many questions of vital importance to missions require carefully to be examined and adjusted. The independent spirit of the Japanese makes them impatient of foreign control even in the missions established by missionaries from abroad and in the schools they originated or helped to develop, and a deputation has been appointed by the A. B. C. F. M., consisting of Hon. W. P. Ellison, Boston; Rev. J. L. Barton, D.D., foreign secretary; Rev. J. G. Johnson, D.D., Chicago; Rev. A. H. Bradford, D.D., Montclair, to visit Japan. Some changes may be made in the deputation, which started in September.

August 26th a company of missionaries of the Protestant Episcopal body left Vancouver for China. Bishop Samuel I. J. Schereschewsky goes to superintend the publication of his Bible translation into the Wen-li, his wife and daughter accompanying, also Rev. D. T. Huntington and Miss Steva L. Dodson, with Dr. W. L. Ludlow, medical missionary.

The African Inland Mission sent forth, August 17th, Rev. P. Cameron Scott as

pioneer, who has spent already seven years in Africa, with his sister, Miss Margaret C. Scott, a medical missionary, Miss Bertha M. Reckling, Lister R. Severn, and Rev. Willis Hotchkiss and Rev. Fred W. Kreiger. Walter McL. Wilson joins the party in Scotland. The mission is interdenominational, and emphasizes basal truths, such as the divinity, atonement, and second coming of Christ, person and work of the Spirit, the verbal inspiration of the Word of God, salvation by faith, the eternity of future punishment, and the evangelization of the world as the duty and mission of the Church. They go in the strength of these truths to confront deadly climate and relentless Moslem hatred in the Soudan. May God go with them!

The well-known Charles N. Crittenton, of New York, founder of the Florence Mission, attempts a tour of the United States to found similar missions for outcast women. He left New York August 19th in a special car, *Good News*, and a trip of eighteen months is before him and his party. Portland, Ore., California, the Southern States, and Atlantic coast are the boundaries of the trip. Services of song and exhortation from the car platform wherever there is a wait of a quarter of an hour, and more extended services where longer stops are arranged for, with meetings in halls or churches wherever a night can be spent in a city, are among the plans. Up to this time nineteen missions have been established through the efforts of this New York merchant, whose daughter's death gave such impulse to his life. What strange ways God has of leading His people who are ready to be led. We know of no one man whose life is more telling on the reclamation of fallen womanhood. May great blessing follow this new method of extending these rescue missions.

Rev. Charles R. Mills, D.D., died suddenly in Tung-chow, China, June 22, having been in China about forty years,

first at Shanghai, and then at Tung-chow for over thirty. He was of a genial spirit, full of humor, a fine student, especially given to historical study, and a cultivated man of scholarly tastes. He was a native of Buffalo, N. Y. Such deaths leave a great void.

The death of an American citizen of Siam, Marian A. Cheek, is announced. He went there twenty-two years ago as a medical missionary of the Presbyterian Board, at the age of twenty, and had become one of the most influential men in the country, the intimate counsellor of the king. Ten years ago he severed his connection with the Board, engaged in trade, and accumulated a large fortune, and at the time of his death was pressing a claim against the United States for several hundred thousand dollars alleged to be due on account of the negligence of American officials in Siam. Some years ago he obtained a concession from the king to farm out a teak forest. While he was floating thousands of logs to market in the form of a raft, they were confiscated by representatives of an English company. Cheek floated the stars and stripes on his rafts and called on the American officials for assistance. They failed to come to the rescue, and Cheek accordingly sued this government for damages. The officials at Washington contend that he had no right to fly the American flag in the situation he was then in.

At St. John's Mission, Grand Cape Mount, Liberia, Mrs. M. R. Brierley, one of the oldest missionaries on the African field, died July 6th. She was about sixty-five years old, and went to the Dark Continent with her husband in 1865 as missionary of the Church of England. After her husband's death, in 1882, she was transferred to the missions of the Protestant Episcopal Church of the United States and placed at the head of St. George's Hall, one of the largest schools in Liberia, and was at the head of it when she died.

The death of J. L. Phillips, M.D., of Calcutta, already noticed in this Review, has awakened widespread sorrow and left a great gap which will not be easily filled. He will be most lovingly remembered in connection with the Decennial Conference of December, 1882. He was a man of deep spirituality and great spiritual power, and had marvelous tact in harmonizing discordant elements. He was a peacemaker. If he had a new method to introduce he had singular felicity of manner, which made it seem unlike an innovation. He kept a weekly prayer-meeting in his family on Friday evenings, and this is one of the influences which moulded his family for Christ and His service at a tender age. His whole influence was in favor of a consecrated life. The memorial service was an impressive and memorable occasion, in the college chapel at Kuuka Park, N. Y. According to previous announcement the people assembled, and all seemed intent on paying homage to the model modern Christian hero in the world's great mission work.

The newspapers have been making no little capital of a reported remark of Rev. Dr. Donehoo, of Pittsburgh, to the effect that, after long and large experience of mission work among the Chinese in this country, "he has never yet found, and never expected to find, a thoroughly converted Chinese." This statement has been made the more of in view of Dr. Donehoo's advocacy of Christian missions, etc. And now Dr. Donehoo rises to explain; and, as a specimen of the facility with which some people misunderstand and misquote, it may be well to append his own explanation. He writes to the *New York Observer*:

"Entirely too much has been made out of a very innocent statement of mine, not intended for publication, in regard to the outcome of missionary work in this city. When questioned as to my opinion of the method here employed to reach Chinamen with the Gospel, I unhesitatingly condemned the

practice in general use of assigning a young, inexperienced girl to each Chinaman for the purpose of teaching him our language and bringing him to a knowledge of the truth. I stated that in all my experience among the Chinamen of this city I had never known a single one that I regarded as hopefully converted in this way, nor was I at all hopeful of ever seeing one thus brought to Christ. I was simply criticising a method, and not considering the question as to the possibility of the conversion of a Chinaman to Christianity. It is too late to discuss this latter question, since many have been hopefully converted both in China and California. I am not now, nor have I ever been engaged in missionary work among the Chinese. My interest in these people has simply been a philanthropic one, the work being forced on me as an officer of the Prison Society, in which I have been called to defend them against the cruel and unjust persecutions to which they have been from time to time subjected at the hands of our own people. In this way I have come to be recognized as their friend and advocate in this region, and not because of any special missionary work among them. I have the hope and confidence that God's elect will be safely gathered into the kingdom out of every nation and tribe under heaven; but I do not believe that the coddling methods used to get these Chinamen into the Sabbath-school will ever result in any success.

"Respectfully,
"E. R. DONEHOO."

Yukichi Fukuzawa, the "Grand Old Man of Japan," though about twenty years younger than the members of that famous triumvirate, Gladstone, Bismarck, and Li Hung Chang, has more than any other man brought Japan to her position among civilized nations. Thirty-five years ago he visited this country, and on his return home introduced the Webster Dictionary to his countrymen, a book that is considered the foundation of Japan's intellectual power; he also introduced English into all the schools. In days when Japan was divided into two parties—one for and the other against foreigners—he advocated the opening of his country to the New World; and his book in behalf of Western civilization, which he wrote from his studies and travels in America, had a considerable effect in restoring to the throne the dynasty of

which the present emperor is a member. The *Jiji Shimpō* (the *Times Newspaper*) is his organ; and although he does not actively manage it, his sons are the editors, and its influence is widespread, doubtless because it is independent in every sense. Perhaps his greatest benefaction was the founding of a school known as the Kewgijitoku University, which is second only to the Imperial University at Tokio in point of numbers and rank of scholarship. Mr. Fukuzawa comes from the common people, and is known as the "great commoner," and what shows above all the character of the man is that he has never allowed himself to be carried away by his success, and has modestly refused to accept decorations, honors, or even the peerage from the Mikado.—*Exchange*.

"Missions at Home and Abroad" is the title of Dr. E. M. Wherry's compilation of papers and addresses at the World's Congress of Missions in Chicago in 1893, of which the editor was corresponding secretary. It is published by the American Tract Society, New York. In this book are thirty or more essays or addresses from representative men and women on home and foreign missions, the questions that concern Jews and Mohammedans, Turks and Indians and lepers, etc., and city missions as well. Some of the papers are profoundly philosophical, others as profoundly practical. While there are sentiments here contained which we could not agree with, the body of this testimony is of peculiar value. We would call special attention to Bishop Nicholson's paper on "The Jew and his Land;" Dr. Dennis's, on "The Inaccessible Fields;" Wellesley C. Bailey's on "The Work Among Lepers;" George E. Post's on "Medical Missions;" Thomas Kane's on "Consecration of Property;" and Joseph Cook's on "Victories and Hopes of Missions."

One of our editorial staff, Rev. D. L. Leonard, recently published "A Hundred Years of Missions," through Funk & Wagnalls. This is the story of the march of events since Carey's humble beginning in 1792. The author was himself a very useful superintendent of missions in the home field of Utah and surrounding territory, and in these pages he has for years been a

familiar friend by his carefully prepared monthly notes of the progress of the kingdom. We have seen no other book that covers the same ground. And this was one reason for the work so carefully and admirably done. The book begins by laying down principles, the basis of all missions, in Christ's own conception and command. Then are briefly traced early attempts at evangelization, the influence of mediæval missions on European history, etc.; then the modern revival or *renaissance* of missionary life from Carey on to our day. He describes what he aptly calls the phenomenon of missionary expansion, traces the work done in India, Africa, Persia, Korea, Turkey, China, South Seas, Japan, North and South America, etc., and then gives a final outlook on the unpossessed domain. For this book we invoke God's blessing. It is a new and valuable contribution to the study of the greatest practical problem ever put before the Church.

R. H. Woodward Company, 220 and 222 North Charles Street, Baltimore, Md., have published "Forty Years in China," by Rev. R. H. Graves, D.D. The retail price is \$1.50. The work is sold by subscription, but where there are no agents the book may be obtained by writing direct to the publishers. A part of the proceeds from the sale of this book are to be given to missions, and in order to interest ministers in foreign missions, the publishers furnish this volume to any minister whose yearly income is less than \$500 upon receipt of 40 cents in stamps.

Dr. Graves has been in China for more than one generation, and has been a personal witness of the stupendous changes which he chronicles, and which have nearly all of them occurred since the Tientsin treaty of 1861, when he had already been in China five years. In this valuable book an unusually observant man has traced the *conservative* and *reconstructive* forces which have been contending for the mastery. He shows that ruin is before the Celestial Empire which can be arrested only by the acceptance of the lessons taught in history as to the secrets of a true and progressive national life, and especially the necessity of a religious faith that

has in it the elements of individual and national regeneration. The illustrations in Dr. Graves's book are superb.

Mrs. M. G. Watt writes from Guelph, Canada, that much more is being done for the lepers of India and other lands than is usually known, and that a large amount of "leper literature" is free, distributed only on one condition—that it be passed round after reading. Her daughter prepares pamphlets on the subject of European lepers, etc., and thus they were enabled to send \$1500, \$600 of which came from Guelph, to the treasurer in the old country. Six auxiliaries are already at work in Canada, that in Guelph being the pioneer and holding monthly meetings in all the churches in turn.

F. A. Jefferd, missionary in Funchal, Madeira, asks prayers of our readers for the mission work he is conducting in connection with W. G. Smart, his brother-in-law. In 1884 the Protestant General Mission was founded, with the object of evangelizing the island, with its population of 140,000. They have since been permitted to form the first Baptist church and two sub-stations in other parts of Madeira. The objects kept in view are the work among sailors stopping at the port, the teaching in day schools, and preaching among the residents of the island, and the circulation of the Word of God and Christian literature.

The mission among sailors was founded in 1876 by the late George Smart, and the Sailors' Rest in 1882 by W. G. Smart.

During 1894 vessels carrying a total crew of 31,225 men and 29,191 passengers entered the port. It will be seen what ample opportunity is afforded for most needed service among seafaring men. Only 5 per cent of the inhabitants of Madeira can read or write.

These brethren, Smart and Jefferd, will gladly respond to any inquiries, and welcome any gifts to aid in their blessed and self-denying work. The address is 29 Rua do Conselheiro, Funchal, Madeira.

The following letter, addressed to all friends and donors to the China Inland Mission, will be read with interest :

SHANGHAI, May 21, 1895.

DEAR FRIENDS : I feel it laid on my heart to communicate with you by letter, as I have done before when delayed in China, and to thank you very warmly for your continued help in our service here. I shall not be able to meet any of you personally for some time, and I have been unable to keep in touch with you as I could have wished through *China's Millions*. I am, therefore, asking Mr. Sloan to forward to you a copy of a little sketch of the mission which I was able to prepare when confined to my room by sickness. You are partners with us in this branch of God's work in China, and will, I am sure, rejoice with us in what He has wrought for the interior of this needy land.

It is over a year now since we again reached Shanghai, expecting, after a short stay, to return to England. We had not been here long, however, ere we felt unmistakably called to visit a number of our inland stations. While away in the interior the sad war between Japan and China broke out, and it became clear that my duty was to remain here until the restoration of peace. A second journey enabled me to visit other stations, and was safely accomplished before the end of the year.

In January I was laid aside, and a protracted time of weakness ensued, from the effects of which I have not yet fully recovered. I was able, however, to visit Yang-chau and Gau-king before the scattering of the students; and my heart was greatly rejoiced at each place. Never have parties of brighter, more capable, and more consecrated workers gone out from these homes than this year.

After these brief visits, when considering the question of reaching home in time for Keswick, we were led to see clearly that Mr. Stevenson should return and we remain in China. I trust that he may have the opportunity of meeting many of you.

The restoration of peace will have rejoiced you, and is the answer to many prayers. We must thank God for the preservation of His servants during the time of war, and continue to pray that rebellion may not be permitted to follow, and that the troops may be safely disbanded and dispersed.

A new call is given us to hasten the evangelization of China; let us remember the power we possess in united prayer. Five years ago there were 1296 China missionaries. The Shanghai Missionary Conference of 430 missionaries prayed and appealed for new ordained and unordained workers—1000 men in five years. What has been the response?

No less than 1153 new missionaries have come out since that time—481 of them having been men. Not just as we asked, but as God saw best. And doubtless there would have been a still fuller response but for the war. Now we have peace, and we must look for large and immediate reinforcements.

We in the C. I. M. have been conscious that God was preparing us for this. Needed facilities have been supplied without which large reinforcements would have embarrassed us. The need of enlarged premises in China and England was spoken of at our annual meetings in 1887, and it was mentioned that a site had been obtained in Shanghai, and that one was in view in London. In the record of the annual meetings of the following year Mr. Broomhall reported that the latter also was obtained, and gave the reasons why the mission needed and should have "much more accommodation" for the home work. Both these needs have been met, and we have to thank God for suitable premises, not only in London and Shanghai, but also in several important centres in China. God has also given us valued workers who are carrying on the business work of the mission in them. My beloved brother-in-law, Mr. Broomhall, has retired from the work, and we shall often miss him; he has not done so, however, before our honorable secretary, Mr. Sloan, with our competent staff of helpers, was thoroughly able to carry it on. Miss Williamson, who as an honorary missionary had superintended the Shanghai home for some years, is at my request rendering the same kind of service in London. And I need not further refer to the help of Mr. Marcus Wood in England, of Mr. Graham Brown in Scotland, or to Miss Soltan's honorary services in the ladies' training home, etc. Here in China, during Mr. Stevenson's absence, Mr. William Cooper, who has been helping him for some time as assistant deputy director, is conducting the work; and we have now the help of Mr. C. T. Fiske here, who for so many years acted as financial secretary in London. Never before were we so well prepared for definite advance, and our hope and prayer is that now that the war is over we may have given to us many "willing skilful" helpers—men and women—for every department of missionary service.

Continue to pray for us, dear friends, and to help us as God may lead you. Thank God for the hundreds of souls being reaped each year, and ask that soon the annual increase may be very much larger. Pray that only Spirit-

filled missionaries may be sent out, and that all of us here may be filled to overflowing with the living water, and believe me,

Yours gratefully in Christ,
J. HUDSON TAYLOR.

China's Crisis.

An "Appeal for Missionaries for China," addressed to all Protestant churches of Christian lands, has been issued by Rev. J. Hudson Taylor, and we gladly reprint it:

In May, 1890, the General Conference of Missionaries, assembled in Shanghai, and representing the 1296 Protestant missionaries then in China, issued an urgent appeal for 1000 men within five years; and appointed a permanent committee to observe and report the results of the appeal, consisting of Rev. J. Hudson Taylor, of Shanghai; Rev. William Ashmore, D.D., of Swatow; Rev. H. Corbett, D.D., of Chefoo; Rev. C. W. Mateer, D.D., LL.D., of Tungchow; Rev. C. F. Reid, D.D., of Shanghai.

At the same time the lady missionaries of the Conference put forth an appeal for additional lady workers.

The five years have now elapsed, and the Rev. C. F. Reid, D.D., has carefully collected and tabulated the returns. From these it appears that 45 societies have sent new workers to China since May, 1890. Some unconnected missionaries have also come out. Including these, the following numbers are reached: Male missionaries, 481; wives of missionaries, 167; single ladies, 505. Total in five years, 1153.

These numbers do not exactly correspond with the appeal—only 481 of them being men. God knew the needs of China, and sent those He saw would be most helpful. The answer, therefore, is a gracious response, and shows what may be done by united prayer and effort; and thus adds to our responsibility to use these means still more largely for the advancement of the Redeemer's kingdom in China. An important crisis in China's history has been reached. The war just terminated does not leave her where she was. It will inevitably lead to a still wider opening of the empire and to many new developments. If the Church of Christ does not enter into the opening doors, others will, and they may become closed against her. We would reiterate some of the earnest words of appeal, written five years ago, which have to-day, on the

eve of great changes and of great opportunities, still more urgent weight and should lead to more vigorous effort.

The Conference said in 1890 :

"Realizing as never before the magnitude of China and the utter inadequacy of our present numbers for the speedy carrying into execution of our Lord's command, 'Go ye into all the world and preach the Gospel to every creature,' therefore

"Resolved, That we, the 430 members of the Missionary Conference, now in session in Shanghai, earnestly and unanimously appeal to you to send out speedily as many hundreds as can possibly be secured of well-qualified ordained men. . . .

"We appeal to young men to give themselves to this work, . . . to individual congregations to greatly increase their contributions for the support of one or more of these men ; to Christian men of wealth to prayerfully consider the duty and privilege of giving themselves personally to this work, or of supporting their representatives.

"This Conference . . . would also present a direct appeal to the home churches for lay missionaries. . . . It would point to the many millions of our fellow-men who have never heard the Gospel of the grace of God ; and to some millions more who, though they have possessed themselves of some portions of His word, still fail to comprehend its meaning for want of some one to guide them. . . .

"We appeal, then, to our lay brethren . . . to solemnly ask themselves whether, for the greater glory of God, they are not called to meet this pressing need and to devote themselves, their service and their wealth to this missionary enterprise in China."

To the above earnest words we add the following extracts condensed from the "Appeal of 204 Lady Members of the Missionary Conference" :

"We . . . come to you, our sisters in Christ, with an urgent appeal on behalf of the . . . women and children of China. . . .

"Beloved sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness as we see them, mere human pity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and *that* we plead—the constraining love of Christ. We who are in the midst of this darkness that can be felt send our voices across the ocean to you, our sisters, and beseech you, by the grace of Christ our Saviour, that you come at once to our

help. . . . That the holy and loving Spirit of God may incline your hearts to respond to His call is our earnest prayer."

To the above extracts we will only add the last paragraph of the appeal of the Conference for 1000 men :

"We make this appeal in behalf of 300,000,000 of unevangelized heathen ; we make it with all the earnestness of our whole hearts as men overwhelmed with the magnitude and responsibility of the work before us ; we make it with unwavering faith in the power of a risen Saviour to call men into His vineyard and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it."

Time is passing. If 1000 men were needed five years ago, they are much more needed now. Of the 1296 missionaries in China, only 589 were men ; and of them not a few have entered into their rest or have returned home from various causes. In view of the new facilities and enlarged claims of China, the next five years should see a larger reinforcement than that called for in 1890. Will not the Church arise and take immediate and adequate action to meet the pressing needs of this vast land ?

On behalf of the Permanent Committee,
J. HUDSON TAYLOR.

SHANGHAI, May, 1895.

(Additional copies of this appeal may be had at the Presbyterian Mission Press, at \$1 per 100.)

Rev. J. Hudson Taylor well says :
"We need persons who will consecrate their lives to foreign mission service at home. It is for some to consecrate their lives, their thoughts, their prayers to just this service. I believe that some of the best missionary work that is done to-day is done by invalids who never leave their bedrooms, or by old people, or by those who are very poor and have not much to give ; but they give the Lord what is most precious—a true yearning heart, a constant remembrance, a constant prayer."

W. Burns Thomson, M.D., F.R.S.C.E., F.R.S.E., was in some sense one of the fathers of modern medical missions. He accounted it his highest earthly honor to write "medical missionary" after his

name, for it identified his whole career with the Lord and His apostles. This godly man was God's elect servant to communicate to the Church the medical missionary impulse after the way had been prepared by Asahel Grant, Parker, Hobson, Lockhart, in various quarters of the globe, and when the Edinburgh Medical Missionary Society had been organized, and men like Dr. Coldstream and Dr. Handyside had been the eloquent advocates of such forms of mission work by both their tongues and pens.

Dr. Thomson we have long regarded as the finest specimen of a medical missionary we have ever met. His large brain and well-furnished mind was the handmaid of one of the tenderest and most sympathetic natures trained in suffering's school. And his passion for his Lord and for the souls He died to save brought him into such identity with Christ that he was ever filling up, like Paul, that which is behind of the sufferings of His Master in his own flesh for His body's sake. With holy insight into God's truth, rare singleness of aim, childlike simplicity of character, devoutly prayerful habits, and a peculiar charm of personality, Dr. Thomson stands before those who knew him as one of the most unique men of modern history.

These reminiscences of his life, edited by Dr. J. L. Maxwell, published by Hodder & Stoughton, Paternoster Row, London, E. C., will be thankfully read by thousands.

We cannot find space for the biographical sketches of the veterans. We give only one. Dr. Hepburn graduated at Princeton, and in 1840 was appointed to missionary work, and he and his young wife sailed in a whaling ship when there were only two steamers in the world. They went to Singapore, and soon were transferred to Amoy, China, when they were associated with many of the early missionaries. Owing to failing health they returned home, and in 1850 were appointed to Japan.

They arrived in Yokohama without any place to live, but soon rented a Buddhist temple for a house, and all the idols were taken away and stored. Mrs. Hepburn was the first American woman who ever landed in Japan, and was considered a great curiosity. She is present with her husband here. Dr. Hepburn opened the first dispensary in that country, and performed the first surgical operation. He worked for six years before the first convert was made, who was baptized in Dr. Hepburn's dispensary. He assisted in the first translation of the Bible into Japanese, a work which was completed in six years. Now there are 40,000 converts, and possibly 100,000 under Christian instruction.

Seven of the great missionary family of Scudders were present. This family counts five hundred and thirty years' service on the mission field. Dr. and Mrs. Blodget have been in continuous service since 1853, and Dr. William Ashmore since 1850. These men do not "die at the top." They are out on the picket line of all the thinking and movement of the age.

The Sunday morning service will be ever memorable. The Fellowship and Consecration Meeting at nine o'clock furnished a fitting prelude to the sermon at 10.30 by Rev. W. E. Witter, M.D. The service for young people, a stereopticon composite lecture, the president's reception on the lawn, and the farewell meeting for those returning to their fields before another annual meeting were all interesting. Forty-four of those present expect to be once more in the midst of the fray abroad within a few coming months.

The officers elected for the ensuing year are: President, J. T. Gracey, D.D., Rochester, N. Y.; Vice-Presidents, Cyrus Hamlin, D.D., S. L. Baldwin, D.D., Rt. Rev. C. C. Penick, D.D., F. A. Cassidy, William Ashmore, D.D., Henry H. Jessup, D.D., Jacob Chamberlain, D.D.; Secretary, Rev. W. H. Belden, Clifton Springs, N. Y.; Associate Secretary, Mrs. Dr. C. C. Thayer; Treasurer and Librarian, Rev. C. C. Thayer, M.D.; Executive Committee, Rev. J. A. Davis, Chairman, Nyack, N. Y.; Rev. C. W. Cushing, D.D., Rev. J. L. Ammerman, D.D., Rev. L. R. Luther, Mrs. W. H. Belden, Mrs. Wellington J. White, Mrs. J. T. Gracey.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

MISCELLANEOUS.

—"Dr. Glover, in his valedictory address, at the Baptist Union, to missionaries returning to the field, gave utterance to some weighty thoughts which are more and more coming to the front. He said: 'If you could reproduce in India and China a church exactly on our pattern it would be to your disparagement and not to your praise. There are bits of the Gospel which only the heathen can see, and which, in this atmosphere of smoke, we cannot behold. Find those out, brethren. Let forms of church life be native to the place. You, in all your judgments, must be independent of us, and you must teach your converts to be independent of you. You must decrease that Christ the Master may increase, and that you may serve Him. Your work, so great, useful, successful, has opened the way for work still greater, more useful, and more successful. Go on, not with the idea of mere continuance, but walking by the cloud and fire, and then become to others a pillar of cloud and fire which will lead them.'"—*Bombay Guardian*.

—"That world which assumes to itself the appellation of civilized awakens to a realization of the fact that the genius of civilization has retraced a course back to the farthest East, and that the *Zeitgeist* has possessed even the heathen of those lands. Japan has at one bound stepped into the ranks of the civilized powers. England has by treaty explicitly recognized it as such. What else could be done? Japan has, as it were, passed a public examination and demonstrated its fitness for admission into the company of civilized powers. She has displayed her skill in war

manceuvres both on land and sea; has utilized ironclads for sea fights; has availed herself of the most modern type of death-dealing weapons; and has seized on the most approved forms of high explosives. She has struck terror into the hearts of the Chinese, and has piled up dead Chinamen all over the neighborhood of Japan. What more evidence is needed? Our brethren of Korea are indeed civilized."—*Catholic Home Journal*.

—"The brethren of the Rhenish Missionary Society are, on the whole, cheered by a steady progress of their work: 50, 60, or 70 baptisms in a month seems to be a very usual report for a missionary.

—"Her Majesty's Acting Consul-General at Seoul, in Korea, Mr. C. T. Gardner, has published a pamphlet expressing his views on the question of 'How to lessen the recurrence of anti-Christian and anti-foreign riots in China.' Among the causes of dislike which actuate some of the Chinese against Christianity he instances jealousy at the superiority in intelligence and morality of the Christians. He says: 'The Christian education of the children of converts undoubtedly produces greater intelligence and a higher moral tone than the Chinese non-Christian education; the consequence is that Christian Chinese are obtaining a success in life far greater than non-Christians of the same class. There is hardly a high official in the empire who has not one or two Christians in his employ as confidential servants. These Christians are equally successful in obtaining clerical and other employ in Government and commercial offices, such as the Imperial Maritime Customs, Mining and Public Works, the China Merchants' Steam Navigation Company, etc.'"—*Church Missionary Intelligencer*.

—*The Tibetan*, published at Toronto

by the Tibetan Missionary Union, has in the December number a full notice of "The New Acts of the Apostles," which it pronounces "pre-eminent among the books issued from the religious press during 1894." "The volume is so replete and complete with all that concerns the extension of God's kingdom on earth that we feel constrained to recommend it to the careful study of all who have the interests of that kingdom at heart. A handsomely colored map showing the extent of prevailing religions of the world and the progress of evangelization forms a valuable supplement to the book, being the most complete thing of the kind ever published."

—*The Harvest Field* (English Wesleyan) has changed its place of publication to Mysore. Wherever published, it is one of the wisest and most valuable of missionary publications, and one of the freest from partisanship.

—"Some weeks ago we alluded to the increasing number of well-to-do Christian men and women who enter the mission field at their own expense. We referred also to the increasing practice of missionaries being supported by individual friends. Our editor has recently been the guest in London of Mr. Benjamin Broomhall, the General Secretary of the China Inland Mission. In regard to the two subjects above mentioned, Mr. Broomhall says that there are 83 missionaries of the China Inland Mission laboring at their own expense; 87 are supported entirely by friends, and 16 are partly so supported. One friend supports five missionaries; three support two each; and 39 support one each. In two cases two friends support one missionary between them."—*Bombay Guardian*.

—"Everywhere it appears in history that building from below upward has greater success than the reverse. The way to the hearts of the great goes through the hearts of the wretched. So was it even at the time of the apostles. The congregations founded by them

consisted for the most part of serfs and slaves; few of the noble or wealthy belonged to them, as Paul attests. Christianity always found a firmer hold in a people in proportion as it took hold of the poorer classes. The successes of Boniface in Germany would not have been possible without the previous toilsome activity of the Irish evangelists addressed to the insignificant and weak, and of such men as St. Severinus, who, from 454 on, was, amid the hostile storms of the *Völkerwanderung*, a helping, comforting messenger of Heaven to the sorely harassed dwellers in the ancient Noricum along the Danube, and at the foot of the Alps, and in no mean measure alleviated their distress. He was one of those figures that remain unforgotten in the memory of a people because they knew how to grave imperishably into the fugitive current of time the characters of self-denying love. So also to-day is Christian Frederick Schwartz (†1798) unforgotten in South India, who for fifteen whole months in Tanjore fed daily before his dwelling more than 1500 persons (heathen, Moslems, Christians), and, among other deeds, delivered, by his intercession, the city of Cuddalore from destruction. . . . We may well say: The measure of the active benevolence which a mission exercises is the measure of its success. If missions ceased to account benevolence as the soul of their work, assuredly their results would become a sounding brass and a tinkling cymbal. This fundamental tone and attitude of missions is under all circumstances a social factor of the first rank. In the measure in which the individual missionary shares in this temper, his activity will be sure in some way to result in an abiding blessing. The application of this principle to definite individual relations demands great wisdom."—HERR STOSCH, in *Der Missions Freund*.

—"The year 1895 finds Nicaragua in undisturbed possession of what has for so many years been the territory of the Mosquito Indians. A free nation, the

majority of whom are Protestants, has now, contrary to its strongly expressed desire, been incorporated with its Roman Catholic neighbor. This has happened in spite of the Treaty of Managua, which guarantees independence and autonomy to the Mosquito Indians subject to a limited and defined sovereignty on the part of Nicaragua. The explanation of the strange riddle is the attitude of the United States in view of American interests in the projected Nicaraguan Canal. So it comes that the most decisive word that has been spoken as to this incorporation of the reserve is President Cleveland's message to Congress, January 3d, 1895. He accepts the Nicaraguan representation of the circumstances which led to their occupation, and supports the action of that republic. The Mosquito side of the question has never been heard."—*Periodical Accounts* (Moravian).

—"Bound up as our mission has been for nearly half a century with the best welfare of this little semi-independent country, we cannot but regard the Nicaraguan occupation as a sore blow for Mosquito. It will be many a day before Bluefields and Magdala recover it. Several of their best citizens have gone, never to return, and their slowly reviving trade has to contend with the increased customs duties demanded by the new rulers. As to the cost of the mission, whose maintenance in full efficiency is now doubly necessary, it is plain that it will be very much higher in the future than it has been in the past."—*Ibid.*

—"Not one of our missionaries has been touched; not one has fled from his post, though advised to do so by white as well as colored neighbors; not one of them has sat for a single hour within prison walls, though the intruding 'Spaniards' have shown them much distrust, and though varied calumnies have threatened to issue in violent measures of that kind. The brethren in Bluefields have had to bear the brunt of this situation, and they have received

from God the gifts needed for the crisis: wise fearlessness and faithful endurance. Amid the waves of excitement and anxiety, amid frequent disquieting rumors, amid arrests and acts of violence, amid lawlessness and public insecurity, amid the flight and emigration of those around them, they have stood like rocks, a comfort, a help, and a strengthening of the faith of many. They have lived as they have prayed, endeavoring, as far as consistent with the Word of God, and teaching their people to 'submit themselves to every ordinance of man (yes, of their new Roman Catholic rulers) for the Lord's sake, and to seek the peace of the place where they dwell.' Without cessation they have discharged all their regular offices as pastors and teachers as far as ever the circumstances allowed. And when duty demanded, they have stood out boldly against the pride and unreasonableness of the conquerors, defenceless as they were, save for the might of the Spirit, of truth, and of a good conscience."—*Ibid.*

—The excellent Australian missionary of the Brethren, Dr. James Ward, has been called home.

—We observe that *De Vrije Kerk*, of Holland, describes the Parsees as fire-worshippers, and says that the chief object of their worship is the sun. They, however, emphatically deny the designation, declaring that they worship God alone. They reverence all the elements as being the work of the good God, and especially fire, but deny that they identify it with God.

—The *Vrije Kerk* from time to time publishes valuable reprints on various missionary subjects, under the title of *Zendingsrubriek*. Among them have been some excellent papers on mediæval missionaries, drawn out with true Dutch thoroughness.

—The *Abogado Cristiano Ilustrado* very justly holds up to those Mexican Catholics who will not give charity to any one that cannot show a confessor's certificate the example of the present

Pope, who is paying the expenses of a young Protestant art student in Rome, saying that his Protestantism has nothing to do with his profession.

—"As the hardest struggle of Paul's missionary life was with those who, pretending that the heathen were not ripe for the Gospel, insisted on first making them Jews, so the missionaries of our day are bound manfully to withstand those who, under a similar pretence that the heathen need a special preparation, insist on making extraneous additions to the proper missionary commission."—Dr. F. M. ZAHN, in *Allgemeine Missions-Zeitschrift*.

—"The following official report, addressed by the Chief Surveyor to the President of the Republic of Paraguay, testifies to the results obtained by the South American Missionary Society among the Chaco Indians :

"Knowing the interest which your Excellency cherishes in the prosperity of the Chaco Indians, I have the honor to inform you that I have to-day returned from an excursion into the interior, made for the delimitation of a territory in which the S. A. M. S. desires to establish a station. In traversing the country I have been struck with the security which we can now enjoy in the bosom of this tribe, thanks to the labors of the agents of the aforementioned society. Six years ago, when I last traversed this country, I dared only venture into it accompanied by fifteen picked men armed to the teeth. We never dared to stray to any distance from our camp ; at night sentinels kept guard and we remained with our arms within reach.

"This time I made my survey with Indian help and without fire-arms. At night we slept in full security, no matter where we chanced to be ; instead of avoiding the villages, as formerly, we sought to encamp near them. . . . A missionary lady, a young unmarried Englishwoman, can traverse without danger countries absolutely unexplored, healing the sick and teaching the truths

of the Bible.'"—*Revue des Missions Contemporaines*.

—The Jesuit missions of Paraguay, which fell ultimately into such unhappy abuses of cupidity and tyranny that Spain and Rome were obliged to proscribe them, have been succeeded by missions of that simple, cheerful, biblical kind which are not likely to need any proscription.

English Notes.

BY JAMES DOUGLAS.

London Missionary Society—The *Isamutti District*.—The Rev. W. R. Le Quesne, who was recently entrusted with the charge of this district, gives an account of a visit lately paid to its three stations, Baduria, Goburdanga, and Bongong. At Bongong he found the society's agent cowed by a sense of educational inferiority and unable to take the bold stand called for. At Goburdanga the outlook was equally depressing. Here some three or four years ago a convert of great promise had been won, and after his baptism at Calcutta, had returned to his home. But since then he has disappeared, whether as the result of foul play or not has never come to light. The Zemindars are hostile to the missionary aim from mercenary and oppressive reasons. What is needed to withstand them is such a witness for Christ as adds to his faith courage. The state of things in Baduria has not yet properly entered the reaping stage. The good work has been carried on in this place for many years, and there have been in the course of the years several baptisms, but the converts won have removed elsewhere, and there is as yet in Baduria no church at all. This is trying to the workers, but out-door preaching and house-to-house visitation are maintained, as well as two schools, one for boys and the other for girls.

Chinese Covenanters.—The Rev. J. Sadler, of Amoy, has just made the discovery that at Lohin there is a little

company of men who, for seven or eight years, have entered into a covenant with all diligence to stir up each other to right conduct. They are known among the Christians as Covenanters. One of these writes: "The most lamentable thing is that vested interests of the family hinder one in obeying Christianity and getting its instruction. *What is in my heart* cannot be written by the pen; but the doctrine does not despise those less instructed. The great thing is a holy life. This is the essential. Now, though I meet that which fetters me, still my heart keeps on hoping. Please pray for me, so that what we say to one another may not be without effect. In this way my grief may be assuaged."

Baptist Missionary Society.—The Rev. H. Ross Phillips, who has just returned to the Congo, writes in a most cheerful strain of the hearty welcome received and the missionary prospects. "The people," he says, "came a long way on the road to meet us, and Saturday evening they crowded the station and expressed very heartily how glad they were to see us. For several days I had people coming in to see me from other towns, bringing messages of welcome from those whom I had visited when out in itineration in former years. . . . The decided increase in membership, the ever-deepening interest in the Gospel in the outlying towns, and the earnest appreciation of the New Testament in their own language, to say nothing of the wider-spread efforts of the native Church—all these convince me that there is every reason to thank God and take courage."

Church Missionary Society.—From the general review of the year we cull the following particulars: Within seven years the total number of missionaries has almost doubled. In 1888 the number reported was 333; to-day it is 634—in both cases exclusive of wives. Financially, too, the result has been in accordance with the forward movement of faith. During the past year the total receipts, excluding gifts to special

funds not available for the society's general work, have amounted to £272,000, thus exceeding by more than £20,000 those of any former year. Cause for praise Godward is due for the manifest evidences of the working of His Spirit all over the world which is greatly in excess of former years. The total number of adult converts this year is 4200, including 1500 in India, 1400 in Africa, 650 in China. Among these are many individual cases of deep interest, including a notable band of prominent men in the Punjab, of whom Dr. Clark writes: "Such splendid fellows, with gentle yet strong faces; it is an inspiration to see them." We felt special interest in the sentence, "Among the Ainu there are now more than 400 Christians." The remotest outpost of this society is occupied by Edmund Peck, the intrepid sailor missionary, who has been conveyed in a whaler, with a young companion, to Cumberland Sound, in the polar regions, where the Eskimo have put up for them a little tabernacle twenty feet long, made of whalebone and sealskins.

Wesleyan Missionary Society.—We glean the following particulars from the abstract and general summary of the operations of this society during the past year: Circuits, 328; chapels, 2104; missionaries and their assistants, 349; other paid agents, as catechists, day-school teachers, and interpreters, 2537; full and accredited church-members, 40,994; scholars, 80,791. More than half the missionaries are natives of the countries in which they are working, and no part of the work is more steadily held in view than that which is directed toward raising an Indian ministry in India, a Chinese ministry in China, and an African ministry in Africa. Evangelization, as the primary and central duty of the missionary, is kept ever prominent, and the number of those engaged in it increases year by year. The work among the children comprehends a total of over 65,000 in Asia and Africa.

Italy.—In an address recently given on the subject of Wesleyan missions in Italy, the Rev. Hugh Price Hughes related the following circumstance of which he was an eye-witness: "I went to our church in Rome and I saw Capellini addressing a hundred young soldiers, fifty of whom were received into the fellowship of our church that night. Later in the evening, one of them, who was going to America, gave an account of his history. He said he had come to them nominally Catholic, but really agnostic, but that Capellini had brought him into that hall, and bit by bit the light had dawned on his mind. Now he was rejoicing in Christ, and he was going to be a minister for Christ."

Presbyterian Church of England.—Speaking on the subject of *Formosa*, Mr. Campbell, missionary from that island, described the work there as in a hopeful and encouraging state. "The Church," he said, "was well advised by Dr. Douglas thirty years ago, when she turned her eyes to that rich country, wherein mission work was commenced by Dr. Maxwell. . . . One thing that was beyond all cavil and criticism was that whereas thirty years ago the island was a spot of unbroken heathen darkness, there was now a large native church." Mr. Campbell further said that at a recent conference held with a view to form a presbytery on that island, two intelligent young men were chosen to be ordained as native pastors.

Society for the Propagation of the Gospel.—This society, which will in the course of a few years close its second century of labor and prayer, has many signs of increase. Special attention is called to the venture into Kashmir; to the expansion of the Church in Assam and the Transvaal; to the independence of the Malagasy in building their own churches and restoring those destroyed by a hurricane without thought of aid from the mission; to the increasing hunger of the people in the Telegu country for the privileges of the Church; and, further, to the village of

Kottedankada, four years ago heathen, and now transformed into a Christian community. At the present time the agents of this society are preaching the Gospel in 54 different languages in various parts of the globe.

China Inland Mission.—As instances of Chinese brotherly love, the Rev. James Meadows relates the two following incidents: "At Hsinghien, while we were there holding services for candidates for baptism, news came that one of our very poor brethren in the country had just been burned out of house and home. One of our earnest preachers broke into prayer for him and his wife and family, but was so affected that he could not proceed, and straightway \$16 were subscribed, \$11 of which the poor men and women assembled contributed! The Christian affection existing among these country people is often thus manifested in most practical ways. A widow could not get her fields reaped, as all her deceased husband's friends were opposed to her being a Christian. The brethren in a neighboring village heard of this, and meeting together, deputed certain of their number at once to reap the harvest for her, while the remainder kept watch!"

THE KINGDOM.

—"Which is the 'foreign nation' in the thought of God?" pertinently asked a foreign missionary in a great audience recently. And it is more than likely that not one in that multitude was able to make reply.

—A recent writer notes that the visit of a very disagreeable and unappreciative Afghan prince recently cost England the sum of \$250,000. This amount would pay for 250 men, good, faithful and agreeable, who would return the visit each by a year's missionary work. —*Observer.*

—The *Westminster Gazette* says that the popularity of Spurgeon's sermons is the most amazing literary success of the century. The number of sermons pub-

lished is 2396, and the total number of volumes sold is nearly 100,000,000. They are kept in sheet form in a large cellar in Paternoster Square, in long lines of cupboards, so that a supply of any particular discourse can be got at once. Four fifths of the supply have been sold in the United Kingdom; the remainder have gone to this country and to Australia.

—Not long ago two Americans, travelling in Alaska, approached the Kuskokwim district. They heard the natives everywhere talking about the "Kilbuckamuks," and expected to meet with some tribe hitherto unknown to geographers. Presently they reached a Moravian station where they found the missionaries, Mr. and Mrs. Kilbuck, and it transpired that the new "tribe" consisted of those who had surrendered themselves to the influence of the Gospel, the name of their teachers being attached to them by the surrounding natives.

—India, like China, is to have its own medical missionary journal. Each of the following countries have medical missionary magazines: Scotland, 1; England, 2; America, 3. Two others in England are largely devoted to this agency, and several missionary journals devote space specially to medical missions.

—In May, 1890, the General Conference of missionaries in Shanghai, representing 1296 Protestant missionaries then in China, issued an urgent appeal for 1000 more men for China within five years. At the same time the women of the conference appealed for more women workers. Rev. C. F. Reid, of Shanghai, for a committee appointed to report the results of the call, states that in the five years there have been sent out 481 male missionaries, 167 wives of missionaries, and 505 single women, making a total of 1153.

—Dean Vahl has issued his missionary statistics for 1893, relating to no fewer than 381 societies engaged in missions to the heathen. The entire in-

come was £2,477,132, a decrease of nearly a quarter of a million compared with that of 1892. Of the decrease, £31,000 is in English contributions, £13,000 in Scotch; the decrease in American over £200,000. The contributions from England amounted to £1,159,888; from Scotland to £197,856; from America to £614,594.

—"When the history of the Protestant churches, at the end of the nineteenth century, shall be written, two facts will have to be related, contradictory in appearance, and yet equally true. The first is the sterility of religious thought, the strange disintegration of beliefs. Criticism has so analyzed, dissected, and discussed the objects to which it has been applied that the facts which were formerly the most certain, the facts on which our most sacred hopes repose, have become, as it were, volatilized in our hands, and even the truest believers ask themselves in hours of anguish: "Am I really sure of that which I believe?" This is one fact, and it is a sad one. But there is another which is very consoling: it is the development in our Protestant churches of a multitude of works which are the product of faith, works of mercy, of help, of reformation, of evangelization, and among all these enterprises the most admirable certainly is the work of missions. It is certain that never since the first days of Christianity has the Gospel accomplished more rapid and more astonishing conquests than in our own epoch. Missions march with giant steps, so that we can already foresee the moment when the good news shall have been carried to the very ends of the earth, and when, in accordance with the word of our Lord, the times shall be ripe for the end."—*M. Jean Meyer.*

WOMAN'S WORK.

—The *Intelligencer* has this to say with reference to the Church Missionary Society: "In June, 1887, there were 22 women on the roll. Since that date, more than 200 names have been

entered; and after deducting a few deaths and retirements, 192 remain, which does not include those lately accepted to go out this autumn. We have 41 in West and East Africa; 39 in Egypt, Palestine, and Persia; 35 in India; 11 in Ceylon; 32 in China; 30 in Japan; 4 in the North Pacific." But in addition, at the stations of the same society no less than 214 other women are at work, sent out by societies in close affiliation.

—As a result of such remarkable feminine consecration and activity, to quote again from the same magazine: "It has been said C. M. S. is becoming a women's society. If this referred to our home circles, the word 'becoming' would be inadequate, for there is nothing new in the fact that women take a livelier interest in all Christian work at home and abroad, including C. M. S., than men do. From the earliest days of the society, or at all events since 1813, when local associations began to be formed, the larger part of the work of spreading information and raising funds—other than the actual preaching and speaking—has been done by women. But the remark no doubt refers to the increase of women missionaries; and we have even been asked 'why we neglect the men'! Neglect the men! why, we are always appealing for them. Thank God, their numbers have increased more rapidly than ever before during these very eight years that have seen the accession of so many women to our ranks; and the idea that men are hindered from coming forward because women come forward is opposed to plain facts, besides being an unreasonable notion in itself. It might as well be said that the Church of England is becoming a female Church, because the large majority of workers in most parishes are women, and that the 'dearth of curates' is due to the increase of lady district visitors and lady Sunday-school teachers! Seriously, when it has pleased God of late years to add to our armies of Christian workers both at

home and abroad such a noble reinforcement of women filled with His Spirit, it is our part, surely, to render Him unfaltering praise."

—The last report (1895) of the London School of Medicine for Women exhibits in detail the high standing and work of its students. A steadily increasing number of the graduates are being appointed to responsible official positions in Great Britain and the colonies—such as medical officer to the general post-office; examiner for the government life assurance fund; queen's lecturer on physiology to the National Association of Nurses; lecturer to the Technical Instruction Board, London County Council; assistant medical officer, St. Stephen's Hospital, Delhi; resident physician, Kama Hospital, Bombay; lady principal female department, Ceylon Medical College; and resident physician, Lady Aitchison's Hospital for Women, Lahore. Last, but not least, we may mention by name the acting house surgeon at the Kama Hospital, Bombay, Rukhmabai. This high-caste young Indian woman, after successfully resisting, through the English courts, an attempt to coerce her into fulfilling a marriage contract made for her during infancy, came to England to study medicine; she passed satisfactorily all her examinations and took the triple qualifications of the Scotch colleges and the M.D. degree of Brussels. —*New York Evening Post.*

—A paper, by a German zenana missionary, in the *Allgemeine Missions-Zeitung*, gives a vivid glimpse into the life of women and girls in the Mohammedan harems of North India. This woman was in the habit of visiting the house of a Mohammedan saint. One of his daughters was a bright, lively girl, to whom the visits of the missionary gave the greatest pleasure. She overwhelmed the "Doctor Miss Sahib" with questions about the beautiful world which she had never seen. Her great desire was to visit the missionary's house, and as, in spite of her father's

saintship, her notions of right and wrong were very elementary, she succeeded at last, by feigning a serious illness, in moving her father to send her to the mission hospital. She was filled with delight at the pleasant flower garden of the hospital, a sight she had never seen before. But her fraud was discovered, and the poor girl had to go back to her cage. And even such is Mohammedanism.

YOUNG PEOPLE.

—One of the most remarkable phases of the development of the Y. M. C. A. movement has been the increase in the number and value of the association buildings. In 1890 there were reported 205, valued at \$8,352,910. In the Year Book of 1895 there are reported 805, valued at \$16,091,780. The increase in five years is thus 100 buildings, or nearly one every two weeks; the total valuation being, in round numbers, doubled. This remarkable growth indicates two things chiefly—that the association movement has permanency and that it meets with favor on the part of business men.—*Young Men's Era*.

—An analysis of the attendance at the recent World's Student Conference, at Northfield, shows these facts: Number of institutions represented: State, 10; denominational, 24; medical, 10; preparatory schools, 23; scientific, 3; agricultural, 2; training, 3; theological, 4; unclassified, 39. Total, 118. Number of students in attendance, 459; other delegates, 41; speakers and workers, 37. Total, 536. Amount subscribed to intercollegiate work, \$2400. The denominations represented were as follows: Presbyterians, 120; Congregationalists, 89; Methodists, 76; Baptists, 73; Friends, 17; Reformed, 13; Lutherans, 13; Episcopalians, 12; Christians, 7; no denomination specified, 56. Total, 485.

—Chicago contains a home for young men and women who have volunteered for the foreign field as medical missionaries. Last May a large flat of three

stories and basement, and containing 24 rooms, was secured. The outlay, including rent, taxes, and repairs, for the use of this property will be about \$120 per month. The house is now being rearranged to make it suitable for the work.

It is expected that during the coming fall and winter 25 students will be in residence. The co-operative boarding rate has been fixed at \$4 per week, each student to help with the work. The home is at 112 Loomis Street, near Jackson Boulevard, and is conveniently located for students attending the medical schools.

—The Brooklyn *Times* evidently believes heartily in "practical politics," but has no stomach at all for such practical religion as the Endeavorers of that city display in their activity in helping to enforce the law closing saloons on Sunday. This perturbed sheet would have those youthful saints "go back to primitive Christianity," and let good citizenship alone!

—Yes, it is even so. "That in fourteen years a single society, formed without any idea of the future before it, but bent on a local work, should increase to more than 40,000, and spread worldwide, embracing a membership of 2,500,000, and generate a high enthusiasm and consecration in Christian work, is a phenomenon not to be passed by with indifference or a sneer."

—This table tells what the Presbyterian Endeavorers have been doing for foreign missions:

Year Ending	Societies.	Amount.
April 30, 1891.....	364	\$5,265
April 30, 1892.....	864	14,223
April 30, 1893.....	1,269	24,908
April 30, 1894.....	1,856	29,244
April 30, 1895.....	2,437	33,161

Total for five years.....\$106,706

Increase of societies in four years, 2073; average increase per year, 518, or about 1½ new societies for each day. They are now supporting 45 missionaries.

—The wide reach of the Endeavor

movement is shown in the fact that there is in Los Angeles a Chinese society of 15 boys and girls who support a native helper in China; one in Atlanta, Ga., supports a free dispensary and a Bible training class and cultivates flowers for distribution among the sick and aged. The society on board the *Charleston* is planning for a seamen's mission with a reading-room and temporary home at Nagasaki, Japan.

—The societies in Cleveland have undertaken to set up about a score of fountains or drinking-places in convenient localities, and for the comfort of both man and beast, not omitting the dogs even.

UNITED STATES.

—General Carl Schurz is bearing a hand in home missionary effort in New York City by preaching righteousness and sound sense to his brother Germans in the current Parkhurst-Roosevelt campaign. He tells his fellow-Teutons that they cannot afford to act as though they were the slaves of beer or the servants of the brewers in the controversy over the enforcement of the excise laws. Also that they can "get along better without the opening of saloons on Sundays than without clean streets, a plentiful supply of good water, good schools, public security, effective sanitary arrangements, and the like, all the days of the week," as would be the case if Tammany government were restored. Quoth he: "We should not overlook the relative importance of this and other public interests, and especially we should not make interests of more general importance dependent on this one thing."

—A recent *Independent* has an article on the summer charities in New York City which traces them back to their beginning in 1873, when George F. Williams, of the *Times*, was deeply moved by hearing five ragged urchins in the City Hall Park say: "Let's play that we're in the country." The *Tribune* Fresh Air Fund dates from 1887.

The first year the income reached but \$187.62, with which only 60 were sent into the country for two weeks. Since then it has grown to near \$30,000, with over 15,000 beneficiaries. In all about \$328,000 have been donated to this fund, and almost 270,000 have been afforded an outing, one half for a single day and half for a fortnight.

—The Christian Alliance, at its recent meeting at Old Orchard, Me., raised \$72,000 for foreign missions. One member gave land in California worth \$10,000, which represented the savings of years, and a like spirit was shown by others. Within a year this society has lost 10 of its missionaries by death. The number now in the field or at home on furlough is 240, while 40 more are under appointment and about to take their departure.

—Rev. A. McLean, Secretary of the Christian (Disciple) Mission Board, has sailed on a world tour to last a year, and to include a visit to all the fields of that society.

—During the last four years there have been erected in the city of Chicago 41 new Methodist mission churches, valued at nearly \$500,000. Of these, 31 have become self supporting. This work has been accomplished through the efforts of the City Missionary and Church Extension Society.

—The Presbyterians can tell of "our twentieth church among the Sioux."

—To all appearance the American Indian, like Dickens's little Jo, is fated evermore to be moving on. Even New Metlakatla, which William Duncan, after being thrust out of British Columbia, founded on Annette Island, Alaska, has been invaded by a wild rush of miners, and his much-afflicted flock may be compelled again to abandon their homes.

EUROPE.

Great Britain.—At one of the recent meetings of the London Missionary Society, Dr. Wardlaw Thompson, the sec-

retary, announced that since its commencement the society has received £5,500,000 (\$27,500,000) in contributions at home, and that nearly another million had been contributed in the field by Christian friends, and especially by native Christians. In commenting upon this fact, he exclaimed, "Why, we could buy six ironclads with that money, and in five years they would be obsolete. The first vote for the present French expedition to Madagascar was more than £2,000,000. They will spend on that expedition more than all the London Missionary Society has spent for the conversion and transformation of multitudes during the century. Expenditure on missions is the most economical channel for spending money, and yields the largest return." As the ample return for such cost, 95,000 Malagasy are now members of the churches, with nearly 500,000 under Christian instruction, while about 100,000 have entered into the life of the redeemed above.

—The medical auxiliary of the Church Missionary Society gives this as a summary of work accomplished: 29 fully qualified medical missionaries; 4846 in-patients in the mission hospitals last year, and 378,355 out-patients. The auxiliary proposes this year to relieve the society's general funds entirely of the medical expenses of the missions, other than the personal allowances of the missionaries and the cost of new buildings; to defray, that is, no less than £4000.

—When recently Mr Wigram, so long secretary of the Church Missionary Society, sent in his resignation, he enclosed in the letter a gift of £1000, with which to start the fund for the new Calcutta Divinity School, as "a thank-offering for mercies and privileges enjoyed during upward of fourteen years as honorable clerical secretary."

ASIA.

Islam.—In Palestine are to be found no less than 14 stations where medical

work is done. Nine missionary societies share in this, and are represented by 18 physicians, of whom 5 are natives.

—Rev. S. M. Zwemer, of Busrah, has an article in the *Intelligencer* entitled "There is Much Rubbish," with reference to the Koran, to divers lives of the prophet, and to Mohammedanism in general as a religion. And the text of the article fully justifies the title.

—Rev. R. M. Cole, secretary of the Bitlis mission station of the American Board, tells of their regret on the death of Rev. G. C. Knapp, who died of apoplexy March 12th, after prolonged prostration. He entered this mission field in 1855 and continued in charge till 1890, when he was succeeded by his son, George Perkins Knapp. He met with great opposition in his early days in the field from the Gregorian Church. He lived to so win their esteem that they tendered burial for his body in their own church, which was, however, declined. Mr. Cole says: "The Lord gives us this cheer of late, that the old Church people, who in early times persecuted Protestants, even latterly looking askance, as if our only business in the land might be to transmute Armenians into noxious Protestants, now turn toward us as genuine Christians, having deep sympathy for abused humanity, so that our congregations and schools are much increased of late. Partly from this and partly from high esteem of our aged associate a throng of some two thousand crowded our church and yard at the funeral, three leading priests, with their select singers and all the paraphernalia of a burial of their highest grade, taking prominent part in the services at their own request."

India.—A live American Brahman has been discovered, believed to be the first of the *genus* (may his tribe *not* increase) presiding at a shrine in the depths of the Himalayas. It is enough to know his name, which is Charles William De Rousette. He leads a hermit's life and one approaching to the

asceticism of the average fakir. He becomes known to fame through an interview lately published in the *Philadelphia Times*.

—A calculation appears in the *Indian Church Quarterly* which figures it out that, at the present rate of progress, at the end of four hundred years it will be found that Christianity has made advances in India equal to those made in Europe during the first four centuries.

—Rev. F. L. Neeld, in charge of the Bareilly Methodist Theological Seminary, India, reports that that institution now has: Seniors, 22; middle class, 23; juniors, 30—total, 75. He emphasizes the necessity of training a native ministry on the field.

—F. J. Martin gives this well-nigh incredible story of the lengths to which Hindu women carry their "grief." He says of the sex: "As a rule, one eye is gone, or both are red, bleared and tearful; the eyelashes have turned inward and have scratched the cornea till it is opaque and nearly sightless and past healing; or a cataract has formed in one or both the eyes. On inquiring the cause of all this, the usual reply is that she has lost a son, and has cried till she has literally cried her eyes out. It is always a son, sometimes a husband; but a daughter—I never heard of a woman crying seriously for the loss of a daughter. In the present case, however, the patient I was called to see, both eyes had been sacrificed for neither son nor husband, but, by way of variety, for a buffalo. Gurmukh Singh informed me that he had lost a valuable buffalo for which he had paid the extravagant sum of seven times twenty rupees, and that his wife had been inconsolable ever since. The women of the neighborhood would come in to remind her of her loss, exaggerate it as far as possible, and finally their advice was that she should cry about it as long and loud as possible. In fact, in the discharge of this duty they were prepared to assist her. So the dames of Mrs. Gurmukh's acquaintance came, one

and all, both young and old, some with one eye, and some with the remains of two, and some with terrific squints, and baring their heads, proceeded to form a circle, with their hostess in the centre. Then all, with one accord, continued to shriek piteously for the space of two hours, while they beat their thighs and temples alternately with both hands. This is the customary mode of public mourning, though usually practised only on the death of a husband or a son. A woman, to show her excessive grief, will frequently go on day after day for a month, inflicting blows on her temples in the manner described till blood flows and severe inflammation is excited in the eyes, accompanied by intolerable headache. And now follows ulceration of the cornea, followed, after months of suffering, by cicatrices and opacities, and frequently as not by cataract and all but total blindness. And all this for the sake of, not genuine grief, but for the sake of making an impression of mourning on the neighbors. And though all the neighbors know it is sheer hypocrisy, yet each and all will, in her turn, do the same thing, imagining she is imposing on the rest."

China.—Miss Ford, of the Canadian Methodist Mission, gives this bit of observation and experience: "One has to learn to have the Easter joy in the heart, and not depend on outward circumstances out here, where 'on every high hill and under every green tree' are shrines, pagodas and images. For a few days past we have been noticing an image very different from any seen before, and wondered what it was. This morning Mr. Cady asked the wife of the boat-owner, who explained that there are a great many devils around the section of country we are just passing through; so these images are more numerous than in other parts; and at regular intervals a rooster is sacrificed to them, after which process the idol has knowledge of the devils, and protects against them. These devils are many of them spirits of people who

have committed suicide, and are waiting around to torment those who troubled them while they were on this earth."

—A story is told by Rev. Mr. Adams, of the American Baptist Mission in Central China, of a Mr. Tsen, formerly a wealthy merchant, but who, ruined by opium-smoking, became a low fortune-teller. He came afterward under the influence of the Gospel and burned his magical books and sought to reform. The sufferings he endured while seeking to break off the habit were intense, but were borne patiently. The temptation to seek relief by returning to the use of the drug was such as few could have resisted, but he would not yield though he died. And die he did, steadfastly refusing to yield again to the seductions of the drug which had blighted his life.

—Rev. Mr. Ament writes: "As to China, people may talk of great internal reform and a general renovation of the government, but there is no evidence of any change at present. Personally I expect no reforms except under compulsion. No sledge-hammer blows from without will break the hold of this empire on the past; but the little plant truth, working from within, will do this some day. If there is any growth in China I am afraid it will be more in the line of military enlargement and a desire to get even with Japan. The war has utterly failed to arouse the nation; in fact, the nation as a nation knows nothing about the war, and no lesson can be taught the officials before the people are instructed. The growth must be from the lower strata upward, as it has been in all lands. Hence I look for a patient continuance in the usual lines of work, being assured that our first duty is to sow the gospel broadcast and let the truth do its own perfect work."

—Rev. Llewellyn Lloyd, of the Church Missionary Society, says that for nearly eleven years missionaries labored in Foochow and its neighborhood without one single convert from

Chinese idolatry and superstition. In consequence of this the mission was almost given up, but just when things looked darkest a ray of light shone which has steadily increased. In 1861 3 men came out from idolatry and declared themselves followers of Christ, and to-day in that one province there are no less than 80,000 converts to Christianity, 12,000 of whom are connected with the mission of the Church Missionary Society. This society has at present 10 ordained Chinese clergymen, 170 churches, 120 catechists or lay readers, 110 Christian schoolmasters who have charge of as many schools, and a large number of trained Bible women carrying on effective work among the women of the province.

Korea.—A private letter from Rev. T. H. Yun, dated Seoul, says: "The government is now more firmly settled than some months ago. The Japanese influence is strong; it makes for progress, and therefore for good. On my first returning to Korea, I was appointed private secretary of the prime minister. A few weeks ago I was promoted to the position of vice-minister of education. I thank the Church and the friends in the South who made it possible for me to get such a position, and I shall try to make my fidelity and conscientiousness show that a Christian is not one who forgets his own country, as he is often charged out here with doing. I am the only outspoken Christian in the Korean Government."

—Mrs. Underwood writes in *Woman's Work for Woman* of "A Baby's Visit to the King," as follows: "I went to the palace yesterday, taking little Horace with me, who had a fine time of it. The palace ladies caught him up in their arms and fairly ran with him into the presence chamber. The king and queen and prince hugged and kissed him, exclaiming how beautiful he was and how pretty his hands. The king had him lifted into a chair and then got down on the floor on his knees in front of him and talked to him, pet-

ting and caressing him. The queen took him in her arms in a motherly grasp, smoothing his hair and saying anxiously, 'His head is too hot.' They ordered about four quarts of Korean candy, as many nuts and about a hundred oranges, and had them sent home for him. The queen also gave him another of the pretty little embroidered bags full of beech nuts, which means 'long life and happiness.' When we came away the palace ladies whirled him off, and about fifty of them got around him, petting and caressing him. I could not get near the child. The king himself put on his hat and coat and buttoned it up for him, kneeling on the floor in front of him."

—The Korean boy at first sight can easily be mistaken for a school-girl out of doors without her hat. His hair is parted in the middle and hangs in a heavy braid down his back. When he is married his hair is twisted in a top-knot on the crown of his head and adds much to his dignity. You may see a boy with his hair quered on top of his head making mud pies by the roadside, and feel sure that here, at least, is an exception to the custom, but on inquiry you learn that he is a married man. He enjoys his sport none the less for the dignity of his topknot.

—Rev. George Heber Jones writes from Chemulpo, Korea, June 10th, 1895: "Just one year ago to-day the first Japanese troops landed in Chemulpo, to begin their astonishing campaign against China. What changes a year has witnessed! China is to-day a beggar among the nations, with few friends, and a sad prospect of internal dissension, rebellion, and anarchy, and the certain prospect of being stripped of some of her territories by foreign powers. Korea has reaped great benefit from all the changes of the year, and especially the infant Church of Christ, which has rode safely and steadily the waves. We have reached a position where we can strike mightier blows

than ever before for the conquest of this kingdom for Christ.

"The war and attendant alarms have in no way interfered with the wonderful prosperity God has granted the work in Korea. In faith, hope, and charity, in sincerity, steadfastness, and patience, the Korean Christians are a constant source of joy and gratitude to God, to the missionaries. The Korean Christians are distinguished by simplicity of faith in God, and patience, endurance of aspersion, both by the heathen native and the unsympathetic foreigner. We need reinforcements. The missionaries spend many an anxious hour because they are not forthcoming; the native Church goes half shepherded because of the lack; the highest authorities in the land say, 'Send us more teachers (missionaries).'"

AFRICA.

—There is considerable perturbation among the French authorities in Algeria, owing to the work of the North Africa Mission, which is chiefly carried on by English young ladies. The general council of the department of Constantine has addressed a note on the subject of the supreme authority, in which it states that the safety of Algeria is menaced by the work of the English Methodists (*sic*). "The English danger becomes from day to day more serious in Algeria, as its agents become more numerous. The Methodists and the soldiers of the Salvation Army work under the guise of benevolence and charity, and thus attract the natives. They distribute money, clothes, medicines, Arabic books (among others, translations of the Bible), and in appearance they only occupy themselves with proselytism; but in reality a vast net of espionage is being drawn around us, and a propaganda of disaffection among our native subjects is being carried on." The council, therefore, petitions the Ministry of the Interior to put an end to these manoeuvres.—*Revue des Missions Contemporaines*.

—The New York *Sun*, in an editorial on climatic conditions and health in Africa, gives the following data: "In British India the annual death-rate among Europeans in the early part of this century was 84 to the 1000; but in 1890 it was reduced to 16 to the 1000. So in the Dutch East Indies, the European death-rate has been reduced from 170 to the 1000 in 1828 to 16—much less than the native death-rate, which in 1892 was 23 to the 1000. In the basin of the Congo the death-rate among white men in 1893 was 70 to the 1000, but this embraced many mere adventurers and campaigners deprived of the comforts and conveniences of life. In Leopoldville and Boma, white settlements, where good homes are available and fair sanitary conditions, the death-rate is but 32 to the 1000."

—In June, 1869, the missionary Ramseyer, of the Basle Missionary Society, was dragged as a prisoner into Abetifi, then a city of Ashantee, with his wife and child. They spent three days in a miserable hut, with their feet in chains. Human sacrifices were then common in Abetifi, which was under the tyrannical rule of the Ashantee chieftains. To-day, in the same streets, under the same shady trees, instead of the bloody executioner going his rounds, a Christian congregation gathers together every Sunday, followed by a troop of Sunday scholars. Christian hymns, such as "Who will be Christ's soldier?" ring joyfully through the streets of Abetifi. The people come out of their houses, the chieftain is invited; he comes with his suite and listens to the joyful tidings of salvation. And it is not in vain; many have become the disciples of Jesus. Many even dare to tell their fellow-countrymen in the streets what joy and peace they have found in Him. Who would have dreamed of this twenty-five years ago?—*Allgemeine Missions-Zeitschrift*.

—Mr. Bridgman, of Umzumbe, in writing of the five Zulu preachers who have been raised up under his care,

speaks specially of one of them who is now the leading man among the Zulu preachers, saying, "When I first came to Umzumbe this man was a naked, scrofulous, hard boy, with a dirty sheep-skin thrown over his shoulders. We cured him of his scrofula; then the Lord cured him of his sin-sick heart, and to-day he stands up among our churches as Dr. Storrs stands among your churches—a leader of men."

—Sir Gilbert Carter, Royal Governor of the British colony of Lagos, has recently given some interesting figures respecting the extent of the gin and rum traffic on the west coast of Africa for the year 1893. The colony of Lagos, with a population of 85,000 souls, imported \$450,000 worth of ardent spirits—more than \$5 worth to each inhabitant! The Gold Coast, a British colony with a population of 1,500,000, imported gin and rum to the value of about \$500,000. Sierra Leone, another British colony, with a population of 180,000, imported liquors to the value of \$100,000.

—At the recent annual meeting in London of the Native Races and Liquor Traffic United Committee, Sir George Goldie, Governor of the Royal Niger Company, stated that in the Niger region 1,100,000 gallons of spirits were imported in 1892, 1,700,000 in 1893, and about 2,000,000 in 1894. He said: "There is ample evidence of this extra liquor finding its way to the Mohammedans of the interior, whose nominal religion is no barrier against drunkenness." Furthermore, this royal governor said that after sixteen years of experience in administration 'n Africa, he was prepared to affirm "that if steps were not taken to prohibit the liquor trade, a state of things would be brought about that would lead to the total abandonment of the country."

—Dr. J. E. Hine gives a ghastly account of a witch-burning near Unangu. The "boys" came and reported that a witch was being burned alive at a place two miles from the sta-

tion. He was incredulous, but went to see. "When I got a little nearer," he says, "a sudden whiff as of burning flesh made me suspicious that the story might be true, and a little farther on I saw it was. The body (of a woman I was told) was lying on a heap of ashes, face downward, with the charred remains of the skull and hands projecting from the end, and fastened to a small tree, the feet apparently having been fastened to another tree behind. All the flesh on face and arms had been destroyed, but the body was still burning, frizzling and spitting in the flames—a horrible sight, such as I never thought to see in my life."

ISLANDS OF THE SEA.

—The seamy side of the work of the Gospel in Madagascar is seen in the persistence with which the converts still cling to slavery. In particular the English Friends are urgent in season, and out of season to end this "relic of barbarism," but hitherto with slight effect. The Malagasy conscience is dull at this point, and strong feeling is stirred by exhortations to let the oppressed go free.

—The Methodists have been at work in Singapore for ten years, and are able to report substantial progress. Rev. W. F. Oldham has a school, with an average attendance of over 500. In 1880 only 10 natives were connected with the mission, and these were Tamils from South India; but by the end of the next year 31 adult Chinese were members of the church, and now the number has increased to more than 200, with the addition of 80 Tamils and 30 Malays and Malay-speaking Chinese.

—The late J. L. Phillips, M.D., wrote to the *Sunday-School Times* of a visit to a seminary for the Dutch and German missions of Malaysia, at Depok, south of Batavia. Here 40 bright

young fellows from Borneo, Sumatra, Java, Celebes, and New Guinea are eagerly studying the Scriptures in the Malay language, under the tutorship of a German scholar and his native coadjutors. Looking into the faces of those two men from Dutch New Guinea, of those converted Bataks from Sumatra, how his heart was moved by the thought that the Gospel had brought together here in this Christian seminary the descendants of cannibals, east and west, and of savages of all this Asiatic archipelago! The Bataks on the west coast of Sumatra have furnished 100 missionaries already for the army of our King.

—J. E. Burdett Meakin has told in the London *Christian* a most remarkable story of the rise and spread of the kingdom in a portion of Java. Fifty years ago the son of a Russian colonist and a Javanese woman was converted by a dream that he was called to evangelize the nations, and forthwith set about the task and continued, though sharp persecution befell. Later the Dutch Reformed Church came to his aid, and now a Christian settlement of 2500 is found with 1000 besides in outstations, 725 children in school, a kindergarten, hospital, etc.

—Dr. Schreiber writes thus of the success with which the Rhenish Society is meeting in one portion of the Sumatra field: "When we began our work six years ago in the almost entirely Mohammedan district of Padang Bolak, a Dutch official of high position, who was friendly to our work, assured us that it was a most foolish step, that we could not accomplish anything in the Padang Bolak, we were too late there, since Islam had already occupied the whole region. This was the universal opinion at that time about work among the Mohammedans in Sumatra. But we did not allow ourselves to be discouraged: the work already done by a capable native missionary, Marcus,

gave us good ground for hope, and a zealous and experienced missionary, Irle, took possession of the field with a cheerful courage. And what has been the result? Missionary Irle, who works with a native preacher and 5 teachers at one central and 4 out-stations, announces in his last report that he has baptized 350 persons, and has no less than 500 preparing for baptism, among them a large number of important chiefs. Earnest requests for teachers are constantly coming from new districts; even formerly fanatical Mohammedans have turned to the Gospel; and from several villages the Mohammedan mollahs have already retired in confusion because they see that they have nothing more to hope; and the impression is becoming general that, over a great part of the country, Islam is breaking up."

—The friendly attitude of many government officials toward missionary work is a feature of the time. The work in New Guinea, where the London Missionary Society has no less than 114 native teachers and 57 students, has received marked commendation from Sir William Macgregor, the governor of the British portion of the island, who says, "Several years' work of the London Missionary Society has greatly changed the habits of the Lese tribe. A brief glance at the work done by the London Missionary Society from Maiva to Carama was considered to reflect the greatest credit on Rev. James Chalmers. Under the firm discipline practised at Dobu in the schools and services established there very extraordinary progress has been made. Rev. Mr. Abel is encouraging some of the young men in his district to form industrial settlements for the cultivation of cotton and such-like commodities, an attempt that deserves every encouragement the government can give to it." It is only twenty years since the missionaries landed among these cannibals, and took possession of their island in the name of Jesus.—*The Christian*.

—New Guinea has a missionary college well started with buildings, students, etc. W. G. Lawes writes of it: "In all the work that has been done we have had the ready help of a number of natives from the surrounding villages. Every piece of timber used in our buildings has been carried up from the coast (two miles) on men's shoulders. We cannot always get help when we want it; but the people have been very good and willing. Of course we have had to pay them for their services, but the rate of wages is not high, and as waist cloths and shirts are most in demand, we thus help the people in their efforts to get the externals of civilization. I ought, perhaps, to explain more fully our purpose in establishing the college. The name may appear misleading, and yet it is the best for the object we have in view—viz., to train and fit young men to be teachers of Christ to their countrymen. Before we receive a candidate, we must have evidence that he is a sincere Christian, and then he must be able to read in his own language. That is all. The minds of the most advanced are only just opening, and the time has not yet come when any, except a very select few, will acquire knowledge from books."

—At the missionary devotional meeting of the Jamaica English Baptist Missionary Society, attended by members of the Baptist, Congregational, Moravian, and Presbyterian denominations, an address of much spiritual power was delivered by Rev. D. J. East, who has had fifty-seven years of ministerial service. His reminiscences of mission work in the West Indies, where he has labored for forty years, were of a stirring character. He emphasized the fact that the Baptist churches in Jamaica long ago became self-supporting, and are now contributing a large sum every year for home and foreign missionary work. Most of the contributors give over a dollar each, though they receive scanty wages.

The Neglected Continent.

NOTE. ¹⁵ **CALLAO**
THE SPIRIT-
UAL NEEDS OF
SOUTH AMERICA

may be judged by the darkness of this map. All centres where American or European Protestant missionaries are stationed are shown by the white dots numbered to refer to the Key. (The boundaries of the fourteen States of South America are indicated in white, as also the principal rivers.)

All parts printed black are either Roman Catholic, heathen, or uninhabited.

The population of South America is estimated at 37,000,000. *Of these probably less than 4,000,000 have been reached by the Gospel, leaving 33,000,000 wholly unevangelized.*



THE MISSIONARY REVIEW OF THE WORLD.

VOL. XVIII. No. 11.—*Old Series*.—NOVEMBER.—VOL. VIII. No. 11.—*New Series*.

THE MIRACLES OF MISSIONS.—XXV.

WHAT JOHN WILLIAMS SAW IN THE SOUTH SEAS.

BY THE EDITOR-IN-CHIEF.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE IMPORTANCE OF FRONTIERS.

BY REV. W. G. PUDDFOOT.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BRAZIL THROUGH AN EVANGELIST'S EYE.

BY REV. D. G. ARMSTRONG.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

REFORMS IN CHINA.

BY REV. GILBERT REID, CHINAN FU, CHINA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A TREE WITHOUT ROOTS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BY OSCAR E. BOYD, NEW YORK.

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

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

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

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

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

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

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

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

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

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

THE WORK OF THE SPIRIT IN NORTH KOREA.

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

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

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

* MISSIONARY REVIEW, September, 1894.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Last winter he wrote me as follows :

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

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

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

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

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

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

THE JEWS IN PERSIA.—II.

BY S. G. WILSON, TABRIZ, PERSIA.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

II.—INTERNATIONAL DEPARTMENT.

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

The Utility of Protestant Missions in My Native Land.

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

I. *General Aspect of the Country.*

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

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

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

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

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

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

II. *Character of the Mexican People.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

latter destroyed by a course of thorough, systematic training.

III. *Institutions.*

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

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

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

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

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

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

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

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

IV. Influence of Protestantism in Mexico.

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

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

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

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

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

V. Practical Results of Protestant Missions in Mexico.

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

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

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

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

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

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

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

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

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

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

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

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

authorities, who required the house for their officers.

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

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

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

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

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

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

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

Progress in Brazil.

EXTRACTS FROM A LETTER OF REV.

W. A. WADDELL, ARRANGED BY REV.

W. A. CARRINGTON.

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

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

Reason: the eagle and the stirred-up nest.

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

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

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

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

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

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

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

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

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

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

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

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

A Note from Mount Hermon.

Miss Charlotte H. Brown, writing from Shebaa, Mount Hermon, Syria, under date of August 5th, 1895, says :

"I feel as if I knew now more about medical mission work than I ever did before, and if all medical missionaries are so besieged as Dr. Mary Eddy is, I pity them. We have just spent three weeks together in a village several hours away, and now she has gone for a week to another place, and I have come here to this village, high upon the slopes of Hermon, to pass the remainder of my summer, the nearest Americans at present being three or four hours away.

"Kufair, where I have just come from, has been touched by the American fever, and it seems strange to hear those ignorant men and women, most of them unable to read their own language, talk of "America," "New York," "Fort Wayne," and "Brazil," from which their letters come. As to which is larger, "America" or "Fort

Wayne," many would not be able to tell.

"The regular dispensing-days were Monday, Wednesday, and Friday, but some cases had to be treated every day, and each time the numbers increased, until the crowd was so great that time and strength did not suffice. As word spread to the surrounding villages of the doctor's fame and skill, people began to come in from all directions, arriving, a very few on animals, most walking, reaching the house before we were out of bed. The doors had to be kept bolted till the hour for seeing the people. These had to be let in gradually by a discriminating assistant, a young Syrian woman who has proved herself invaluable. A doctor's assistant must have certain qualities in this country (and I suppose in all countries), for she must be able to discriminate between the people who can and those who cannot pay the six cents for treatment, the poor being received if they bring papers from the priest, the teacher, or the sheikh; she must be quick of eye and ear to help, and she must have a strong arm also, to be able to quickly push the door and bar it when people insist with all their strength upon coming in before their turn.

"My part was to read and talk to the people as I had opportunity, and partly through real eagerness, and partly through the desire to win my favor, and so use me as a go-between to allow them to be seen out of turn, I always found them ready to listen to my story or my portion of Scripture. Sometimes a few at a time were allowed in the wide hall that ran the length of the house, sometimes a good many would be there at once, a most forlorn group—women with sick babies, all sorts of people with poor eyes, from the goat-herd from Ain Attar to the women from Meinas who kept a badly inflamed eye covered. Several people troubled with partial paralysis were also treated, the "lightning wheel" being a never-failing source of entertainment to the onlookers. Several pitiful cases of leprosy also were present, and an opportunity was granted to point them to Christ, the Physician of the soul.

"At home you have lectures, concerts, international meetings to entertain you; the people of Kufair had for three weeks the excitement of having in their midst two American ladies (one a doctor) and a baby organ, with almost nightly meetings, either in the house or at the grape-press near, for singing and prayer, all of them well attended, espe-

cially the last meeting, when perhaps three hundred assembled—a good-natured, but rather noisy crowd—around the ladies, the organ, and the two Syrian teachers of the schools in the village.

"The buzz, the hum, the stir in the Sunday-morning meetings, when people crowd into the school-room from the Greek church, are something one has to experience to appreciate. First the girls and then the boys have to be sent out to make room for the incoming elder people, and many of them then stay outside and make remarks. I have come to the conclusion that the most effective missionary work is done, not in a crowd hard to control, but with the few, whose attention can be gained and held in some quiet little private meeting; and so the doctor, with her one or two patients at a time in her own room, can really do more good perhaps than one who sits outside and talks to a restless, impatient crowd.

"I had hoped to tell you a little of this interesting village, some 6000 feet above sea-level, with its clustering houses on the steep hill-side, its ice-cold fountains, its Moslem and Christian inhabitants, but space and time forbid."

James Liddell Phillips.

Only a hurried line could be inserted when the news reached America of the death of Dr. Phillips, of India. Dr. Cyrus Hamlin presently after wrote as follows: "Our beloved Brother Phillips has left us and gone up higher. The Master came and called for him. I have a sweet and savory remembrance of him. He was affectionate, impulsive, full of life and vigor, earnest in his Master's service, working to do good to all men as he had opportunity, especially to those of the household of faith. His name was in his forehead; he has had the white robe given unto him; he has become a king and a priest unto God and the Lamb. Hail to thee, Brother Phillips!" India has become a mourner, and the tribute to the worth, the spiritual loveliness of character, and the active usefulness of Dr. Phillips pour out over the pages of the press from one end of India to the other. The *India Sunday-School Journal* says that during his thirty-three years of mission life he opened up a new district

to Christian influence. He committed the Santali language to writing, and saw many hundreds of Oriyas and Santals brought to Christ. When he left India he received the thanks of government for his work among the Santals. He had a working acquaintance with several Indian vernacular tongues. The Calcutta Missionary Conference, the largest body of missionaries meeting monthly anywhere on the globe, held a special memorial service, at which Rev. George Kerry presided, and addresses were made by eminent men.

At the time of his death and since 1890 he was the Secretary of the India Sunday-School Union, by appointment from the London Sunday-School Union. He was seemingly ubiquitous, from the Himalayas to all parts of the Continent of India, and far away to Malaysia. Humanly speaking, he was too young to die.

He was the son of Rev. Jeremiah Phillips, D.D., who went to India in 1836 with Mr. Noyes to open a Free Baptist mission in Orissa. James Liddell Phillips was born at Balasore in 1840; his mother died when he was six months old. From 1852 to 1865 he was in America, receiving his education. He then entered upon the work among the Hill tribes in Santal. He received his degree of M.A. and M.D., and later LL.B.; and his own college, Bowdoin, conferred on him the degree of Doctor of Divinity; but he worked among his brethren and all others as plain Mr. Phillips, simple in character and life as the children whom he had always loved, and loved to the end.

He died June 25th, 1895.

J. T. G.

Adopted American Citizenship.

There seems considerable misapprehension both at home and abroad as to the right and the obligation of the United States to protect its naturalized subjects when within the territory whence they came to this country. Many suppose that Asiatic peoples may

come to this country, remain till they become naturalized, then return as citizens of the United States permanently in their native land. This is a matter that so far interests persons on many mission fields, that we venture to quote from the report of Dr. Samuel L. Beiler, D.D., Vice-Chancellor of the American University, Washington, on the result of an interview of a committee who waited on Secretary Gresham concerning protection to Armenians who have been naturalized here and returned to Armenia. Dr. Beiler addressed the communication, from which we make the extract, to Secretary Leonard, of the Methodist Missionary Society, and the whole appeared in the *Christian Advocate*. All that is relevant to the illustration now sought to be furnished is the following:

"There is a class of Armenians who come to this country and are naturalized, and then return to Armenia and claim protection as citizens of the United States. Concerning such there was an attempt at a treaty some years ago, but while it was pending a difference in the construction of one clause arose. The clause was that a naturalized Armenian (that is, naturalized in this country) who should return to Armenia and remain there two years should then forfeit all rights as a citizen of the United States, and thenceforth be treated as again a subject of Turkey. The Turkish Government construed this as meaning those who had returned before this treaty should be fully enacted. Our Government insisted that it should be prospective also, or apply to all who should return in the future. The Turkish Government refused to sign the treaty as thus construed, and there is no treaty to this day covering such cases. It is not known yet that any such persons were killed or injured in the late troubles. If there were, contrary to the rights of such persons under the provisions (general) of international law, our Government will certainly look after such cases. There have been, independent of

the late reported massacre, cases of arrest and imprisonment of such naturalized and returned Armenians, and our Government has protested against it, holding that all Turkey has a right to do is to send such persons out of her domains. Turkey now denies the privilege of return to Turkey of these naturalized Armenians on this clear ground. First, the United States, in the face of a treaty with China, has denied admission to this country to the Chinese, on the simple ground that they are Chinese. Second, on an appeal case, under this law, the Supreme Court of the United States decided that it was constitutional, as it was one of the essential rights of sovereignty to say who should or should not come within its domains. Turkey simply takes the same grounds, and denies admission to Turkey to these returning Armenians, simply on the ground that they are Armenians. Our Government can only insist that Armenians who have returned, or may return with the consent or knowledge of the Turkish Government, shall not be held in Turkey for trial and imprisonment under Turkish laws, but shall be sent out of the country as we propose to send the Chinese out."

In these times when China is much in evidence, a great many people besides those interested in missions will find it a great convenience if they have Miss Burt's map of China on the wall for ready reference. It is on cloth, has the stations of forty-six Protestant missionary societies, all the provinces defined in bold boundaries, and a compendium of much valuable information. Address Miss M. Burt, Springfield, O., and secure the revised edition of this map.

Not "many infallible proofs" come from the compositor's room. Our Armenian brethren must have been surprised to find that in a compiled article in a mid-summer number "Armenian" was turned into "heathen," in a phrase

about three Armenian priests who honored Mr. Knapp; and by following the cable misprint last month, the noble devoted Miss Mabel C. Hartford, who barely escaped martyrdom at Kucheng, was rendered Hartwell. Miss Hartford has arrived in this country; she suffered a great shock, and needs rest.

The opium question, in its relation to the native Church, was also discussed. The Church in China gives no uncertain sound, and opium-smokers are dealt with. Japan has prohibited opium to her people. The fact was referred to that the use of opium was on the increase in the United States, and that it was more extensive than was supposed, and that there were opium plantations in the country.

Great Britain's threatening attitude has seemingly brought China to terms in the degradation of the viceroy responsible for the Szchuan riots. Many think, however, the riots will not cease until the government is still more strictly taken to account, and civilized nations take for each offence a slice from her territory. This would be felt by the government as no money indemnity will ever be, or any other penalty which falls chiefly upon the people. Even the degradation of an official is not sufficiently severe.

Constantinople Riots.

The Armenians, perhaps somewhat encouraged by the sympathy manifested toward them in England and America, have been in conflict with the Constantinople police, and the result has been over one hundred killed and more wounded, and the end is not yet (October 4th), though the Turkish authorities believe they will have no trouble in restoring order. The Moslems, especially of the lower class, show no humanity in their treatment even of unarmed and peaceful Armenians. The city is being patrolled by troops, and no such terror has existed since the days of the Greek revolution.

III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIERSON.

South America,* Frontier Missions,† the Mormons.

SOUTH AMERICA.

What has been said (p. 614) in our August issue regarding Papal Lands and the Papacy is eminently true of South America. There we find Romanism at its worst, and the difficulties of coping with it very many and great. All the republics except Bolivia and Ecuador have now some Protestants working in them, and enjoy more or less religious liberty—generally speaking, *less*. In all this continent is 4700 miles long and over 3000 wide, a stupendous continent, 7,000,000 square miles in area—over twice the size of Europe—containing one eighth of the land surface of the globe, the most magnificent system of river drainage in the world, a coast line 16,500 miles long, and a rocky mountain backbone of extraordinary magnitude and sublimity. Lying away in the Southern Seas is South America, well called, from a spiritual standpoint, the “neglected continent.” We give the following summary of the continent and work from a pamphlet of the South American Evangelical Mission of Toronto, Ont.:

In the far northeast its tropic Orinoco surpasses, by 100 miles, even the flood tide of the Ganges. In the sub-tropic south, the Rio de la Plata is 150 miles wide as it sweeps into the sea, after its 2200-mile course, and pours into the ocean more water than any other river in the world—but one, for South America possesses a mightier stream than these. The whole of France, or of the Ottoman Empire, might lie in the lap of the monarch Amazon, the largest river in the world—equal to the Indus and the Nile put together. From the

matchless network of natural water-way it affords, this river has been called the Mediterranean of South America. The soil of its basin, one or two million square miles in area, and fertile enough to supply the inhabitants of the world with food, is for the most part covered by sombre, primeval forests—pathless, impenetrable—the largest extent of arboreal growth in the world.

Titicaca, the largest lake in the New World south of the St. Lawrence basin, belongs to this stately and colossal continent. It is 170 miles long by 70 broad, and could float Cyprus, Crete or Corsica, at an altitude of 200 feet above the summit of Mount Etna. Its lonely waters have no outlet to the sea, but are guarded on their southern shores by gigantic ruins of a prehistoric empire, silent palaces, temples, and fortresses—mysterious monuments of a long-lost golden age.

In the great song of redemption, the chorus of renewed humanity, can the millions of a continent like this be dumb and God not miss their jubilation?

Can one eighth of the globe be left out of the reckoning of the coming kingdom of Christ? Can the spiritual state of its 37,000,000 people be immaterial to Him? What is that state? Who are these people? What has been done to bring them “into the way of peace”?

SOUTH AMERICA'S SPIRITUAL STORY.

South America is divided into fourteen great countries, and includes representatives of almost every variety of race and language—from the degraded Fuegians of Cape Horn, who, when discovered, had drifted so far from Old World traditions, that they retained no word for God, and the Indian tribes of “sad, calm aspect” scattered on the pampas plains or among the virgin forests of the Amazons, to the Anglo-Saxon and Latin leaders of civilization in the free republics. The negroes and half-castes of the north and central States, with the Mestizoes (a mixed race of Spanish, or Portuguese and Indian blood), are numbered by millions, while the imported Chinese coolie classes, and foreigners from almost every country under heaven, drawn

* “The Neglected Continent,” Miss Lucy Guinness; “Spanish-American Republics,” Theodore Child; “Adventures in Patagonia,” Titus Coan; “Allen Francis Gardiner,” J. W. Marsh. Also pp. 27 (January), 802 (present issue).

† See pp. 422 (June), 601 (August), 808 (present issue).

hither by the fabled silver wealth of Ecuador, Peru, and the Argentine, complete the tale. The Spanish and Portuguese element is politically dominant, while the "redmen" constitute the main stock of the population.

Discovered A.D. 1500, by the Portuguese Pedro Cabral, South America has been for nearly four hundred years part of the parish of the Pope. In contrast with it the north of the New World, Puritan—prosperous, powerful, progressive—presents probably the most remarkable evidence earth affords of the blessing of Protestantism, while the results of Roman Catholicism left to itself are writ large in letters of gloom across the priest-ridden, lax, and superstitious south. Her cities "among the gayest and grossest in the world," her ecclesiastics enormously wealthy and strenuously opposed to progress and liberty, South America groans under the tyranny of a priesthood which, in its highest forms, is unilluminated by, and incompetent to preach, the Gospel of God's free gift, and in its lowest is proverbially and "habitually drunken, extortionate and ignorant." Altho the spirit of the age has, in our nineteenth century, transformed all her monarchies into free republics, Ecuador still prohibits any but Romish worship.

Only the fringe of this continent—more than sixty times as large as the United Kingdom—has been touched by the message of free salvation. On the frozen rocks of Fuegia, fifty years ago, Allan Gardiner and his immortal band of companions, to the undying honor of the South American Missionary Society that sent them forth, kindled a spiritual beacon light that to-day shines right around the world. Four thousand miles away, in the deadly tropics of Guiana, the heroic Moravian brethren died and died till deathless blessing for multitudes sprang from their tombs—both extremes of the continent proving the lowest of earth's races capable of becoming new creatures in Jesus Christ. Between these two extremities thirteen different missionary agencies have undertaken labor in this great harvest field. Their entire efforts are represented on the black map which appears as a frontispiece for this issue. Have they been commensurate with the needs of the sphere?

By those efforts judge whether or no South America merits the title "neglected continent."

THE BLACK MAP AND ITS MEANING.

Omitting the group of Christian

churches in the Guianas on the north-east coast, and the scattered centers on the Atlantic borders of Brazil, one may say that the continent is almost untouched by aggressive Protestant missionary effort.

Venezuela, more than nine times as large as England and Wales, two and a half times larger than Germany (area 593,943 square miles), with a population of 2,323,527 men and women, has only one missionary.

Colombia, larger than the total area of Great Britain, Ireland, Italy, Greece, Roumania, the Orange Free State, Bulgaria, Servia, Switzerland, and Belgium (area 504,773 square miles), more than three times as large as all Japan, has nearly 4,000,000 people, and only three missionary stations of the American Presbyterian Church.

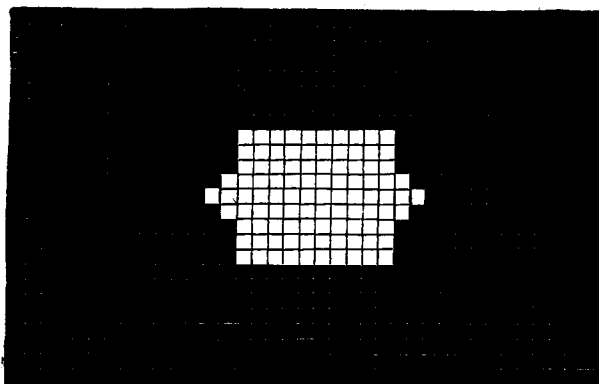
Ecuador, called after the equator, on which it lies, has no missionary, and never has had. Quito, its capital, the highest city in the world, with 30,000 souls; Guayaquil, its principal commercial center, and all its 1,270,000 inhabitants scattered over an area of 120,000 square miles, are wholly unevangelized as yet—unless ceremonial can save, and the wafer-god be divine. The present struggle for a change of government in Ecuador has as one of its objects the emancipation of the people from priest rule, and the proclamation of religious liberty. It is hoped, therefore, that the door of Ecuador may soon be opened to the Gospel.

Peru, with its 2,621,844 people, its 650 schools, its magnificent railways, well-equipped army and navy, and world-famed products of bark, silver, and guano, has but twelve missionaries within its borders. India has one missionary to every 165,000 souls; Peru, twelve missionaries to nearly 8,000,000.

Bolivia, an enormous inland State (area 567,630 square miles), modelled, like all the South American republics, on the constitution of the United States of America, with its president—elected every four years—its congress, universal suffrage, and 2,019,549 souls, has received one or two passing visits from itinerant colporteurs of the noble American Bible Society, but has no resident missionary, and never has had.

Brazil, which alone is larger than the whole United States (area 3,209,878 square miles, 296,000 more than the United States of America, and more than three times exceeds all British India), has 14,002,335 people, of whom not more 2,000,000 can possibly hear the Gospel from Protestant missionaries there working, leaving 12,000,000 in

SOUTH AMERICA'S SPIRITUAL NEEDS.



The above diagram (915 squares) represents the population of South America—37,000,000. Each square=40,000 persons. If every one of the 400 Missionaries in South America could reach 10,000 persons, only the central White squares would be evangelized.

Black squares=unevangelized population.. 827 } 925x40,000=
White " =partially evangelized popu- 98 } 37,000,000.
lation

DIAGRAM (No. I).

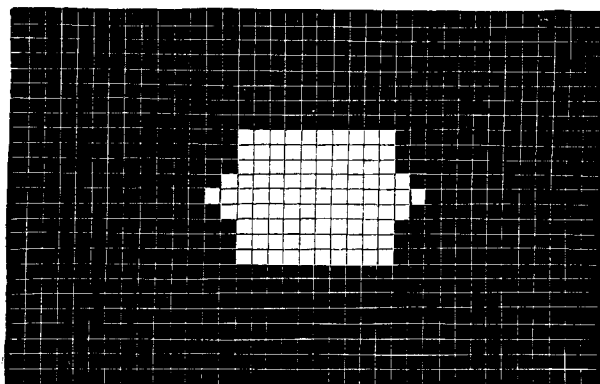
COUNTRY AND POPULATION.		POPULATION UNREACHED.
GUIANAS, 890,000 (partially evangelized.)		... ..
PARAGUAY, 400,000—5 missionaries.		350,000 unreached in Paraguay.
URUGUAY, 750,000—5 missionaries.		700,000 " Uruguay.
ECUADOR, 1,260,000—no missionaries.		1,260,000 " Ecuador.
BOLIVIA, 1,450,000 no missionaries.		1,450,000 unreached in Bolivia.
VENEZUELA, 2,200,000 1 missionary.		2,190,000 unreached in Venezuela.
PERU, 3,000,000 9 missionaries.		2,910,000 unreached in Peru.
CHILI, 3,300,000 61 missionaries.		2,690,000 unreached in Chili.
ARGENTINE, 4,000,000 27 missionaries.		3,730,000 unreached in the Argentine.
COLOMBIA, 4,200,000 12 missionaries.		4,080,000 unreached in Colombia.
BRAZIL, 16,000,000 116 missionaries.		14,840,000 unreached in Brazil.

DIAGRAM (No. II).

**DIAGRAM SHOWING THE COMPARATIVE SPIRITUAL NEEDS OF THE TEN
REPUBLICS OF SOUTH AMERICA,**

Reckoning that each Missionary could evangelize 10,000 persons.

SOUTH AMERICA'S SPIRITUAL NEEDS.



The above diagram (915 squares) represents the population of South America—37,000,000. Each square=40,000 persons. If every one of the 400 Missionaries in South America could reach 10,000 persons, only the central White squares would be evangelized.

Black squares=unevangelized population.. 827
 White " =partially evangelized population 98

925x40,000=
 37,000,000.

DIAGRAM (No. I).

COUNTRY AND POPULATION.		POPULATION UNREACHED.
GUANAS, 390,000 (partially evangelized.)		... ..
PARAGUAY, 400,000—5 missionaries.		350,000 unreached in Paraguay.
URUGUAY, 750,000—5 missionaries.		700,000 " Uruguay.
ECUADOR, 1,260,000—no missionaries.		1,260,000 " Ecuador.
BOLIVIA, 1,450,000 no missionaries.		1,450,000 unreached in Bolivia.
VENEZUELA, 2,200,000 1 missionary.		2,190,000 unreached in Venezuela.
PERU, 3,000,000 9 missionaries.		2,910,000 unreached in Peru.
CHILI, 3,300,000 61 missionaries.		2,690,000 unreached in Chili.
ARGENTINE, 4,000,000 27 missionaries.		3,730,000 unreached in the Argentine.
COLOMBIA, 4,200,000 12 missionaries.		4,080,000 unreached in Colombia.
BRAZIL, 16,000,000 116 missionaries.		14,840,000 unreached in Brazil.

DIAGRAM (No. II).

**DIAGRAM SHOWING THE COMPARATIVE SPIRITUAL NEEDS OF THE TEN
 REPUBLICS OF SOUTH AMERICA,**

Reckoning that each Missionary could evangelize 10,000 persons.

Brazil only, wholly unevangelized. The rest of the wide, dark spaces we leave to utter their own plea.

Persecution is suffered in many parts of the country at the hands of priests and people. We give the following communication, just received from Lima, Peru, which tells of a recent persecution in the interior of Peru :

"Tumult has arisen. Prefect urges us to leave. Advise us." We cannot tell how serious this may be, and are anxiously awaiting further news. Their last letter, dated August 5th, informed us that both were seriously ill in bed, Mr. Jarrett with smallpox, and Mr. Peters with similar symptoms.

In appealing to the British Consul-General of Peru he laid the trouble before the President, who has telegraphed to the Prefect of Cuzco, thereby hoping to prevent any fresh outbreak; but Cuzco is many miles inland, and practically ruled by the priests, who instigated the mob, therefore their lives are still in danger, and we cannot tell if they will be able to maintain their ground.

This is the first attempt to open a permanent mission in the interior of Peru, and we request the prayers and sympathy of all who desire to see the work of the Lord prospering in this needy land.*

Is Romanism Christian? is a question asked by Rev. J. B. Kolb, of Brazil. In answer, he writes as follows :

"December 8th was a notable day in the city of Bahia, Brazil—notable in the fact that the whole city was given over to the adoration of the Virgin Mary. During the previous night bells were tolling, bombs and rockets exploding, all to announce the grand *fiesta* of the succeeding day. The Feast of the Immaculate Conception of the Virgin has taken a deep hold on the popular sympathies. To raise a voice against the Virgin, or, as she is more properly termed, 'Our Lady,' is to bring down upon one's head the most bitter reproaches and persecution. However, this is not to be wondered at, when from pulpit and press the glories and Divine attributes of Mary are being constantly proclaimed. In justification

of the caption of this article, attention is called to the following translation of a part of an article which appeared in the *Monitor Catholico* of October 7th, 1894 (this journal is the official organ of the Archbishop of Bahia) : 'Peoples, nations, as well as individuals and families, seek and invoke the Virgin Mary, because she has been the tutelar angel of the fortunes of humanity, the bow of promise suspended between the two testaments.

"In truth, who more than she has interested themselves in the felicity of men, even in this world, than the glorious queen of angels, who hypothecated all the treasures of her most loving heart, who sacrificed her own Son, the life of her life, so that God might be reconciled with men !

"In the hours of deepest agony for men, behold her always at His side, interceding with her Son for men, and always ministering to them the means of regeneration and moral tranquility."

"The balance of this article narrates the glorious character and attendant blessings upon the devout use of the rosary.

"Recommended most highly by Leo XIII. in an encyclical as the most powerful and most efficacious means of realizing the moral equilibrium of families and nations.

"In view of the foregoing, it would seem incredible that Romanism could be termed Christian. It is true that she does teach some of the essential doctrines of the Scriptures, but this is simply to save appearances and to delude. Altho the encyclicals and pastorals of Pope and bishops are sown with Scripture quotations, they do not weigh anything, like the small dust of the balance, in comparison with the essential and practical doctrine and practice of the Church respecting the Virgin. Intelligent and well-informed men will affirm, with all the intensity of deep conviction, their faith and confidence in the power of Mary to save them. So far as the masses are concerned, the article cited above exactly expresses the conviction and belief of the popular heart.

"The last element in the perfection of Mariolatry was the declaration of the 'Immaculate Conception of the Virgin,' thus putting her on an equality with her Divine Son.

"Surely, the wily adversary has made this people believe a lie, and has so bound about this people the meshes of his net that there can be no possible escape, excepting by coming out from the midst of her and accepting the plain,

* Any friends desirous of further information, or wishing to help forward the Gospel here, may address A. R. Stark, care of British Consul, Callao, Peru; or Dr. Guinness, Harley House, London, E. Funds are greatly needed to maintain and extend this work.

simple truths of the Gospel of our Lord Jesus Christ. These blinded ones merit our sympathies and prayers. May the Holy Spirit break the scales from off these blinded eyes!"

THE MORMONS.

Interest in the Mormon question has been recently revived, owing to the approaching entrance of Utah into the rights of Statehood. The wisdom of permitting this step is still doubtful in the minds of many, but all hope for the best results from an apparently favorable beginning.

"Mormonism is not essentially a religion; it is a secret political institution in the form of a secret order, with exceedingly worldly ends in view."

Its thorough organization is said to rival the papacy, and is as nearly perfect perhaps as anything human can be; but the doctrines, having been added at different times and under different conditions, are so much at variance with one another as to defy any attempt to include them all in any system.

Opportune "revelations" came, however, at various times to grant desired privileges in financial and social spheres.

Their "god is *progressive*," they say, "and able to meet emergencies as they rise." A new emergency has recently arisen under the Edmunds law, making it expedient for them to annul the marriage revelation, or at least to suspend it, or in some way (nobody seems to know just how) to render it inoperative "for the present."

Polygamy has secured loyalty to Mormonism of those born under it, since one is compelled to uphold it or confess his illegitimacy. It also secured to the Mormons desired seclusion from Christian civilization, since decent people wish to keep far from such a community.

The doctrine of blood atonement was invented by Brigham Young as a protection against apostasy and opposition of infidels. This fearful doctrine fastened upon faithful Mormons the duty of shedding the blood of all such offend-

ers as were incorrigible. Brigham Young, commenting on this doctrine, said: "I have known a great many men who have left this church, for whom there is no chance whatever for exaltation, but if their blood had been spilled it would have been better for them." . . . "The *wickedness* and ignorance of the nations forbid this principle being in full force, but *the time will come when the law of God will be in full force*. This is loving our neighbor as ourselves; if he needs help, *help him*; if he wants salvation, and it is necessary to spill his blood on the earth in order that he may be saved, *spill it*." "Will you love man or woman well enough to shed their blood? *That is what Jesus Christ meant*. I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins." Seven months after this one hundred and twenty-nine emigrants were "blood atoned" at Mount Meadows by a force under command of Mormon priests.

The Adam-deity doctrine was first preached by the "Prophet, Seer, and Revelator" in 1852. This is his language: "Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner. When our Father Adam came into the Garden of Eden he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael the Archangel, the Ancient of days, about whom holy men have written and spoken. He is our Father and our God, and the only God with whom we have to do. Every man upon the earth, professing Christians or non-professing, must hear it and will know it sooner or later."

This doctrine holds out to the faithful the hope of becoming gods, as the following rhyme by one of their poets shows:

" . . . 'Tis no phantom that we trace
Man's ultimatum in life's race;
This royal path has long been trod
By righteous men who now are gods,
As Abram, Isaac, Jacob, too,
First babes, then men to gods they grew.

As man now is, our God once was ;
 As now He is, so man may be,
 Which facts unfold man's destiny.
 So John asserts : ' When Christ we see
 Then we like Him will truly be.'
 Ah, well, that taught by you, dear Paul ;
 Tho much amazed, we see it all ;
 Our Father, God, has op'd our eyes,
 We cannot see it otherwise.
 You're right, St. John, supremely right,
 Whoe'er essays to climb this height
 Will cleanse himself of sin entire,
 Or else 'twere useless to aspire."

The Mormons worship a deified man instead of an incarnate God. They set the living priest before the crucified Christ, and tithes and offerings over against regeneration. They teach that the faithful must "gather" into seclusion, in opposition to the command of Jesus to "go into all the earth." But then their motives are different and opposite.

The Mormons seem to have a peculiar faculty for seeing things in reverse position. Brigham Young once said that "the Presbyterian God is the Mormon's devil, and vice versa." He recognized his reverse attitude toward Christianity.

Mormonism can hardly be called a union of Church and State. If that were all, there might be a dissolution of that union so as to meet the requirements of our constitution, but with them the Church *is* the State, or the State *is* the Church, as you please. There is an identity of Church and State which is an essential feature of Mormonism, and which cannot disappear until they abandon the whole business in good faith.

It is a theocracy recognizing no right of the governed to participate in the affairs of the government either by personal vote or representation, and claiming for its leader Divine prerogatives and entire exemption from the duties and obligations of citizenship under any earthly government. He is supposed to be God's vicegerent, and as such is superior to all constitutions and laws of this or any other nation. He "holds the keys of revelation of the Oracles of God to men upon the earth, the power and right to give laws

and commandments to individuals, churches, rulers, nations, and the world ; to appoint, ordain, and establish constitutions and kingdoms ; to appoint kings, presidents, governors, or judges, and to ordain or anoint them to their several holy callings ; also to instruct, warn, or reprove them by the word of the Lord" ("Key to Theology," p. 73). Of course it is impossible for a man who claims such powers to be loyally subordinate to the constituted authorities of our country, or to be willingly subject to our laws or to conscientiously and faithfully teach his people so to be.

And the men under such a leader, ordained by him to "the priesthood and apostleship after the order of the Sons of God, are His representatives or ambassadors to mankind. To receive them, to obey their instructions, to feed, clothe, or aid them, is counted the same in the final judgment, as if all had been done to the Son of God in person. On the other hand, to reject them or their testimony or message or the Word of God through them, in any matter, is counted the same as if done to Jesus Christ in His own person.

"Indeed, such ambassadors will be the final judges of the persons, rulers, cities, or nations to whom they are sent. And all merely human religions or political institutions, all republics, States, kingdoms, empires must be dissolved," etc. ("Key to Theology," p. 73).

From this very significant language, taken not from a platform address, but from one of their standard books, which is now and has been for more than forty years published for the instruction and comfort of the Mormon people, it must appear very clearly what is the mission of the Mormon Church and its priesthood. Such a pretentious system, boldly asserting its powers and prerogatives, and publishing far and wide its purposes concerning the institutions under which it is tolerated, would have been stamped out of existence by any monarchy, if not upon the

first publication of its program, certainly upon the first effort to enter actively and aggressively upon it.

The people of the United States have given little heed to the hostile attitude of Mormonism, and have been slow to believe and disinclined to resent their insults to the flag. It is but ten years since they hauled down the flag which had been unfurled by loyal citizens on July 4th in Salt Lake City. Had it not been for the military force and the large number of non-Mormons in the city, the insult to our national emblem would have been carried to the last extremity. About the same time they hauled down the Stars and Stripes from a mission house and trailed it in the dust, and in its stead ran up a filthy fragment of a rag carpet. In another of the smaller cities of Utah, the Mormon city authorities refused to allow the flag—the property of the city—to be run up on the pole that stood in the public square, or to be used in any way whatever on July 4th; but on the 24th, the anniversary of their entrance into the Salt Lake Valley, they unfurled it to the breezes and marched in grand procession to the bower where their orators predicted the ultimate conquest of “the kingdom” over the Government of the United States, and rejoiced in the hope that the 4th would then be forgotten, and the 24th take its place as a national holiday.

To those who were familiar with the teaching and spirit of Mormonism these demonstrations were no surprise. It was never their custom to regard Independence Day as worthy of their notice. The birthday of these great facts in national life, freedom of religious opinion, liberty of thought and speech and worship, and a government “of the people, by the people, and for the people,” stirs no emotion of pleasure in a Mormon heart.

Their prophet, on July 22d, 1875, said, while addressing a large mass-meeting of Mormons: “The Government of the United States has no right to a foot of land in Utah. God gave

these valleys to me, and told me to give them to whom I pleased. Any one who goes to a government land office for his title is a traitor to the kingdom of God, and will be treated as such.” To this remarkable utterance the audience, led by the eight apostles who were present, responded “Amen.”

When one of the State presidents said to a missionary in Utah, “You are a citizen of the United States and not of this kingdom, and therefore have no rights to the privileges of citizenship here,” he was but expressing the alien character of Mormonism and the impossibility of a man’s being a loyal citizen and a Mormon at the same time. The principles and purposes of the Latter-Day Saints are so hostile to our American institutions, that it is impossible to hold to the one without despising the other. They cannot dwell in peace together.

It would be a pleasant, a grateful privilege to be able to believe that the Mormons have abandoned their fundamental principles, discarded the whole theory of Mormonism, and become loyal citizens. They have a constitutional right to their faith and worship; but they have no such right to maintain an alien and hostile government, to perpetuate practices which are at variance with the laws and customs of our country, to abridge the common rights of citizenship, to inculcate principles which are destructive of domestic peace and social purity, or to deny to any law-abiding citizen the privileges and immunities guaranteed to every such citizen by the Constitution.

They need a more extended pupilage under the wholesome and generous authority of the Government, the educating influences of the churches and the schools, and the contact with intelligent and enterprising Gentiles in social and business relations which have already accomplished, by God blessing, so much for Utah. There are about 170,000 Mormons in the United States, most of whom reside in Utah.—*Presbyterian Board Pamphlet.*

IV.—EDITORIAL DEPARTMENT.

Correspondents will please observe that the editor's permanent address is changed to 1127 Dean Street, Brooklyn.

The March of Events.

The deputation of the A. B. C. F. M., referred to previously, sailed September 12th for Japan, from San Francisco. The practical questions to be adjusted are not controversial, but economical. They concern the expediency of the continuance or withdrawal of the missionaries; and, if they are to remain, their relative position as to the native Christians and workers. Rev. J. H. Pettee suggests six topics to be covered by the investigation: The nature and tendency of the theological movement; future co-operation of the mission with the Kumiai churches; relation to the Doshisha; the property question; the desirability of enlarging the missionary force in Japan, and the changing of methods of work. Dr. D. C. Greene, of the Japan Mission, published not long ago an account of the declaration of independence on the part of the Home Missionary Society. Japanese Christians are desirous to assume the responsibilities of the evangelization of their own country, and to be no longer a burden on the American churches; and this is most commendable. The deputation should be followed by earnest prayers.

The compact between Salvador, Nicaragua, and Honduras provides for a United Republic of Central America, mainly in the interests of defence and permanent peace. Executive power is to be lodged in a diet, with one deputy from each legislature and one member from each republic. How far this political movement is to affect missions, which is all that specially concerns this REVIEW, will appear later on; but no such union, if secured in the interests of mutual wellbeing, can be other than helpful to all missionary work. Every-

thing that establishes right, honorable, and pacific relations among men promotes the kingdom of God, which is righteousness and peace, as well as joy in the Holy Ghost.

The mission press in Turkey is kept under constant surveillance by the absurd and often comical apprehensions of the government. "All the manuscripts must be submitted to examination at Constantinople before being printed. Some are rejected or returned in a mutilated condition, while those accepted are kept a long time and the printing delayed. Books that have received the sanction of the government may be seized and destroyed at any time upon a foolish pretence, such as the coloring of a map in a geography. Two men were imprisoned and their books confiscated, not for selling their geographies, but for procuring them for the governors at their request."

All this reminds us of a recent occurrence in Russia, when a cable despatch, in cipher, from a family in America, read, *Try again*, and was interpreted to mean that another attempt should be made to blow up the Czar!

Japan has had a serious visitation of cholera. The terrible disease made its appearance among the troops at Pescadores, Port Arthur, and Chin Chow, its germs having been carried home by returning soldiers, and the government made strenuous efforts to check the spread of the disease, but the situation was greatly complicated by the fact that the plague germinated from over a dozen localities simultaneously.

The Ongo Railway.

Work on the Congo Railway is being pushed. Kimpise, the half-way point between tide-water and Stanley Pool, will be reached by another year. The remaining portion can be built much more easily, as the difficulties of engi-

neering will be much less. The English Baptist Missionary Society reports in the Congo Basin a line of stations 1000 miles long. This region, unknown twenty-five years ago, has an area greater than that of all India. Already in ten of its one hundred languages the Gospel is being preached. It has been traversed in all directions, and the only religion of the people is a degrading fetishism well called devil worship.

Cheers rang through the House of Commons when it was announced that "Her Majesty's government have come to the conclusion that it is necessary to make the railway to Uganda." The British protectorate is to be extended over the territories between Uganda and the East Coast. The railway will open the continent, both to travel and to commerce. It is practically the route to Uganda over which Bishop Hannington went to his death that the proposed railroad will follow.

French operations in Madagascar cannot but awaken lively interest among all friends of missions. The first conflicts with Hova forces were generally victorious for the French, but the climate was their foe; and the Christian queen has done her best to avert war. She is said to have given utterance to her convictions to an English correspondent, thus:

"I and my people must go forth to do battle with that great nation. Tho we may have less men and poor armaments to withstand them, yet shall we trust in God and our righteous cause to sustain our hands and keep us a free people and kingdom. I trust in my people and in God, who I daily pray will guide us. It is better that, as a free nation, we should disappear, or be exterminated, than become the servile subjects of France, or any other foreign power. I ask all of you who are Christians to pray for us in this deep trouble, because, tho we desire peace above all things, we are obliged to fight. We have wronged no one, we would make war on no one, and all we now ask is to be allowed to live at peace with all men in the land that God has given to our forefathers and to us. Let the French keep their land; we shall keep ours. Then we shall be glad to be good friends with them, as with all Christian people the whole world over."

The movement of the French seems

to us to be without excuse or even plausible pretext, and to be one of the great outrages of the century.

While some boards are retrenching, some are strengthening cords and lengthening stakes. For example, at a recent board meeting in Fort Wayne, Ind., the United Brethren in Christ voted, thirty-nine to one, to *open a new mission in Japan* this year. They already have on hand for the work four or five native preachers and teachers, most of whom have been educated in this country. They have established this year a monthly magazine, *The Search-Light*, for disseminating intelligence throughout the denomination upon the subject of missions. It has also been determined to build a home or sanitarium for missionaries on Mount Leicester, above Freetown, West Coast, Africa, and to open up in connection with the Rufus Clark and Wife Training School at Shaingay, West Africa, a medical department, in which to place two physicians with a view both to instructing graduates of the training school in a regular medical course and to service among their own people, these physicians being at liberty also to practise medicine in the mission stations.

Siam is to follow the example of Japan in establishing a parliamentary system of government. The king reserves the right of choosing the members of Parliament, and of nullifying its action, and of abolishing it; but perhaps, after it has once been set up, it will find means of enlarging its own powers. The king has been much impressed by the success of the Parliament of Japan during the past four years, and especially by its submission to the authority of the Mikado. The population of Siam is only about 8,000,000, but it is not so homogeneous as that of Japan. It consists of four or five races and of a variety of castes living under a social system which must make liberal institutions difficult to work; but these innovations show that Siam is sincere in her desire to gain the good will of other powers and keep up in the march of the ages.

Distribution of Bibles in Many Lands.

According to the seventy-ninth annual report of the American Bible Society, the society has distributed more volumes of the Scriptures in China during the year than in any preceding year since it began its operations within the confines of the Celestial Empire. In Japan, too, a great work has been done among the soldiers of the Japanese Army.

More than one million and a half Bibles, Testaments, and portions of the Bible were printed by the society within the period treated of in the report, and over one million of them were printed on the presses in the Bible House and more than half a million were printed in foreign lands. Through purchases of additional volumes, the total number printed and procured by the society amounted to 1,958,674 copies. Of these, 947,103 volumes were issued from the Bible House, and 634,025 in foreign lands. Of the volumes issued from the Bible House, 101,196 copies were sent to foreign lands, and are not counted among the issues in foreign countries.

The work in the home field has not been neglected by reason of the unlooked-for success met in distant lands, and of the issue of 947,103 volumes from the Bible House, 845,907 have been for the home supply. The number of families visited by the American Bible Society and its auxiliaries was 516,798, of which 119,244 were found to be without the Scriptures. Destitute families were supplied to the number of 34,299, and individuals in addition to the number of 19,983.

In the year 1890, upon the completion of the fourth resupply of the United States, the Board of Managers entered upon the most extensive and important work which it has ever undertaken—namely, "The Bible for every child who can read," and solicited the co-operation of pastors, Christian parents, Sunday-school superintendents, and teachers. "The importance of this work," the report says, "has been emphasized by the various ecclesiastical bodies, and cordially approved by the Sunday-school associations in almost every State, yet it must be confessed, altho there has been steady advance in this supply, the demand for Bibles for the children has not come up to the expectations of the managers."

Progress of Christianity in the United States.

The census report on religious statistics just printed shows that 20,613,000 people belong to churches, including spiritualists, theosophists, altruists, etc. There are 165,177 congregations, and 142,521 edifices. The value of all church property used exclusively for purposes of worship is \$679,630,139. There are 111,360 regular ordained ministers. Five bodies have more than 1,000,000 communicants, and ten more than 500,000. The leading denominations have communicants in round numbers as follows: Catholic, 6,250,000; Methodist, 4,600,000; Baptist, 3,725,000; Presbyterian, 1,280,332; Lutheran, 1,230,000. There are 130,000 Jewish communicants, 13,500 Russian orthodox, 10,850 Greek Catholics, 8742 of the Salvation Army. In number of communicants and value of church property, New York leads, and Pennsylvania follows, but in the number of organizations and church edifices, Pennsylvania is first and Ohio second. The increase in the value of church property since 1870 has been \$325,146,558, or nearly 92 per cent, while the number of churches has increased 42 per cent. The increase in the number of organizations is 126 per cent.

The testimony of the United States Minister to China, Mr. Denby, should be put on record, as recently received at the Department of State. He says:

"I think no one can controvert the fact that the Chinese are enormously benefited by the labors of the missionaries. Foreign hospitals are a great boon to the sick. China, before the advent of the foreigner, did not know what surgery was. There are more than twenty charity hospitals in China, which are presided over by men of as great ability as can be found elsewhere in the world. Dr. Kerr's hospital at Canton is one of the great institutions of the kind in the world. The Viceroy, Li Hung Chang, has for years maintained, at Tientsin, at his own expense, a foreign hospital. In the matter of education the movement is immense. There are schools and colleges all over China, taught by the missionaries. I have been present often at the exhibitions given by those schools. They showed progress in a great degree. The educated Chinaman who speaks

English becomes a new man. A long time before the present war the Emperor was studying English, and, it is said, was fast acquiring the language. Nowhere is education more sought than in China. The government is, to some extent, founded on it. There is a Chinese imperial college at Peking, the Tung-Zoen, presided over by our distinguished fellow-citizen, Dr. W. A. P. Martin; also a university, conducted by the Methodist mission. There are also many foreign orphan asylums in various cities, which take care of thousands of waifs. The missionaries translate into Chinese many scientific and philosophical works. A former missionary, Dr. Adkins, translated a whole series of school readers. Reflect that all their benefactions come to the Chinese without much if any cost. Where charges are made they are exceedingly small, and are made only when they are necessary to prevent a rush, which, in this vast population, would overwhelm any institution. There are various anti-opium hospitals, where the victims of this vice are cured. There are industrial schools and workshops."

Lord Macaulay said in his speech in the British House of Commons, March, 1843: "That to discountenance a religion which has done so much to promote justice, and mercy, and freedom, and arts, and sciences, and good government, and domestic happiness, which has struck off the chains of the slave, which has mitigated the horrors of war, which has raised women from servants and playthings into companions and friends, is to commit high treason against humanity and civilization."

The Baptist Missionary Magazine says:

"A deadly blow has been struck at Mohammedanism in India by the translation of the Koran into simple, idiomatic Urdu, the language of the common people of a large part of Northern India. Mohammed forbade the translation of his book, and his superstitious followers have believed it could not be put into any language except Arabic, the language in which it was written. The translation into Urdu is the work of an able Mohammedan convert to Christianity, and it has caused consternation to the defenders of Islam. The power of Islam has been that its

book existed only in Arabic, which few in India understand, or in ambiguous paraphrases. Now that it is in form to be read by the common people there is a panic in the camp of Islam. Two Mohammedan copyists engaged on the translation have abandoned Islam in disgust. 'The Word of God! it is not even the word of a decent man,' they said. This translation is the outcome of the events referred to in this magazine for February in the editorial paragraph, 'A False Prophet,' and indicates a most encouraging break in the solid ranks of Mohammedanism. The converts to Christianity are a unit in their testimony as to the character of Islam. It is 'earthly, sensual, devilish.'"

The following, printed by the *Church Advocate*, deserves to be preserved and hung up in some conspicuous place for frequent meditation:

THE BIBLE.

It was never known who composed the following description, found in Westminster Abbey, nameless and dateless:

"A nation would be truly happy if it were governed by no other laws than those of the blessed book.

"It is so complete a system that nothing can be added to it.

"It contains everything needful to be known or done.

"It gives instructions to a senate, authority and direction to a magistrate.

"It contains a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

"It sets a husband as a lord of the household and the wife as a mistress of the table, tells him how to rule and her how to manage.

"It prescribes and limits the sway of the sovereign, the ruler, and the authority of the master, commands the subjects to honor, and the servant to obey, and promises the blessing and protection of the Almighty to all that work by its rules.

"It promises food and raiment; and limits the use of both.

"It points out a faithful and eternal guardian to the departing husband and father, tells him to whom to leave his fatherless children, and whom his widow is to trust, and promises a father to the former and a husband to the latter.

"It teaches a man to set his house in order and know his will; it appoints a dowry for his wife, and entails the

right of the first-born, and also shows how the young branches shall be kept.

"It defends the rights of all, and reveals vengeance to every defaulter, over-reacher, and trespasser.

"It is the first book and the oldest book in the world.

"It contains the choicest matter, gives the best instruction, affords the greatest pleasure and satisfaction that was ever enjoyed.

"It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, and unparalleled wars."

Rev. Dr. Behrends on June 9th paid a fine tribute to Henry Martyn Scudder, D.D., his predecessor in the Central Congregational Church, Brooklyn. As to his life generally, character, and missionary career, he says :

"It was a long life, beginning in 1822 and coming to its earthly close on June 5th, 1895. It was a cosmopolitan life. He was born in Ceylon, educated in New York City, spent twenty years in India, held pastorates in Jersey City, San Francisco, Brooklyn, and Chicago, labored for several years in Japan, crossed the Pacific once more for the health of a dear daughter, who died in Southern California, tarried for a season in Chicago, and then went to Winchester to wait for the end. It was a varied life in personal experience, covering the whole range between ecstatic gladness and bitterest anguish, during all of which his cheerful courage and sunny faith never suffered eclipse, though for two years his constant prayer had been that the Lord would take him home, for he dreaded that his disease might make such progress as to render him helpless and bed-ridden. From that he was most mercifully spared, and his mind was clear to the very last. It was a very busy life, for he never spared himself, but worked to the utmost limit of his energy. He was an Oriental scholar of no mean ability, a master in Scripture exposition, an able and instructive preacher, a devoted and sympathetic pastor. His fellowships were wide and generous. He had no taste for theological subtleties, and no patience with dogmatic controversy. Yet he was intensely and emphatically evangelical, and on the doctrine of the incarnation he firmly and enthusiastically maintained the ancient and universal faith. He had a passion for souls, an enthusiasm for humanity which made him democratic in every

fiber of his being. There was a ring in his voice and in his crisp sentences which attested his sincerity, and a manliness in his bearing which won for him instant respect."

In the archives of the Presbyterian Board of Foreign Missions, in this city, there has just been found an edict promulgated by the Emperor of China more than half a century ago, it being dated 1844, with relation to the treatment to be accorded to all those within the domain of the Chinese Empire who professed the religion of the "Lord of Heaven." The edict was called forth by disturbances which had arisen through some misbehavior of the French Catholic missionaries, and in the course of which many of the innocent had suffered at the hands of the natives. The edict was in the form of a memorial of Keting, Imperial Commissioner and Viceroy of the Canton and Kwang-Se provinces, to the Emperor. Among other things contained in this document is the following statement, which, in view of recent events, will be found of deep interest : "Now, according to the request of the envoy of the French nation, Lagrene, that the virtuous professors of the said religion in China should be exonerated from blame, it appears suitable to accede thereto ; and it is proper to request that henceforth with regard to all persons, whether Chinese or foreigners, professing the religion of the Lord of Heaven, who do not create disturbance nor act improperly, it be humbly entreated of the imperial benevolence to grant, that they be exonerated from blame. But if such persons resume their former ways, and independently of their professions commit other crimes and misdemeanors, then they will be dealt with according to existing laws. With regard to the French and the subjects of other foreign nations who profess the aforesaid religion, it is only permitted them to build churches at the five ports opened for foreign commerce, and they must not improperly enter the inner land to diffuse their faith. Should any offend against the regulations and overstep the boundaries, the local officers, as soon as they can apprehend them, shall immediately deliver them over to the consuls of the different nations to be

punished; but they must not rashly inflict upon them the punishment of death."

Sunday Papers in Japan.

In the July issue of this year, pages 517 and 558, will be found two contrary statements as to the Sunday issues of the papers and periodicals published in Japan. As frequently must happen where different members of an editorial staff draw information from different sources, conflicting testimony appears now and then. In this case the statements were so diametrically opposed that careful inquiries were made to learn the facts. Professor Stanley says: "I based my statement on what I had or had *not* seen while several years a resident of Tokyo, as also on two periodicals' statements in this country this year."

The authority for the counter statement is Rev. J. D. Davis, of A. B. C. F. M., and the well-known professor in the Doshisha seminary, one of the best authorities on Japanese matters. He says that the other statement—that of 600 papers, none of them issues a Sunday edition—"is so utterly at variance with all he has ever seen or heard, that he does not believe there is a paper in Japan which does not issue a Sunday edition. To be certain, he asked a Japanese student in Oberlin College, who substantiates his own statement, and says that he has never heard of any such regard for the Sabbath, tho a few dailies may issue only six copies weekly." The bulk of testimony, as we are sorry to conclude, confirms Dr. Davis's position. Dr. Knox says: "Newspapers are issued on Sunday as on other days."

Rev. A. C. Dixon, D.D., of Brooklyn, sends us an interesting bit of news:

"FOR CHRIST AND JAPAN."

Just now the most interesting heathen country in the world is the Mikado's empire. By its valor and resources in war it has stepped to the front with civilized nations, and Japan hereafter will not be classed among the national

fossils. The Japanese are a bright, intellectual people, lovers of the beautiful, and are much more open to the claims of the Gospel than are the Chinese. The Pope of Rome is planning to send more missionaries to Japan. The Mikado has appointed Christian chaplains in his army, and he has on more than one occasion shown his kindly feeling toward Christianity. The whole of his empire is as open to the preaching of the Gospel as England or the United States. There is indeed a crisis in the affairs of Japan—a place, as Dr. Pierson puts it, "where opportunity and responsibility meet." The Christian world should improve the opportunity and meet the responsibility by sending hundreds of missionaries into this white harvest field.

It takes an American from four to six years to learn to speak the Japanese language correctly. It is one of the most difficult languages in the world. The best way, therefore, to prepare missionaries for Japan is to reach the Japanese in this country with the Gospel. When converted, they become enthusiastic evangelists, and are eager to return to their native land.

About two years ago the Hanson Place Baptist Church, of Brooklyn, opened a mission for the Japanese young men who are in this cluster of great cities. There are about 400 of them, and during these two years more than 90 have accepted Jesus Christ as their Saviour. From this mission two have already gone to Japan as missionaries, one at his own expense, the other supported by a good Christian woman. Two more are at Northfield preparing to go, and several are ready to present themselves whenever the way shall be opened. Twelve of these bright young men have been baptized into the Hanson Place Baptist Church, and in giving their experiences they showed that they knew what they were about. Their views of Christ and the Bible were clear cut; there was a deep conviction of sin and a hearty turning from it unto the Saviour; and every one of them knew just why they wanted to join the Church.

This is the only mission for Japanese in New York, Brooklyn, and Jersey City, and the time has come when it ought to be enlarged. We have, therefore, rented a house, 54 Sands Street, near the Brooklyn end of the Bridge, and opened a "Japanese Christian Institute." We desire to make it a home for the Japanese Christian young men, an evangelistic centre for reaching the unsaved, and a training school for Japanese Christian workers. It seems to me that we have a sort of apostolic col-

lege for the evangelization of Japan. About \$2000 a year will be needed to carry on the work as it should be. We expect large returns in the way of conversions among the Japanese, but still larger returns in the future through their work in Japan. Mr. Frank Tishiro, one of the converts, gives all his time to the work of the mission, and among his fellow-Christians are several very spiritual, earnest soul-winners. There is scarcely a meeting without a conversion."

Dr. Dixon closes with an appeal for funds to carry on this work, which has in view the twofold object of reaching the Japanese in America and of preaching the Gospel to the whole empire of Japan.

No wonder a process of demoralization goes on in India through drink sent from England. There passed through Madina *in one week*, as shown from the posted daily returns in Liverpool, 900,000 cases of gin, 24,000 butts of rum, 30,000 cases of brandy, 28,000 cases of Irish whiskey, 800,000 demi-johns of rum, 36,000 barrels of rum, 30,000 of Old Tom, 15,000 barrels of absinthe, 40,000 cases of vermouth; and yet we send missionaries to elevate and save this same people!

Dr. Cyrus Hamlin, long an American missionary in Turkey, was sitting at meat with a Turkish governor, when the latter took a piece of roast mutton in his fingers and politely passed it to the missionary. "Now do you know what I have done?" asked the governor. "Perfectly well," replied the missionary. "You have given me a delicious piece of roast meat, and I have eaten it." "You have gone far from it [have missed its real meaning]," said the governor. "By that act I have pledged you every drop of my blood, that while you are in my territory no evil shall come to you. For that space of time we are brothers."

Rev. T. J. Scott, D.D., missionary to India, asks:

"Why do not missionary societies take up the '*Reading Circle*' idea more fully? There is a grand thing in it.

This is an age of reading circles and clubs. Let the idea be applied more definitely to missions. Foreign missions are not supported, simply because the Church *does not know about the work* in order to feel about it. Set the Church to reading on missions, history, biography, peoples, religions, state and need of the work, duty, etc. All this can be done best by method. Form circles in the churches, organize something, give certificates or seals. With the reading will come light and interest and giving."

To all which we have often said, Amen.

From Vitolia, Turkey-in-Europe, June 3d, 1895, a correspondent writes to the editor of the *Voice*:

"MY RESPECTED SIR: Please pardon your slave if I do not this letter translate precisely into your language, assisted by my lexicon.

"Many Christian newspapers, in America particularly, upbraid our race, and our most gracious ruler, the Sultan, because on account of the, what you call, Armenian outrages, concerning Christians in our country.

"These severe censures are not equitable to my mind and to my patriotism. Let us look. You say our Sultan treats the Armenians with cruelty, but how have your Christians treated the first owners of America? I mean the Red Indians named the aborigines. You have four hundred years of persecutions which you celebrate with your Columbian Exposition.

"You have also one war of four years, where 1,000,000 Christians were by their brother Christians killed. What is one small village of rebels killed?

"Then you had some of African slavery, worse degraded and cruel than Moslem slavery, 4,000,000 slaves.

"Slave-sellers are not benevolent and humane very.

"Statistics from America say that one half of the money for the support of the United States is taken from impost on intoxication drink, and 100,000 yearly die, caused by this vice. Our Sultan kills a small village of heretics, traitors. In your Koran, which I admire, there are such words like this: 'Take the beam out of your eyes and quickly you are able to see clearly and take the mote out from your kinsman's eyes.'

"Your obedient slave,
"HAMDI-NUZRET."

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

CHINA.

—"JAP HAN CHIONG, one of the pastors of the Amoy American Reformed Mission, is probably the senior ordained native pastor in China. Two years ago he celebrated the thirtieth anniversary of his ordination, a great occasion in the town in which he is settled, marked by kindly words and gifts from missionaries and from Chinamen, non-Christian Chinamen as well as Christians. He is pastor of the church at Sio-khe, the western center of the American Reformed Mission, where they have a large hospital. His high character, spotless reputation, good judgment, and kindly feeling and manner have justly won for him a place in the affection and esteem of all who know him, and even exceptional influence with Chinese officials. He is one of the noblest fruits of the Gospel in China. His wife is like-minded. Their lives and work have been of signal service to the cause of Christ."—*The Chronicle*.

—"There are," says the *Dansk Missions-Blad*, "more building stones in the Great Wall of China than in all the buildings of England and Scotland together. What are the pyramids of Egypt to this?"

—"Let any one place himself in the middle of one of the beautiful river valleys of China, southward of the 'Yellow Earth,' the soil of the valley is clothed with light green or yellow rice-fields, through which the water-course winds like a glittering silver ribbon; along the stream, or on either side of the valley, wave the delicate leafy crowns of the bamboo reeds, bowing to the slightest breeze. If we look

up to the mountain-sides on either hand, these are covered below with mulberry groves, cotton plantations, and trim tea grounds, which are often disposed in artificial terraces, which sometimes also bear corn. Higher up, as far as the mountain will consent to be 'clothed,' grow woods, among whose leafage the light leaves of the camphor-tree, the reddish leaves of the tallow-tree, and the dark-green leaves of the *arbor vita* occupy a conspicuous place; but there are also found cedars and cypresses. And where the wood sinks into shrubbery, it frequently consists of azaleas and similar plants, which we grow in greenhouses or windows fronting the south, and which in the flowering time afford a spectacle of dazzling beauty. There are also found groves of roses or jessamines. On the whole, there are many very beautiful landscapes in China. Nor are there wanting wild mountain regions of an Alpine character. Deserts there are none; but, on the other hand, there are dreary and melancholy marshes, and the coasts are often flat and tiresome.

"While plant life is thus richly developed in China, the opposite is true of animal life. There is certainly no region on earth where it plays so slight a part and is so scantily represented as here. The greedy and reckless children of men have consumed or expelled the beasts of the field and the fowls of the air."—*Ibid*.

—The *Blad* mentions, as a corresponding work in literature, answering to the general "voluminousness" of Chinese matters, the "Conversations-Lexikon" composed about 1403, in the course of four years, by a committee of 2000 scholars, and existing (unprinted) in 22,937 volumes. A similar but briefer one, printed in 1726, contains only 5000 volumes. A copy of this

latter has lately been added to the British Museum Library.

The *Blad* remarks that, after having advanced beyond the immovable Chinese types, we are now returning to them by our stereotype plates.

—The present Muntchu Dynasty, which, as we know, has governed China since 1644, seems to have furnished some very capable and excellent emperors, especially Kung-hi, who reigned from 1661 till 1722, and who, after a reign of sixty-one years, died at the age of seventy. His last will and testament, given in the *Dansk Missions-Blad*, is the more impressive as it is said to answer very truly to the character of the man and of his reign. "I, the Emperor, who honor Heaven, and whose calling it is to undertake ameliorations in the State, issue this ordinance and say: Never among rulers, who have governed the world, has there been any one without feeling himself bound to honor Heaven and resemble his forefathers. The true way to do this is to treat men afar with kindness, and men near by according to merit. Thereby one brings about repose and abundance for the people, he makes the goods of the world his goods, the heart of the world his own heart; he fortifies the State against coming dangers, and obviates future calamities. I have lived long enough: I have owned as many riches as are found between the four seas; I am the father of 150 sons and sons' sons, and of many more daughters; I leave the kingdom in peace and gladness, therefore my prosperity may be called great; and if nothing even yet occurs to cross it, I die content. Altho I do not venture to say that I have bettered evil morals, or helped every family to superfluity or even every man to necessities, even as I, moreover, cannot be compared with the pious rulers of the earlier dynasties, yet I believe myself able to give assurance that during my long reign I have aimed at nothing else than to procure the realm deep peace and render

my people happy, every one after his condition. This have I endeavored after with steady solicitude, incredible zeal, and unwearied toil, so that now I am broken and worn out in body and soul. Kings, dignitaries, officers, soldiers, people—in short, all of every rank show their devotion to me by lamenting that my years are so advanced. If my long career is now drawing to an end, I leave life with contentment."

The Chinese emperors have always at least had a high ideal of public duty, and many of them seem to have made not unsuccessful efforts to fulfil it. This goes far to explain the long endurance of the nation.

—"The Church at Home and Abroad" affirms that nothing has stood so much in the way of China's prosperity as her disinclination or incapacity to read the signs of the times. I allow that the disinclination and incapacity of the Chinese to read the signs of the times has been great—very great; but it must be said in excuse of them that the avicious policy of foreigners, especially of the English and French, could not fail yet more to strengthen the Chinese in their indisposition to learn of the outlanders. Righteousness and good-will, when joined with patience and firmness, do not find the way barred even into the heart of a civilization which, like the Chinese, has been said—"with very decided exaggeration—"to have, for three thousand years, taken no step either forward or backward, and which is represented by a mass of population embracing nearly the third part of the total population of our planet. We see this, among other facts, by the unexpected solution of the long-disputed question of the audiences demanded by the foreign ambassadors."—Missionary J. GENÄHR, in *Berichte der Rheinischen Missions-Gesellschaft*.

—"Whatever one may think as to the question whether, as Rocholl expresses it, China and Japan will ever accept the Christian religion 'as such'—i.e., as State religion—one thing, how-

ever, remains certain for us ; even if in Eastern Asia there should no longer be salvable *peoples*, yet there are at all events salvable *souls*, and on them the might of the love which rests on the faith in Jesus can and should approve itself. To seek them out and to gather them in ; to grasp the hands of the sinking, to lay them at the feet of the great Physician ; and where the hand of love cannot reach, to interpose with the arm of prayer—this must, from day to day, be more and more recognized by us as our holy duty. There are yet many sheaves lying out upon the field, which should be gathered into the garners. ' Pray ye therefore the Lord of the harvest, that He will *drive out* (*ekbalto*) laborers into His harvest. ' "—*Ibid.*

—Concerning those easy-going Christians who think that it lies entirely within their own good pleasure whether they will do anything for this work abroad, Herr GÜNÄHR says : " In the Book of Judges, fifth chapter, twenty-third verse, we find : " Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof ; because they came not to the help of the Lord, to the help of the Lord against the mighty. " In an old book we find the following questions and answers upon this verse :

" Who has commanded to curse Meroz ? Answer : The angel of the Lord.

" What had Meroz done ? Nothing.

" How ? why, then, is Meroz cursed ? Because she has done nothing.

" What should Meroz have done ? Come to the help of the Lord.

" Could not the Lord, then, have succeeded without Meroz ? The Lord did succeed without Meroz.

" Then has the Lord met with a loss thereby ? No, but Meroz.

" Is Meroz, then, to be cursed thereby ? Yes, and that bitterly.

" Is it right that a man should be cursed for having done nothing ? Yes, when he *should* have done something.

" Who says that ? The angel of the

Lord ; and the Lord Himself says (Luke 12 : 47) : ' He that knew his Lord's will and did it not, shall be beaten with many stripes. ' "

—The Danish Missionary Society having taken up work in China, the *Blad* has been publishing a series of articles on China, in every aspect equally thorough, popular, and interesting. They deserve to be translated into English in full, omitting only the local Danish references.

" Chinese boys come to school richly endowed by ancestral inheritance with an unbounded reverence for constituted authority, and for the teacher's authority in particular. They come prepared not only to obey, but to worship you. Mind, they do not come prepared to love you. Love on the part of a pupil covers in Europe a multitude of sins on the part of a teacher ; but the Chinese boy never loves his teacher. The very idea of it is unintelligible to him. He does not love his parents. He reverences them. "—*Chinese Recorder*.

—In China the form of life seems to have been so extraordinarily developed as almost to have destroyed the substance of it. Indeed, the *Recorder* goes on to say : " Chinese boys, who are all singularly deficient in the matter of emotion and feeling, have generally an amount of æsthetic feeling which you rarely find in European children. There is inborn in Chinese boys a refined sensibility to the impressions of form. Witness, for instance, their delicate perception of what is pretty and graceful in rites, ceremony, and etiquette. It is for you to take advantage of this æsthetic feeling, which in the case of the whole Chinese nation forms the essential basis of both religion and morality. They have no true religious feeling, no genuine moral sentiment, such as you know European children possess as their Christian birth-right. Their religion is all reverence ; their morality springs with them not from an inborn God-consciousness, but,

as it was with the Greeks of classical antiquity, from an inborn, æsthetic feeling of propriety and good form."

This may remind us of what James Parton says, evidently with complacent approbation, of Thomas Jefferson, that religion was with him not a conflict or an agony, but "a supreme etiquette."

English Notes.

BY JAMES DOUGLAS.

The Kumaon Mission.—This branch of the London Missionary Society's work, since its establishment forty-five years ago by the late Mr. Budden, has grown most promisingly, including to-day all the usual round of Christian agencies. In addition to schools for boys and girls, boarding-houses, women's home, orphanage, and hospital, the list includes a flourishing and well-managed leper asylum, out of 121 inmates of which 94 are Christian. Miss Budden, now in England, hopes on her return to be free to push forward the work into Bhob, along the borders of Thibet.

Address by a Samoan Queen.—The address delivered by the Queen of Mantua, on the occasion of opening a new church in the capital town of the group, May 26th, 1895, is now reported in full in the organ of the London Missionary Society. It is full of praise Godward, and has as its chief burden manward the inculcation of brotherly love. "My last word to you is to urge you to accept and obey Christ's new commandment, which He gave to His disciples and to us each and all: 'Love one another.' How can a people be blessed if God's Word is not obeyed? And this is His special command to us, to you all, that we should all strive to have love, the one to the other. May God bless and help you all to obey Him, and then will true blessedness come to these islands of Mantua."

The Forward Movement in the Church Missionary Society.—In the Forward

Movement initiated by the Church Missionary Society over seven years ago, that society has furnished an object-lesson of what faith, under God, when supported by courage, can accomplish. During this period no suitable candidates, no qualified missionaries have been refused *on financial grounds*; the consequence has been that the number of missionaries, exclusive of wives, has increased from 333 to 634, and the number of single lady missionaries from 32 to 193, while the receipts last year exceed by more than £20,000 those of any former year.

South Seas.—The new steamship *John Williams* is proving of immense service to the agents of the London Missionary Society. By her means a long run to the northwest out-stations has been safely and satisfactorily accomplished in forty-four days, less than half the time required by the former bark, besides allowing longer time for each visit. Captain Hare reports that "teachers and people were delighted with the ship; and the only discomfort the deputation had was the quickness with which they passed from one station to another." It was literally "from island to island." Before the excitement of one visit had time to subside, they were at a fresh destination.

Medical Missions.—The estimated cost of the Church Missionary Society's medical missions for the current year is £5170. Last year over 4500 in-patients and over 370,000 out patients were treated. This means more than the saving of many lives and the imparting of much physical benefit in various ways. As the report points out, the medical missionary is an evangelist first and a physician afterward. By his means much misconception about Christianity is removed, while hundreds of thousands are brought under a hearing of the Gospel, and often become themselves bearers of the truth to parts of the country whither no missionary has ever come.

Upper Congo.—The Rev. J. H.

Weeks, of the Baptist Missionary Society, reports the baptism of the first Bangala converts, four youth who for six months have given proof of saving change of heart. As three of these are town lads, free born, they will, by reason of the status of their families, become men of position and influence.

Madaripore.—Three new chapels are to be erected in this district in connection with the operations of the Baptist Missionary Society. Of these two will be memorial chapels—one in memory of the late John Chamberlain Page, and the other in memory of the late Mr. Sale. Both Mr. Sale and Mr. Page labored hard for many years in the Backergunge and Furreedpore *beels*, and their names are still fragrant in the memory of thousands.

"The Congo for Christ: the Story of the Congo Mission."—Such is the title of a new work published by S. W. Partridge & Co., London, price 1s. 6d., and written by the Rev. J. B. Myers, Association Secretary of the Baptist Missionary Society. The work on the Congo has, in several places, passed the pioneer stage, and there the harvest is already in course. The most promising feature in the movement concerns "the evangelistic efforts of the native Christian churches. This especially applies to the little church of San Salvador, the male members of which have for seven years devoted themselves to the gracious work of making Christ known in the neighboring towns and villages. A further feature of promise in the work is the extent to which the duty and privilege of contributing to the work of Christ have taken hold on the converts.

Manchuria.—Tidings long delayed, owing to the disturbed state of the country, have arrived from the Rev. F. W. Doxat, S. P. G. missionary in Newchwang. He writes: "Oh, I wish we had missionaries here! The time of suffering before us would be times of sowing, if there were only some one to carry the seed. Korean workers can

never pass from Korea to work here, and *vice versa*, because there is no homogeneity of race or language or anything whatever. The Church has to open an absolutely new field of work here. Who will open it? Please remember our needs in your prayers."

One in Christ.—In the Presbyterian missionary organ an interesting account is supplied of the power of Christian love in the mutual relations of Chinese and Japanese Christians in the Pescadores. When the Japanese took possession of *Makung*, the inhabitants, among whom was a group of believers, retreated to the north of the little island. Afterward, the Chinese returning to *Makung*, the Christians asked that their church might be restored to them; and this being granted by the Japanese, Divine service was held in it as in former time. No sooner did the Christians in the Japanese force learn of this Chinese Christian church than they came to join them in their worship. In each case the New Testament and hymn-book in "character" help to make the service interesting to those to whom otherwise it would be in an unknown tongue. The plan adopted is to hold a Chinese service in the morning, the Japanese attending, and in the afternoon the service is in Japanese, to which also the Chinese Christians come. Mr. Barclay writes of "this beautiful Christian union" with a glad and thankful heart.

South Africa.—An S. P. G. missionary of mark has just fallen in South Africa, who, after devoting many years to the work of the Church in Natal, had just volunteered to take part in the more arduous work that has to be done in the diocese of *Lebombo*. We allude to the Rev. H. T. A. Thompson. As a man of means, he laid his gifts as well as his life on the altar. Ordained in 1881, he was stationed at the famous mission of Springvale in 1886, and since 1892 has labored with much success at Euhlohleui, where his school and church were as an oasis in the wil-

derness. Mr. Thompson did important service in translating into the Zulu tongue the Book of Common Prayer and the Bible.

THE KINGDOM.

—Can a Southern Presbyterian, asks *The Missionary*, who is lukewarm on the subject of foreign missions, be loyal to his church when on her banner, from the day of her organization, she has affirmed that preaching the Gospel to every creature is *the great end of her organization?*

—St. Theresa was aged and indigent in the extreme, but with only three sous for a beginning, she set out to build an orphanage. When taken to task for her "folly," she answered, "Theresa and three sous are nothing, but Theresa, three sous, and God are everything."

—He who plants missions, and he who conserves that which others have planted, are among the immortal benefactors of mankind. He who in modern times announces the name of Christ to men who have never before heard the incomparable word, ranks with the disciples and apostles who announced the name that is above every name. Livingstone is the spiritual father of Africa, and is in the list with Moses, who personally touched but a corner in that great land. The law-giver went to Egypt to get God's people out of Africa, but Livingstone explored the Dark Continent so that those people might re-enter and occupy the almost unknown equatorial regions.—*Chicago Advocate*.

—Instead of the cry "world-wide evangelization!" which accepts no further responsibility and awaits but little result, I would substitute the motto, "World-wide victory!"—the world for Christ; the Church in every land; every church a witness for Christ; every church more and more triumphant, till Christ, through the Church, shall rule over all!—*Edward A. Lawrence*.

—Dr. R. N. Cust says: "Prayer and praise to the Lord of heaven and earth and reading and teaching of the Word of God are heard at every hour of the day in all the chief languages of the world, in every part of the world accessible to the Anglo-Saxon, by every race of mankind, black, brown, yellow, red, or white, under the leadership of English-speaking missionaries."

—Is it not perfectly erroneous to talk of the failure of missions, when they started with 120 despised Galileans, and when now there are at least 120,000,000 of Protestants, and they have in their power almost all the wealth and almost all the resources of the world!—*Arch-deacon Farrar*.

—It is said that the Christian natives of the South Sea Islands prepare their Sunday food on Saturday. Not a fire is lighted, neither flesh nor food is cooked, not a tree is climbed, nor a canoe seen on the water, nor a journey by land undertaken on God's holy day. Then it might not be amiss to import some shiploads of them into Christendom to show the saints how to carry themselves on the Sababth.

—A writer in the *Foreign Mission Journal* (Southern Baptist), from the startling, but eminently sound postulate, "The Missionary a Human Being," sets forth to make reply to some criticisms, which tho common are absurd. Surely, never before have Christian missions been brought into public notice so often and with such prominence as for a month or two since, and in connection with the troubles in Turkey and China. Criticisms have been sharp, but the answers have also been abundant as well as fully adequate to the occasion. The value of this discussion in adding to the hosts who look and labor for the word's redemption can scarcely be overestimated.

—In particular, one of the wiseacre critics essayed to laugh down by a cartoon in a noted comic paper those who would carry the Gospel to the ends of the earth, and the legend; "Our

church charities cannot see the misery under their own noses at home." Whereupon the *Independent* and the *Churchman* proceeded so to belabor him with facts and logic as to make his case pitiful in the extreme.

—The *Illustrated Missionary News* is responsible for the statement that "it is not perhaps generally known that, counting clergy and ministers of all denominations, Bible-women, catechists, etc., there are as many missionaries working among the 4,000,000 of London as there are among 800,000,000 of heathen and 200,000,000 of Mohammedans abroad. Therefore if the cry of outcast London is loud and stirring, the bitter cry of outcast heathendom is 250 times as loud and 250 times as piercing." And yet, tho similar statements can be made as to New York, Chicago, and every large city in Christendom, the smart cartoonist commiserated above is pained to note that "Our church charities cannot see the misery under their own noses at home."

—Count Tolstoi, the Russian philanthropist, calls attention afresh to the fact that the martyrs to wrong-doing far exceed the martyrs to right-doing. He says: "In 1800 years 380,000 people suffered voluntary or involuntary martyrdom in the cause of Christ. Count now the martyrs of the world. You will see that for one martyr to Christ there are a thousand martyrs to the world—martyrs whose sufferings have been a thousand times more cruel. In the wars of the present century alone 30,000,000 men have been killed." Add to these all the victims of lust for wealth, and fame and pleasure, of devilish passion and animal desire, and how insignificant the number of those who have lost their lives for Jesus' sake!!

—"Those who scorn our missionaries may be forgiven on the same petition that Christ offered for His murderers—viz., 'They know not what they do.' Our consul-general in Canton, China, pointed out Dr. Kerr to a newspaper

man, as a surgeon who undertook cases that would not be risked in Philadelphia. In this country, he estimated that Dr. Kerr might get \$75,000 a year. Yet that missionary, 'the peer of any living surgeon in the world to-day,' who has treated three quarters of a million patients, lives on a slender salary for the sake of Christ and the so-called celestial."

—We must wait and look afar to find aught more significant than the recent proclamation of Li Hung Chang, the eminent Chinese statesman, who stands next after the Emperor himself. It leaves nothing to be desired as a testimony to the moral worth of the missionaries and the value of their work. These words contain the gist of his testimony: "Now having examined the doctrine halls in every place pertaining to this prefecture, we find there have been established free schools where the poor children of China may receive instruction; hospitals where Chinamen may freely receive healing; that the missionaries all are really good; not only do they not take the people's possessions, but they do not seem to desire men's praises. Be it known that foreigners here renting or otherwise setting up halls do so to save and to help the poor and that there is not the least underhandedness."

—Bishop Galloway condemns "him who canonizes the man who goes to Africa to save the negro, and ostracizes the man who stays in Chattanooga to save the negro." That is aimed at the center of the target.—*North and West.*

—It is truly comforting! and even hope-inspiring!! to learn that after a year's effort on the part of the Chicago Methodist preachers to persuade the Pope, who simply dotes on the freedom of conscience which Catholics enjoy in this land, to use his good offices to mitigate the sharp pains and penalties visited on Protestants in certain States of South America, to hear straight from the lips of his Holiness that, if indeed there be intolerance down there, it is purely a

civil matter with which he cannot meddle (ah, no !), and that, moreover, he has actually written thither to ascertain the facts in the case.

WOMAN'S WORK.

—In the department of "Women and Missions," *Gist* relates the following : "In a company the question was recently asked, 'What event of this century is most important and far-reaching in its power for good to the human race?' Answers followed in quick succession : 'Discoveries in medical science,' 'New interest in sociology,' 'Explorations in Africa,' 'The application of electricity to the service of man.' When there was a pause one said, 'The higher education of woman, and her service in giving the Gospel to the secluded women of the world ; in a word, the organization of woman's boards of missions.'"—*The Helper*.

—*Woman's Evangel* (United Brethren) urges concerning September 29th : "We want to make this a *special* woman's day—we have a special object in view. All of our collections on this day are to be used in the building of our sanitarium in Africa. The women, young people, and children are asked to raise \$1000 for this purpose, to be paid through our association. We have a nucleus of \$250. What if we should bring an offering on woman's day aggregating \$750, and our 'Home of Rest' for our missionaries be assured !"

—The Woman's Baptist Foreign Missionary Society is pushing a good work. It is erecting at Newton Centre, near Boston, a building for the young women taking at the Newton Theological School a course of study preparatory to foreign missionary work. It is a three-story building, colonial in style, and equipped with all needed privileges for study by day and rest by night, while the class-rooms of the school furnish opportunities for instruction.

—An American woman, Mrs. Ellis, is physician to the Queen of Korea, at

a salary of \$18,000 a year. And yet our sisters can scarcely expect that such openings await their coming in all mission fields.

—Chaplain McCabe, under the title "A Faithful Steward," tells how a Methodist saint, Mrs. Adeline M. Smith, of Oak Park, Ill., administered an estate valued at \$125,000, and left by her husband. By prudent care and economical living she increased it by more than \$10,000, and distributed the whole to various churches, missions, etc., at home and abroad, including large sums to establish a Biblical Institute in Tokyo, Japan, and in Mussoorie, India, and a hospital in Nanking, China.

—*Regions Beyond* for April contains an interesting sketch of women's foreign missionary societies in Great Britain. It says : "The women of Great Britain and Ireland are sending to women, by means of 12 different organizations, 770 women, of whom 38 are medical workers, 20 being fully qualified doctors. These reach 20 different countries, employ about 2000 native helpers, and manage 900 schools, in which branch of their work 64,000 girls and women are brought under Christian teaching. It is impossible to reckon the thousands of lives they daily touch and influence in their evangelistic, zenana, and medical work.

—Another noble woman has died at the post of duty. The Society for Promoting Female Education in the East has lost one of its earliest and most active missionaries by the death of Mrs. Buckley, of Cuttack, Orissa. Mrs. Buckley was appointed to take charge of an orphan school in Berhampore, Orissa, in 1841, so that at the time of her death she had completed over 53 years of active service in missionary work. Among her pupils were girls rescued from the Khonds, who stole or purchased female children, whom they fattened to sacrifice alive to the goddess of the Haldi fields. She was permitted to see much fruit from her labors among them, and to train many of them to be

teachers to their own people.—*The Churchman*.

YOUNG PEOPLE.

—The Christian Endeavor Union of the Maritime Provinces has just held its sixth yearly meeting, about 400 delegates being present. During the past year 84 new societies had been enrolled, making the whole number 595. Of these Nova Scotia has 381; New Brunswick, 162; Prince Edward's Island, 62. The total membership is about 37,000. During the last year 2500 associate members passed into the ranks of the active membership, and \$7000 were raised for missionary and other Christian work.

—Some Methodist young people of Washington, D. C., recently held a service with a unique program. One of the officers spoke on the topic, "Look up," another on "Lift up," another, "Read up," another, "Brush up." The secretary's talk was on "Write up," the treasurer's, "Pay up," the Junior superintendent's, "Grow up," while the president concluded the exercises with a brief address entitled "Summed up."

—According to this statement, Rev. Russell Conwell's young people must constitute a veritable hive of holy activities: "The Doorkeepers' Circle of boys has provided birthday cards for the primary department of the Sunday-school, raised money for an open-air fund, given a package of horse-car tickets to a poor woman who could not have a vacation during the summer, and has carried to a number of poor children packages of good things at Christmas. The Ever-Ready Circle of young girls meets once a week, except during the summer, holds a little prayer-meeting, learns the commandments, reads the Bible, and dresses dolls for the children of the poor. The Little Pilgrim Circle is a society of young girls who try in their spare moments to lend a hand at home and also to gain control over unruly tongues and tem-

pers. They have made dolls for the Christmas manager of the primary department of the Sunday-school, and have prepared games and a large scrap album to make other little people merry. A very important association is the Earnest Watchers' Circle, whose work it is to avoid scandal and help others. This circle has given a year's subscription of the Silver Cross to the King's Daughters room, and visited and provided for the comfort of a poor woman who is bed-ridden, money for which was raised at a lawn social."—*The Temple Magazine*.

—Alice M. Douglass, in *Woman's Home Missions* for September, names "one hundred ways for little people to raise mission money." Let children and youth scan the list carefully, select what will fit their case, and go to work:

By making and selling: Dish cloths, sweeping caps, holders, pin-balls, pin-cushions, lamp lighters, glass wipers, emery bags, book marks, needle books, slumber robes, broom-holders, shaving cases, hair combers, hemstitched wash rags, clothes bags, wristers, knit reins, pine pillows, slipper cases, bread cloths, hairpin cases, "scratch-my-backs," toilet sets, sachets, kettle holders, splashes, flower-pot covers, boxes for burnt matches, book covers, paper weights, knit garters, Christmas wreaths, Christmas cards, Easter eggs, Easter cards, card cases, photograph holders.

By selling: Old rags, hair-combings, flower seeds, soap grease, paper bags to the grocer, vegetables, fruit, currants, hens' eggs, milk from mission cows, old papers, old boots and rubbers.

By gathering and selling: Wild flowers, herbs, berries, teaberry leaves, catnip, plantain, chick weed, pepper grass, cresses, sassafras root, cat-tails, thistle puffs, autumn leaves, potted ferns, pressed ferns, fir and pine for pillows, wild rose leaves for sachets, dultz, snails, scallop shells, sand, soil for plants, feathers from fowls.

By "thank offerings," the placing a

penny in your mite-box, under the following conditions, thus thanking God that blessings increase and faults decrease; and by fines for your faults. Every time you are honestly rebuked, read a book, favorite plant blooms, receive a present, forget to say "thank you," speak cross, speak ungrammatically, use a slang phrase, an opportunity for doing good is wasted, forget to close the door gently, receive a reward of merit, receive a letter, are spoken kindly to, have a new friend, are deservedly praised, can speak a good word for an acquaintance, learn a new chapter in the Bible, learn a new song, can play a new piece of music without a mistake, etc.

—As a missionary possessed of a racy style, and who is sure to write what the young will be sure to read, Rev. L. D. Morse may be named, whose letters appear quite often in the *Messenger and Visitor* (Baptist, St. John, N. B.), under the title "Sights and Sounds in India."

UNITED STATES.

—The Boston street-car company this year gave to the poor 20,000 tickets for free rides on the electric cars.

—It is stated that Cambridge, Mass., has been eight years without a saloon. Its population is over 80,000. The secret bars have been rooted out, and it has long been difficult to procure intoxicating liquor in the city. Meanwhile, the valuation of the city increased from \$59,703,000 to \$76,282,000, and the same rate of taxation produces \$130,000 more than formerly. The once 122 saloons have been turned into stores or dwellings.

—Booker T. Washington, Principal of Tuskegee (Ala.) Normal and Industrial Institute, has won a notable victory for himself and his race, in receiving an invitation to make an address at the Atlanta Exposition. He has always maintained that the best element of the South would recognize and honor the negro as soon as he proved himself worthy.

—Oberlin is increasingly proving itself to be the paradise for missionaries home on furlough and their children who must be educated in this country. Just now 8 adults are resident here, with 45 boys and girls, while enough more have recently departed, or are soon to arrive, to raise the number to 70 for the current year. These represent 7 countries—Africa, China, India, Japan, Mexico, Micronesia, and Turkey—and 14 missions of the American Board. Judson Cottage will hold scarcely half who desire to enter, and several thousand dollars are imperatively needed for the new building.

—Theodore Roosevelt, in the September *Forum*, speaks thus wisely on the enforcement of law: "In the end we shall win in spite of the open opposition of the forces of evil, in spite of the timid surrender of the weakly good, if only we stand squarely and fairly on the platform of the honest enforcement of the law of the land. But if we are to face defeat instead of victory, that would not alter our convictions and would not cause us to flinch one hand's breadth from the course we have been pursuing. There are prices too dear to be paid even for victory."

—The influence of the work done among the Japanese in San Francisco is far-reaching. The majority of young men coming in personal contact with missions sooner or later return to their native land, and in many instances carry back with them new purposes and high ideals. At the present time 4 young men who were converted in this city are practising physicians in Japan. Others are teachers in Japanese schools. One is professor in the Government Agricultural College at Osaka. Others are evangelists among their own people.

—At the last annual meeting of the American Missionary Association, Professor T. S. Inborden said: "What has this society done for the negro? It has caused some of our Southern boys and girls to put a part of the English Bible

into the African language. It has made college presidents of some of our bootblacks. It has made preachers of truth and righteousness out of our hotel boys. It has made college professors of the first order out of cotton-pickers. It has given us lawyers and doctors of whom you cannot be ashamed. It has filled hundreds of public school-houses with teachers who give honor to their profession."

—After 31 years of most laborious and devoted service, and at his own request, Dr. M. E. Strilby retires from his place as Senior Secretary of the American Missionary Association, a society which has no peer for benefits spiritual and intellectual conferred upon the Freedmen.

—Luther Sunday was inaugurated by the General Synod in 1893, and since then 12 annual offerings have been made, each one larger than the preceding, until the sum total for 1894 was over \$10,800, the entire 12 offerings aggregating over \$70,000.

—It is pleasant to find the following in the *Assembly Herald*, in an article under the heading, "The Embargo Lifted:" "One of the most distressing consequences of the heavy deficit with which the Board of Foreign Missions closed its last fiscal year was its action declining to send any new missionaries to the field unless special funds were provided for the purpose. To the praise of God's grace and the honor of the Presbyterian Church we now record the fact that provision has been made for 32 missionaries under appointment, leaving but 2 or 3 still to be provided for. This has been done without any pressure from the board other than a statement of the facts."

—The first Chinaman to enter the ministry in New York State is Hui Kin, who was ordained recently at University Place Presbyterian Church. He has been educated under the care of the presbytery, and has been very successful in mission work among his countrymen. He will hold Chinese services in

New York, and hopes eventually to organize a church of converted Chinamen.

EUROPE.

—Between 5000 and 6000 tons of opium are sent from India to China annually, as an article of English trade, from which the Indian Government derives at the present time an annual revenue of about \$32,000,000. And what is this but an enormously large and odorous fly in the ointment of British Christianity, which grievously pollutes the air of this lower world, and smells to heaven.

—Look, indeed, on that picture, but also on this. The spiritual vitality of the Church of England is undeniably proven by the large number of faithful men in her communion who at much sacrifice of worldly gain give themselves to the ministry of the Word. The Rev. J. W. Ingram, the head of Oxford House, writes of the spiritual needs of the East End of London and numbers of young men who are ready to give themselves to this work. He says:

"It is the pick of the universities, the captains of the boats, and men who are the life of the universities who want to come into East London work. We will provide 1000 men if you will provide stipends for them. They only ask food and lodging; and if you will give them that they will come and work for you."

A church which produces such men as these need not fear that *Ichabod* will be written on her temple walls. She remains established in the hearts of the people and endowed with the Holy Ghost, and will not suffer from any form of disestablishment and disendowment which Parliament may enforce upon her.—*Indian Witness*.

—The North Africa Mission hopes "the coming winter to increase the number of missionaries in Egypt. It is just over three years since the first party of our workers went there. They have been encouraged by the entrance

they have gained and by the number who come to talk on religious matters, but need more help to enable them to go out on the waterways in the boat that has been provided to facilitate our conveniently reaching the villages of the Delta. It is hoped that 7 new workers may be sent out this season from among those who have been studying Arabic here. It is proposed also to send 3 more new workers to Tripoli and 1 to Tangier—11 in all, all of whom have some knowledge of Arabic grammar. The new session for the study of Arabic, etc., began on September 2d with some 6 or 7 new students who will commence their labors. These, with those now studying, who will not be ready to go out till after Christmas, will bring our numbers up to 12 or 14."

—In this great work of instruction the Society for the Propagation of the Gospel is bearing a very prominent part not only in Asia, but also in Africa, America, and the West Indies. There are now 87 English colonial and missionary dioceses, the bishops of which control education in no less than 53 languages, having 680 ordained missionaries under them, of whom 119 are natives of Asia and 38 natives of Africa. There are in the Society's colleges about 2500 students and 2300 lay teachers, mostly natives employed in the various missions in Asia and Africa, in the schools of which 38,000 children are under instruction. These facts show to what extent the Society for the Propagation of the Gospel is assisting the government in the great work of education.—*Mission Field*.

—One of the most noteworthy of our American missionary enterprises is Mrs. Alice Gordon Gulick's girls' school at San Sebastian, Spain. This noble institution is rapidly proving to the chivalrous Spaniards that women are capable of as lofty intellectual attainments as themselves. Two of Mrs. Gulick's girls this year took the degree of Master of Arts at Madrid University, having completed the required studies at

San Sebastian. This event was unprecedented in the land of Isabella. The more than 1000 male students of the university were astounded at the presence of the two girls taking their examinations. Once, when they had occasion to visit the university library to refer to some books, the students formed two lines on each side of the staircase, threw down their caps for the girls to walk upon, and, as they passed along, sung the Royal March. After a week's examinations came the climax. Four grades are given: *aprobado*, *bueno*, *notable*, and *sobresaliente*. The last means "overleaping everything," and testifies to a most unusual degree of attainment. In every examination these Spanish girls received *sobresaliente*. The professors were much astonished, and especially when they found out that the girls had been taught by a woman. What this incident means for Spain it would be hard to estimate. It is a missionary triumph of the first magnitude.—*Exchange*.

—It is an interesting result of the work of the Waldensian Church in Italy that from Girgenti, one of the most bigoted and intolerant towns of Sicily, there has just gone the first evangelical missionary from Italy to China. Other Waldensian pastors have entered upon mission work, but they have gone from the native churches of the valleys of Piedmont. This is the first fruit of their work farther south. The Waldensian theological school at Florence has 155 students, 106 of them coming from the Waldensian valleys, and from their number 2 missionaries have gone to the Zambesi and 1 to Lessouto.—*Independent*.

ASIA.

Islam.—It is a sad reflection, well says the Bishop of Hereford, that more than 1800 years after the death of our Lord, over all those Asiatic districts in which He preached, and in the very home of His birth, for a man, woman, or child to be a believer in Christ is to be exposed to the risk of nameless

atrocities and outrage, and to death and shame.

—It is stated that in 1822 the Turks massacred 50,000 Christian Greeks in the Island of Chios; in 1850, 10,000 Nestorians and Armenian Christians in Kurdistan; in 1860, 11,000 Maronites and Syrian Christians in Lebanon and Damascus; in 1876, 10,000 Bulgarian Christians in Bulgaria; and in August, 1894, 16,000 Armenian Christians in Sassoun. This makes a total of 97,000 official murders. It is not too much to assume at least 3000 uncataloged, unofficial murders of Christian subjects during the last 75 years by the Sublime Porte. At a low estimate the grand total would be 100,000 Christians wantonly murdered by Turks since 1820.

—The mills of the gods grind slowly, but they grind to powder. Let the good work of disintegration and demolition go on in the Sultan's domain. It is pleasant to recall that during the century Turkey has lost a very large part of its territory. Greece, Cyprus, Servia, Roumania, Bulgaria, Montenegro, Batoum, and all North Africa, we may almost add Syria, are free from Turkish government. There remain only Albania and Roumelia in Europe, Asia Minor, Mesopotamia, and Arabia; and Turkey's hold on these is very weak.

—May the recent dreadful barbarities in Armenia prove as fruitful in good results. The Lebanon massacre in 1860 opened up the sympathies of Christians in England and elsewhere, and soon 30 schools had 3000 children under instruction. The work of Mrs. Bowie Thompson and all associated with her has borne abundant fruit in Damascus, Beirut, and Tyre, and in no other country have the effects of the Church Missionary and Female Education societies been attended with more cheering results. Beirut has a large and important training school, in which 70 boarders are educated as teachers, many of whom are greatly valued in their own and adjoining countries. Not long ago a young girl came to the boarding-school

seeking instruction in lieu of a silver bracelet which she brought. This "maid" had counted the cost, was quite prepared to "forget her ornaments," if only parting with it would secure that knowledge for which she was prepared thus to deny herself.—*Service for the King.*

—A Russian Hebrew is said to have devoted a large sum to establishing a Jewish university in Jerusalem, in which special attention is to be paid to the Semitic languages and Hebrew literature.

—In a recent article the New York *Observer* says: "The Bible itself is a missionary in Arabia. Its Oriental character makes it acceptable. Books are greatly valued by the Arabs, and the Old Testament, with its stories of Abraham, Ishmael, and Job, is particularly pleasing. The New Testament is acknowledged as God's Book, as having come down from heaven, and an inevitable result of an honest study of the Gospels by the Mohammedan is, at least, a logical conviction that the prophet has fearfully misled his followers. Nothing can be more encouraging, therefore, than the fact of continually increasing Bible sales."

—"The Arabian Mission Field Report Number Fourteen, April 1st to June 30th, 1895," has for the opening sentence: "The best thing to report for this quarter is the reinforcement of the mission, not only by the arrival of Dr. Worrall, who fills the place so long pleaded for, but also the engagement of two additional native helpers, made possible by the grant of the American Bible Society." The book sales for the quarter were as follows: In Busrah, 22 Bibles, 40 Testaments, 406 portions, 468 Scriptures, 84 religious books, and 116 educational—total, 668; in Bahrain, 24 Bibles, 44 Testaments, 556 portions, 624 Scriptures, 125 religious books, and 129 educational—total, 878. A large proportion of these sales was to Muslim; Christians come next, and

some of the sales were to Jews and Hindus.

India.—The *Revue des Missions Contemporaines* has it that at least in some sections the Hindus much desire to have the days return of the precious East India Company, which by its officers guarded the wealth of the pagan temples. So much so, indeed, that "last year the notabilities of the city of Irupati petitioned the viceroy to take charge of the preservation of their temple possessions, and native journals on all sides vehemently urge the same measure with regard to all the temples. The reason for this is that it is everywhere acknowledged that the priests, preoccupied solely with their own self-interest, speedily diminish the wealth of the temples to which they are attached, and the people believe the only remedy for this state of things is again to commit to government the administration of these affairs. The viceroy, however, returned a categorical refusal to the petition."

—A new society known as the Maha Bodhi has been created for the purpose of reinvigorating Buddhism. Its general secretary is Mr. A. Dharnapala, who represented Buddhism at the Parliament of Religions in Chicago last year. With Calcutta as headquarters and with corresponding members throughout Europe and Asia, the society proposes to make known to all nations in a thoroughly modern way "the sublime teachings of the Buddha Sakya Muni, and to rescue and restore the light of the holy tree at Buddhagaya, where the Buddha attained supreme wisdom."—*Standard*.

—Some of our North Indian contemporaries speak highly of an Indian woman preacher, by name Pundita Surendrabala Devi, who is evidently trying to follow in the footsteps of Pundita Ramabai. She is described as of good education and a fluent speaker, and has lately been delivering stirring addresses in and about Lucknow on such subjects as "Public Good," "Re-

ligious Reforms," etc. In one of her lectures to a large audience she condemned in unmeasured terms the vices which are at present eating into the vitals of Hindu society, and advocated very eloquently the cause of female education. She belongs, we are told, to the Arya Samaj, and is traveling in the important cities of Upper India with the object of rousing the Hindus of those places to their sense of duty in matters of religious and social reform, and insisting upon them to ameliorate the condition of their women by giving them education on all lines.—*Indian Messenger*.

—In 1893 no less than 21,213 persons perished from snake-bites in India, and 117,120 of these venomous reptiles were slain.

—Where is the romance of missionary life in India during the summer solstice, according to the statement of Rev. S. C. Kinsinger, of the Lutheran General Synod Mission, Guntur? "At first one does not suffer much from the heat. The heavy walls—two and a half feet thick—protect one from the hot blast. After a time, tho, the wind warms them through. Then they begin to emit their pent-up heat. The bungalow seems like a dry house then. Everything inside it becomes warm. Whatever one touches feels hot. Then a person becomes about as uncomfortable as he can well be, and there is no escape from the situation. If he sits down on a chair it is hot. If he picks up a book it is hot. When he sits down to the table the dishes are all hot. Should he seek refuge for a little while in a bath-tub when he comes out he finds the towels hot. If he takes a clean white drill suit from his tin-lined boxes, where they are kept, to protect them from being devoured by white ants and other insects, it is hot. In the evening when he retires his night clothes are hot. He lies down on the bed, but the bed clothes are hot—actually hot—as hot as if they had just come from the ironing board. Some

times relief is sought by dipping the bed-clothes into water just before retiring," etc.

—But, besides, there is torrid heat of another sort, and even harder to bear, and which a missionary of the American Board hints at in these words: "After the missionary, pastors, and preachers had formally received these people to the Christian faith, had laid out the site of the church with prayer and an address, and had visited the houses of the different families to encourage and instruct them, I returned to my tent and said to myself, 'This is delightful, but oh, the storm that is going to break over these poor people! What shall I do? what can I do to help them?' Instead of resting peacefully, the missionary agents and new converts have to brace themselves for a fight—a long, bitter, and cruel fight. Eight of the ten years of my missionary life have been spent in Mandapasa-lai station, and I assure you, with the exception of the few weeks spent at the hills, no month has passed that I have not been in hot water. With 4000 Christians in 120 villages, if the wave of persecution is beaten back from one village in one part of the station, it rolls in with power and force on the Christians of another village in another part of the station."

—Mr. Rowland Bateman, of the Nar-owal Mission, in North India, writes of Chowdry Mansabdar Khan, who was baptized about two years ago: "Mansabdar Khan is a person of considerable importance, both in and out of the Christian circle. His baptism and his change of life since it took place have been and are a constant theme of conversation among the Mohammedans. He is an elderly man, not easily moved, an enthusiastic horse-breeder, and spends most of his time day and night among his mares. But tho he cannot take his eyes off his pets, he is always ready, and able, too, to give a reason for the faith that is in him, and to press the truth of Christianity upon his vis-

itors. We constantly come across the effects of his life and conversation in villages which he has no official connection with."

—This is how they "take up a collection" in South India! Easter Monday was set apart for an "ingathering service" at Zion Church, Madras, and the Rev. W. W. Clark reports: "Words cannot express the readiness and cheerfulness with which all the members responded to this appeal. All sorts and varieties of articles, such as sheep, turkeys, fowls, ducks, cotton, linen and woolen goods, fancy articles, brass vessels, jewels, vegetables of all sorts, books and refreshments were brought. These were all arranged in a large shamiana or tent, which was erected in the church compound. A short thanksgiving service was held in Zion Church, after which the congregation moved to the shamiana, where all the articles were exhibited, and afterward sold by auction to the members and friends assembled under it. This was the second service of the kind in the pastorate, and I am glad to say it proved a success. About \$70 were realized from the sale of the offerings, as against \$40 in the previous year."

China.—The Chinese in Singapore number about 100,000; Yokohama, 100,000; Sumatra, 100,000; California, 100,000; Cuba, 60,000; Peru, 60,000; Siam, 25,000. In all in foreign parts, probably not much less than 1,000,000.

—A retired Episcopal bishop of China, the Rev. S. E. J. Schereschewsky, has recently left America to complete the translation of the Bible into Chinese from the original tongues. He has already finished the stupendous work of translating the whole Bible into Roman characters, and on his arrival in China will begin the task of reproducing the manuscript in Chinese characters, after which it will be printed. Since his health compelled him to give up active missionary service 13 years ago, he has been engaged in this

work, and its completion will probably take 3 years more.

—Dr. Hu King Eng is the first Chinese woman with a medical degree from an Occidental institution to practise in China. She is about to inaugurate a new era of woman's work among women. About a year ago she graduated from the Woman's Medical College of Philadelphia, and since then has taken a post-graduate course and dispensing course at the Polyclinic in that city. She has made a special study of diseases of the eye and ear. Her work will begin in Foochow at the Woman's Hospital. She will also try to build up a regular practice among her countrywomen, some of whom would almost rather die than be attended by a man. The doors of rich and poor would be open to a woman, and a great influence could be wielded for good by a woman who is at once missionary and physician. Tho Dr. Hu King Eng is a pure-blooded Chinese, she never was a heathen. Her grandfather was one of the first native converts in Foochow, and her father one of the first native ministers ordained in China.—*Evangelical Churchman*.

—If anybody is of the opinion that Christianity is a failure in China, let him read what Eugene Stock has to say in the *Westminster Gazette*. He "points triumphantly to the 13,000 Christians connected with the Church of England in the northern part of the province of Fuh-Kien, where the recent massacre occurred, to an equal number belonging to the American Methodists, and a smaller body to the American Congregationalists. To the south the English Presbyterians and Congregationalists have much the same report to give. 'And then,' adds Mr. Stock, 'we have only looked at one of the 18 provinces of China, and the extensive operations in other provinces of the China Inland Mission in particular are not touched upon.'"

—Alas! that as often as we American Christians are inclined to wax hot over

the recent atrocities in the Foochow region we are compelled to recall the long catalog of wrongs inflicted upon Chinese in this country, including several cases of wholesale slaughter, of which the one at Rock Springs, Wyo., is a specimen.

Korea.—The *Central Christian Advocate* says: "Bishop Ninde has had an audience with the King of Korea, at the special solicitation of the king himself. No bishop ever before stood in the presence of royalty in the Hermit Nation. The notable feature of the conversation was the utterance of the king, 'There are many, many Americans in Korea. We are glad they are here. Thank the American people; and we shall be glad to receive more "teachers."' It happens that there are scarcely any Americans in Korea but 'teachers.' If the king wants more of them it is significant, to say the least."

—The Korean costumes of both men and women are described as picturesque; consisting of padded socks, trousers fastened together at the ankle, a short jacket with long silk ribbons in front, and twisted paper sandals. The women add to this a short skirt tied very high above the waist. The hair is simply arranged, plastered down and tied in a knot, at the back of the head for a woman and at the top of the head for a married man; bachelors wearing theirs in a pig-tail, tied with a ribbon bow at the end, in the manner of school-girls of the West. The children of Korea are said to be pretty, but with their faces whitened with chalk, and their hair oiled, parted in the middle, and plastered down on each side, one may suppose that they are kept wholesomely ignorant of the fact of their good looks.

Japan.—The Rev. J. C. Ambler writes from Tokyo as follows: "A postal card recently received from a returned soldier tells of the deep impression made by a Christian village in China, where the Chinese treated the

Japanese soldiers quartered upon them with a courtesy in marked contrast to that in other places, illustrating very clearly, as he stated, the principle of Christian love. Upon a recent trip I was much impressed by the composition of the company of Japanese who knelt together at a communion service. There was a farmer who is a notorious instance of wonderful reformation, owing to the power of Christ. There was a reformed maker of seals, whose wife was once a dancing girl; but both are now earnest Christians. Besides these, the wife of the chief of police in the place, and a clerk in a rich store, all exemplary Christians, were there assembled together."

AFRICA.

—The following table of distribution exhibits the growth of the work of the American Bible Society in Egypt during 30 years :

From 1865 to 1874, inclusive.....	6,630 copies
" 1875 " 1884, "	45,536 "
" 1885 " 1894, "	116,474 "

During this same period the British and Foreign Society also has accomplished a great work, through its own colporters, and also through the cooperation of the Church Missionary Society, and to some extent of the Presbyterian Mission. Probably the total distribution effected by the British Society has not very greatly differed from that of the American Society. So that it would be quite safe to say that during the 30 years as many as 325,000 copies of the Bible in whole or in part have been scattered through the land.

—The Church Missionary Society has issued an urgent appeal for funds to build a new hospital and dispensary in Cairo. The committee have given a grant for the site and for houses for the doctor and lady nurses, but a further sum of at least £2700 is needed for the hospital and dispensary. Already a good work is being done in connection with the medical mission, not only among the poorer inhabitants, but among the fellaheen of a large district

around. About 22,097 patients from over 420 districts and villages were treated in the out-patient department in the last year.

—Mr. Wilcox, of Groutville, writes that some Christians now in Zululand, formerly connected with Groutville and Mapumulo, have been building a school-house and chapel, employed their own teacher and preacher, and have lately sent for a church bell. At another point on the banks of the Tugela an interesting work has been opened by a boy only sixteen years of age, who is holding several meetings a week. Mr. Wilcox adds: "I know of 8 places where they are only asking that a missionary may visit them occasionally and help in starting schools."

—African chieftains are able to distinguish between true and false friends. When Msidi, once king of the Garenzanze, was urgently pressed by the Arabs not to allow Mr. Arnot to settle in his kingdom, bringing the gravest charges against the white man, Msidi replied that he did not know an Englishman, never having seen one, but he added: "One thing I know; I know you Arabs." With this knowledge in his mind, Msidi was willing to receive the missionary in total disregard of the charges made against him.

—Great is the rejoicing in Pretoria, the capital of the South African Republic, over the completion of the Delagoa Bay and Pretoria Railway reached that city.

—When a deputation of the leading men of the colony recently waited upon Mr. Cecil Rhodes, to insist that the government prohibit public entertainments on that day, in his reply the premier said: "Without entering into the religious part of the observance of the Lord's Day, as a politician I believe one of the chief mainstays of good government is religion, and the most important factor in connection with religion is the strict observance of the Lord's Day."



From "John Livingston Nevius."

Copyright 1895, by Fleming H. Revell Company,

DR. NEVIUS AND "FAMINE BOYS" AT THE "NAN-LOU."

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XVIII. No. 12.—*Old Series*.—DECEMBER.—VOL. VIII. No. 12.—*New Series*.

JOHN LIVINGSTON NEVIUS, THE MODERN APOSTLE OF
CHINA.*

BY THE EDITOR-IN-CHIEF.

There is an apostolic succession, in a very unique sense. The Holy Ghost has His apostles, as the Acts of the Apostles proves ; for, in the church of Antioch, He separated unto Himself and “sent forth” Barnabas and Saul ; and, as the word apostle means one who is *sent forth*, Barnabas is afterward called an “apostle.” (Compare 13 : 1-4 ; 14 : 14.)

Thus a word, hitherto having the specific sense of one chosen by Christ and sent forth by Him, and limited to such, is now for the first and, so far as we have observed, only time, used of a man who is sent forth under the authority and by the definite commission of the Spirit of God. Christ’s apostles were all from those who had *seen Him after He was risen*, and who therefore can have no proper successors, as even Whately himself conceded ; but the Holy Spirit’s apostles may still be among us, for He still sends forth representatives, and we cannot doubt that he who is the subject of this sketch was among them.

For forty years out of sixty-four he was a missionary to the Chinese, and a faithful, loving, devoted, successful missionary he was. From the days of that pioneer, Robert Morrison, until now, it may well be doubted whether any one man has ever, during so long a term of service in the Middle Kingdom, had more abundant attestation that he was sent forth by the Spirit to that land.

It is true, Nevius was no common man. He possessed unusual capacity and sagacity combined, and he filled out a very varied and versatile career, as preacher, teacher, evangelist, pastor, organizer, administrator, gathering converts and training helpers, raising foreign fruits and relieving famished thousands, a botanist and an inventor, an author and a translator, all in one. He was so wise a counsellor that he was looked up to as a sage, so faithful an administrator that boundless confidence was re-

* John Livingston Nevius. By his wife. \$2.00. Published by F. H. Revell Co., New York.

posed in him, so catholic a disciple that he drew all believers into his capacious friendship, and so loyal a witness to Christ that he never gave an uncertain sound. His death leaves a gap, as an oak of Bashan leaves when torn up by a tornado, and it is a gap which half-a-dozen common men will not fill. Like Livingstone in Africa, Livingston Nevius was a missionary general and statesman in China.

Yet, tho an uncommon man, the secrets of his success are open for the most part to all who will learn them where he did, in the school of Christ. We shall here only advert to some of these divinely taught lessons, referring the reader to that more copious and complete narrative, and graphic profile of his character and career, which his widow has left us, in which she mixed her colors with her own brains and heart's blood.

First of all, Dr. Nevius laid the basis of his lifework in *regulating resolves*. He lived by rule, tho not by rote; and twenty-four such "Rules" are on record, the first dated December 29th, 1850; the last, April 17th, 1851. Four months, just after he attained majority, seem to have been given to the settling of the great principles by which his life was to be governed—in the best sense, *ruled*.

It is not needful to transcribe them here, as they are published in full in his life (p. 713); but they are the laying of foundations tried by the plumb-line and level, set true and square. It is amazing how comprehensive they are; they show the master builder working at the basis of the structure of character.

He begins by abandoning self-made plans, while seeking to be ready for whatever God wills; he puts life before him as a transaction with God and for God, and sets service rather than scholarship before him as his aim; he proposes victory over evil, Divine daily guidance, and habits of prayer, as to be expected and provided for; carelessness in devotion, covetousness in disposition, and envious and jealous tempers as to be anticipated and provided against; he determines also to study courtesy of manners, but especially love to God and charity to all men in his heart.

Physical health is not overlooked. Hours of sleep, of exercise; habits of eating and fasting, of holy reflection, and Bible study; diligent use of time and thoroughness of application, avoidance of procrastination, of frivolous and indelicate conversation, and even of careless speech—all these crowned by the solemn purpose in all his ways to acknowledge God, and to account nothing too trivial to submit to His direction—such are the basal stones which lay at the foundations of one of the purest, truest, noblest lives of this century of missions. What if every young man would lay a similar basis for his own life! What decision of character and what objects in living, deliberately chosen and sedulously pursued to the end!

Such Christian virtue brings its own reward. He shortly afterward recorded that whenever he had attempted to engage in any public service without asking help of God with a sense of weakness and dependence on

Him, he had without a single exception *made a signal failure* (p. 83). But his lifelong success proves so signal, that we need no further record of the fact that he learned to lean and lean hard on the everlasting arms.

Another lesson, learned early in life, was that supreme one of *waiting on God* (Ps. 130 : 6)—passive receptivity, the attitude of *repose*, which is the opposite of *action*, and necessary to the acquisition of strength for action. To get alone with God in the secret place and there wait for the vision of God, as watchers for the dawn ; waiting without speaking, in a sense without thinking, just spreading out the soul like Gideon's fleece to drink in the heavenly dew ; awed into silence yet blest with expectancy, oppressed with conscious emptiness and impotency, but confident of Divine fulness and sufficiency—this was his *second* great lesson in the school of holy living, and there is scarce a greater to be learned (p. 99) !

The third great step in this life was taken when, yet scarce twenty-four years old, God taught him the secret of a *restful activity*. These terms are not contradictory. He observed a tendency, both mental and physical, to *hurry*, with the usual accompaniments, flurry and worry, which rhyme in reason as well as in speech. He found an "impulsive, impetuous, hurrying, driving, reckless spirit manifesting itself in all intellectual enterprises"—"a restless anxiety to see the end of everything before the time"—"trying to do many things at once." And he marked the result—nothing ever half done, not stopping long enough to treasure up a good thought or deepen a holy impression, weakening the memory and the heart alike ; reluctance to do anything save under the pressure of hurry and excitement, and yet suffering from the inevitable reaction, with its depression of spirit. All this young Nevius learned to exchange for that co-labor with God that makes all work so blessed that even waiting on God renews strength. Some disciples have only got far enough to say, "I and God ;" others have got further, and say, "God and I ;" but blessed is he who has gone even further, and says, "God, and not I," as Paul did. To think of myself as only an instrument, and He the agent or actor—how restful this makes all labor for Him ! "Take My yoke upon you, and ye shall find rest unto your souls" (p. 103).

When John L. Nevius reached Ningpo, in 1854, he found a sphere for full application of his resolve to be diligent and thorough. To learn the Chinese tongue was no easy task. It has been said to require "a head of steel, lungs of brass, a heart of oak, the patience of Job, and the lifetime of Methusaleh." He found that some who ventured too soon into public address did themselves more good than their hearers ; and that the thorough knowledge of the Chinese "character," the "book language" of the country, was more difficult than to get hold of any other language in the world. But there was another study which exhausted his whole forty years—the study of the contradictions and complexities of the Chinese *character* in another sense. This remained to the end a half-solved problem.

Dr. Nevius appears never to have been troubled with *scepticism*. Perhaps, after all, there is not much "honest doubt." For thirty years and more we have known but one case where scepticism had no obvious connection with the *evil heart* of unbelief which departs from the living God. He maintained constant fellowship with God, and, when he could obtain no more favorable hours for devotion, would walk ahead of others to commune with God. Without having in him anything of the ascetic bent, he seemed dead to the pleasures as well as to the charms of a sinful world.

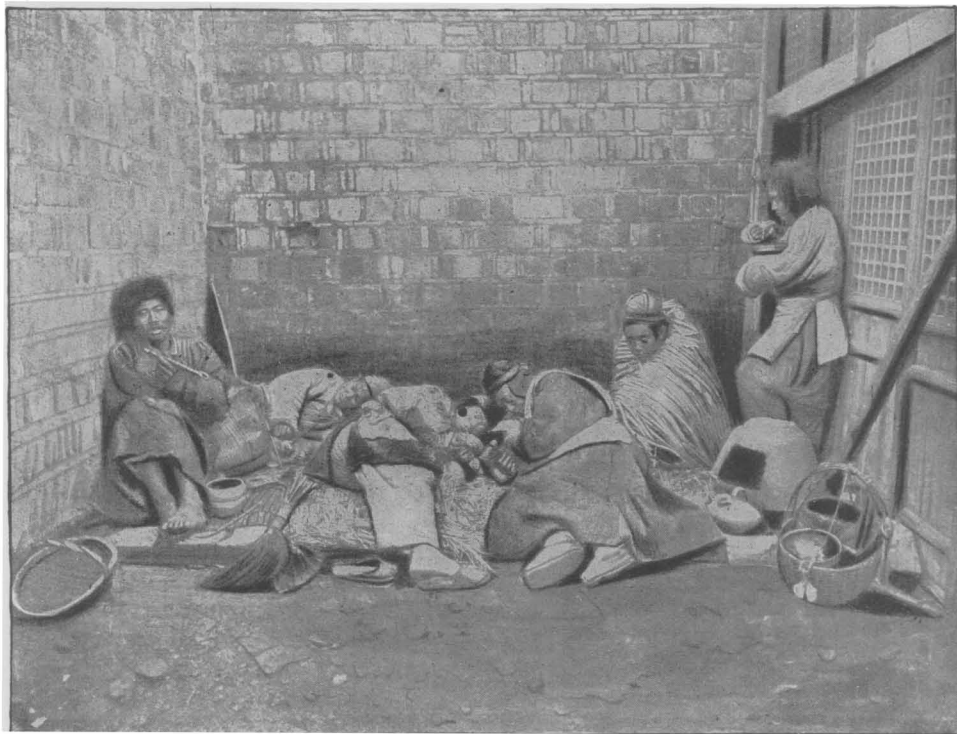
In 1859 Dr. Nevius undertook, as pioneer, to open a new station at Hangchow, a city of a million inhabitants, and found a residence in the old Loh-o-tah Monastery. There he was overawed by the multitude of worshippers wending their way to the different monasteries, and, as for the vast throngs of beggars, such a loathsome spectacle he had never even imagined. In one immense hall he found five hundred idols, having cost enormous sums ; but what most impressed him was an *asylum for animals*, where horses and donkeys, buffaloes and oxen, sheep, pigs, and fowls were housed by those who would secure merit with the gods. Beggars at large, and beasts cared for ! A cemetery for asses and swine, and human beings left without burial (pp. 164-73) !

At Hangchow this apostle of China experienced the onerous *exchange of courtesies*. Every gift received implied another returned, so that even Chinese liberality was found to be organized selfishness. At the same time he had to meet and overcome Chinese suspicion and misrepresentation. He found that selfishness could not appreciate self-sacrifice, and he was asked how much he paid converts for becoming Christians, and felt that he was suspected of sinister motives. A book was printed and scattered broadcast, warning the people against capture and a worse than slave's fate. It was reported that girls were gathered into schools to be exported for *manufacture into an elixir of life* by boiling their bodies and obtaining the oil from them (pp. 186, 244) ! To be suspected of monstrous crimes was a new sensation to the Christ-loving, soul-loving missionary ; but he remembered how his Master was reckoned as a malefactor and crucified between thieves, and the servant and disciple was content not to be above his Lord.

Dr. Nevius, in the awful famine that visited Shantung, personally visited the stricken districts, and for three months disbursed relief in person. He had to carry the heavy bulky copper *cash* in huge barrows, sometimes as many as five ; the amount of money he distributed was about \$10,000 ; the persons aided, 32,500 ; and the villages, 383. The discretion he exhibited was marvelous. No man could have made so little money go farther. It was a fearful tax on sympathy and endurance, but he bore it grandly, and the famine became God's pioneer evangelist, opening doors for the Gospel.

The following is a testimonial from those in the famine district to the work and character of the "teacher Nee" (Nevius) :

"Heaven, by means of rain and dew, nourishes all things. Man, by



From "John Livingston Nevius."

Copyright 1895, by Fleming H. Revell Company.

CHINESE BEGGARS PUTTING UP FOR THE NIGHT.

the refreshing influences of kindness, confers blessings upon his fellow-beings. The work is one, and the spirit which inspires it is the same. Therefore, he who exerts all his power to benefit others may be characterized as acting out of the principles of Heaven.

"The American teacher Nee was born in his own country, and on arriving at mature age came to China. He is thoroughly instructed in the doctrines of Christianity, and familiar with the mysteries of truth. He prints books and preaches true doctrine for the purpose of enlightening the ignorant; and not only teaches by words, but is able, in imitation of Heaven, to practise what he preaches.

"We, inhabitants of Ching-chiu, from the cycle Ye-hai to the cycle Ping-ts [three years], have been visited by a prolonged famine. Cries of distress, like those of the wild swans, filled the whole plain, and persons about to die stared at one another on the roads. When the teacher looked upon this spectacle his heart was grieved within him. Heaven-inspired pity was aroused, and he at once desired to institute extensive plans for saving the multitudes from calamity, only fearing that his ability was not equal to the task before him. Fortunately, noble men of like sympathies came to his aid, and contributed of their wealth, so that their beneficence was spread far and wide. Still, without special qualifications for executing this work, it would not have been accomplished.

"In disbursing the funds he put forth all his ability. Favors were evenly distributed, without partiality, and extended in every direction, passing by no one.

"Altho the teacher is unwilling to regard himself as having any merit in this matter, still how can those who have received such favors refrain from a grateful acknowledgment of them?"

Nevius's work as an author was conspicuous. Before he had been in China four years he began a series of papers on "the religions and superstitions" of the people, afterward enlarged into his volume, "China and the Chinese." About the same time he wrote "The Disciple's Guide," his first book in Chinese, and he translated part of Abbott's "Mother at Home." In 1859 he was appointed to prepare a "Compendium of Systematic Theology" by the Ningpo Presbytery—a sufficient witness to the confidence in which he was held (p. 195). In 1861 he had in press six books or tracts, including notes on Mark, and the first volume of his "Theology" (p. 222). His book on "Demonology," begun in 1880 and recently published, is a monument of patient toil and research,* and his "Methods of Mission Work" and "Manual for Inquirers" complete the list of his main publications—the former one of the standard books, invaluable for practical wisdom, a classic in its way.

Nothing was more prominent in Dr. Nevius's purpose for China than the *creation of a native ministry* (p. 235). This was the hope of the Church. Perhaps his greatest work in China was found in his *itinerating tours*, sometimes covering six hundred miles. Everywhere he preached, gathered converts, and then set them at work telling the Gospel story. In one of these tours he found that *nameless sect*, whose books had all been destroyed in times of persecution, but who perpetuated their beliefs by oral traditions embodied in rude rhymes. They held to a supreme deity,

* "Demon Possession," etc. \$1.50. F. H. Revell & Co.

to a sort of fall, and a coming restoration, when a great teacher should appear. Many of them were persuaded that Christ is the Savior for whom they had been looking (pp. 300, 301). He regarded evangelistic work as secondary to no other, and in it he was marvelously blest, and pursued the most apostolic methods. On one such tour he baptized two hundred and eight adult converts, and in the intervals of the tours he was equally busy training theological classes.

He made visits home in 1864, 1881, and 1890, but in each his work was unceasing and most blessed, visiting the churches and the colleges to kindle and feed mission fires. He always told the truth, however discouraging. His watchword was not enthusiasm, but obedience.

Evidently when Dr. Nevius got his *wife*, he got a good thing, a favor from the Lord. She stuck by him while she could, sharing his whole life and labor, and, when health imperiously demanded her to withdraw, she imperatively but lovingly commanded him to stay and let her go alone, heroically adding, "I would rather die here than take you from your work." Noble soul! who never could be thankful enough that, in three instances, she had strength to refuse positively to have the man she so loved go away for her sake. (Compare p. 150, etc.)

Mrs. Nevius started an industrial school, her Thread and Needle Club, which soon had a hundred women in it, and she used it as a means of teaching Gospel truth. When her voice failed, she actually studied and mastered the violin, that by it she might lead her music classes, herself about as fertile in expedients as her gifted husband. She has not only written this charming life, to which reference has been made, but has gone back to China now to prepare another in the language of that land of his adoption, suited to the needs of the people for whom he lived and died.

The last two mornings of his life he read, and with striking comments illumined, the second chapter of First Thessalonians. Forty-one years before he had recorded his delight in the study of that same chapter, and had written: "I only wish that I may be able to adopt such language with reference to the people with whom God may let me labor"—an unconscious prophecy of his whole life's work and its blessed end.

His death itself was an answered prayer, for his devoted wife had often besought God not to let her noble husband suffer decay of mind or body or long-continued pain; and so suddenly did God remove him, it was like a translation (p. 466).

Dr. W. A. P. Martin, long and closely identified with our friend Nevius, his *alter ego*, pays in the introduction a noble tribute to the grand man who had "planted churches through the length and breadth of the peninsula," and was "a pioneer in more than one field;" he attributes to him a "concord of harmonious powers," and characterizes him as one whose "inborn dignity compelled respect from the highest," while "his kindly sympathies" won the confidence of the lowest.

We can only again commend this life story to the careful reading and study of all who would learn the secrets and feel the promptings of one of the purest and truest lives our generation has known.

THE JEWS IN PALESTINE AND SYRIA.

BY REV. H. H. JESSUP, D.D., BEIRUT, SYRIA.

The question is constantly asked of one returning from Syria to the United States : What is the number of Jews in Syria and Palestine ? Is it true that they are flocking back by thousands and tens of thousands to the land of their fathers, and that soon they will take possession of Canaan, restore their kingdom, and rebuild their temple ?

Let us look at the facts in the case, and try to consider them impartially.

The only way to obtain accurate statistics in Palestine with regard to any particular sect is through the religious heads of the sects. The Ottoman Government has made repeated attempts to obtain an accurate census, but finds it difficult excepting in the case of the Mohammedans, whose male offspring are carefully registered at their birth on the military conscription lists. The other sects notoriously evade the census-takers, and give false reports in order to escape taxation. Very stringent regulations have now been adopted by the Ottoman officials, and by another decade they will probably have a fairly correct census.

Owing to the conflicting and exaggerated reports prevailing in Europe and America with regard to the Jews in Palestine, Her British Majesty's Consul in Jerusalem, Mr. J. Dickson, a most conscientious and worthy man in every respect, and Rev. Selah Merrill, D.D., United States Consul in Jerusalem, made careful and independent investigation in the year 1891 as to the numbers and location of the Jews. Dr. Merrill is too well known to need any word of introduction or praise.

After several months of searching every possible source of information, they arrived at substantially the same result, viz. :

Jews in Jerusalem.....	25,000 to 27,000
“ Jaffa	2,700
“ Ramleh.....	166
“ Hebron.....	1,200
“ Nablus.....	99
“ Tiberias.....	2,900
“ Safed.....	6,126
“ Acre	200
“ Haifa.....	1,640
“ all the colonies, less than.....	3,000
<hr/>	
Total.....	45,031

These statistics cover Palestine proper. There are Jews in Damascus, Beirut, and Aleppo (in Syria proper), numbering some 23,000 in all. The Jews of Aleppo and Damascus have lived there from time immemorial,

and all of them speak the Arabic language as their vernacular. In Beirût is a small Jewish population, Arabic-speaking, largely connected with the families of Damascus and Aleppo. More recently Jewish merchants have come in from Vienna and Germany, who deal in clothing and are bankers and merchants, speaking the European languages. They are lax and liberal in their Jewish ideas, and some of them keep open shops on Saturdays.

The Jews of Palestine proper are largely supported by the European rabbis' fund, receiving house rent and weekly rations from the common fund, and thus encouraged in habits of idleness. No better means could be devised to demoralize and degrade a people than to support them from a charity fund. The Jews in Europe have a tender sympathy for "the poor saints in Jerusalem," and are taking the very best way to keep them poor and make them poorer.

The Rothschild colonies are conducted on the same pauperizing system. An intelligent observer visited the new Jewish colony on the coast near the ancient Cesarea. Each colonist receives land, a house, furniture, agricultural implements, and household utensils free, and a daily allowance of at least one franc per head. Our friend the visitor found the Jews living at ease in their houses on one half of the allowance, and with the other half hiring the Arabs to do all the work. This was largely the case with other colonies, so that Rothschild's agent indignantly declined to continue the allowance, excepting as wages paid for work actually performed. I visited two of the colonies in May, 1893, one on the west bank of the Jordan, at the Jisr Binat Yakob, north of the Sea of Galilee, and the other on the southwestern shore of the waters of Merom.

The first named was an unthrifty and forlorn affair. The colonists looked sickly and dejected. Their houses were built of boards, poorly suited to that hot valley, and their gardens were overgrown with weeds. Several houses were just begun, and they had been forbidden finishing them by the interference of the Turkish Government in Safed. The colony at Lake Merom has a splendid agricultural site, a level plot of hundreds of acres of deep, rich soil; but, alas! it is on the margin of the most pestilential marsh in Palestine. The Greek and Protestant villagers of Merj Aiyun, ten miles north of Merom, live on the hills, but are obliged to go down to the Huleh (Merom) to sow and harvest their crops; and it is notorious that, almost without exception, they all return home with chills and fever. The Jewish colonists at Merom are superior to those at the Jisr, and have beautiful plantations of roses and fruit trees, but they are surrounded by a poisonous atmosphere, and their neighbors south and east are the wild Arabs, Druses, and Circassians.

The whole impression made upon an observer with regard to these Jewish colonies is that they are forced, unnatural, and of doubtful success. The pauperizing system which has made Jerusalem a great almshouse tends to demoralize the whole system of Palestine colonization.

The entire scheme seems to be a kind of fad, which is being pursued with a special object, having none of the elements which made the old Phœnician colonies and the modern Anglo-Saxon colonies successful.

Several observations occur to me in connection with this whole subject of the future of the Jewish people :

1. The trend of Jewish migration at the present is westward, and farther than ever from the old land of Israel. There are about four times as many Jews now in New York City as there are in the whole of Palestine. Tens of thousands are going to the Argentine Republic in South America. They seem to be more and more torn loose from territorial attachments, and the great future of the Jewish race seems to be about to be wrought out in the free air of America.

2. The return of the Jews is to be a spiritual return to Christ, their Messiah and Lord. The marvelous prophecies in Ezekiel 40 to 48, clothed in priestly language and figures which speak of a readjustment of the configuration of Palestine, of a temple a mile square, and a special sacred "oblation" or temple area fifty miles square, clearly refer in splendid imagery to the future glories of the Church of Jesus Christ, and the "waters" flowing from beneath the sanctuary point to the life-giving streams of the Gospel dispensation, which are destined to vitalize and bless all mankind. A literal fulfilment of those extraordinary prophecies is manifestly physically impossible without the most stupendous miracle ever performed.

3. The literal interpretation of the prophecies with regard to the "return" of the Jews is extremely improbable.

According to the New Testament, "he is not a Jew who is one outwardly." "They are not all Israel who are of Israel." When a Jew believes in Christ he becomes by faith a son of Abraham. The Christian Church to-day is the Israel of God, and all believing Jews who enter the Church become Israelites.

Two lines of prophecy run through the Old Testament, one pointing to the Messiah and the other to the future of the Jews. If we take one literally, we must the other. If we take one spiritually, we must the other.

If we say that the future of the Jews is a literally material future ; that they are to return to Palestine, rebuild Jerusalem, reconstruct the temple, its altars, ritual, and ceremonies, and that all the world is literally to "go up once a year to Jerusalem" to worship, and that the destruction of the temple by Titus was only an incidental matter, a temporary disappearance of the temple, as when destroyed by the King of Babylon, and that it is to be restored in all its details, services, and typical rites, then we are bound to say that the Messiah was to be an earthly king, and that *He has never come*. But if we claim that Jesus of Nazareth was the true Messiah, our atoning High Priest, and that the Epistle to the Hebrews rightly declared the whole Jewish dispensation, with its types, symbols, sacred persons, and rites and victims to have been fulfilled in Christ and done away forever in

Christ, the only Priest and Sacrifice, then we must believe that all the figurative glorious language in the Old Testament with regard to the return of the Jews refers to their spiritual return to Christ, their Savior, and their glorious reception by faith into the great company of Christ's disciples, who constitute the Christian Church.

The Apostle Paul says of Israel's future that "when the fulness of the Gentiles shall have come in, then all Israel *shall be saved*." Surely this is a more glorious future than a deportation to the narrow confines of Palestine, to set up again the old scaffolding of sacrifices and burnt offerings which was torn down forever when the veil of the temple was rent as Christ our Saviour died on the Cross. Before the times of Jesus of Nazareth Judaism led to Christ; since His advent, it leads away from Christ.

God in His providence has made very clear the duty of the Church of Christ with regard to the Jews. He is locating them in the centers of Christian light and liberty, and preparing the way for their evangelization. Judaism in England and America is undergoing a process of liberalization, if not of disintegration. The traditions of the Talmud cannot stand against the light and education of the nineteenth century.

The Jews here are our fellow-citizens, neighbors, and friends. Many of them are men of true nobility of character. They admit the beauty of the character of Jesus of Nazareth, and need only the enlightening power of the Holy Spirit to accept Him as their Messiah.

Our duty to them is plain. We should labor to win them to Christ. We should train our young ministers and evangelists to familiarity with the Messianic prophecies, that they may meet the sincere difficulties of the Jews as well as the specious objections of the caviller. How many among our Christian workers can meet the candid objections of an educated Jew to our Messianic interpretations of Isaiah, Daniel, and Zechariah!

We have surrendered too much the work among Jews to special laborers converted from the Jews themselves. All honor to such men as Hermann Warsawiack and Jacob Freshman and others! May the Lord bless them more and more. They are peculiarly fitted for their work, but let us not leave them to bear the burden alone.

The great future ingathering of the Jewish people to Christ will no doubt be on this continent. God is bringing them here in multitudes, and laying the burden of their salvation upon the heart of the Church of Christ.

There is little profit to be derived from counting the few scores of forlorn Jews who find their way to Palestine, to be fed on charity and treated as lionized paupers.

It is far more scriptural, more in the spirit of the New Testament, and more Christ-like to give the Gospel to the hundreds of thousands of Jews in New York, Chicago, Philadelphia, St. Louis, and Cincinnati, and all our smaller cities. They are not far from the kingdom of God. Some of them are noble examples of liberality and benevolence. Those two eminent Jews, the Hon. Messrs. Strauss and Hirsch, who successively filled

the post of United States Minister to Constantinople, did more to promote American interests and protect American missions in Turkey than many of their Christian predecessors had done.

We may say, in conclusion, that it is violently improbable that the lost ten tribes, now lost to history for about twenty-six hundred years and hopelessly intermingled and intermarried among the nations of the world, are to come forth a distinct people and prove their tribal pedigrees in order to obtain their tribal allotment of territory as described in Ezekiel 47.

The Prophet Ezekiel, himself a priest, described the future glories of the Gospel age in priestly language and in terms with which he was familiar ; but his meaning was spiritual, full of Christ and the Gospel in its coming glory and triumph.

Let us draw from it inspiration, hope, and courage. All Israel shall be saved. The Lord hasten it in His own blessed time and way !

THE BEGINNINGS OF THE EDUCATION OF WOMAN IN SYRIA.*

BY REV. T. LAURIE.

The mere record of what was done by the ladies of the Syrian Mission could no more convey a correct idea of the work than mere measurements of distance and description of the surface of the country could describe the obstacles encountered by an army in rescuing that country from the power of the oppressor. Before we can get a true conception of the work of woman's deliverance we must understand that from which she was delivered.

Burying their daughters alive was so common among the Arabs, that it is said in the Koran (Sura LXXXI.), "When the girl buried alive shall be asked for what sin she was slain," etc., and an ancient proverb says,

"To send women before to the other world is a benefit ;
The best son-in-law is the grave."

One shudders to think of the social condition that furnished a reason for such an utterance. The only occasion on which Othman is said to have shed a tear was when the daughter whom he was burying alive reached up her little hand to wipe the dry dust of her grave from her father's beard.

The Koran says (Sura IV., line 38), "Virtuous women are obedient, but chide those for whose refractoriness ye have cause to fear—and scourge them." How literally this instruction is carried out in Moslem

* The recent death of Mrs. Rahil Bistany in Beirut led to the publication of an interesting episode in her early life in the *Missionary Herald* for May, 1894, and revived interest in the memories of those days led on to the preparation of the present narrative.

countries few in this land can understand. Women are not seldom killed in this way, and none take notice of the crime. Dr. H. H. Jessup tells us : " A Moslem neighbor of mine once beat one of his wives to death. I heard her screams day after day, till one night I heard a dreadful shriek, and blow after blow falling on her tortured body. I could hear the brute cursing her as he struck. The Moslem police would not interfere, and I could not enter the house. Next day there was a funeral there, and the dead body was buried like a dog. When you ask the reason of a scream in the Moslem quarter of the city, you will be told, with a shrug of the shoulder, ' Only some one beating his wife.' "

How far the influence of this Moslem practice is felt among the Christian sects may be inferred from the following incident : A missionary in Eastern Turkey noticed that no women came to church, and urged the men to persuade them to attend. Next Sabbath they were all there as meek as lambs. " Why, how did you induce so many to come ? " " Oh, we beat them till they promised to come ! " Verily evil communications corrupt good manners.

In 1862 Daood Pasha, the Christian governor secured for Lebanon by European intervention, arrested, convicted, and hung a Druze who murdered a girl of his own village, supposing that the Pasha would never call in question such a time-honored custom, and the women of all sects began to feel that, after all, they had some right to life which the other sex was bound to respect—a right, however, not yet fully guaranteed in Turkey.

The same year a vile dervish, under pretence of casting out a devil, tied a cord round the feet of an insane woman and drew her up to the ceiling head downward, thrust a red-hot iron into her eye, and cauterized her body almost from head to foot, then placing a gallon of pitch under her head, burned her to charcoal. The government took no notice of the fact, save that the *official* journal in Beirût advised the public not to patronize the impostor !

Some soldiers attempted to outrage a woman from Ain Kesoar who was employed to carry water to men at work on the road. Mr. Calhoun's cook reported the case to the Turkish officer, and was beaten with a club for his pains. The colonel at Abeih, however, ordered the soldiers to be beaten with forty stripes, but when Colonel Frazer, the British Commissioner, was authorized, with Omer Pasha, to look into the case, two of the soldiers were shot, and both Druzes and Moslems began to realize that woman's life and honor had a value that could be appreciated. This was in 1861.

At an anniversary of the Girls' Seminary in Beirût, Rev. John Wortabet, Professor of Anatomy and Physiology in the Syrian Protestant College, told the audience of a man near Gaza who yoked together his wife and his ass to plough his field, and contrasted the public sentiment that tolerated such things with the assembly of educated women before him.

Marriage ceremonies reveal much of the condition of woman. In Syria

no bride was ever asked if she would marry the bridegroom. She was simply pronounced to be his wife. Indeed, often she was not consulted at all, but simply required to marry so-and-so. If he pleased her, very well; if not, it was all the same.

In 1863 Dr. H. H. Jessup was sent for to marry two Protestant couples at Huns. The brides could not be allowed to go to him to get the needful directions for the ceremony, so their male relatives had to go with him to their homes. Even so it required much diplomacy to induce the bride to come in from the next room veiled and attended by several women.

Said one: "I hear that you ask the girl if she is willing to take this man to be her husband?" "Certainly we do." "Well, I know one woman who would have said no had they given her the opportunity." The surprise of the women that the bride should have the right to say yes or no was most amazing. That one thing gave them new ideas of the dignity of woman under the Gospel.

What was even more contrary to their ideas of propriety, they had heard that the brides were to walk home from church with their husbands, and certain young men planned to mob them if they did so, but ample preparations were made to meet them. Evening brought with it such a crowd as could hardly squeeze into the open court of the mission house. Men, women, and children were laughing, screaming, and discussing the strange innovations. A way was made through the crowd for the brides and their attendants. The parties were arranged before the pulpit, and then the missionaries had to wait till a tolerable stillness had been secured, for in Oriental churches silence and good order are almost unknown. The address to the married pairs called forth more than Methodist responses: "That is true;" "That is news here;" "Mashallah;" and a woman cried out, "Praise to God, women are something after all." A Moslem Effendi, who had listened to it all, said: "That is the most sensible way of getting married I ever heard of." The missionaries escorted each couple separately to their homes, and the rioters, seeing they could not reach their victims without first making the acquaintance of stout missionary canes, were content to let them alone.

Nofel Effendi, an intelligent Syrian Protestant, excuses husband and wife not walking together in this way: "You can walk with your wife in the street, because, being unveiled, men know that she is your wife, but ours are so veiled and swathed that nobody could tell whether she belonged to me or to another man, and that is rather an awkward predicament."

When European women walk unveiled through the Moslem quarters of Syrian cities it is well for them that they do not understand Arabic. When French ladies first resided in Tripoli, the governor could suppress the insults offered to them in the streets only by the free use of the bastinado.

Arabs are noted for their ceremonious politeness, but a Moslem, em-

ployed to teach Arabic grammar to a missionary, when the wife of his pupil had occasion to pass through the room, spat toward her with a look of ineffable contempt, his feeling of scorn for a woman overcoming every instinct of politeness.

In Syria the mother weeps when told that she has borne a daughter, and a proverb in Kesrawan says: "The threshold weeps forty days when a girl is born." Dr. Jessup knew a grandmother in Tripoli who would not kiss her granddaughter for six months after birth. Our American consul at Tripoli was so annoyed by the women coming to condole with his wife on the birth of another daughter, that he ordered the American flag to be unfurled as a token of his joy.

So the entire community set itself against the education of woman. The Moslem bitterly opposed it as contrary to all his ideas of woman, and his opposition influenced the other sects. Then the native Christians had other reasons of their own, for though they could not deny the correct lives of Protestants, they held that they were without religion, and were not willing therefore to place their daughters under their control. Some thought that if a woman could write, she would write improper letters to the other sex; others feared that she would write incantations to bewitch or even take away the life of her husband—ideas that only proclaimed the failure of their methods of training and the lack of love in their own homes.

Our missionary ladies, however, had gone to Syria to do good, and were not disposed to despair of success in anything that would advance the kingdom of God. Even though some objected, "We are only girls," as though that settled the question of their ability to learn, they confidently expected God would remove every obstacle and answer every objection in His own way. At first establishing a seminary, or even a school, was impossible, and so Mrs. Goodell and Mrs. Bird were content to gather girls and women in their houses for an hour or two each day, and teach them what they could. This was in 1825, but they accomplished so little, that in 1833 the missionaries wrote: "The education of woman is not merely neglected, but discouraged and opposed. Indeed, as yet it is nearly untried."

On the arrival of Mrs. S. L. Smith, in January, 1834, she found Mrs. W. M. Thomson teaching six or eight girls, who met every afternoon at her room in Beirût, and Mrs. Dodge conducted a school for Druze girls at Aaleih, a village in Lebanon, 2300 feet above the sea. One morning not a girl appeared, for the villagers had heard that the English fleet was coming up the mountain to Aaleih to carry off all the girls to England! In 1837 Mrs. Whiting and Miss Tilden had a school for Moslem girls in Jerusalem, and Mrs. Whiting had several native girls in her own family.

Mrs. Smith soon enlarged the little school for girls, and with help, principally from Mrs. Alexander Tod, *née* Gliddon, of Alexandria, built, in 1835, a school-house for it on the mission premises. In 1836 she had

as many as forty pupils. From the most promising of these she selected Rahil Ata, and with the consent of her parents took her into her own home to get her away from evil example and be continuously under the influence of a well-ordered Christian home. There could not have been found a better "house mother" or a more promising subject for the experiment.

A word here about this method of working. In some respects it was much better than a seminary could have been at that time. When God would bring back a world from idolatry, He began with the father of a family, who He knew "would command his children, and his household after him, and they would keep the way of the Lord." This method brought each young lady into personal relations with her instructor; so Miss Fisk, in Persia, found not only a seminary needful, but one in which the pupils would be under her personal supervision in all things all the while. They were not only taught, but led in every path of righteousness; counsels were given that could not be imparted in the school-room, and moulded the whole character in every department of daily life. I had almost said that day and night the pupils were brought in contact with the highest order of piety and intelligence. Very few children in our own land are so favored. Manners and personal habits were sedulously cared for; their views of life were shaped after the highest ideals, in sharpest contrast to the low frivolity round about them.

Besides the constant influence of a truly religious home, it was no small privilege to meet representatives of our best religious families, who visited the missionary on entering or leaving the Holy Land. Pastors of churches, professors in colleges, the cream of both our city and our country life, all left an influence for good on these Syrian maidens.

While their character was moulded under such favorable circumstances, the intellect was not neglected. Mathematics cultivated the reasoning powers; grammar taught them how to express what they knew; geography and history gave them correct views of the world; botany opened up new beauties in flowers, and astronomy unfolded the fulness of the heavens. The library, atlases, missionary and astronomical maps, globes, an orrery, chemical, galvanic, and electric apparatus, made their knowledge more exact and serviceable. Their study of English opened up to them the treasures of English literature, while their native Arabic was not overlooked. Instruction in physiology and hygiene also corrected the errors that had grown strong during the ages.

Above all else, the Word of God held the place of honor. Every morning it occupied the first hour of school. It was explained at family prayer in the evening, when some of the neighbors were usually present, and the Catechism furnished a fitting casket for the treasures of the Word.

They knew the religious condition of the world better than most of the pupils in our academies at home, and could tell when and how the Gospel was introduced where it is known. Every alternate Sabbath even-

ing was devoted to a conference on this subject, to which all, even the youngest, brought the facts which they had learned. Mrs. De Forest tells of one little girl—not one of the bright ones either—who had studied out the errors of her own church, and could tell at what period each of them had its origin. One day when a priest was telling her mother how sin entered the world, she gave Bible and Catechism on the subject, till the priest angrily demanded, “What right have you to know anything about it?” Nor must we forget their sweet singing of hymns, for there is in Arabic both a church and Sunday-school hymn-book, and there are organs and pianos to accompany the singing.

With all this special care was taken not to get the young ladies out of sympathy with their own people, except in things which should not be tolerated. Thus, though their food and clothing conformed to the customs of the country, they did not wear the same clothing night and day, nor were calves and donkeys counted indispensable inmates of their chambers. In all things they were taught to observe the laws of health and propriety.

One lady, whenever her *protégée* showed symptoms of feeling above her people, used to bring out the old faded dress she wore when she first came to the house, as an object-lesson, that for all which she had received more than others she was indebted to God, owing Him so much more love and service. *Noblesse oblige.*

This general account of methods of education applies more especially to the family of Dr. and Mrs. De Forest, with whom the writer was best acquainted, but it also applies more or less perfectly to other families engaged in the same work. Mrs. Beadle had taken Khazma Witwat, a Druze girl, into her home, and Mrs. Keyes had Lulu, from Wady Shahrur. When the writer reached Beirût, December, 1844, Rahil had been married to Butrus Bistany, and had a house of her own. Lulu and Khazma were with Dr. De Forest, and Salome and Melita Karabed, Hannah Wortabet, and Saadeh and Rufka (Rebecca) Gregory were with Mrs. Whiting in Abeih. Dr. De Forest afterward had more, at one time fifteen and at another eighteen. Dr. Jessup says of him: “The good wrought by that sainted man in Syria will never be fully known in this world. The lovely Christian families whose mothers were trained by him and his wife will be his monuments in future generations. It is a common remark in Syria that ‘his pupils have turned out well.’” Of Mrs. De Forest he says: “Her name is embalmed with that of her sainted husband in the memory of the Christian families of Syria. The list of their pupils is to a great extent the list of the leading women who have taught or engaged in other evangelical work in Syria.”

Mrs. S. L. Smith had written, February 18th, 1835: “With the exception of the three or four native converts, we know not one pious teacher, one judicious parent, one family regulated by the love of God, or one tradesman actuated by the fear of God—no, not even one.” It is a terrible statement, and tells how much Syria owes to those who have

rendered such a cry out of the depths henceforth impossible. The instruction of these girls was toilsome, their moral training was even more difficult, and then as grace rendered them more attractive than the frivolous ones around them in a Moslem land, new dangers arose. Also in a land where each sect believed its own rites the only passport to heaven, it is not strange if their relatives felt uneasy at their being trained outside their own church.

The Missionary Herald for 1894, pp. 119-124, gives a vivid picture of the perils encountered by Rahil in 1843 from relatives, who held that sin could be forgiven through priestly absolution.

Take another example. Dr. Jessup says: "If any doubt the utility of labors for Arab women, let him first visit the disorderly and cheerless homes of the common villager, and then enter the tidy, well-ordered home of Mr. Araman, the husband of Lulu, and in the morning listen to the voice of praise and communion with God at family prayer. Instead of the father eating gloomily alone, mother and children eating what he is pleased to leave them, he would see the whole family seated together at the table, a blessing asked, and everything conducted with decorum. Then father and daughter go to give their morning lessons at the seminary, and the son sets out for his recitation at college."

That same Lulu, when with Mrs. Keyes, went home to attend the wedding of a cousin, and at night, when her brothers thought her asleep, she heard them laying their plans to force her to the confessional and the mass, and then be married to a villager whom they had selected to be her husband. She gave no hint of being awake, but next day adroitly shunned the priest and came back with a native helper, her brothers having drank too much wine to be able to prevent it. Then, when they heard that Mrs. Keyes was returning to America, and Lulu was with Dr. Thomson till the De Forests came back from Jerusalem, they went down by night with an armed company of mountaineers to take her by force, and in this also were unsuccessful. Still they did not abandon their purpose. Years after, when Lulu had joined the mission church and was betrothed to Mr. Araman, they came up to the summer home of Dr. De Forest, and heaped all manner of abuse on her for what they called her apostasy and betrothal to a Protestant. More than that, they plotted to seize and carry her off by force when the family should go back to Beirût in the autumn. Happily the doctor heard of their plan, and took her down at midnight by another road than that where they intended to waylay her, and so she escaped their hands.

Another case also brings out the care God has for orphans entrusted to His hands. Saadeh and Rufka Gregory had a grandmother whose reputation was none of the best, and when the mother died she came on to Beirût for the children. She was allowed to visit them, and one day she stealthily placed Saadeh in a native boat (*shukhtoor*) to be taken to Jaffa. The poor child, then only six years old, cried bitterly when she

found that grandma was not with her, as she had promised, but God moved an Armenian on board, who knew her father, to comfort her, and on their arrival at Jaffa to inform the American consul about the case, who rescued her and sent her to Mr. Whiting at Jerusalem. Not long after Mr. Whiting was surprised, on returning from a call, to find the grandmother and Rufka at his house. She had quarrelled with her associates, and come to him for refuge ; so both the orphans were reunited in a Christian home.

Years after the old woman, who had never given up her plotting to get the young ladies into her power for her own purposes, induced a blind brother to claim possession of them as their proper guardian. She had also in some way got into the good graces of the wife of a prominent representative of England in Syria, and as she knew her English friend had some influence with the Grand Vizier at Constantinople, it was so managed among them all that a Turkish man-of-war was being sent to seize the young ladies. Providentially our minister then at the Sublime Porte was both fearless and energetic, and had so much to say about another bombardment of Beirût by American guns, that the whole matter was allowed to drop very quietly. Miss Rufka Gregory was teacher in the seminary for several years while Mr. Araman was principal. This whole narrative shows that whatever means the God of this world may employ against the missionary work, He that sitteth in the heavens shall laugh, for there is One who has power over all flesh to give eternal life to as many as are given Him. Blessed are all they that put their trust in Him. These things may make interesting reading for us, but at the time they caused our missionary ladies many anxious hours and sleepless nights.

Syria was an excellent field in which to try this experiment of woman's education, it is so cosmopolitan in the extent of its influence. Melita assisted the missionary ladies at Aleppo. Salome taught school in Mosul, on the banks of the Tigris. Hannah Wortabet taught in Egypt. Saadeh, after teaching in a United Presbyterian school in Egypt, died a member of Dr. John Hall's church in New York City. Her sister Rufka also taught in Egypt as well as in Beirût, and is now in Melbourne, Australia, or was the last time she was heard from, for she married a Scotchman, and after his death in Melbourne resumed her former occupation. A son of a Syrian missionary met a son of Rahil at the Columbian Fair at Chicago ; so that good seed sown in Beirût bears fruit over all the world.

Some will doubtless ask, How many of these young ladies became true disciples ? Mrs. De Forest, who returned home with her husband in 1854, mentions thirteen who had joined the church before that time.

The husband of Khazma failed in business, so that the family depended on her needle for its daily bread. After that she was bedridden for years, but never murmured. Her trusting submission was so manifestly from the Lord that it led a number to prove for themselves the blessedness of faith in Jesus. A girl who had lived with her in more prosperous days insisted

on coming back to work in the family, and care for her gratuitously till she died. That must have been the true grace of God in both of them that yielded fruit like that. After her death young ladies in Lakewood, N. J., carried one of her daughters through the seminary in Beirût.

An American lady travelling in Syria wrote to Mrs. De Forest of one of her pupils, Miriam, daughter of Khalid, of Bhamdun, and wife of Naom (Nahum) Tabit, of Beirût, as follows :

" We went to see her at the hospital, where she will have an internal tumor removed to-morrow. She spoke very sweetly of you. She said : ' Those were delightful days when she taught me of Jesus. What could I now do without Him ? He is my Saviour, and I am in His hands. He has gone to prepare a home for me, and I leave all with Him. I am not afraid, but without Him I should be in terror all the while.' Her calm face and quiet tones witnessed to the truth of what she said. She died soon after leaving the operating-table."

Dr. H. H. Jessup says of Rahil : " I was with her almost daily for weeks before she died. Her faith and patience were beautiful. The aroma of Christian peace filled her chamber, and all who came to see her were comforted and blessed. The devotion of her children was lovely, and we could only bless God for such a Christian home and such testimony to the power and grace of our blessed Lord."

The writer regrets that he has no details concerning others who have entered into rest, but only a general testimony to their faith and patience.

It is not the design of this paper to give more than the beginnings of that education of woman in Syria that now bears such abundant fruits. The present large building was provided for the seminary in 1867, three years before the A. B. C. F. M. retired from Syria. The timber used in its construction was brought from Maine ; the doors and windows were made in Lowell, under the direction of Dr. Cyrus Hamlin ; the tiles came from Marseilles, the iron bedsteads from Birmingham, and the pavements partly from Italy and partly from Lebanon. A good beginning had been made toward making the institution self-supporting ; \$3220 was paid for tuition that year, counting its value on a gold basis. The number in attendance was 76, of whom 57 were boarding pupils, and the seminary was exceedingly popular.

THE DRUSES.*

BY A. H. MCKINNEY, PH.D.

In a district of Northern Syria, comprising the whole of the southern range of Mt. Lebanon and the western slope of Anti-Lebanon, is to be

* A despatch from Beirût, dated October 18th, says that there is much excitement in Lebanon, owing to conflicts between the Druses and Mutualis. A number on both sides have been killed. The Mutualis, pleading that it is impossible for them to obtain justice from the Turkish officials,

found a peculiar people. Independent, proud, brave, handsome, industrious, hospitable, self-possessed, educated, and very mysterious, they form a unique branch of the human family. In addition to the districts named above, they occupy in whole or in part many of the adjacent towns and villages. Their numbers have been estimated all the way from fifty thousand to over one hundred thousand souls.

An old tradition derived their name from the Count of Dreux, and made them descendants of a band of Crusaders who had been left in Lebanon. Later investigations have shown that this tradition is pure fiction. The name is derived from Darazi,* a Persian adventurer, who first taught the peculiar tenets of the Druses. These people themselves hate the name of Darazi, and deny the derivation, claiming that their name comes from the Arabic *darisa* (those who read), or from *durs* (the clever one). These seem to be fanciful derivations, and it is reserved for the future philologist to determine the exact etymology of the word.

Among other things for which the Druses are remarkable is the mixed character of their ancestry. By many ethnologists they are supposed to have sprung originally from the Cuthites (Kurds), who were brought into Samaria by Esarhaddon to repeople the strongholds, which had been depopulated during the captivity of Israel. In 686 A.D. Constantine IV. brought in the Mardi, a warlike people originally from Persia, for the purpose of repelling the Mohammedan invaders. At different times the Arabs swept through the mountains and left their impress on the people, giving to the Druse his language, which is Arabic. Thus the Druses of to-day are the outgrowth of that conglomeration which had been formed by the eleventh century A.D. It still remains, however, for the ethnologist to determine whether these strange people originally were Semites, Indo-Teutronics, or, as their own tradition indicates, Chinese. Haskett Smith, who lived among the Druses for many years, is satisfied that they are the direct descendants of the subjects of Hiram, King of Tyre, who assisted Solomon in building the temple.

Their religion came from Hakem Bemrillah of Egypt, who was the sixth Fatimite caliph. He is generally considered to have been insane, and is known as the Nero of Africa. During the twenty-five years of his reign he had eighteen thousand men put to death, and thousands of Christian churches and monasteries destroyed. He was flattered by Darazi into proclaiming himself a representative of God. In Cairo, in the year 1029 A.D., he publicly declared himself to be the incarnation of God. This announcement at first met with violent opposition, and Darazi was obliged to flee for his life. A quieter and more crafty method of propagandism met with suc-

have assembled to the number of 4000 men, all armed, in the vicinity of Marghiloum, to march against the Druses. The latter have appealed for aid from their co-religionists at Hauran, who are preparing to send 8000 men to their assistance. The Vali of Damascus has thus far prevented the Hauranites from leaving. The Vali of Beirût has sent cavalry to prevent armed men from entering the villayet.

* Mohammed Ibn Ismaïl Duruzi (or Darazi).

cess, and many of the ignorant mountaineers became converts. A Persian mystic, named Hamze, became first the disciple, and finally the prime-minister of Hakem. With great shrewdness and adroitness he added to the new religion many attractive features ; and it is he that is enshrined in the heart of the modern Druse as the founder of his faith.

Five years ago the writer listened to a lecture by a Syrian, a native of Mt. Lebanon, who called himself a " Christian Druse,"* and who was supposed to tell something about his people and their religion. The lecture was chiefly remarkable for what it did not tell about the Druse religion. A subsequent conversation with the lecturer failed to elicit anything definite about his faith. This mysteriousness concerning his belief on the part of the Druse was in keeping with the whole trend of his life. Mystery overshadows everything connected with the Druses. So accustomed are they to lie, that a missionary † living among them declares that when an Englishman tells them that there are no Druses in England, they suspect him of being one. Instead of feeling offended at what they consider his deceit, they honor him for it. So esoteric are they, that they do not hesitate to put to death any one who reveals their secrets, or any one found in possession of their sacred books.

How, then, do we know anything of their religion ? Copies of their manuscripts have been found by travelers and explorers, and are in public libraries in different parts of Europe. But the hostile army has given us more than the peaceful traveler has been able to secure. In 1838, during an invasion of Ibrahim Pasha, the sacred books of the Druses were captured, and from them we are able to learn something of their teachings. But even with these books in his hands, the theologian can no more give a clear statement of their religious truths and practices than can the ethnologist speak decisively concerning their origin.

Their doctrines are derived from the Pentateuch, the Gospel, the Koran, and the Sufi Allegories. Intermingled with selections from all these sources are traces of Persian dualism and Indian transmigration. Is it strange that from such diverse sources one of the most remarkable doctrinal systems‡ that the world has ever known should have been developed ? The following are their chief doctrines :

I. *Monotheism*.—The Druses, who rival the Mohammedans in their declaration of the Unity of God, call themselves Muwahhidun, or Unitarians. They believe in one self-existent, eternal God, without parts or attributes, " indefinable, incomprehensible, ineffable, and passionless." § Belief in this one God is essential to salvation. " Book of Testimonies to the Mysteries of the Unity" is the title of one of their sacred books, composed by Hamze.

* Smith challenges the missionaries to produce a *converted* Druse.

† The Rev. William Ewing.

‡ Milman characterizes the Druse system as " one of the most extraordinary religious aberrations which ever extensively affected the mind of man."

§ *Encyclopædia Britannica*.

II. *Inferior Beings*.—Like the Zoroastrians, the Druses have a number of created beings inferior to God and yet much superior to man. Universal Intelligence, the highest of these beings, alone enjoys communion with God. Next to him are four archangels, who help to support the throne of God. Then comes spiritual agents of various ranks. While many claim that the dualism of spiritual beings found in the Zoroastrian system is not paralleled, Carnarvon* holds that Iblis corresponds to Ahri-man, and that the moral conflict goes on between him and Hakem. Remembering that Hamze was a Persian, it is but natural to find that the dualism of the Zoroastrians should have been adopted in whole or in part.

III. *Incarnations*.—As manifestations of His love to mankind, there have been ten incarnations of God, of which the Elijah of the Old Testament was the fourth and Hakem was the tenth and final one. The latter appeared and held open the door of mercy for twenty-six years, and it was then closed forever, so that there is now no hope for his rejectors. In addition to these incarnations, God has manifested Himself in the person of others. Hence Jesus and Mohammed are revered as prophets, as are also such teachers as Abraham, Moses, Pythagoras, Plato, Darazi, and many others, who are not regarded as incarnations of God.

IV. *The Coming One*.—Hakem will come again and conquer the world, tramping under foot those who rejected him and subduing those who oppose him. Whether this doctrine is connected with the Christian's belief in the second coming of Christ, or with the Parsee's hope of the coming of Sosiosh, it is difficult to determine.

V. *Souls* are individual, but the number never varies. They were all created together, and as soon as a Druse dies his soul enters another body.

VI. *Transmigration*.—There is a want of agreement among scholars as to just how far this doctrine is believed in. Some claim that the Druses hold that the souls of the virtuous are to pass into the bodies of Chinese Druses, and that souls of the wicked enter the bodies of animals, such as camels or even dogs. Others claim that there is no belief in transmigration into animals. Our most reliable information on this, as well as on all other subjects connected with the Druses, comes from those who within recent years have lived among these interesting people. Such investigators agree in declaring that they believe that after a life of holiness the soul will enter into an angel or other heavenly being, and that a life of wickedness leads to transmigration into an animal, corresponding in nature to the life led by the individual. (For example, the soul of a ferocious Druse will enter some such animal as the tiger.) A missionary testifies : †
 “At the very moment of his mother's death a calf was born in the herd of a Druse, and he firmly believed that the soul of his mother dwelt in that calf.”

VII. *Fatalism*.—According to Druse theology, not only is God per-

* See “Recollections of the Druses,” by the Earl of Carnarvon.

† The Rev. William Ewing in *The Sunday-School Times*, February 4, 1893.

sonal, but His providential government extends to the most minute details of life. Not only is He the great first cause, but all secondary causes are ruled out. Believing that whatever happens is the result of God's immediate action, the Druses are, in theory at least, extreme fatalists. And with some of them it is more than theory, as may be proven by some of their practices. Many of them, acting from motives different from those which influence the faith-curious of to-day, refuse, when ill, to take medicine, on the ground that to do so would be to interfere with God's work. On the other hand, the good effects of this theory are evidenced in the calmness with which many Druses bear what to others would be bitter affliction. At such times they say, "Hamdillah! Praise be to God! It is the Lord's doing, and we are thankful." *

VIII. The Seven Points of Islam are rejected, and the following are substituted for them :

1. Veracity (only to one another).
2. Mutual protection and resistance.
3. Renunciation of all other religions.
4. Profession of the unity of Hakem as God.
5. Contentment with the works of God.
6. Submission to the will of God.
7. Separation from those in error and from demons.

The Druses are divided religiously into two classes, the Akals (Arabic *Akî*, intelligence) and the Djahils (ignorant). Only the former are initiated into the Druse mysteries, and they are very strict as to religious observances and personal conduct. The latter are uninitiated, and free from religious restrictions. While the Druses must speak the truth to their fellow-religionists, they need not do so to outsiders. Hence their word counts for nothing. All their doctrines are kept secret; they condemn proselyting, and they make outward profession of the dominant religion. Hence they pray with the Mohammedan, or sprinkle themselves with the holy water of the Maronite. They are Christian to-day and Mohammedan to-morrow should circumstances demand the change.

Few esoteric religions have escaped the charge of hiding immoralities under the cloak of religion. Even the early Christians met such charges. Is it any wonder, then, that the vilest practices have been attributed to the Druses? "Habitually marrying their own daughters," "carrying on licentious orgies with promiscuous intercourse in the name of religion," "worshiping the calf," "worshiping the devil," are samples of the accusations which had been brought against them. Those † who have had the best opportunities for knowing the truth have characterized such charges as utterly false.

Some of the practices of the Druses are as strange as their doctrines, while others are worthy of imitation.

A

* See Haskett Smith in *Blackwood's Magazine*, vol. 148, p. 760.

† Churchill, Carnarvon, *et al.*

Prayer in the sense of supplication is unknown among them, because their fatalism makes it impossible for God to change His will ; and therefore they argue : " Why ask Him for anything ? If He is to give it, He will give it."

Fasting is unknown.

Almsgiving is distinctly discouraged ; their theory being that if they act with brotherly love toward one another there will be no necessity for charity in the ordinary sense of that term. The Druses resemble the Parsees in that it is said that there are no beggars among them.

Polygamy is unheard of. They are strict monogamists. The grave defect in their marriage laws is in reference to divorce. Here the husband has absolute power. He has but to say, " Leave my house, you are no longer my wife," and the moment that the wife crosses the threshold the marriage relation terminates, and can never be resumed by the two who are thus divorced.

Illegitimacy is exceedingly rare. The Druse maiden is guarded with care, and great emphasis is placed on strict morality. No one has yet seen a male and a female Druse dancing together.

Attention is paid to education. Unlike many of their Syrian sisters, the women can read and write. They are said to be admitted to the secret conclaves of the Druses, and even to the priesthood.

The traditions of these people are many and curious. The most remarkable is the one that vaguely connects them with the Chinese. Scholars are puzzled by, and unable to account for, their knowledge of the Chinese. Among their traditions of Jesus Christ may be mentioned the one concerning His crucifixion. They hold " that a second Jesus Christ, the manifestation of the Divine, passed scathless from the world." *

As is to be expected, the influence of these people amounts to almost nothing. But this is not the worst result of their esoteric teachings and practices. They are so shut up within themselves that they have been but little influenced by the outside world. Hence Christian missionaries have made almost no impression upon them. In both these respects the Druse and the Parsee stand side by side.

But what of the future ? Will the religion of the Druse ever touch men's hearts as does the religion of Jesus ? No. For the former says : " The door is shut ; none can enter in, and none can pass out," while the invitation of the latter, offered to every sin-sick, heart-sore son and daughter of Adam is : " Come unto Me, *all ye* that labor and are heavy laden, and I will give you rest."

* Ewing.

EDUCATIONAL MISSION WORK IN EGYPT.*

BY REV. H. W. HOGG, ASSIOUT, EGYPT.

Egypt, as an old center of Christianity and a land subjected to a growing European influence, must differ from many scenes of missionary labor. Even what applies to one part of Egypt may not apply in the same degree to anyother, the Upper country being, *e.g.*, much more simple and primitive than the Lower. As the writer's experience of educational mission work has been gained in the former, while the country will be dealt with here as a whole, it will necessarily be as seen from Upper Egypt.

The people of Egypt all speak one language—Arabic—the native Egyptian language being just as absolutely dead in its Christian Coptic stage as in its pagan hieroglyphic. The educational advantage of uniformity of language, however, is more than counterbalanced by diversity of religion. No really national system of education exists. The Mohammedan mosques teach boys to recite the Koran, and a certain number of men receive a very thorough if primitive training in Arabic studies at the great Mohammedan school in Cairo. Many Coptic boys are taught to recite the Psalms in Arabic, and Coptic priests are taught to chant the church service in Coptic. The government has for years been trying to develop an educational system on a Mohammedan basis ; latterly, with the help of English inspection and to some extent under English direction, a number of schools have been organized in the more important centers of population. Especially in Lower Egypt there are many schools supported by foreigners—French schools, Italian schools, German schools, English schools, Scotch schools, monks' schools, nuns' schools, secular schools—many of the pupils being European ; in some of them a good many Egyptian. Of these schools, however, I have no direct personal knowledge, and it will therefore be more satisfactory not to include them in our survey.† To show that the problems and principles of educational missions in Egypt may be fairly studied in connection with the American schools, it is enough to say that at present there are, in round numbers, 120 schools, 20 of them for girls alone ; 8000 pupils, 500 being Jews, etc. ; 1500 Mohammedans, 4500 Copts, and 1500 Protestants ; £3000 received in school fees ; the total cost being £5000.

All this has grown out of the work begun by the American missiona-

* The last annual report of the Egyptian Mission of the United Presbyterian Church of America, which has just reached the writer, contains an excellent account of educational work in Egypt from the missionary point of view by the Rev. J. R. Alexander, D.D., the man who knows most about it. A copy of this report could doubtless be had by any one by applying to Rev. W. W. Barr, D.D., 1425 Christian Street, Philadelphia, Pa.

† In what follows, therefore, what is said must be taken as referring to the work originated by the American Mission.

ries in 1854, forty-one years ago. As this work includes most of the departments of missionary labor, we must begin by answering the question :

1. *To what extent has the educational side been developed ?*

The 119 schools (the exact number) represent a complete system, embracing 107 that are elementary schools, situated chiefly in villages ; and 12 others—namely, 10 high schools, 1 college, and 1 theological school. The last two are for boys and young men alone. Seven of the high schools are for girls alone, and of the 107 elementary schools, 13. Of the remaining 94, 44 have also girls in attendance—a remarkable fact when we remember the treatment of girls in the East, and encouraging in view of the difficulty of procuring female teachers. Thus, while there are 20 schools for girls alone, there are 64 out of 119 where girls attend.

The elementary schools give instruction in Bible knowledge, reading and writing Arabic, simple arithmetic, usually a little English, singing, sometimes Arabic grammar, and geography of Egypt, and occasionally a little French. The high schools carry on these subjects to a further point, and add some history—Egyptian and general—some mathematics, and more or less natural science. The college teaches these branches yet more fully, paying great attention to English—many of the subjects being taught through the medium of the English language ; also giving a very complete course in history—Egyptian and general, sacred, church, and secular—and adding courses in a number of physical sciences, mental science, ethics, political economy, Christian evidences, and other distinctively Christian subjects. Essays and debates are freely used. The theological school provides the ordinary courses in ancient languages, dogmatics, apologetics, exegesis, history, and homiletics.

Of the 107 elementary schools, 87 are already absolutely self-supporting. Two of these, one for boys and one for girls, have been entirely supported for many years by two wealthy Egyptian families in Assiout, and are quite equal in *grade* to some of the high schools. The remaining 20 schools received in all during last year £300 of aid, and it is hoped they will soon be self-supporting. The 12 higher schools are entirely under the control and management of the missionaries, and many of the higher classes are taught by them—an interesting fact being that it is now found possible to have ladies teaching young men in the college. In the 107 primary schools, the teachers are almost without exception young men trained in the college or in one of the higher schools, or young women from one of the higher girls' schools. Their election and appointment is with the cognizance and largely by the management of missionaries, in the largest number of cases the head of the college ; and there is a certain undefinable control exercised over the school. The interdependence of the college and the elementary schools is such that the teachers of the latter are kept more or less in touch with the former. Pupils are in general not received into the college till they have got all that can be got in their

native place. A certain uniformity in text-books is thus maintained, and the young teachers instinctively or purposely try to some extent to copy the methods employed in the higher schools. Still much is purposely or of necessity left to local management. Some leading local man—oftenest a clergyman or other officer in the church—is appointed by the community guardian of the school. He signs the agreements with the teacher, and in general conserves the interests of teacher and taught. There is no inspector of schools; but missionaries and native ministers informally do a good deal of such work, and the semi-annual entrance examinations for admission to the college are by no means without their use in this respect. Graduation at the college takes place after the annual inspection by a committee appointed for the purpose by the General Missionary Association. Graduation at the theological school is dependent on the decision of a special committee appointed by the Presbytery of the Native Reformed Church, with the advice of the professors.

2. *How far has this department justified its existence?*

Most organizations serve several distinct ends, especially at different stages in their history, and not unfrequently their most important service is not quite that for which they were originally brought into existence. Most of the wants, however, that educational mission work strives to meet are still to be found in Egypt.

It has proved itself an early available and safe means of bringing new area within the influence of enlightened Christianity. The absolute beginning at any new town in Egypt is probably made by a *colporteur* selling Scriptures and other books, religious and educational, or by some enlightened tradesman, followed up, probably, by a visit or visits from a preacher or teacher of some kind. But the first formal step, now almost always originating in the people themselves, is the opening of a school. It is in this way that most of the 107 primary schools have come into existence, and new ones are coming into existence every few months. The school forms a center. Very soon, if not from the first, religious services are conducted in the evening and on Sabbath, often by the teacher himself. In time, if not at the outset, children of all religions come to the school, and they and their guardians are brought informally into connection with enlightened Christian thought and practice. The numbers quoted above show, *e.g.*, what a large Mohammedan constituency is influenced in this way, and it should be noted that considerably more than half of these Mohammedans are in the elementary schools. In most cases the formation of the school leads eventually to the organization of a more or less formally constituted church. But long before this is accomplished, the religious teaching and the religious and moral tone of the school, imperfect though it be, make themselves felt throughout a wide circle. It thus, by the interest it creates, reacts markedly in increasing the circulation of the Scriptures in other ways than by teaching the people to read them, and the children to understand something of them.

We have thus arrived at the second great service rendered by the educational work, it is educating the Christian community. The test here is the product. The government departments prefer to employ lads trained in these schools to any others, largely on moral grounds. It is hardly likely that any one who has been brought enough into contact with Egyptians to know the average Egyptian lad—and with the schools we speak of, to know the average pupil—would be unwilling to testify that there is a real difference. Dr. Alexander, in the article referred to above, says that these pupils “are found occupying positions of trust and honor in the pastorate, in the schools, in the postal, railway, telegraph, police, justice, finance, and war departments of the civil service. They are found among the pupils and teachers of the government colleges. They are servants, laborers, farmers, mechanics, merchants, clerks, interpreters, theologues, teachers, newspaper correspondents, printers, medical students, doctors, lawyers, journalists, authors.” From the girls’ schools, where there were last year 2332 girls, “have gone forth 50 teachers and scores and hundreds of wives and mothers who are examples to all in the care and cleanliness of their homes and their persons, in the training of their children, in their moral, earnest lives.” If, on the one hand, this long list means that the Christian influence of the schools is being felt and *appreciated* throughout the country, on the other hand, it means that the schools have a serious and responsible task. Perhaps the severest test is the home. The fathers, elders though they be in the Protestant Church, cannot restrain their amazement that the missionary should eat with his wife; the children, when they grow up, have in some cases actually succeeded in bringing into existence a domestic life that we English can with a good conscience call a home. This is of incalculable importance. For the European civilization that is seen reflected in the streets of Egypt drives young men from their “homes.” It is the girls’ schools that produce the women that make it possible for the men to think of home as something more than a place to sleep in.

The greatest difficulty in regard to girls’ schools is to get teachers, *i.e.*, suitable teachers; and this introduces us to a third important service rendered by the educational department—it is training workers. There are 19 ordained native ministers and 308 other native workers in receipt of salaries paid largely from native sources. There are 33 organized congregations, with elders and deacons. A great deal depends on the qualification of these men and women for their work. In fact, this is becoming more and more every year the main condition of success. One duty after another is being assumed by the native church. The possibility of advance depends on the ability of the native community, through its schools, to provide the right kind of men and women. There is now some splendid faithful work being done by these men and women. They hold the key to the situation. But there is also an army of unofficial workers to be trained, the living members of the Church, the leaders of society, the sup-

porters of reform. Rich men need to learn that they may be Christian. Men of all grades in the social scale need to know that the best intellect and power and social position in the world can be beautified and perfected by being made conformable to the spirit of Christ.

3. *What have been found to be the most serious difficulties?*

The first difficulty is to get the right staff of workers. Among the men and women sent out as missionaries there is not always a sufficient proportion of those who are gifted with the peculiar qualities required for making teachers or for managing schools. The work of selection here of course falls on the Church at home. It is a very responsible task. On the field it is the finding of native workers that needs all the skill and tact and perseverance at one's command. In Egypt there has been no little success in this line, but it has cost great labor—labor that can never be known, and, if known, could not be understood by one outside.

The arrangement of the course of study presents serious difficulties. The supporters of the mission are deeply and chiefly interested in the religious branches of education; the position of the schools in the country depends on their success as an educational organization; the tastes and prejudices of the more ignorant of the natives demand, or, rather, crave, the laying of an undue emphasis on certain showy but secondary subjects. What has been said above as to the moral stuff of the pupils that have passed through the schools shows that a course has been steered that has avoided many snares; but it has been difficult. The finding of appropriate text-books is no easy thing. The mission has itself produced several text-books, but latterly it has found it to be almost imperative to adopt the text-books used in the schools established by the government.

There are, of course, difficulties connected with finance. In the expending of money dangers have to be avoided. Excessive economy may lead to inefficiency. The opposite plan may fill important positions with men who have not the moral qualifications needful for true educational work. Then again, in boarding institutions, the style of living must be refined enough to elevate, if possible, and yet must not be beyond the means of the average pupil to maintain after school days. On the other side of the account there are perhaps even greater difficulties. In all but the 12 higher schools the principle followed has been that of absolute self-support. There have been exceptions, but they are few. This makes it often very difficult to find a teacher, for the constituency of many of the schools is poor, and the people fancy themselves poorer than they really are. It is not rare to find a rather inferior teacher in a school, because the people cannot or will not pay for a better. What seems to be needed is some feasible way of making a grant in aid which, while conserving the spirit of self-support, would give a certain power of control to some central authority, and relieve constraint where it exists. No such plan has yet been practicably available. In the higher schools self-support is not within sight; but the difficulty is all the greater. The varying circumstances of

the pupils have to be considered. A certain number of pupils have to be received free. Even in boarding-schools there are many who pay almost nothing. Many, however, bring their own bread, and they are encouraged to do so ; and in the college all who do not pay the full fees required are expected to perform some service for the good of the institution in recognition of the privileges they enjoy. This has often been found an important principle when there has been a scarcity of teachers for village schools. At the theological school there are no charges for regular students. The difficulties of finance are very great ; but some of them have been surmounted, altho at the expense of *immense* labor and worry.

In organization, much trouble arises from the fact that usually moral suasion is the strongest force than can be used. The perplexities involved in securing the best possible distribution of teaching force over the various schools, when the schools and the teachers are all really free agents, are very great. Yet by perseverance much has been done. Frequently the college has had to give up a useful teacher and train another for the sake of some other school.

Competition with other schools is the last difficulty we shall mention. That a Mohammedan school should draw off Christian boys would be a calamity. And yet, if the method or course of study followed in the Christian school does not please the popular fancy, *e.g.*, by supplying the amount and *kind* of secular instruction desired, this will happen. It has happened when some *improvement* has been introduced into the Christian school.

We must bring this article to a close. Enough has been said to show that a very important work is being done in Egypt, and, in many respects, with marked success. It will not have been difficult, either, to see what have been some of the conditions the more or less complete fulfilment of which have made that success possible. It seems to the writer that among these are the bold recognition of the educational department as an important institution needing to be managed in a business-like way ; the selection and setting apart of men and women, in the mission or out of it, having the needful qualifications for educational work ; the adoption of a carefully thought out and fairly continuous policy, of which the principles of self-support and the training of teachers within the system should be an important part ; and the maintenance of a distinctively Christian tone and character, which has in Egypt been a means of strength, and has not prevented 1500 of Mohammedan children from joining the schools, and even Mohammedan parents from sending their daughters as boarding pupils. Some of these principles have been but partially recognized, but apparently with increasing definiteness as the work expanded, and it seems hardly possible that the present encouraging position could have been reached had they been ignored. Friends who make a winter trip to the East have an opportunity of seeing how these things are. Many who have done so have testified that a visit to some of these schools has been one of the most interesting events of an eventful visit to the land of the Pharaohs.

THE FOUNDERS' WEEK CONVENTION OF THE LONDON MISSIONARY SOCIETY.

BY JAMES DOUGLAS, BRIXTON HILL, LONDON, ENGLAND.

This celebration, which has been attended by about a thousand delegates, has been worthy of the occasion, and has been marked by an intensive view of missionary facts over the wide area of the society's operations. Brethren from the foreign field were in strong force, and had each his place in the kaleidoscopic views presented of the world's state and needs. It added to the cosmopolitan character of the convention that there were representatives from Basle, Norway, and Holland present; while the brotherhood of the evangelical churches at home was emphasized by the presence and hearty greetings of leading Baptist, Wesleyan, and Presbyterian ministers. What struck us most was the matter-of-fact spirit informing the whole line of the proceedings. The day of romance or of sensation in missions seems to be ended, and all is now dead earnest. It would be a mistake to aver that enthusiasm is decayed, but it is now too well instructed to talk sentiment. The morning conferences especially were characterized by seriousness of tone, and by an enthusiasm that was strictly harnessed to the practical view of mission facts and needs. Doubtless the present outlook in China and Madagascar, ominous enough to make flesh and blood falter, told on the meetings. This was apparent from time to time. But tho the exceptional difficulties of the hour exercised a sobering influence on the assemblies, there was no sign that they had a repressive effect either on the missionaries themselves or on their supporters at home. On the contrary, courage rose with danger, and pressed on to the goal undeterred by the rough hewing of adverse circumstance.

There was something truly sublime in the Founders' Week Convention, were it only for the chastened spirit which it showed, the ungarnished view of results, and the fortitude oblivious of so much as the thought of retreat. It is grand when faith is such that the will is whole; and when faith under grievous trial has this issue, it is grander still. Prudence may be a virtue, a *missionary* virtue; but it is not, as Edward Irving felt in his day, the pole-star of the virtues. Prudence does not merit the first, second, and third place. No. The real Great-Heart is faith. The London Missionary Society, and so far the whole Church of God, is to be congratulated on an exhibition of faith of an approved quality.

Immense public interest centered in the presence of three native Christians from Bechuanaland, two of them chiefs. Khama, the senior chief, a man of spare and stooping frame and impressive mien, gave two brief addresses in his native tongue, which were interpreted, sentence by sentence, by Mr. Willoughby. His attitude to the liquor traffic may be inferred from his description of strong drink as "our common enemy;" while his feelings with respect to Christian missions are portrayed in the following words:

"The work we stand in to-day is the work of goodness, the work that

excels all work in real goodness. The work we find in the land is the work that tires men and passes away ; the work of God knows no ending, and goes on ever before us. I have been trying to help all my young people to go forward in learning in schools, in things like this ; and I say that *that* town is a town of beauty where the work of God is taken up with both hands."

Interesting papers concerning all parts of the foreign field were supplied by the society's missionaries, and in most cases were read by the writers themselves. Thus, one morning was devoted to an exposition of the work in the South Seas and in Madagascar, while at a similar sitting a many-sided view of the work in India and China was submitted. In the sketches supplied there was an evident desire on the part of the missionary brethren that the friends at home should see things according to the law of true perspective and a just regard for light and shade. Frankness reigned. The results were gracious, affording ample ground for grateful retrospect and hopeful incentive, but they were not absolutely phenomenal. Speaking of the Hervey Islands, Mr. Lawrence, of Aitutaki, called attention to the fact that the inhabitants of these regions are a tropical people, and largely display the constitutional failings that usually appear where such climatic conditions exist. They are not conspicuous for moral grit, but rather show a weakness in the direction of luxurious ease and supineness of character. "Indeed," said Mr. Lawrence, "the bulk of the people show a greater aptitude for the taking *on* of Christianity than they show for the taking of it *in*." At the same time, without staying to observe that there was home as well as foreign thrust in such a confession, he knew of many native Christians who were stalwarts alike in strength of character and devotion of heart. In his view, a pressing need of the hour lay in meeting the public demand for an English education. The native mind was now on the *qui vive* for this ; and while important results had already accrued from the educational work that had been for years in course, since the greater number of the people could now read and write, and were also expert in figures, still he felt that there was a loud call, with the dawn of their second century, for a forward movement in education. Of late the Roman Catholics had come, together with the Seventh-Day Adventists and Mormons. The times were transitional, and it devolved on the London Missionary Society that, having been first in the field, they should see that the future of the people should not suffer through any unwisdom or slackness in the conduct of the campaign.

The claims of New Guinea found an able and exceedingly popular exponent in the person of the Rev. James Chalmers. Papers were not in his line, but his tongue was "as the pen of a ready writer." He spoke more frequently than any other brother from the foreign field, but not, so far as we could notice, to the disarrangement of the program, or the eclipsing of a lesser light. His words added mightily to the stimulus, power, and life of the meetings. It is not given to all to have a giant

soul, or to speak words that literally throb with life-force. As a speaker, Mr. Chalmers is neither eloquent nor ornamental ; no more does he strike the ear with the impact of intellectuality. His *forte* lies in this, that he is so much at home, that his big soul is in all he says, that he speaks not for effect, but to give the truth ; he would bring home to another the same incision that it has in his own heart, and that in listening to him all are as much at ease as if he were speaking to a company of friends across a dinner-table.

His general topic was New Guinea itself, one of the newest of missions, but greatly blessed of God. He depicted the introduction of the Gospel into that large island which had been without any knowledge of God whatever. The scene of the landing of the tiny missionary party was sketched, and what a meaning it had, seen by the eye that could see ! Did they think what it meant thus to disembark on a distant pagan shore, and set to work as best they could to lift up the standard of the Gospel ? He himself could best answer that question by bringing before them another picture, by describing a scene of which he himself had been a spectator, and in the proceedings of which he had had a share ; he referred to what took place eleven years after the original missionary party had landed, when there was a second landing on that shore, this time of a few representatives of the British crown. They came, amid the acclamations of the islanders, to annex a portion of New Guinea to the British crown, and never did he (Mr. Chalmers) feel prouder of what it was to be a citizen of the British Empire than on that memorable day. In that ceremonial they had an emblem—a faint emblem—of what the first landing of the missionaries meant in New Guinea. They had, in fact, unfurled the banner of King Jesus, and annexed the island in Messiah's name. Their object was not to Anglicize, as the *savants* satirically alleged, nor had they ought to do with native customs which were in themselves decent, still less had they any women's battle to fight, for the women of New Guinea were accomplished in holding their own ; their one aim was to Christianize the people and attach the isle to the crown of the King of kings.

As was natural, the affairs of Madagascar had a prominent place in the business of the convention. An admirable review of the whole history of the society's operations in Madagascar was given by the Rev. James Richardson, F.R.G.S., of Antananarivo, from which we learn that there are now 1406 buildings or chapels in connection with the London Missionary Society, the present staff comprising 33 men and 6 single ladies. The Rev. G. A. Shaw, F.Z.S., of Farafangana, followed with an account of work done among other tribes, giving special prominence to the encouraging results that have attended the Betsileo Mission. On the evening of the same day (September 24th) the chairman, W. Woodall, Esq., M.P., dealt with the political aspects of the situation in Madagascar and China as these were likely to bear on missionary enterprise. "In respect of Madagascar," he said, "we have to look on while that great island is

desolated by the invader, we having to maintain a passive neutrality." The latest deliverance, however, on the subject of Madagascar, and certainly the most cheering one, was supplied on Thursday evening, September 26th, by the Rev. W. E. Cousins, who came fresh from the capital of the Hovas, and succeeded in imparting an inspiring tone to what had hitherto been a depressing subject. Mr. Cousins's creed, in respect of the future of Christian missions in Madagascar, is that we need fear no evil. He has no suspicion that the French will seek to disown treaty rights, and for himself he has faith in the loyalty and toleration of the French civil authorities. Mr. Cousins looks on the bright side. Happily there is ever a bright side to faith, even when it is darkest to sense. May the Hova Christians and their evangelical shepherds have this vision now!

Both India and China were ably represented. According to the Rev. I. H. Hacker, of Neyoor, Travancore, the self-supporting churches, which it is the aim of the missionaries to establish, are both their anxiety in the present and their hope of the future. Nearly all as yet is elementary. There is more of the spirit of the Old Testament than of the New. Historical facts are grasped, but the experimental knowledge is faint. The tendency is to trust in a round of mechanical service, to wage a social rather than a spiritual warfare. In Mr. Hacker's view this heaven infects the native pastorates. Hitherto the native pastors have been left very much to themselves—a doubtful policy. The consequence has been the perfunctory round of duty, with no serious effort to deepen the spiritual life of the churches. The need of the hour concerned the overhauling of present methods and the adoption of a more intensive and definite aim.

Four papers were read on China—North, Central, and South. In North China the foreign staff consists of 16 men, assisted by a native staff of 21 teachers. The present membership is 1000, but nowhere is there a strong native church. Mr. Bryson's testimony is that the majority of the converts may be regarded as babes in Christ, with, however, the passions of men and women. Thus far of Tientsin and neighborhood, where practically the field is boundless and the people show no hostility.

In dealing with Central China, Mr. Sparham, of Hankow, described the history of the London Missionary Society mission as "one long forward movement." God had upheld Dr. Griffith John and his companions in labor, so that they had been able both to sow and to reap abundantly. The news from Hong-Kong, in the south, was to the effect that there had grown up an admirable system of itineracy, and that the Chinese were beginning to appreciate Christianity as a moral force.

In what the Rev. R. M. Ross had to say, touching Amoy, there was much to cheer and but little to sadden. Here the Christian type is of a pronounced manly description—robust, aggressive, intrepid, and self-denying. Some thousands are now Christians, and these, with native money, have started a forward movement of their own, and are now carrying on missionary operations on the mainland in the hope eventually of

joining forces with Dr. John. Mr. Ross's speech must have made every Christian heart in the great assembly to rejoice.

Among the speakers whose long service on the field of missions lent the weight of added interest were Dr. Lockhart, the first Protestant medical missionary in China, and Dr. Muirhead, who has been nearly fifty years there. The latter spoke of the opposing forces in the Chinese Empire as threefold : Confucianism, or self-reformation ; Buddhism, or self-abnegation ; and the worship of ancestors, which may be construed as self-development or rationalism.

In bringing this rough sketch to a close, in which it has been our aim to sample rather than exhaustively chronicle the program of the convention, we should fail in chivalrous feeling did we omit altogether to note the distinguished *niche* accorded to women's work and place and sphere on the mission field. Several papers written by lady missionaries were read, tho not by their writers, and many an interesting peep was given into the home life of the heathen world. We learn, so far as the Chinese women are concerned, with how small cares and petty things the web of life is woven ; and how volatile the mind must be which can interrupt an earnest talk from curiosity to know if the foreign lady trimmed her own hat. Never probably before have the difficulties been so brought home to the English mind that hedge round the work of Christian women in heathen lands ; but as Miss Budden, of Almora, pointed out, what a boundless field is opened for European women ! In India especially all things are ready. "European women," said Miss Budden, "can lead native women anywhere, and native women teachers can go anywhere." And for the work, not only are health and strength required, but cheerfulness and love to the people also.

We have but to add that to Dr. Stalker, of Glasgow, fell the honor of preaching the sermon in which the proceedings closed, the text being, "Yet have I set My king upon My holy hill of Sion"—a sublime text and, as might have been expected, graphically handled. God speed the hour of Christ's enthronement and apocalypse on that holy hill ; yea, let that day come and let all other days pass away !

Rev. Edward Storrow also writes as follows concerning this centenary celebration :

"In the City Temple for six days, and usually three times each day, the friends of the society met to rejoice, to praise God, to receive reports of what has been accomplished, and to consider in what manner the society can in the future best fulfil the great purposes for which it exists.

"It was very impressive to gather from the presence of the missionaries and the papers read how *wide and varied* were the spheres occupied : India, China, New Guinea, Polynesia, South and Central Africa, and Madagascar—all had their representatives ; but in some of these spheres, as in India, a distance not far short of two thousand miles separated the extreme stations of Kumaon, in the north, from those of Travancore, in the South.

"The *forms of labor* carried on in these various spheres differ considerably. Direct endeavors to preach the Gospel have properly the first place, but auxiliary efforts were described, and too much stress by several speakers was laid—as we think—on the importance of increasing them.

"The *amount and variety* of work accomplished by the missionaries and their native helpers was seen to be very great. Islands in the South Seas were referred to where every vestige of heathenism has disappeared; 1400 congregations of Christians in Madagascar owe their origin to the society, and hard and formidable as the propagation of the Gospel in Africa, China, and India may be, abundant evidence was given of solid progress.

"The *spirit and tone* of the speaking and of the papers read were very admirable. Without boastfulness or hero-worship, or even a consciousness of having done aught but fulfil a great and solemn duty, missionary after missionary told of work accomplished or needing to be done.

"Their *hopefulness* was very apparent. They had an amount of faith in God and the power of the Gospel not usually possessed by ministers at home, and even those who had clear conceptions of the tremendous difficulty of combating the great superstitions of the East, showed no signs of weariness and despair. Elation often comes to the true men when so placed.

"While the society has a noble history, a record of great things accomplished, and occupies spheres of remarkable promise, it closes its centenary with not a little anxiety. Its hope to increase its income by £25,000 a year, its missionaries from about 200 to 300, and to raise a special centenary fund of £100,000 have met with but partial success. Is there not great reason to desire that evangelical beliefs and convictions, which feed and nourish the missionary enterprise, may spread rather than languish in all Protestant communities; and that there should be a deeper conviction that our greatest want is not money or machinery, but more of the mind of Christ and of the Divine Spirit? If we had these, men, money, converts could not but follow."

The following, from the society's last report, is a clear indication of its high position:

English missionaries.....	196
Female missionaries.....	65
Ordained native ministers.....	1,429
Native preachers.....	6,708
Christian schoolteachers.....	785
Bible-women.....	155
Church-members.....	94,295
Native adherents.....	408,147
Scholars, boys.....	71,562
" girls.....	55,902

Local contributions.....	£22,217 15s. 9d.
School fees.....	8,748 7 9

Total raised at mission stations..... £30,966 3s. 6d.

THE RECENT RIOTS IN CHINA AND THEIR CAUSE.

BY HENRY M. WOODS, TSING KIANG PU, CHINA.

American missionaries in China, representing the Protestant Church of all denominations, not long since sent to the United States Government a petition requesting that their treaty rights in this land be more clearly defined and established, and that steps be taken to put an end to the riots which have been occurring with increasing frequency of late years, and which have been so disastrous to missions. Hardly had this petition time to reach Washington before a melancholy proof of the necessity of such action was given by the stupendous outrages perpetrated on missions in the province of Szechwen, West China. The riots began in Chengtu, the provincial capital, on May 28th, the great Dragon Feast Day. On the three following days the four missions occupying the city, the English, the Canadian Methodist, the Northern Methodist (United States), and the Roman Catholic (French), were successively destroyed. In eight cities the riots broke out, the missions being plundered and burned, and the missionaries barely escaping with their lives.

An account of the riots is best given by the sufferers themselves. A Protestant missionary writes: "At four o'clock on the afternoon of May 29th our compounds were burned to the ground—that is, the dwellings, schools, and chapels in one, and adjoining, the hospital. From our place the rioters went to the China Inland Mission, carrying off every stick on the place. The compound where the ladies of our women's mission lived was also looted, the ladies going over the wall into a neighbor's. Next morning they began with the Methodist Mission (United States), cleaning it out completely, even to the walls and the leaves on the trees. The Catholics had five different stations, at one of which was a cathedral. All these places are utterly wiped out. All the foreigners are at the *yamen* (official residence) of one of the magistrates. The prefect of the city himself came and looked at the work of destruction going on, then got into his chair and had not gone forty yards before the rioters were at it again. Mrs. S. and Mrs. K. with four children crawled out of a hole in the hospital gate upon the street. They tried to take refuge in several houses as well as at the fort near by, but were driven off each place, one of the soldiers kicking Mrs. S. and driving them off with curses. These women, with the children, wandered about the city wall till midnight, then went to the China Inland Mission till the early morning, when the mob reached there. At present you cannot calculate the harm done to the mission work, to say nothing of the monetary loss."

This statement is well supplemented by the account of the Roman Catholic bishop, Mgr. Dunand, who says: "Now the hatred of the Viceroy ought to be satisfied. He has let the mob loose against us, and everything we possessed in this city, and, for all I know, throughout the prov-

ince, has been destroyed. The trouble began with the ill treatment of a medical missionary belonging to one of the Protestant missions. Toward the end of May the Chinese were holding the feast of *Tuan-yang*. One of the foreigners here, a Protestant missionary, went very naturally to see the spectacle,* and as soon as the mob perceived him they began to shout and throw stones at him. The missionary returned to his residence followed by the mob, and as soon as they arrived at the house they broke open the door and looted the premises, the inmates barely escaping with their lives. When they had stolen everything and destroyed all they could not carry away, they burned down the house.

"On May 29th, just after mass, we received a letter warning us that all foreigners were to be attacked. On hearing this I wrote to the Viceroy, who resided only a short distance away, asking for protection, but no answer was received. On that day the residences and establishments of all the Protestant missionaries were burned and looted, after which the rioters turned their attention to the Catholic orphanage, and, seeing there was no help to be obtained from the Viceroy, I went in my chair to the Taotai general's *yamen* to appeal to that official for protection. When I arrived at the *yamen* they would not allow me to enter, but received me with insults and stoned me. Afterward my chair was overturned and my bearers beaten. As I was making off, a mandarin in the crowd tried to strike me with an ax, and had the blow taken effect, it would have shorn off my head. I was hurt and bruised about my body, and my head was cut. During my absence the mob destroyed the Catholic premises. It was all over so quickly that the fathers had time to save nothing but a few papers. While the work of destruction was going on the Viceroy himself passed, and called out to the mob, 'You can pull down what you like and rob what you like, but do not burn anything, lest you should set fire to the neighbors' houses.' During the destruction of our property the tomb of Mgr. Dufresse, one of our bishops who was decapitated by the Chinese seventy years ago, was broken into. The skeleton of the martyr was torn from its resting-place and the poor bones were carried about the streets by the mob for the purpose of further infuriating the people against us, the rioters crying, 'See, here are the bones of some of the people the missionaries have murdered. We have just taken them from under the foreign devils' houses.' Orphanages, churches, and all our houses were destroyed. There is not one stone left standing on another. At three A.M. on May 30th we were taken in chairs to the *yamen* of the Wha Yang Shien (a magistrate), where we found eighteen English and American missionaries, including ladies and children, who were all, like ourselves, poor people—beggars—without anything left to them in this world.

"Here we all remained till June 1st, when we were taken to the Prefect's *yamen*, from which I am now writing to you."

* A mistake; no missionary went to see the spectacle.

Such is an account of the actual occurrences of the riots. The Western reader lays down his paper in perplexity, and asks : " What can be the cause of such fierce outbreaks ; who is responsible for them ? "

Let us try to find the answer.

In doing so, first hear the Chinese version of the matter—what they allege the cause of the riots to be. Let the Chinese state their own case. The Viceroy, the chief official of the Szechwen province, in a dispatch of June 22d to the Viceroy of Chihli province, in which Peking is situated, gives as his official account the following : " There was a *whay* (an idol procession) on the streets of Chengtu, and a foreigner got into the crowd, who hustled him about. Finding himself hustled, he used his stick ; whereupon he was attacked by the mob, and took to flight. He got into his house, fastened the door, and, taking a gun, fired on the mob, who had surrounded the house, killing two persons. Then the crowd gutted and burned the building, the foreign residents escaping to the *yamen*. Inside the foreign houses the people found two Chinese children kept in a cage of some kind. They were in a state of suspended animation. These children were taken to the *yamen* and skillful Chinese doctors were then called in, who, on examining them, found some kind of black drug introduced into their nostrils, which was the cause of their insensibility. By the use of remedies the doctors restored them to consciousness, when the children related how they had been kidnapped by the foreigners, who administered the drug, and they knew no more. Upon this dreadful crime being brought to light by an open examination in a Chinese court of law, the people were fired with indignation, and the disturbances were spreading in all directions, much to the grief of the Viceroy, who was powerless to control the disorder."

The substance of this statement is at once recognized by any one conversant with Chinese affairs as the old threadbare plea which Chinese officials have used for the past twenty-five years or more in explaining anti-Christian riots. Their defence is : that the riots are the work of ignorant, irresponsible people, the " stupid masses ; " that they are sudden, violent outbreaks which no one could foresee ; that the cause is the rumors, the charges against missionaries of committing secret outrageous crimes ; that the officials cannot control the people, and are powerless to prevent the riots. In a word, the Chinese are not to blame for the riots ; the fault is wholly with the foreigner. In one important respect the statement of the Viceroy differs from any the writer has ever seen before. Usually the officials, in explaining the origin of the riots, say that the people *believed* the missionaries were guilty of such crimes, but that afterward it was found that the charges were not sustained. In this statement the Viceroy is very bold. He actually states these things as facts : that the missionaries were guilty of the alleged crimes. He states as facts that the missionary began the riots by striking with his cane, by firing into the crowd and killing two men, and that an examination of his house showed that he

had kidnapped and drugged children in order to commit vile crimes. These things were proved in a Chinese court of law, and therefore the people could not be restrained !

It is hardly necessary to say that the whole statement is an outrageous falsehood, a horrible calumny intended to justify the riots before the Chinese nation and poison the minds of thousands against the Gospel for years to come. It is simply the case of *Æsop's wolf* against the lamb. Every foreigner in China, merchant as well as missionary, knows that the riots are not the work of the common people. The people are either friendly or indifferent—they are not of themselves hostile. The authors of the riots are the officials themselves, who stir the people up as the priests and scribes and Pharisees did the people in Christ's day ; the people are the dupe, the tool of the officials. A close scrutiny of the riots reveals the fact that there is always a preconceived plan—the riot is worked up. The rumors and charges against missionaries are really the pretext, the occasion of the outbreaks ; the true cause is the bitter hatred of the Chinese officials toward foreigners and their increasing anti-foreign propaganda. Whenever missions seem too successful or foreign influence too aggressive, the officials and literati collect the band of ruffians, such as are found in every large city, by the offer of plunder and promise of immunity from punishment, and their grewsome work is easily done. As to the plea that officials are unable to restrain the people, the experiences of the past eight months in China during the war with Japan prove exactly the opposite to be the fact. Under the most trying circumstances the officials all over China have been able to preserve order and to protect missionaries, because they knew the salvation of the empire depended on it. The only exceptions have been in the case of wandering bands of soldiers, and from these the Chinese people have suffered more than the missionaries. That the Szechwen riots were the work of the officials is proven by the statements of the sufferers already quoted. The Viceroy and other officials refused protection—nay more, they actually encouraged the mob in the work of destruction. At the time the riots were at their height the highest police official of Chengtu issued a proclamation stating that he had proof the foreigners were guilty of the horrible crimes alleged against them.

Here, then, is the true cause of the riots—the incendiary publications of the officials, charging missionaries with vile crimes, the motive being to drive out Christianity and Western civilization from China. The officials see that Christianity, with its attendant benefits, must revolutionize the empire sooner or later, and, above all, that it will put an end to mandarinism and “squeezing”—that system of peculation by which the influential grow rich at the expense of the people.

What is the remedy for the riots ? Our government can do much by holding the Chinese Government responsible for the acts of its officials, and by insisting that an end must be put to this whole sale system of slander by the officials. A mere indemnity for the destruction of property does

not touch the root of the evil. A strict investigation should be held, and guilty officials should be punished for inciting riot by false accusation. Moreover, special attention should be called to the province of Hunan. Here is the center of anti-foreign agitation. Hunan is like an ulcer, virulent with slander ; it poisons, and has been poisoning for years, the whole body politic. Open and cleanse that ulcer, and the root of the matter has been reached. If the Chinese Government is sincere in its professions, and desires to stop these slanders and riots, it has an excellent opportunity to show its earnestness. Let it open up Hunan to foreign intercourse, and stop the slanderous publications there. It is to be hoped our government will request this.

Meanwhile, let us work and pray with the greater energy, believing that these disturbances are but the "overturnings" which precede the triumph of HIM whose right it is to rule. "Fear not, little flock ; it is the Father's good pleasure to give you the kingdom."

THE MOUNTAIN WHITES OF THE SOUTH.*

BY REV. J. T. WILDS, NEW YORK.

Exaggerated statements regarding a people or a work, whether to their credit or discredit, and the citation of extreme cases of destitution and degradation as representative of the condition of a whole district, always do injury to a cause.

A long acquaintance with the mountain whites of Eastern Tennessee and Western North Carolina caused me to read with peculiar interest the report of Mrs. Davis's address on the Mountain Whites. It is interesting and touching ; it shows a zeal for souls that is highly commendable ; and yet my experience among these people causes me to feel indignation and regret at what I regard a great misrepresentation of facts. Mrs. Davis has either been misinformed, or her experience is unique. Seventy-five years ago many of the statements might have been true, and many of her anecdotes were told many years ago in connection with other persons and places. Some of the keenest minds and sharpest wits I ever met I have found in those mountain cabins ; they are forever hoodwinking strangers, and commenting among themselves upon the ignoramuses who come from the cities ready to believe everything they hear. I once asked a hunter if he knew of any mugwumps in the mountains. He said, "No, he had not heard of the varments." I informed him that I had seen the tracks of

* We have received many communications from various sources (among them Rev. Geo. W. Butler, D.D., of Roane College, Tennessee), taking exception to the article upon the "Mountain Whites" which appeared in our June issue (p. 422). Mrs. Davis says that she emphatically repeats her former statements, and that the half has not been told. In fairness, however, we give some communications which have come to hand taking another view of the situation.

one across the river, and had also seen one that morning climbing the mountain. Away he rushed, saying, "I'll bag him ;" but turning around, by the movement of his hand he let me know that of the two fools, I was the bigger.

The stories of Bible texts and ignorance of Divine truth are handed down like college yarns from generation to generation, and I believe are for the most part drawn from a fertile imagination.

I have whipped the streams of these mountains for trout for many years, have spent much time among the people, visiting their schools and churches, hearing their preachers and teachers, and I have been impressed with the great advancement made during the past few years. I have met scores of preachers and teachers, and have not yet found one after the type which Mrs. Davis describes. Schools are needed, better teachers are needed—that is true of New York ; but these people are not destitute of schools. There are few districts without the school-house ; and I have yet to find one "with the primitive floor of native earth." I visited a school in the summer of 1894 which was attended by about sixty pupils. Some of the scholars walked about four miles, for each district has but one school. The teacher was gentlemanly, bright, and Christian in all he did. He showed a love for souls, and was a consecrated servant. Few teachers in the city of New York have a more gentle manner or are more unselfish in their work. I attended the Sabbath-school and overheard most of the instruction ; for a time I was in a Bible class of men ; all except one could read, and that one sent all of his children to school. I had the pleasure of preaching that day to more than three hundred men and women. They sang out of books, they read out of their Bibles. I never stood before a people more interesting, more reverent, or more thoughtful. My heart grows warm for them as I write. I lodged in some of their homes, talked with them by the way, and could see nothing of the degradation and illiteracy of which Mrs. Davis spoke. I should, I think, have heard of "crimes committed by them" which would "put to blush enormities committed in the worst districts of our great cities," for I have traveled and sojourned in all parts of these mountain districts, but they did not come to my knowledge. "Their ignorance is deplorable," says Mrs. Davis. Of course it is ; but it is more deplorable to represent a whole people as not knowing Jesus and as calling Him "that Mister you be a talkin' about." I doubt if there is one in those mountains who has not heard something of Jesus as the Son of God. The mountain whites are a great many things, but they are not fools. Sensational statements never sent a worker into a field and kept him there. I have labored day and night on the East Side of New York for ten years. I knew a home of sad destitution. Two children were in the last stages of consumption. When I called I asked if I might pray for the dying daughter, and the mother said : "No, He is a fiend ; don't talk to me about Him." I pleaded and pleaded, and at last she consented if I would not mention the

name of God. She sat upright in defiance ; the dying girl gritted her teeth when I prayed. When I arose the older daughter went with me to the door, clenched her fist, and said, " I want to die, so that I can shake my fist in God's face and call Him a monster." (She afterward called Him her dear heavenly Father, and became a teacher in my Sabbath-school.) I know a home where there is bestial living. Ten are huddled together in two small rooms. They work day and night, and earn a pittance. These are facts, but how much truth would there be in them if I cited them as showing the general condition of the people, instead of as isolated cases ?

The truth is, that some of the sweetest, purest, truest men and women, the shrewdest mechanics, the kindest housewives, the tenderest mothers I ever met live in these tenements. I could lead you into scores of homes where you would find the highest grade of gentility and the truest Christianity. I could, of course, show you ignorance and vice, and tell you of crime and woe ; but there is something else—there always has been something else, and always will be—and that something else is not by any means so rare as one might judge from many reports.

What God's people want is to see both sides of a case, and not to hear or read a one-sided description of a people, and to be allowed to infer that isolated cases represent the whole.

Rev. J. H. Polhemus, working under the Presbyterian Board, also writes from Swannanoa, N. C. : " The article on ' The Mountain Whites of America ' is so extravagant in statement that I cannot but inform you of the feeling that it has excited among the workers here. *Almost every statement made is or may be only true of the most exceptional cases ;* and to state them as facts about these mountain people *as a whole* is untrue and unjust. The whole is an extravagance which we fear will do more harm than good. Such statements getting among this people would antagonize them toward the schools and missionaries (that *has* resulted very seriously already from another like article).

" I have been but nine months as a missionary among this people, but to me and to others much longer in this work that address is *not* the kind of presentation of this work which gives an intelligent or true idea of the people in which many churches are now deeply interested."

" Jewish women are considered to have but slight religious responsibility, as their knowledge of the law is small," writes Rev. G. M. Mackie, of Beirut ; " but they bring devotional meaning into household life that more enlightened people might well repeat. When sending a batch of dough to the public oven, the poor Jewish woman plucks off a small piece of dough and puts it on top. It is her tithe, an offering to the Lord from her substance, and is thrown into the fire ; so when the baked bread is brought home it is sanctified—a gift from God."

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Great Evangelistic Development in North India, 1888-93.

[J. T. G.]

The India social organization is peculiar. Partly from religious causes, partly from successive waves of immigration, and partly from a highly artificial economic division of labor, there exist great class divisions of society. The social league rests on caste, which has its roots deep down in race elements. The Brahmins are the "twice born" highest caste. The civil and military rulers are the Kshatriyas; the class who till and trade are the Vaishyas. Artisans and day-laborers are Sudras. Below these are the out-caste, with non-Aryan blood current in their veins. Religiously all the four castes are of Divine origin, tho with degrees of dignity. These castes are subdivided into hundreds of other castes. In the course of time it has come to pass that the out-castes have fallen into social class divisions among themselves, the classification for the most part following the lines of division of labor, such as chumars or leather-workers, mahters or sweepers, and so forth. As they are survivals of the most primitive races who immigrated from Central Asia into India, they are sometimes spoken of as "aboriginal tribes," tho that term is somewhat more comprehensive, including whole tribes which are absolutely segregated from the Hindu community and some separated from all influences of Hinduism, either social or religious. In Bengal this general segment of population is spoken of as Nama-Sudra, or below the Sudra, the term Sudra being that of the lowest class recognized as a component part of the Hindu social order. In the Bombay Census Report of 1882 they were cataloged as "Depressed Classes," and a not wholly inapplicable designation might be the Submerged Sixth of In-

dia's population. They are in a sense serfs—in some cases, however, being quite independent, in others occupying a position of mild slavery. For centuries they have been one and all subordinated directly or indirectly to the great social system of the Hindus, and politically have exerted no power. They are not Hindus, yet are sometimes spoken of as such, though their religious teachers and their gods are wholly outside the Brahmanic system.

They are found in all parts of India as individuals, in small communities in wards of towns and villages, or in separated districts. In North India and in the Nerbudda Valley they follow various occupations, as farmers, weavers, shoemakers, village watchmen, day-laborers, coolies, or personal servants to richer Hindus and Europeans. The English Government has released them from all technical legal relations which could imply a condition of depression, but, by usage of centuries, they are still a submerged community. Many of these are slowly awakening to the recognition of their altered relation, and gradually asserting their independence, exhibiting a disposition to advance their culture and condition. They have never been educated, and are as a whole positively illiterate, few of them having learned to read or write.

Sir William Hunter estimates them as numbering 50,000,000. As the British Government opens to them, in common with every other subject of the empire, all avenues, and they are not hampered as others with pride and traditions, if they should, as they have already done in a small way, make a general use of these opportunities, India would in a sense be turned "bottom side up." Sir William Hunter says, "Within the next fifty years these 50,000,000 of human beings will incorporate themselves into one or the other of the higher faiths

about them," and adds, "speaking humanly, it rests with Christian missionaries in India whether a great proportion of these 50,000,000 shall accept Christianity, Hinduism, or Islam." It is among these non-caste peoples that Muhammadanism has made advance in Bengal, and from them come the followers of Kabir and Nanak in northern India. They are, in many portions of the country, accessible to Christian influences. The great revivals in the Telugu and other missions in southern India were among such non-caste peoples.

Very soon after the Methodist Mission was begun in Moradabad, several persons came to the missionary there, delegated by their people to secure a Christian teacher to instruct them in Christianity, of which they had heard something at a religious fair. These people lived about twenty miles from Moradabad city. A teacher was sent. Later a religious teacher among the chumars (leather-dressers), who had been converted in the Church of England mission beyond the Ganges, was employed to teach these old disciples of his in Christianity. As a few lads learned to read they were sent to Moradabad for further instruction, and soon there were 50 of the chumar boys there, being trained, as the sequel proved, for Christian leadership among their own people.

Very early in the history of the mission another low-caste people in the Budaon district moved in the same direction. As early as 1879 the Bairagis as a body seemed ready to turn to Christianity, but being a priestly class, they would lose their means of support, and they could not see what to do. The sweeper caste, however, continued to turn to this new way, and were rising in the social scale. Men who ten years before dared not enter the presence of the zemindar (land-owner) were now cordially invited in; four converted sweepers became themselves landed proprietors.

In 1880 a number of the sweeper

caste were baptized at Aonla, who bravely withstood the persecution which followed this act. The police treated them as thieves and arrested them whenever any theft occurred, no matter by whom committed, confining them, beating them, and sometimes burning their houses. At Bilsa, the chumars of four localities gave excellent attention to the Word. In Budaon they sent their children to the schools. The Bairagis and Thakurs followed more slowly, and Christian sweepers began separating from their unbaptized relatives. There were now Christians in 16 villages about Krakala.

In 1881 tokens of very extended movements of entire castes toward Christianity were observed, where some of the members of the circle had already become Christians. This meant much when it was intimated that there were 500,000 chumars in the Rohilkund district alone. The missionaries became confident that faithful pursuit of the lines on which they had thus far conducted their work would result in the course of a few years of many thousands turning to the Christian religion. Another illustration of the variety of these non-caste communities is furnished in the report of an outlying district of Shahjehanpore in 1886, known as followers of Rae Dass, an ancient bard or prince. These were not idolaters; no idol or temple was found among them; all belief in devatas (gods) was rejected. They made no pilgrimage to sacred shrines. Their worship consisted in gathering round the village fire and singing bhajans (native hymns with native tunes), accompanied by a simple stringed instrument in honor of Parmeshwar (the Supreme Being). These were free from the sensuous doggerel common to native songs. This people were not generally easy to influence, but they consented to become disciples of Jesus Christ.

This work in the north Gonda district under Rev. Samuel Knowles was among the Tharu peoples, a remnant of the aboriginal race-wave at the foot of

the Himalaya mountains north of Lucknow. These people were not learned enough to institute any literary comparisons between the several religions of the country, but they quite understood themselves. They gave as among the reasons that controlled them such as these: 1. "We are saved from idol worship and many of its customs, which we know are bad." 2. "This religion worships God, and we find a Savior of men here." 3. "Those of us who have become Christian have been benefited and elevated in every way." The greater development of this work, dating from 1888, rested on the foundation of thirty years of careful and gradual growth. The larger number of converts in the mission were from this class from the beginning. Dr. Parker, at the Decennial Missionary Conference in Bombay, 1893, gave the following statistics of the growth of this work: In 1859 there were 2 native preachers, 5 communicants, 8 Christian boys in the schools, and no baptisms. In 1868 there were 30 native preachers, 665 communicants, 297 Christian boys, and 168 Christian girls in school, and 187 were baptized that year. In 1878 there were 73 native preachers, 2526 communicants, 424 Christian boys and 715 Christian girls in school, and 787 baptisms that year. In 1888 there were 168 native preachers, 7944 communicants, 2027 Christian boys and 1327 Christian girls in school, and 1958 baptisms that year, with some 400 Christian teachers in the school. By this date many of the children in the schools had been converted, and a very general interest was taken in the Christian religion. The work extended outside the boundaries of the conference until there were now some 500 villages in which native Christians resided and some 200 centers of work, with schools, pastors, and more than 3000 Christian children. It was not surprising that with a spiritual baptism there should develop in this section an active evangelistic "forward movement" of the native church. Yet Bishop Thoburn declared that the statistical returns of

1888 "surprised and even startled some of the missionaries who were engaged in this work, as it then became evident that a steady movement had set in, and that not only more converts had been baptized during the previous year than ever before, but that the number of inquirers had more than doubled." Dr. Parker, at the Decennial Conference, 1893, alluded to, made the following statements: "At the end of 1891 they had 261 native preachers licensed as preachers, and 386 preachers of a lower grade, not regularly licensed; 736 Christian teachers, 600 schools for Christians and inquirers, with 10,261 Christian young people and children, and at least 5000 children of inquirers in these schools, making 15,000 children of inquirers in these schools on the side of Christianity. The number of regularly received members in the church was 9487, with 16,913 baptized probationers and many thousands of inquirers. They had also 1164 Sunday-schools in which were 45,531 pupils, and they counted a Christian community of 36,055 living in more than a thousand towns and villages. During 1891, and again in 1892, over 17,000 persons, including children, were admitted to baptism."

Beyond the original mission boundaries these people were settled in more than a thousand villages, mainly up along the Ganges and Jumna rivers, from Allahabad to Delhi. The great centers of the work in this section in 1893 were Meerut, Aligarh, Muttra, Kasganj, Bulandshahr, and Aligarh. These people may have had more or less thought of their worldly advantage in turning to Christianity, but surely they were a part of the "noble army" who suffered the "loss of all things" for Christ's sake. Here were those who had gone to prison under false accusations, persecuted for righteousness' sake, some even beaten with many stripes; parents lost children and children parents; husbands lost wives and wives husbands; cultivators were burned out of their fields; policemen, upon becoming Christians, lost their posi-

tions, and village watchmen their hereditary employment. Dr. J. E. Scott said that he saw one man killed outright, and five Christian villagers, with the blood streaming down their faces, beaten out of sheer religious animosity. But they continued to increase, and many rose rapidly. The head-master of the Moradabad high-school was from this non-caste community, as were some of the leading graduates of the theological seminary; men who but a few years before were driving conservatory carts or sweeping streets were now acceptable preachers.

The mission was in less danger of misplaced confidence in this movement because they had carefully trained the generation of native Christians on whom this movement had its foundation. As early as 1881 the mission recognized that as the work progressed among these suppressed people in Bijour, Moradabad, and Budaon districts, there was an increasing demand for schools of a primary grade among them. The people themselves were asking for these schools. Dr. Parker, presiding elder of Rohilkund district, thought schools could be established for necessary primary instruction at a cost of \$36 each, and that \$100,000 would sustain a good central high-school and 100 primary schools, from which the most promising pupils could be selected and transferred for further instruction; or that 100 primary schools could be established if some one would give \$3600 a year for this purpose.

Rev. J. F. Goucher, D.D., of Baltimore, responded to this opportunity, and initiated what were soon known as the "Goucher schools." These were primary schools supported by Dr. Goucher's contributions which he generously continued till they were established in many villages widely distributed over the mission territory. Mr. Frey, of Baltimore, joined Dr. Goucher in this movement in Lucknow and other districts in Oudh, and at his death endowed 17 scholarships in the Bareilly Theological Seminary to train preachers from

and for these multitudes thus turning to Christ. The Goucher and Frey schools are mentioned through all the reports of the work from 1888-93.

Still another feature of this careful supervision was the selection as teachers in these schools of men competent to be pastors to their people. Thus originated a growing and important class of pastor-teachers.

When Bishop Thoburn arrived in America in 1890 to endeavor to secure relief from the financial emergency of the press in Calcutta, he found awaiting him an invitation to attend Mr. Moody's summer meetings at Northfield, Mass. He accepted the call, and stated the nature of this work and its obstacles, and referred to what they might do if they had sufficient money to employ a number of these pastor-teachers. At the close of the address Mr. Moody sprang to his feet with the proposal that they help that work, and in a few minutes \$3000 was pledged for the support of 100 of these pastor-teachers. Bishop Thoburn said the effect of this on the native Christian community in India was to incite them to greater effort. Converts multiplied and inquirers came forward, until in 1891 they were baptizing 50 a day. These little schools were the center where the teacher was often the class-leader and really the pastor, and sometimes also the evangelist. There was nothing new in any part of these methods, as they were only an extension of a plan of work adopted from the beginning. This work was subjected to severe analysis and open criticism. Many supposed these people would turn away from Christianity as readily and as rapidly as they had turned toward it. "Quick baptisms" were thought only to mean baptized heathen. The answer to all this was ready to hand. These were people of a second generation of Christian instruction. Christian schools, Sunday-schools, and gospel instruction had been maintained for thirty years. They were in most cases, at least partly, instructed as to what Christianity was; and there

was a large class among them who had been educated in the mission schools, and were sufficiently advanced to become teachers for others. In this sense the work was not a precipitous one. There had been gradual preparation, and it was only the external manifestation that was at first so sudden and so extended. This extended to others not thus trained or instructed, and the missionaries grew more cautious, limiting the baptisms to their capacity to place the neophytes under competent instructors. Another criticism made was that the turning of these low-caste people to Christianity in such numbers would prejudice the higher caste people against becoming Christians; but the missionaries were again prompt with their reply, that by far the larger number of baptisms among these upper classes had occurred where this movement of the lower classes was greatest.

Besides the regular school training there were held among all the workers a practical literary and theological school once in three months, at what the denomination knows as "Quarterly Meetings." All newly admitted workers, licensed and unlicensed, women as well as men, were obliged to pursue a regularly graded and prescribed order of studies, and to undergo an examination in these annually. These exercises were public and attended by hundreds of Christians besides these workers, who thus gained intelligent apprehension of the Christian religion and were enabled to sympathize with the acquisitions and powers of their teachers. The young people were trained in all the activities and intelligent drill of the Epworth League or Christian Endeavor societies. A vast literature was issued from the Methodist press prepared expressly to meet the demands of this rapidly growing community of Christians. It may be doubted if a mass of converts ever sought Christianity under a more intelligent and careful course of training. By 1893 there were not less than 3660 agents at work in the India mission-field of this denomination, less than 300

of whom were foreign to the soil. For thirty-five years the careful and intelligent education of the masses now moving toward the mission had been under the systematic training and development of this society. In 1893 the schools numbered 3361, with 136,106 pupils under 4034 teachers. These were graded from the rudest village school thro many grades up to the entrance requirements of the Calcutta University, and the most thorough theological seminary standards. The contributions to the benevolent societies beyond themselves, reached nearly \$2000 per annum, and for the support of their pastors they raised over \$70,000.

There are no signs of a check to this development save as prudence demands that the accessions by baptism shall be restricted to the ability to furnish religious instruction and guidance.

A Message to the Churches of America from Missionaries in Japan.

At a recent informal conference of about thirty Presbyterian and Reformed missionaries in Japan, it was decided to send the following communication to the Church papers in America. The feeling that a statement of this nature has become necessary is affirmed by them to be shared by many other missionaries in their own and sister denominations. The action comes to us duly certified by one of the "thirty," a long time known to us and greatly honored by us, from Tokyo, under date October 7th, 1895. [J. T. G.]

During the past year there have appeared in leading religious periodicals statements and opinions from certain of our brethren who have retired from missionary work in Japan, which are calculated not only to raise the hopes of the friends of Christian work in this country to a degree unwarranted by the facts, but also to prove a serious obstacle to the work itself. The Japanese Church is represented as having reached an advanced stage of development, its earliest converts having been young

men, patriots and scholars fit to lead their countrymen, its present membership coming largely from the higher walks of life, and including judges, editors, authors, orators, also men able to maintain a high position in the Diet and even in the Imperial Ministry. The Japanese are said to lead in schools, in churches, in ecclesiastical bodies; the Church as a whole is said to resent the direction and guidance of the foreigner, and self-supporting, self-governing, and self-propagating individual churches are reckoned by scores. In short, Christianity is represented as having been born under the most favorable auspices, passed through a golden youth with ever-growing spiritual, moral, intellectual, financial, and numerical strength, and as having already attained to full maturity of Christian life and thought, and hence as being in a position in which, while gratefully acknowledging the work done by missionaries in former years, it may now rightfully demand a readjustment of mission forces—whatever that may mean.

Further, it has been stated in effect that the intellectual tone of the nation is so high that an address suitable to an audience of Japanese would need to be simplified to come within the comprehension of an audience in America.

Regretting the issue forced upon us by the repeated appearance in the public press of these and similar opinions, we feel that a statement of the condition of mission and church work from the *field* is imperative. Silence would only support and confirm what we know to be error.

It is true that two of the branches of the Christian Church in this country—the only two—have been so organized as to possess each its own native councils or church courts. In those that are *episcopal* in government the missionaries are but cautiously calling their native brethren to such responsibility, and the prospect of essentially native convocations or conferences as well as of native bishops lies far in the future. In these

not unimportant ecclesiastical bodies the Japanese neither take the lead in school or church, nor do they resent the direction and guidance of the foreigner.

Among the early converts of all the churches were bright young men, educated and, for the most part, supported in mission schools. As to their fitness to lead, it is significant that the form of government which offered the most unrestricted opportunity for the exercise of such ability—namely, the Congregational—has suffered most severely from their leadership. The history of the progress of Christianity in Japan has been marked by the wrecked faith and wandering steps of some of these enthusiastic and immature “leaders,” and by their attempted guidance of the multitude into untried and dangerous paths. The youth and precocity of such early converts should have protected them from responsibility; but, on the contrary, the records of the organization of one of the first of our Presbyterian churches contain the names of two youths, eighteen and twenty years of age, as *elders*!

There is said to be a Protestant church-membership now of more than thirty thousand. It must be understood, however, that this number includes not only baptized children, but also adults who are reported as “traveling” or of “residence unknown,” “many” who are “weak and sickly,” and some who have fallen into a sleep resembling spiritual death; and also the self-righteous brother who sits at home declaiming against a “hireling ministry,” disdaining instruction, and denying to the ordinances of the Church any helpful influence. *Thus the numerical strength of the Church as an aggressive power must be reckoned far below the total usually quoted.*

It is true that Christianity counts among its influencees some honored and honorable names; but it is also true now, as of old, that “not many mighty, not many noble are called.” The Church obtains its adherents chiefly from the middle and higher middle

classes ; but these are men and women of all occupations and of varying degrees of intellectual attainment. There are those who may claim to be scholars ; there are many who have received only the ordinary elementary education, and there are not a few who can neither read nor write. A member of the Diet may occasionally be found who is also an active Christian, ready to preach a sermon when one is needed ; but there are other Christians in political life who will quite as readily hold a political meeting on the Lord's day, and there are editors and orators who eagerly grasp at every new form of Western "liberal" thought, which they pour out, crude and undigested, for the bewilderment of their less "advanced" brethren. Christian orators and editors have spoken and written against the keeping of the Sabbath, the value of prayer, the necessity for formulated religious beliefs, and quite recently the Christian idea of monogamous marriage has been lightly spoken of. Since the bishop was to be the husband of one wife, it follows by implication that in the early Christian Church plurality of wives was not unknown, and therefore too much strictness along this line toward the young Japanese Church is to be deprecated.

With regard to the assumed intellectual superiority of the Japanese people, we find the following in an address delivered at the last Inter-Seminary Missionary Alliance Convention, as reported in the *Union Seminary Magazine* of the Southern Presbyterian Church : "I am often asked, 'Can you use in the United States the discourses prepared for the Japanese?' and my reply is 'Yes, after simplifying them.'* Our congregations at home on Sundays are somewhat impatient of careful and adequate discussion ; but among educated Asiatics one may venture pretty far and find a somewhat receptive hearing."

The common school is an institution of modern advanced Japan, and has been

in the country but little more than a decade. Before its introduction the *samurai* (higher middle) class was known as the literary as well as military part of the nation. Below this rank there was virtually no education, while within it there were many who could not be regarded as either educated or intellectual. God in His providence has done great things for Japan ; but He has wrought no miracle here of spontaneous intellectual development. The Japanese and European languages are well enough known to serve as media for the revelation of this wonderful intellectual ability if it existed ; but the world yet waits for the Japanese poet, philosopher, scholar, or theologian who shall startle it into admiration either of his power of conception or strength of reasoning.

Christian ministers and evangelists are usually of the higher middle class, but with a moderate representation from among *heimin* or ordinary men. In education they range from the fortunate graduate of an American college and seminary to him who can boast of but very ordinary attainments in native secular learning plus four years' training in a seminary in Japan. Whatever of mental stimulus he who studies abroad may be able to secure in the "less intellectual" atmosphere of the West, there is but little question that he comes back to his native land handicapped for his conflict with the powers of darkness. To quote from a Japanese who writes from personal experience of seminary life abroad, as well as from observation : "Many a case do I know of my own countrymen who have adapted themselves to Occidental ways of life and thought during such trainings, and come home as a stranger to readapt himself to his former surroundings with the utmost difficulty. Boiled rice and smashed beans do not now afford him all the nutriment his newly adapted system requires, and sittings upon hard straw mats cause *synovitis* and other troubles of his lower limbs. His throat suffers because na-

* Italics as found in the quotation.

tive churches have no steam-heaters to take off chill from the air, and his head rings because the ventilation is poor. The least he needs is greatest in the eyes of his people. He loses flesh, and with flesh spirit. Preaching becomes unbearable. To some other occupation he betakes himself, and others harder than he take his place. Struggle for existence is too much for him. Then his thought—how incompatible it, too, has become with that of his countrymen! He denounces Humeism and Theodore Parker-ism; but Hume and Parker have no existence in the minds of the people to whom he is preaching. The Downfall of the Roman Empire and the persecutions of Bloody Mary sound as “wind to a horse’s ear,” as we term all incomprehensibilities. He proves biblical truths by the Bible; but the Bible is no more to these people than some sooty parchments of idle antiquarians. His sermons fly over their heads and vanish into the air. He is disappointed with his hearers, and his hearers with him. Dissatisfaction, grumbling, resignation, separation.

From the above it will be seen that, viewed at close range, even through native eyes, the Church in Japan is by no means so intellectual as it evidently appears to our sanguine brethren across the sea.

One other important test of the ability of the Church in Japan to undertake the great work of evangelizing the Japanese millions who are as yet worshippers of graven images, or whose lives are influenced by “the non-religiosity of Chinese moralists,” to quote a native writer, or who are utterly indifferent to their souls’ welfare either in “the life that now is or in that which is to come,” is how far its faith and zeal may be counted on to bear the financial burdens inevitably connected with such work. Churches that are really self-supporting are very few. One denomination in its published reports claims thirty-nine “*so classed*,” meaning those that are not aided from

the *mission treasury*; other denominations report but four or five; others, again, not even so many as this. Reference may be made in this connection to statements frequently seen in American papers to the effect that Japanese Christians are about to engage in foreign mission work. It may serve to throw some light on this subject that a recent address from America to the Synod of the Presbyterian Church (“Church of Christ in Japan”), recommending it to consider and urge the early attainment of self-support in its churches, was met with the refusal to do anything special in the matter at the same meeting in which the synod decided to impose upon the churches a budget of three thousand yen for home and foreign missions. We would place no obstacle in the way of any worthy effort on the part of our Japanese brethren. On the contrary, we heartily commend the zeal for missions manifested by them; but the fact remains that they are leaving the financial burdens of the established church to be largely borne by Christians in the West, while thus devising liberal things for others. It is in faithfulness to their best interests, as well as to the interests of truth, that we call attention to this somewhat incongruous state of affairs. A healthier comprehension of duty cannot fail to be developing in its effect upon the individual Christian and the churches; but this can never be attained so long as they are encouraged to regard themselves as having a status, ecclesiastically and potentially, which as yet they have not.

The magnitude of the work of evangelizing Japan is seriously underrated by those who regard the Japanese Church as already sufficient for it, and we believe that we could not do this Church a greater unkindness, or prove more faithless to the cause of our Master, than by holding our peace while the theory of the Church’s sufficiency, notwithstanding the tremendous odds of heathenism that are still and must long continue to be against it, is circu-

lating and apparently gaining ground in America, to the natural end of a diminishing missionary force and of the financial aid which accompanies it.

Emphasis should be laid also on the fact that the Christians of Japan are not yet old in the faith. The past few years have been years of especial trial to those interested in the propagation of a pure Gospel, and to the yet undeveloped thinkers along theological and other kindred lines among the better educated of the Christians. The various forms of "liberal Christianity" have been urged upon the attention of the latter by word, book, pamphlet, and newspaper. Besides this, the disintegrating teachings of Plymouth Brethren have made no small inroads upon the membership of the churches, and disturbed and unsettled many where no actual defection resulted.

From the foregoing it will be seen that the Church in Japan is not sufficiently strong numerically, financially, intellectually, or spiritually for the burdens which the unwisdom of certain of its friends would lay upon it, and we heartily commend to the consideration of all lovers of our Lord who are interested in the advancement of His kingdom in this interesting country the following resolutions, passed by the International Missionary Union at Clifton Springs, N. Y., June 12th, 1895, and also that which obtained the approval of upward of one hundred missionaries who met in an interdenominational conference a few weeks since in Karuizawa:

"Since it has pleased God in the order of His providence to bring the Empire of Japan into such a position of prominence as she occupies to-day, this International Missionary Union deems it advisable to urge upon all the evangelical churches the necessity of taking advantage of the present crisis in the history of missionary effort in Eastern Asia, and would beg especially to emphasize the following points:

"1. That no pains be spared in the development of an efficient native ministry.

"2. That the present staff of foreign missionaries be not only continued, but increased when necessary.

"3. That those who are sent out to Japan as missionaries should be persons of superior equipment, and that they should go with a determination to acquire the language, and give their lives to the work.

"4. That increased attention be given to Christian educational work.

"Resolved, That we as missionaries representing various mission boards working in Japan, in conference assembled at Karuizawa, in view of various reports that have gone forth concerning the need of more foreign workers in Japan, would express it as our opinion that not only has the time not come for the withdrawal of the missionaries already on the field, but we believe that there is still a need of many more foreign workers in this land."

Apropos of the contribution from Japan missionaries in a block, there chance to be on our desk some notes prepared by Rev. F. A. Cassidy, of the Canada Methodist Japan Mission, on some of the questions canvassed in connection with Japan missions, which we take the liberty to edit into form, much as the secular newspaper interviewer might do. They contain the following points: [J. T. G.]

1. The missionary as an educationalist is indispensable in Japan, and must be for some time to come.

2. Even when he does not occupy the relation of acting pastor, he may be important as a preacher and general adviser among the people and the ministry.

3. If the future brings great and rapid increase of church-members, a well-trained staff of missionaries will be needed. If a period of depression instead of one of advance comes, a strong staff will surely be required.

4. The only way to have efficient men

for both educational and general work is to follow the old method of sending out a fair supply of the best men and women, with the idea of their devoting themselves to the service by acquiring the language and growing old in the work on the field of Japan, just as in other mission-lands.

5. The control exercised by the missionary over the Japanese Church varies with the several organizations. The Episcopalian has the maximum, the Congregational the minimum, the Presbyterian the medium.

6. The usefulness of the missionary is greatly independent of the official position he may or may not occupy. He is needed, and will be so long as Japan is non-Christian, or largely anti-Christian.

7. As to the economy in employing Japanese because they can be secured far cheaper, it is not at all probable that the Church which can produce the men for pastors, cannot itself produce the money. If it costs, as claimed, only one tenth to support a Japanese that it does a European, then self-support ought to be in sight. When they do not need foreign men, they ought to be beyond the need of foreign money. It is eminently important that the danger be avoided of corrupting a native church on any field by putting financial aid forward unduly.

8. In judging of Japan and its advance, it is essential to discriminate between material progress and religious reform.

Miss Abbie B. Child, Secretary of the Woman's Board of Missions, is absent, making a tour by official appointment of the missions of that society in India, China, Japan, and Korea. Miss Child is chairman of the American branch of the World's Missionary Committee of Christian Women, a permanent organization which grew out of the World's Missionary Conference in London, in 1888. Mrs. J. T. Gracey, Rochester, N. Y., has been chosen as chairman of

this committee during Miss Child's absence from America. The committee made a call for the observance of November 15th as a day of prayer, in view of the disturbing events in four of the countries where American missionaries are at work—viz., Turkey, China, Japan, and Korea.

Dr. A. T. Pierson never wearies of searching out the evidences of the supernatural supervision of the world in the interests of modern evangelical movements, and it is equally safe to say he never wearied a reader in writing of the "modern marvels in the history of missionary enterprise." Here is a "second series" of the "Miracles of Missions," from the Funk & Wagnalls Company, New York. Formosa, Hawaii, Banza, Manteke—all pass in living review, fresh and forceful from the pen of the author. The "McAll Mission," "Livingstone's Body-Guard," and other captions are necessarily attractive. Read, mark, learn, and inwardly digest this and similar phases of the Divine development of the Messianic kingdom, and your Christian faith will grow bolder for all departments of Christian life and activity, near or far, minute or extended.

Miss V. F. Penrose, who furnished the article in the October REVIEW on "Maps and Money," writes to ask us to "put a note in the REVIEW to the effect that the beautiful little map published with 'The New Acts of the Apostles' may be had also separately of the publishers? It is an invaluable aid to mission workers, bands, leaders, Christian Endeavor missionary committees, etc. I should like to see one in every class-room. Price, singly, 40 cents." We called attention to this elaborate map, prepared originally at great cost for Dr. Pierson's "New Acts of the Apostles," and are pleased to accentuate its worth by Miss Penrose's note. The map may be had from Baker & Taylor Company, 5 and 7 East Sixteenth Street, New York. Miss Penrose adds that two errors crept into the print of her article. The "w" for a "t" in the first sentence (page 763) makes the direct opposite of her meaning and reasoning. It should read "The Christian Church is *not* everywhere using maps. Hence, etc." Also three ciphers were dropped from the United States drink bill, making twelve hundred thousand instead of twelve hundred million.

III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIERSON.

Syria,* The Jews,† Educational Work.‡

SYRIA AND PALESTINE.

Syria, while properly a part of Turkey in Asia, which was considered in our October number, is, from a missionary standpoint, a separate field, and is taken up this month in connection with the Jews. Syria was so called from its chief commercial city, Sur (Tyre), and it denotes an historical rather than a political territory. The extent of the territory which goes by this name is about 400 miles (from the Taurus Mountains to Egypt) by 200 miles (from the Mediterranean to the Syrian desert). The area is about 70,000 square miles and the population about 2,000,000, about one half of whom are orthodox Mohammedans, the remainder belonging to various sects—Nusairiyeh, Maronites, Greeks, Papists, Druses, Arabs, Jews, Armenians, etc.

Palestine, the Promised Land of the Hebrew and the birthplace of the Christian faith, is of peculiar interest to the Bible student and Christian worker of every nationality. This land has been from time immemorial the field of political and more especially of religious strife. Here Mohammedanism, Judaism, Romanism, Oriental sects and Christianity meet in a common belief in God and in a reverence for the Holy Land, but here they contend zealously to uphold and propagate their different creeds regarding God's appointed way of salvation. It was not until 1819 that Protestantism entered upon the field.

* See pp. 339 (May), 847 (November), 891, 899 (December). "The Land and the Book," William M. Thomson; "Syrian Home Life," H. H. Jessup; "Bible Work in Bible Lands," James Bird; "Encyclopedia of Missions."

† See pp. 738 (October), 837 (November), 887 (December). "Israel my Glory," Wilkinson; "The Jews," Kellogg.

‡ See pp. 281 (April), 526 (July), 586 (August), 905 (December).

Then Rev. Pliny Fisk and Rev. Levi Parsons landed in Smyrna and began work in Jerusalem and Beirut. Wars and pestilence, intolerance, persecution, and banishment beset these and subsequent missionaries on every side, and made the work of evangelization exceedingly difficult and progress slow. The Bible was denounced and proscribed and burned, and those who read it were persecuted and excommunicated. In 1822 the American Arabic press was founded at Malta, and in 1834 was removed to Beirut. This press has now printed over 500,000,000 pages in Arabic (nearly 23,000,000 in 1893); there have been issued over 500 publications which bear the seal of the Imperial Board of Public Instruction. In 1893, 33,281 Arabic Scriptures were issued and sent into Turkey, Syria, Palestine, Egypt, Arabia, Tunis, Algiers, Morocco, India, Persia, Muscat, and Bahrein.

The first girls' school ever opened in the Turkish Empire was established in 1834 in Beirut by Mrs. Eli Smith, another being opened in Aabeih by Mrs. Dodge. In Syria there are now nearly 10,000 girls (and as many more men and boys) under Protestant instruction, besides thousand in the Greek and papal schools. Female education has wrought a palpable change in the status and dignity of woman; the moral and intellectual elevation which have resulted are plain even to the casual observer. The mother is becoming the primary instructor of the children at home, and by precept and example their moral and religious guide.

In 1839 a boys' boarding-school was opened in Beirut with 15 pupils, and in 1863 the Syrian Protestant College was incorporated by the New York State Legislature. In 1894 it had 46 collegiate students, 60 medical students, 134

in the preparatory department; total, 240. In 1848 the first Syrian Evangelical Church was organized in Beirût with 18 members.

There are now 21 medical missionary stations, which treat annually about 3000 in-door and 140,000 out-door patients. The principal American agency at work is the Presbyterian Board (North), besides which there are 21 other American, English, Scotch, and Irish denominational and independent missions carrying on educational and medical work among all classes. Jerusalem is becoming one of the headquarters for work among the Jews, of whom there are now about 50,000 in Palestine (over 2500 in Jerusalem.) Work among the lepers is carried on by the Moravians.

Nineteenth-century civilization is rudely changing the character and customs of the country. The sacred hills are beginning to resound with the puff and shriek of the modern locomotive, and the Dead Sea is to be navigated by freight and passenger boats.

THE JEWS.

The number of Hebrews on the face of the globe is estimated at from 7,000,000 to 8,000,000 (about twice as many as were in Palestine in David's reign). There are about 6,800,000 in Europe (3,600,000 in Russia and 1,860,000 in Austria); the remainder are scattered over the face of the earth, but are distinguishable everywhere not only by their national characteristics, but in retaining their national name as a surname instead of as a descriptive adjective—*e.g.*, American-Jews, German-Jews, etc., whereas other nationalities take the name of their adopted country—*e.g.*, German-American, etc.

There are over 50 societies in operation for the evangelization of this "chosen race;" they operate in some 130 stations, employ over 300 workers, and have gathered about 150,000 converts. A Christian Israelite almost invariably makes a zealous and efficient

missionary. The Gospel is now being proclaimed by them and to them in every nook and corner of the globe.

The *Hebrew-Christian* enumerates the following principles for carrying on mission work among the Jews:

1. Jewish missions should recognize that Jews need a *Savior* (to suffer) as well as a *Messiah* (to reign).
2. They should have for their object the *Christianizing* of the Jew—*i.e.*, bringing them *individually* to trust in Christ as their Savior.
3. They should understand the difference between Judaism and Christianity. The latter must *supplant*, not simply *supplement*, the former.
4. They should teach and preach the fullest revelation of the truth. The Divine *Fatherhood* of God should be emphasized as revealed in the New Testament in contrast to the partial revelations of God in the Old Testament.
5. They should be based upon an intelligent conception of the whole Jewish question, including the salvation of the nation, the re-establishment in the land and reign of Messiah as King.
6. They should be conducted in view of the mission of Israel—as heralds of the Gospel to all the nations of the world.

Gospel Work in Labrador.

Labrador is politically connected with Newfoundland, and had, in 1891, a population of 4106 permanent residents, all reported as belonging to some denomination. The Moravian settlement among the Esquimaux had then a population of 1387. "Besides the mission to Deep Sea Fishermen," writes Rev. T. B. Darby, of Newfoundland, "the Methodist Church has two missionaries (in summer three); the Church of England one clergyman and a teacher; the Halifax Book and Tract Society a colporteur at times; and the Salvation Army a yacht which visits the whole coast during the summer season, when the large floating population of fishermen calls for an increase in the number of workers."

IV.—EDITORIAL DEPARTMENT.

Prospectus for 1896.

THE MISSIONARY REVIEW OF THE WORLD will follow the scriptural motto, forgetting what is behind, and reaching forth and pressing forward to what is before—a more advanced goal.

We beg to remind our readers that the editor and his colleagues in editorship regard this as no mere money-making enterprise. Missionary magazines may be a lucrative investment in the millennium, but at the present time they are with difficulty enabled barely to pay expenses, if, indeed, they do not become bankrupt. This is to the editor's conception simply a means of hastening the work of a world's evangelization, and no labor or expense is spared to make this REVIEW indispensable to those who would keep an eye on the whole world-wide field.

Besides an editorial corps representing five leading denominations of Christians, and a body of editorial correspondents representing all the great nations and countries of the world, we have a body of contributors furnishing special and solicited papers, which for ability and variety cannot be excelled. To all these attractions we add the costly charm of illustrations largely unpublished hitherto.

Rev. F. B. Meyer, of London, who is one of the leaders of religious thought in Britain, consents to take the place of Dr. A. J. Gordon on the editorial staff, and will act as our English editor.

A series of articles will appear in 1896 from the best available writers in all parts of the field and on every conceivable phase of missions at home or abroad. Biographical sketches and discussions of delicate questions of mission policy will form features of the new year. The editor-in-chief expects to sail for Europe before the new year, to attend the great convention of students at Liverpool, and to conduct with Rev. F. B. Meyer and others a series of four-days' meetings in great centers upon

subjects connected with the Inspired Word, Prayer, the Holy Spirit, Spiritual Life, the Lord's Coming, and Missions. His address will be, care of Passmore & Alabaster, 4 Paternoster Buildings, London, E. C. He hopes to furnish letters upon matters of great interest, and to secure important papers from the most competent sources.

The labor of which this REVIEW is the product is for the whole Church; and if our readers would remember how much each one can do to bring the REVIEW to the notice of others, both enlarging the circle of readers and the number of subscribers, the same amount of toil done for our present circle of readers might reach tenfold that number within a short time. One humble man in Scotland secured sixteen additional friends for the REVIEW, without even our knowledge at the time, by simply lending them his copy after reading. If our brethren who read these pages would remember that our work is unselfishly done for the Lord's sake, what help might be rendered us in enlarging our constituency and extending our influence! These pages might have one hundred thousand readers before the close of another year, and new lives might feel the quickening of a new consecration. A little effort in extending our circulation might in effect be the sending out of new missionaries, and the multiplying of gifts; and what is best of all, of intelligent, importunate praying.

THE GREAT CONVENTION IN LIVERPOOL.

The Student Volunteer Union of Great Britain and Ireland is making preparation on an immense scale for the colossal international convention, called to meet in Liverpool in January, 1896. It opens Wednesday, January 1st, and continues five days. Over a

thousand leading representatives from colleges and universities of Europe are expected, and such well-known young men, identified with the students' crusade for missions, as Robert P. Wilder and Robert E. Speer, are invited to take part. Two great objective results are aimed at: First, a union of prayer for a speedy effusion of the Spirit of God in all lands; and, secondly, a union of effort in the speedy occupation of all unevangelized territory.

In our opinion the former is of transcendent importance, for on *united and believing prayer* all else depends. If there be one lost art which in apostolic days was the vital secret of church life and activity and the very spring of missions, it is the art of praying so as to command a blessing. We use these words deliberately and intelligently. God Himself has authorized us to do more than timidly and feebly *ask* for blessing—"Concerning the work of My hands command ye Me" (Isa. 45: 11). Where God's work is concerned, and we are working not only according to His command but His methods, we are authorized to *claim* blessing. There is a boldness which is not only reverent but honoring to God; and the holy boldness of praying saints—who, undertaking for God and under His orders, go into all the world and preach the Gospel to every creature; and who, concerning the work of His hands, command the blessing, and plead like Jeremiah, "Do not disgrace the throne of Thy glory"—is a boldness born of a Divine jealousy for God's honor, and faithfulness to His promise. It is to be feared that the worldliness of the Church has been a flood that has drowned prevailing prayer. All prevailing prayer is the groaning of the Spirit in us. How can the Holy Spirit hold His seat of control while the idols of the world fill His courts and vex Him with their presence!

Some things have so far the sanction of prevailing custom that they have become entrenched behind impregnable redoubts, and yet they are essentially indefensible as violations of the deco-

rum of God's house. For example, what shall be said of introducing a violin soloist, just before a sermon is to be preached, to discourse airs from "Der Freischütz" and "Norma;" and of organ voluntaries during a church offertory, that remind of operas where the shameless *ballet* is the crowning attraction! Who would not be shocked to find a half-drunk Italian introduced into a church service with his hand-organ to play the airs of the beer garden? And yet the writer has preached the Gospel in a very prominent church where a half-drunken German sat at the organ keyboard playing just such snatches from melodies in favor at the Theatre Comique, and having not one sacred association! What of a Punch and Judy show at a Sunday-school festival, where money was to be raised for missions, or a raffle where a white donkey was the prize at a church bazaar! These are no doubt exceptions, but they show a drift and tendency, all but too manifest in our modern church life, to subordinate the spiritual to the secular, the ethical to the æsthetical, the things of the kingdom to the spirit of the world. The worst result of all this is not the lowering of our standard of church life, bad as that is, but the *crowding out of the Holy Spirit* by the consent given to the presence of unspiritual elements.

One of the great unappreciated warnings of the Word of God is the *sensitiveness of the Spirit of God*. He forces Himself through no unwilling doors. He retains His seat of authority and control in the midst of no unwilling assemblies. He is easily grieved, like a tender-hearted parent, and quenched like a flame that can burn only when it has unrestricted freedom to shine. Where the Spirit is not actively in control, no prevailing prayer is possible, and where He is virtually neglected or rejected, prayer may become even a mockery and an abomination.

How any intelligent disciple can look at the present conditions of missions and feel satisfied passes our compre-

hension. We see fifty millions of Protestant church-members, standing face to face with twenty times their own numbers who are yet in as profound ignorance of Christ's salvation as if they lived on another planet; and sparing only one in five thousand of their own number to carry the Gospel to them; and giving on an average twenty cents a year to the cause. There is something in all this that seems more like apathy and apostasy than like sympathy and activity. Liberality? We do not know the meaning of the word. The money spent on self-indulgence is enormously out of proportion to what is turned into God's treasury.

In the recent addresses of Rev. Andrew Murray, at the Northfield Conference, none made a deeper impression than that, at the last meeting conducted by him, when his subject was *intercessory prayer* (Rom. 8 : 26, 27). He brought out with masterly courage and pathos the lack of sympathy with the whole body of Christ, the narrow range of our prayers and even of our yearnings. He appealed to us whether the Church of Christ in all its branches and members is not one body; and whether, instead of standing apart and coldly criticising the errors, follies, faults, heresies and practices of brethren, we should not mourn, as Daniel did, over the sins of those with whom we are organically connected, and feel ourselves responsible in our measure for the evils we have indirectly fostered and made little effort directly to remove or remedy. Then, with tenderness and pathos the author of that marvellous book, "With Christ in the School of Prayer," besought us to give at least ten minutes a day to prayer for the whole Church of God.

And what shall we add as to the duty and privilege of prayer daily for a *whole world* that lieth in the lap of the wicked one? Who among us prays, and prays habitually, for the unconverted masses of mankind, for missionaries in their difficult and seemingly fruitless

fields, for the victims of superstition and false religion and tyrannical caste and custom? Who of us with any godly persistence appeals for Thibet, the vast district of the Soudan, the great basin of the Amazon, the immense plains of Central Asia, and other territory wholly unoccupied with evangelical missions? Who of us pleads with God for a world-wide revival, an effusion of the Holy Ghost in all lands? Who of us importunes Him to thrust forth laborers into a harvest field too vast even to be *trod-den over* in one generation by the few laborers now in it, and where all sowing or reaping must be but partially done and in widely scattered portions, until there is a larger body of husbandmen with seed and sickle? In the tilling of nature's fields machine work has so displaced hand work that the latter is no longer profitable, and cannot compete with the former. Immense tracts in our Western prairies are ploughed and harrowed and sown and reaped by steam. But God has ordained that no machinery, however complete, shall ever till the world's harvest fields. Individual hands must continue to the end to sow the seed of the kingdom; aye, believers must to the end themselves be sown as the seed of the kingdom. It is the seed steeped in tears and watered with tears and watched with prayers that takes root and bears fruit. We must *love* the world if we would *save* the world; love must be back of prayer and labor if prayer is to prevail and labor is to be effective. And when we love men as Christ loved them, we shall make sacrifices for them even unto death as He did, and it will be easy to give money, not as a hush price, a hire with which to quiet an accusing conscience, or as a compounding with self-indulgence, but because *love constrains* us; and we shall give tenfold, a hundredfold, and account it nothing, as Jacob did his fourteen years of service for the love he bore to Rachel.

We believe, if the Son of God can feel vicarious shame, He is ashamed of His Church in this century; and that

He whose omniscient eye pierces through all the glitter and tinsel of a deceptive enthusiasm and self-gratulation sees our mission work to be superficial, often artificial, utterly inadequate to the wants of a world field, and utterly unworthy of His Church, with her intelligence, numbers, wealth, opportunities, and resources.

Great hopes centre and cluster about this new year convention at Liverpool. A thousand young men, the flower of our college and university life, in the warmth of an enthusiasm not yet cooled and chilled by habits of worldliness, with their future before them, not yet entangled in the affairs of this life and weighed down by business cares, are coming together to consider the demands of a dying world and the commands of a risen Lord, to organize more completely for the occupation of neglected territory. Such a convention ought to enlist sympathy as broad as Christendom, and prayer as earnest and prevailing as God's promises warrant. It will be the first time in history that an equal number of Christian young men have met in Europe for such a purpose, the first time since our Lord ascended that such a gathering has been convoked in the leading nation of Europe. All Protestant Christendom will be represented. If, first of all, a spirit of grace and supplication should be outpoured, and that vast assembly should be melted into one, fused into unity in the Spirit, so as to pray as one man, as Samuel, Daniel, Job prayed for others, no human mind can foresee the glorious outcome. If the very place were not shaken when they were assembled together, it would only be because the period of such signs has passed with their necessity; but signs and wonders of another sort would appear and follow. Nothing has cheered us more than to see tokens of a praying spirit in those who summon this convention. For example, they have sent out a call for daily thanksgiving and prayer, in the form of a beautiful and striking card, in colors, with this inscription :

*"For Thanksgiving and Prayer.
Remember daily
The International Conference
of the S. V. M. U. in Liverpool,
January 1-5, 1896."*

And on the back the sentence, which it is asked may be "placed in a prominent position, where it may always be seen,"

"HAVE FAITH IN GOD."

This REVIEW is not a *chronicle of daily news*, even from the mission field. Before we can get these pages electrotyped, news becomes stale. We seek, therefore, only to note changes which are permanent, and permanently affect the enterprise of missions. China, Korea, Armenia, and Turkey—in fact, the whole Asiatic world—is yet in a turmoil, while Madagascar, Cuba, and Central and Southern America are in the midst of war, revolution, and general commotion. The Queen of Korea has been assassinated, and the plot is traced to disgraced Korean officials who employed Japanese soshi and corrupted the Japanese troops. The colonel of the palace guard saw Japanese assassins enter the queen's apartment with swords and afterward burn the body. Procurator Kamura with a commission has come from Japan to investigate the outbreak. A usurper, Tai Non Kun, issues a proclamation, and whereunto this will grow does not yet appear.

The French have taken Antananarivo, the capital of Madagascar. The French premier, Ribot, who evidently thinks it easier and better to pacify the Hovas than to rule them, exiles the queen's consort, but leaves her on her throne under a French "protectorate"! But from first to last this whole war seems to us without adequate justification or provocation, one of the most flagrant outrages of the century.

Meanwhile, Armenian remonstrances have provoked new riots and murders, and the irrepressible Turk shows himself more than ever the enemy of humanity, capable of any cruelty or vio-

lence; and the bitter cry of Armenia goes up to God.

Spain is having no easy task in Cuba, and we can only wait for future developments, with prayer to Him with whom right is the only real might.

It may not be generally known that Anette Island is in the Alaskan territory claimed by England. To this island William Duncan moved his Metlakahla settlement by agreement with the United States, and has been recently much disturbed by British miners who have invaded his territory.

Another church falls into line in the direct sending forth and support of missionaries on the field. The Central Presbyterian Church, New York City, of which Rev. W. Merle Smith is pastor, bade farewell on Sunday evening, September 29th, to Rev. Charles Otis Gill and his wife, about to depart for Peking, North China, as the church's representatives. The exercises were of rare interest. Rev. Dr. Arthur J. Brown, the new Secretary of the Foreign Mission Board, gave a charge to the congregation, and Dr. Gillespie and Dr. Smith gave parting words. May the day not be long deferred when a church shall as naturally support a missionary of its own on the foreign field as support a pastor of its own on the home field. The power of these living links with the mission field no words can express.

New Mission.

The Reformed Presbyterian Church is about to open a new mission in China. Two missionaries, Rev. Elmer McBurney and Rev. A. I. Robb, each accompanied by his wife, were to sail from San Francisco about the middle of November. Their field will probably be in one of the large unoccupied cities. There are many of these, and in the "gross darkness" of degrading superstitions. About them are vast stretches of country densely populated.

The Covenanter Church has, no doubt, been divinely guided in securing these missionaries. They have qualifications of mind and heart fitting them for the work.

This little church, not more than ten thousand strong, has foreign missions

in Syria, Asia Minor, Cyprus, and is now establishing one in China. She has missions to the Freedmen, to the Indians, to the Jews, and to the Chinese in the home land.

Rev. J. A. McElwain, pastor at Clarendon Street Baptist Church, Boston, Mass., lately home from Britain, rather startled his people by the announcement that in England there is the Circle of the Sacred Cross, having 1200 signatures (clerical), and 1400 of laymen, to turn the Anglican Church over to Rome; and that, to offset this movement, eleven Gospel wagons are at work sowing seed of truth among the people.

A. R. Stark writes from Lima, September 16, 1895: "Like China and other mission fields, we are now passing through a crisis in Peru which we believe is no accident, but part of God's great plan in the opening and the evangelization of this as well as the adjacent lands, Bolivia and Ecuador.

"On August 22d Messrs. Peters and Jarrett, of the Peruvian Mission, were expelled from Cuzco by order of the supreme government here in Lima. This unlawful and outrageous persecution, without excuse or justification by the authorities, fomented by the priests, was not only contrary to the wishes of the educated people, youth, and public press of the city of Cuzco, but contrary to the constitution, law, and justice.

"In a letter from the said Government, they excuse their action by saying 'that there existed a well-founded fear that the said gentlemen might be subjected to some insult,' which is all the more contemptible when we know that the press and thinking people and University of Cuzco stood by them and petitioned the Government on their behalf. Protestants, mission premises and schools here in Lima and Callao are subjected to insult every week; and if that is an excuse for expulsion, then all the missionaries may be banished from Peru, regardless of sacrifice or injustice.

"The British Minister, who will doubtless be supported by the Legation of the United States, is now laying this injustice before the new Government, which we trust will result in more liberty for preaching the Gospel in the interior; and if not, in defining our standing more clearly.

"Let it be known that the publicity of Protestant worship is prohibited here in Peru as well as Ecuador and Bolivia.

We are here, but we are merely tolerated. The expulsion of Messrs. Peters and Jarrett has brought on a crisis here. People's eyes are now being opened to the abuses and degradation of Romanism, and especially of the priests, as never before. More than one of the newspapers have written strongly against the influence which the priests exercised in this affair.

"The time is an opportune one, and calls for special prayer and sympathy. God has given us indications that His pillar is moving toward Peru. May it be ours to watch and move with Him, inspired by His promise, 'Lo, I am with you always.'"

At the last meeting of the Council of the South American Evangelical Mission it was decided to send Dr. Bremner, of Toronto, to the South at the beginning of the new year, to be accompanied by one or more young men, as the Lord may open up the way.

It is the intention of the Council that Dr. Bremner shall establish a home in Buenos Ayres or Montevideo for the reception of missionary candidates, where the language may be learned, and from which, as they are found ready, they will be sent out to different stations in the republics of Uruguay, Paraguay, Argentine, and Bolivia.

At the same meeting applications from several most promising men and women were considered. As the Lord opens the way, it is proposed to send all that are suitable to the field. This is a time of opportunity for the South; the "fields are white unto the harvest," and many laborers are praying to be sent there.

Deputation speakers will gladly be sent by the S. A. E. M. to any church desiring it. Apply to the secretary, Rev. J. McP. Scott, 4 Simpson Avenue, Toronto, Canada.

Our correspondent, A. Merensky, of Berlin, writes:

"The old Berlin Mission Society has just published her report for 1894; she has to thank God for many blessings bestowed upon her by the grace of God during this period. The revenue of the society from home sources has been the sum of £16,664 10s.; the expenditure amounted to £17,807 2s.; so that it exceeds the income. It would be impossible for the society to carry on her very extensive work with such comparatively

small means had not the South African natives contributed a considerable sum; the sum derived from South African sources amounts to £9000. So the society could keep up in China, South and East Africa 57 stations, with 76 European missionaries, 5 European helpers, and 6 lady teachers. In China the society has only 8 missionaries in the neighborhood of Canton; her principal field is South Africa and German East Africa. Here she supports 76 European workers for church and school—the wives of missionaries not included—and 131 colored agents. The number of baptized people in the African congregations is 27,119 (in China, 784), of whom 12,774 are full members. Toward the end of the year 1843 adults were under instruction as catechumens, and in the schools 4798 children were in daily attendance. It is very remarkable that the African natives of these congregations contributed to the support of their churches and schools the sum of £6800—that is, more than five shillings per head, children included. In the South African republic the society has by God's blessing done a very extensive work; 30 of their missionaries are stationed here, but the work is much hampered by the way the natives are treated in this country. They are not permitted to be proprietors of the smallest area of land or buy an inch of the ground that once belonged to their fathers. Not only that, but they are compelled to work for the farmers for low wages at fixed rate. This is to be deplored, as the natives of this country (Basuto) are very fond of cultivating the land, and many of them would be able to acquire a higher position and raise themselves more and more if they were allowed to possess farms.

"The mission which this society has established on the north end of Lake Nyassa, at the foot of the Livingstone Mountains, in the Konde country, has prospered in an unexpected way. Eight missionaries are laboring there, and since 1891 four stations have been founded. It is a cause of praise that during the establishment of this mission not one of the workers has died, altho the climate on the north end of the Nyassa is by no means favorable. A small steamer, the *Paulus*, has been sent out and is doing good service, carrying the missionaries from shore to shore, enabling them to preach the Gospel in the villages lying there. From all sides it is acknowledged that the missionaries have gained the confidence of the native population in a very remarkable degree, and it is a very hopeful sign that at all

the stations hearers of the Gospel are never wanting, and that a few are earnestly asking, What must I do to be saved?"

The Red Cross in Japan.

Some forty governments in all are bound together by the compact known as the Red Cross, or the International Convention of Geneva of 1864.

The one word *neutral* signifies the whole essence of this treaty; it defines the condition of all sick and wounded soldiers, all surgeons, nurses, and attendants, all hospitals, ambulances, and other appliances while they display the Red Cross arm, badge, or flag duly authorized and inscribed by the military power of the army to which they are attached; and furthermore, all inhabitants of a country in the vicinity of where a battle is raging, as well as their buildings, are sacredly regarded as neutral while they are administering to the wants of the wounded and disabled, or being employed for hospital purposes.

Wounded soldiers falling into the enemy's hands are *neutral*, and *must* be sent to the frontier for delivery to their own army, as soon as possible, provided, of course, that the country to which they belong is an adherent to the Red Cross treaty.

By applying the foregoing principles one will readily grasp the reason why Japan is doing such effective and commendable work as a humanitarian nation. She is carrying out to the letter the spirit and obligations of the Geneva Red Cross Treaty, to which she gave her adhesion in 1886, while her emperor stands at the head of her civil Red Cross Society.

In six great wars the Red Cross has been conspicuous. Written history records the beneficent work it has done, but only unwritten history can relate the prevention of untold misery and suffering on every field.—*Exchange*.

Dr. J. D. Davis, for years an active missionary in Japan, frankly admits a seeming failure in missionary work. He confesses to a distinct doctrinal defection among the Japanese churches, and expresses the hope that American missionaries and the Japanese ministers would soon come to a comprehension of the emergency, and meet it wisely and bravely. He admits the emergency which is upon them, and the imminent

peril of greater defection. Statements come from other quarters that the writings of materialists and rationalists in European schools have been widely read and studied in Japan, and their effect has been to beget a semi-rationalism which is causing divisions among church-members, which greatly hinders the advance of Christianity. Creeds are often repudiated, and great doctrines loosely held. All of this proves what we have always urged, that it is of the foremost consequence that the Church of Christ should not allow Satan and his agents to get ahead of Christ's disciples in planting seed of skeptical and rationalistic opinion. Before we had set up our first presses, the devil was disseminating his literature.

Mr. J. E. Skinner calls our attention to the new Home for Medical Missionary Volunteers, established in Chicago, in the medical schools of which city a band of student volunteers was formed in 1889. From the Detroit Convention of 1894 this band received a great impulse, spiritually and numerically, and attention was turned toward the establishment of a home, and a temporary one was found at 140 Ashland Boulevard. In April, much better premises at 112 Loomis Street were secured, with the advantage of time in which to complete the purchase.

This building is a three story and basement brick structure, the basement of which, besides the dining-room, kitchen, and servants' room, contains a laundry, store-rooms, and a boiler-room; and the house is so built that good light and ventilation are assured. Some twenty-five student volunteers will here find a home, most of whom are preparing for medical missionary work.

No city, perhaps, offers better facilities for mastering medicine and surgery. The buildings of the various colleges are large and commodious, equipped with every modern appliance, and grouped about the various hospitals, thus guaranteeing unsurpassed clinical advantages. In this extensive group are Rush Medical College, the College of Physicians and Surgeons, Chicago Homeopathic College, Women's Medical College, Chicago Post-Graduate

School, and the Chicago College of Dental Surgery. The faculties are made up of men of large ability and scholarship, who have world-wide reputation as instructors, practitioners, and authors. Several of these colleges, to those preparing for foreign mission work, remit or rebate tuition, and their diplomas give students good standing in any community.

This home for missionary volunteers can scarcely be self-supporting. Those for whom it has been established can pay barely enough for running expenses. While the colleges are closed, some three or four months of the year, the students return home or seek employment. But the home must be kept up in readiness for their return. Money is needed for alterations to better adapt the new building to the needs of the home, and to complete the purchase of the property.

Friends are earnestly invited to visit this home, and here is an opportunity for Endeavor societies to meet, and, if they choose, select some young missionaries, provide for their education, and send them out as their direct representatives.

PREVENTED FROM DOING RIGHT.—Every lover of temperance will sympathize with Lady Henry Somerset, and wonder at the law which forbids her to use her own discretion in refusing a liquor license on her estates. It appears that a certain hotel sought the renewal of its liquor license, which she refused. The proprietor appealed, and the Justice in Chancery has sustained the appeal on the ground that she is simply holding the estate as tenant for life, and that her personal opinions must not affect her fiduciary action. That is, if it is for the pecuniary interest of those who come into the estate after her death to ruin men body and soul by liquor, she has no right to stop it.—*Religious Intelligencer*.

A Western missionary paper, *The Gospel Message*, refers to the late Christian Endeavor Convention in Boston, where the Roll of Honor, 500 feet long, was unfolded, with 5500 societies' names as contributing to the cause of foreign missions \$150,000. The editor thinks that \$1,000,000 spent to come together

and tell of about one seventh as much gathered for missions is somewhat out of proportion, and that nine tenths of a cent a week is not a large average contribution over which to applaud and wave handkerchiefs as banners of triumph. But we cannot think the Christian Endeavorers are alone in this small proportion. We could not expect these young people to outdo their elders, and yet they have done it.

Hatuay, a powerful native chief of Hispaniola, urged by the Spaniards to embrace Christianity before he was burned, and thus "go to heaven," asked if the Spaniards were to be there, and when told that they were, said he would not go where he would meet any of the accursed race which had shown such cruelty as conquerors to the unhappy people whom they so robbed, tortured, and slew.

How terrible is it when so-called Christian nations so conduct in the presence of the heathen as to bring Christianity into contempt!

The African never can be a moderate drinker; the appetite once formed, he has no control, and, under its influence, is maddened. Joseph Thomson, who led three expeditions into Eastern Central Africa, writes: "I traveled and suffered, inspired by the idea that I was doing good in opening new lands to commerce and civilization; but all satisfaction was blighted as I felt that what little I had done were better undone, and Africa would better remain the dark continent, if such must be the end of it all. Underneath the cry for gin I seem to hear the reproach, 'You see what Christians have made us. You talk of peace and good-will, yet put devils into us.' As things stand in many places, I translate this cry of opening Africa to civilization as really opening it to European vices, old clothes, gin, rum, powder and guns. Truly, liquor has been well termed 'the devil in solution.'"—*Missionary Outlook*.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

INDIA.

—"There has been of late an apparent revival of Hinduism. This is manifested by certain spasmodic movements. An outcry is raised, an attempt is made to refine and spiritualize the grosser elements of heathenism, and efforts made to prevent Hindus from professing an alien faith. Such movements will doubtless multiply. There are indications that Hinduism is feeling the attacks made upon it. The struggle will doubtless wax more fierce, and doubtless become more intolerant. The ancient philosophies will be studied anew; the new thought of the West will be read into them, and feelings of false patriotism will lead men to reject all that comes from a foreign source. These movements must be studied, so that they can be wisely and sympathetically met. There is doubtless in many quarters an intense antipathy to Jesus Christ as the Son of God and Savior of men. We need to learn how to present Jesus Christ to the people in a way that will command the response of the conscience, of the reason, and of the will. Careful study of the thought of the people and close contact with Jesus Christ are needed if the ambassadors of Christ are to accomplish their purpose. Much knowledge is still necessary for an intelligent, vigorous, persistent evangelization of the masses of the people."
—*Harvest Field*.

—"Sympathetically.' Gladly appreciating and acknowledging all the truth which the people know already, and showing them that this is the dawn of that Divine reason which in Jesus Christ is risen as the sun; that He is not a

stranger whom we are forcing upon them, but their own, coming to bring the fulness of the Father to His own.

"The Greek of the New Testament violates all the rules of classic elegance, and departs on almost every page from classic usage; not always nor perhaps chiefly because the writers were not Greek scholars, but chiefly because their ideas were largely new and their language labored and marked in broken steps under the burden of new meaning which they strove to put upon it. Among modern languages German and English have been raised to dignity and honor as vehicles of human thought almost entirely by the influence upon them of the Bible.

"Returning to Tamil and the Dravidian languages, it is well known that beyond the names of a few devils these have hardly any religious vocabulary. The influx of Brahmanical and Buddhist ideas is marked by the absorption into the Southern languages of a new vocabulary. The old Hindu teachers experienced the same difficulty that we experience to-day, and they left time to settle it by clinging stolidly to their old vocabulary, until a large part of it became current coin in the new current into which they had carried it. Their labor has certainly made the way less difficult for us. It has created a kind of spiritual alphabet where there was not one; but they have by no means left the task of the Christian teacher easy. Religious terminology drawn from Sanskrit bears almost invariably a definite Hindu meaning, and, used incautiously, will often give a sense entirely subversive of that intended. The preacher has to choose between the use of a Sanskrit word at the risk of conveying a Hindu meaning and the use of a common word which still stands in common use a mere symbol for a natural object, reading into it as

he goes a spiritual meaning by the old process of metaphor. In any case, he must face the difficulty and overcome it as he may by periphrasis, by illustration, by comment. No mere translation will serve his end."—Rev. WILLIAM GOUDIL, in *Harvest Field*.

—It is perhaps a little too much to say that English owes almost all its dignity to its translation of the Bible, as Shakespeare, Spenser, Bacon, Hooker, and a great throng of lesser yet noted writers had used it before 1611, and the earlier translations, even that of William Tyndall, can hardly be shown to have very perceptibly determined the style of these earlier authors. England had already a true and copious national speech, out of the fulness of which all—translators, dramatists, divines, philosophers, and poets of various kinds—alike drew. Yet undoubtedly the version of 1611, issuing so completely out of the heart of the language, made by scholars who in their work let their scholarship subside into a simple instinct, while they thought only how they could bring their words home to the heart of the people, at once developed and fixed the language in a remarkable degree. As Macaulay says, no one can pretend to understand the true perfection of English use who has not the Authorized Version at his tongue's end. Of Luther's version, it is strictly true that it created the German language. Previously it was but a conglomeration of varying dialects, the extremes of which, even within the High German range, seem hardly to have been mutually intelligible. Luther laid hold of the "mandarin dialects," the diplomatic speech which had grown up between the various German courts, fixed it, developed it, enriched it with treasures from every German dialect gathered in his vast correspondence, and fused it into unity and expressiveness in his marvelous mind and heart under the power and presence of the Word of God. Indeed, Luther's version has *twice* created the German language; for when

this was almost dissolved by the unutterable miseries of the Thirty Years' War, during which Germany lost more than half her population and became the marching ground of swarms of every kind of foreign invaders, the speech was renewed by a general instinct of reversion to Luther's Bible. It is no wonder that the Italians regard the German Catholics as a species of mitigated Protestants, for if by some sudden lurch all Germany should revert to the outward communion of the old Church, Luther's tongue would still stand between them and any essential appropriation of Latinism.

—Foreign translators into Eastern tongues cannot, of course, have anything more than a preliminary work, but still a profoundly important one. In Malabar (Southwestern India) the Hindu population in the last decade increased 9 per cent; the Christians, 10 per cent.; the Mohammedans, 18 per cent. The Moslem are a wealthy class in this burdened and overpeopled land, and use their wealth to advance their creed.

—The Rev. Howard Campbell, of the London Mission, as we perceive from the *Dansk Missions-Blad*, declares that it is an error to suppose that labor among the low-castes shuts a man out from the high-castes. On the contrary, he and his associates had found that the more success they had in any place among the low-castes, the more high-castes they were likely to gain. Bishop Thoburn emphatically confirms this statement.

—Buddhism, as we know, has long since been driven out of its native India, but it is still adjacent to it on the north in Tibet and on the south in Ceylon. Mr. Sarat Chandra Das, a Hindu scholar, very friendly to Christianity, tho not a professed Christian, is mentioned in the *Church Missionary Intelligencer* as a great authority on Buddhism. "He regards Northern Buddhism as far superior to the Southern, and so much was his mind taken up with its wonderful

system that it was the greatest pleasure to sit and listen while he described the intricacies of its keystone, transmigration, and the fine distinctions of its marvelous philosophy. But he said, 'Buddhism has no moral governor.' Buddha gave his followers a law, but the path of rectitude is one of self-evolution."

—As was lately remarked in the *Review*, and as is implied in the nature of the case, the representations of missionaries in a country, when disparaging, must be received with some reserve, since, aiming as they do to substitute a higher standard, they insensibly emphasize the darker features of the already existing system. Unhappily, however, the Hindus themselves use very strong language sometimes. Thus an orthodox Brahmanic newspaper, the *Hindu*, published in Madras, speaks of the Brahman class as follows: "Profoundly ignorant as a class, and infinitely selfish, it is the mainstay of every unholy, immoral, and cruel custom and superstition in our midst, from the wretched dancing girl, who insults the Deity by her existence, to the pining child widow, whose every tear and every hair of her head shall stand up against every one of us who tolerate it on the day of judgment. And of such a priestly class our women are the ignorant tools and helpless dupes."—*Harvest Field*.

CHINA.

—The Free Church *Monthly* quotes from the *Christian Commonwealth* opinions expressed to its reporter by the eminent Dr. Legge, now Professor of Chinese in the University of Oxford. For instance:

"What effect do you think will the Chicago Congress have on the future religious development of both East and West?"

"None at all."

"How, then, did you regard the Parliament of Religions?"

"A piece of nonsense."

Then, turning particularly to China:

"What do you think of the notion

that the Mongolians are the people of the future; that they are destined to overrun the world?"

"All nonsense. The Chinese are very unlikely ever to develop into a warlike people."

"The social condition of the people—is it good or bad?"

"It is not very bad. There is a great deal of poverty, but their wants are few, and I should say the mass of the people are better off than the masses of India; the country is wealthier."

Dr. Legge does not think that 400,000,000 is too high an estimate of the population of China. He declares that after a very long experience of the Chinese, he thinks more of them than ever he did. "I have found those who had any position in society for the most part faithful to their engagements and true to their word." He agrees with Sir Harry Parkes, who has been British Minister in both China and Japan, in regarding the Japanese officials as children compared with the Chinese, an opinion which Sir Harry declares continued experience to have only confirmed, but which certainly seems very plainly contradicted by recent events, in which the Japanese have shown as much diplomatic as military skill.

"—The Lord is King, be the people never so impatient; He sitteth between the cherubims, be the earth never so unquiet.' Such is the rendering of Psalm 99:1, in the great Bible of Henry VIII.'s time, preserved to us in our Prayer-Book Version. The familiar words come to us as we think of China just now. There are more than a thousand English missionaries, men and women, in China at the present unquiet time, many of them probably in peril of life. No wonder if friends at home are 'impatient' day by day for tidings of them. Yet, after all, 'the Lord is King;' that is a real fact; and His soldiers, if in the path of duty and at the post appointed them, are safe in His hand, far safer than on board a British ironclad. But, then, safe from

what? From whatever is not His will for them. Do we wish them to be safe from whatever is His will for them? So let our 'impatience' give place to peace.

"'Peace, perfect peace, with loved ones far away? In Jesus' keeping we are safe, and they.'"

—*Church Missionary Gleaner.*

—When we hear of Manchurian missions it appears that we must not think of Manchuria as at present the country of the Manchus. The *Revue des Missions Contemporaines* informs us that since the little horde, in 1643, seized the throne of China, the whole tribe have become government officers. Their former country is now filling up with Chinese. This explains why it is so easy for missionaries to go back and forth between there and China proper.

—Dr. Legge has been inclined to think that in diplomacy the Japanese would show themselves mere children compared with the Chinese. It is true, the open frankness of the Japanese character might ordinarily be somewhat in the way; but now that they have thrown the sword with so resounding an energy into the scale, they are not likely to have much occasion to wish for any greater measure of craft.

—As to Japanese humanity in this war, most accounts seem to agree with the testimony of the German Jesuit, STORR, who remarks: "We have no occasion to fear the Japanese, for everywhere that they come they maintain rigorous discipline and order. Exactly the opposite is true of the Chinese troops. They are rather to be called robber bands, and the people have much to suffer where they appear. The Japanese, on the contrary, pay for all that they take, and do not burden the poor people."—*Culver Missionsblatt.*

MISCELLANEOUS.

—There is a certain man, named Lafcadio Hearn, who has written a book on Japan which is declared by some newspapers to excel anything that has yet appeared in knowledge of the

Japanese character. We know how little such newspaper eulogies signify. Yet we have no reason to doubt that this book of Hearn's may be a work of considerable value. When, however, in an interview he declares that the Japanese morally far outgo the Christians, he makes himself somewhat ridiculous. Considering that some of us have lived in our own country for near threescore years and ten, and have spent many years in each of its main parts, and yet do not dare to pronounce with any confidence which of these parts morally excels the other, or whether this generation is morally superior or inferior to the last, it seems a little strange that a young man, on the strength of a few years' residence in a country utterly strange in character, history, traditions, language, religion, moral ideals, can become so well acquainted with the inmost character of its people, even after having intermarried among them, as to be able to pronounce them greatly superior morally to Christians. Whatever measure of certainty such a man may imagine himself to possess, the only certainty that he can give to us is that he himself is a malignant hater of Christ.

The Japanese are an amiable and gallant people, highly cultivated, and of wonderful courtesy. They have also an exalted sense of public duty, fully equal to that of Sparta, while wholly divested of its unnatural austerities. As their moral ideals, however, the fine, are essentially temporal and restricted, it is not strange if a very large proportion of the nation should be found capable of fulfilling them. The ideals of Christianity lay hold of infinity and eternity, and therefore long ages have passed before even the aurora of their fulfilment has appeared; but when it comes at last, with its mighty fullness, the coming of the Son of man, it will sweep the light but exquisite Japanese nation into its mighty current, and, like Undine in the story, she will receive what she has never yet had, a truly immortal soul.

—The eminent scholar, Professor Rhys Davids, as we know, has been lecturing in different parts of this country on Buddhism. He disavows the character of a missionary of Buddhism. Yet to judge by an interview with him reported in the Boston *Transcript*, this is exactly what he is. This interview has been reproduced with a delicacy of detail which shows clearly that it proceeds throughout from the great scholar himself. The faintest allusions show a profound acquaintance with Buddhist authorities, as reported by other great writers, which confirms them as authentic. And they show as distinctly that Professor Rhys Davids, as to all essential points, is a Buddhist, and means to commend and propagate Buddhism. He calls himself a Christian, it is true, which in the mouth of an Englishman signifies simply that he acknowledges Christianity as the religion of his country—something from which he has absorbed many ways of thinking, and against which he has no thought of preaching a crusade. But almost at the very beginning he subtly substitutes Buddhism for Christianity by assuming, as something which everybody now allows, that the universe is so constructed that every inner and outer act is immediately accompanied by the exactly proportioned retribution due to it, and that therefore the belief in an ultramundane tribunal is a mere superfluity. Herbert Spencer declares the same; and St. George Mivart rightly pronounces him culpable of an utterly unproved and superstitious assumption. Rhys Davids also treats with undisguised approbation and sympathy the fundamental thesis of Buddhism, that individuality is a temporary thing, of little value, a mere bubble thrown up and forthwith swallowed up by the turbulent forces of universal existence. He speaks with complacency of the Buddhist contempt of personal salvation as “selfish.” Buddhism, denying that individual existence has an eternal worth, or any worth at all, since universal existence itself is only an illusion,

of course treats the hope and desire of eternal life less as selfishness (which is hardly a Buddhist idea) than as supreme folly. The Gospel, holding the creature for the fruit of supreme wisdom and goodness, and the rational creature as destined, in that oneness of love with the Creator which at once eternally distinguishes and identifies, to be the eternal expression and organ of the Uncreated Excellence, makes the case of our personal salvation—that is, of our moral oneness with God—not only our supreme privilege, but our supreme duty, that which alone gives to the creation its essential blessedness and value, both of which Buddhism denies alike to it as a whole and in all its parts. As Max Müller says, Buddhism, though in many aspects so greatly resembling Christianity, is its exactly opposite pole. Therefore Professor Rhys Davids may justly be held as an apostle of Buddhism, and by that very fact far more truly a resolute opponent of the Gospel than any preacher of Brahmanism would be. Buddhism is the great spiritual torpedo, deadening the whole religious and personal sense, so far as it is capable of being developed and applied in the fulness of its fundamental assumptions.

English Notes.

BY JAMES DOUGLAS.

London Missionary Society.—The Founders' Week Convention, held recently in the City Temple, September 21st–27th, has been a great success; but as we have made this the subject of a special article, which appears in this issue of the REVIEW, we need not enter into details here.

Madagascar.—The latest intelligence from this war-swept island is fairly reassuring. Thus far the Central Province is free from disturbance. “Mission work and the ordinary lives of the people were proceeding as usual, and there was no indication whatever of an anti-foreign feeling.” Despite the coun-

sel of the British vice consul, all the male missionaries, and a fair proportion of the ladies also, have decided to remain at their posts—a decision in which the representatives of the S. P. G., the Friends' Mission, and the Norwegian Missionary Society concur.

South Seas.—Times of refreshing are reported from *Apia*. A Mr. and Mrs. Smith, of the Helping Hand Mission, of Auckland, were induced, as they were passing through, to stay and lend for a few days a helping hand. "God drew near," writes the Rev. W. E. Goward, "and some of our young folks who were seekers, and my chief hope, came out boldly for God, and others were able to dedicate themselves to God." Since then the work has enlarged, and about twenty have been brought in. Active opposition has been aroused.

China.—Deep regret is felt at the trying circumstances which have necessitated the early return of Dr. and Mrs. Bennett from *Tientsin*—namely, illness of Mrs. Bennett from serious aural trouble. The District Committee has put on record "its deep sympathy with the dear friends whom it so recently welcomed to its fellowship, and from whom, in the cause of God's providence, it is now called to part." Mrs. Bennett is a daughter of the Rev. A. G. Brown, of the East End Tabernacle, London.

King-shan.—Dr. Griffith John writes concerning this place in Central China: "Now for a bit of news that will cheer your heart. Mr. Hiung, one of our native assistants at Hankow, has just returned from a visit to King-shan. He tells us that all the converts baptized last year (when Dr. John baptized 41 adults) remain strong and firm in the faith. There are now more than 190 waiting for baptism, of whom 100 are deemed quite satisfactory. The Christians have bought a large house for chapel purposes, and paid for it themselves. About 40 villages have become more or less Christian, and the work looks as

if it might spread all over that part of the country." Also in Tien-men an interesting work is springing up. So at a place called Peh-ho-kou, from 20 to 30 are reported as seeking for baptism.

Amoy.—Rev. J. Sadler cites several cases of good received from their commentary on Matthew. A man named Lim has thereby been won, and is now working vigorously for the salvation of souls. "My younger brother," writes one of the native evangelists, "became a Christian last year, also through the commentary."

Bechuanaland.—The directors of the London Missionary Society have accorded a warm welcome to the chiefs Khama, Sebele, and Bathoen, and have in the most emphatic manner espoused the object of their visit, and have done everything possible to them by way of strengthening their appeal to the imperial protectorate of Great Britain, in which they seek, among other things, the confirmation of their tribal rights to the ownership of the land, as also to the administration of justice in accordance with native law, and, further, the control and prohibition of the liquor traffic in their territories.

Centenary Fund.—This fund has now reached the sum of £76,000.

Baptist Missionary Society.—Writing from Wathen Station, Congo, the Rev. G. Cameron says, "There are some in whose hearts the good seed has found good soil, and their earnest inquiries and altered lives give us hope that they are being taught by the Holy Spirit of God." He also reports the baptism of two converts.

Sambalpur, India.—District meetings were recently held for the first time in Sambalpur. The reporting churches were none of them large, but they had each some measure of blessing to record. The following deliverance on the subject of prayer deserves heart inscription: "As the amount a cow eats regulates the quantity of milk it gives, so prayer is the gauge of a man's ability to display the Christian virtues."

China Inland Mission.—Many letters have been received giving a graphic description of the riots in *Si-ch'uen*, the deeds of pillage done, and the providential escapes through the abounding mercy of God. These letters show the practical value of that peace which is deep set in God. It is beautiful to see such patience under trial, and to note how graciously God has been hearing prayer during the long time of suspense (even verifying the promise, "before they call I will answer"), and enabling His servants "to take joyfully the spoiling of their goods."

The extent of this wave of disturbance is shown in the fact that in the western province of *Si-ch'uen*, as the result of a series of riots, some 65 missionaries have been driven from their stations, many of them being in the most imminent peril of their lives. Notwithstanding all, there has been much of the dew of blessing on the fleece of service. In little more than the space of two months no fewer than 160 souls have been baptized throughout the stations of the C. I. M.; and these, added to the results formerly given, bring up the total to 401 since the beginning of the year.

THE KINGDOM.

—J. F. Willing speaks thus in the *Western Christian Advocate* of a recent visitor to our shores: "The earnest Christian thought of New York has been arrested by the visit of Andrew Murray, of South Africa, as I have not known it to be during the last half dozen years. Scientists have found that there is electricity enough in an acre of fog to destroy all the animal life in that acre; but it is unknown except to their experiments. Andrew Murray is one of the Lord's electricians, revealing to common people the powers that are dormant and unrecognized within and around them, that they may be used to light the world gloriously toward the coming of the kingdom."

—The death of such men as Patteson in the South Seas and Hannington and

Mackay in Africa, of the noble army of martyrs which Rev. R. W. Stewart and his associates in China have now joined, has not made the sacrifice of human lives seem too great even in behalf of degraded savages. Rather has it exalted the value of the lives that have been laid down at the hands of those whom they sought to save and the value of humanity everywhere. The whole human race has been ennobled by these sacrifices."—*Congregationalist*.

—*Illustrated Africa* announces that 4 missionaries from New Zealand arrived at Cape Town after a stormy passage, and proceeded at once to Durban, en route to Inhambane. Think of it! New Zealand sending out evangelists for the redemption of Africa!

—Backed by the statements of Henry Norman in his "The Peoples and Politics of the Far East," by similar opinions in Mr. Curzon's "Problems of the Far East," and by editorial assents of these bold affirmations from the *London Standard*, the *Pall Mall*, and the *St. James Gazette*, the *New York Tribune* suggests the new doctrine as a legitimate and necessary deduction from the "acknowledged fact" that the Chinese do not want Christian missions, which is, that our missions are an intrusion, an international impertinence.—*Evangelist*.

—To go on a mission to China just now is, in the estimation of some of the secular journals, "pious foolhardiness." The *Pall Mall Gazette* calls upon the foreign office of Great Britain to give faithful warning to all intending missionaries that if they go they must "go forth at their peril," and asks the further question, "Why cannot they, if they persist, as would-be suicides be forcibly detained?"

—One of the most important addresses ever given in Minneapolis was that of General Foster, Secretary of State under President Harrison, before the General Convention of the Episcopal Church. The successor of Blaine and the adviser of Li Hung Chang, the imperial chancel-

lor of the Celestial realm, has made a special study of missions. He has had peculiar facilities to understand statecraft, and as a peacemaker between China and Japan to know whereof he speaks. For an hour and a half, in simple, straightforward speech, he gave the evidences that Christianity was doing a mighty work in all the lands of the East.—*North and West.*

—"There is no use my trying to be a Christian," said an old Chinese woman to the missionary's wife; "look at my feet," pointing to her deformed, bandaged feet. "Why, what have your feet to do with it?" asked the lady in surprise. "Oh," said the other, "if I am to be a Christian I will have to go into the world and preach the Gospel, and I could not travel with these feet."

—Hon. Chauncey M. Depew says the whole tonnage of ocean vessels in the world last year was about 140,000,000, while the tonnage of the railway of the world carried 100 miles was about 1,400,000,000. There are 400,000 miles of railroad in the world, of which 180,000 miles are in the United States, or enough to encircle the earth seven and one fifth times. Of the 1,400,000,000 tonnage carried by the world's railroads last year, the roads of the United States carried 800,000,000 tons. Mr. Depew says the internal commerce of the United States makes it the most wonderful market on the globe.

UNITED STATES.

—Miss Stella Franklin, a granddaughter of Benjamin Franklin, sailed recently from New York to Bombay as a missionary. This is the second of the granddaughters of Franklin now on the foreign field.

—Bishop Thoburn was to sail from New York for India November 6th, and is due in Bombay December 1st. He will at once begin an extended tour of the conferences, but will return again for the General Conference in May of 1896. While in India and Malaysia the bishop will hold the six conferences

which are embraced in his field, and preside at the meeting of the Central Conference of India and Malaysia, which meets at Poonah in March.

—Of the 247,000 Indians in this country, 30,000 are engaged in farming, stock-raising, and other civilized pursuits. During the last year the Indians raised 11,722,656 bushels of wheat, 1,873,230 bushels of corn and other grain, and vegetables in like proportion. They marketed 30,233,000 feet of lumber; they own 205,844 head of cattle, 1,283,633 sheep and goats, and the value of products of Indian labor sold by them is estimated at \$1,220,517. Of the 247,000 Indians, 189,000 are self-supporting, and 35,000 pay taxes, live outside the reservations, and are counted in the general population. At the last election about 22,000 Indians voted. About 30,000 are church-members.

—A recent issue of the *St. Louis Presbyterian* contained a picture which represented a group of 13 missionaries, now living, who have given from thirty to fifty years of life to the work. Their names are:

G. W. Wood, D.D., Turkey, 1838.
J. C. Hepburn, M.D., China, 1840.
Mrs. J. C. Hepburn, China, 1840.
William Ashmore, D.D., China, 1850.
Mrs. William Ashmore, China, 1850.
Henry Blodgett, D.D., China, 1853.
Mrs. Henry Blodgett, China, 1853.
John Scudder, M.D., India, 1855.
Mrs. John Scudder, India, 1855.
H. H. Jessup, D.D., Syria, 1855.
J. F. Clarke, D.D., Bulgaria, 1859.
J. W. Waugh, D.D., India, 1859.
Benjamin Labaree, D.D., Persia, 1860.

—Rev. F. B. Meyer makes this announcement in the *London Christian*: "Permit me to state that Dr. A. T. Pierson has promised to spend six months in this country from January, and it is proposed that he should visit several of the larger towns, spending three or four days in each, and holding conferences on the following subjects: First day, the Inspiration and Authority of the Bible; second day, the Per-

sonality and Power of the Holy Spirit ; third day, the Culture of the Inner Life ; fourth day, Christian Missions. There would be two meetings daily."

—A despatch states that Henry M. Stanley, M.P. and explorer, has accepted the appointment of associate editor of Bishop William Taylor's monthly publication, *Illustrated Africa*. It was during his recent visit to New York, en route to Canada, that Mr. Stanley became associated with Bishop Taylor in the present work.

—The latest report of the American Board, the oldest and among the greatest of American missionaries, is full of eloquent and most suggestive figures, as this brief abstract will show :

EXPENSES.

Cost of missions.....	\$661,886
“ “ agencies (district secretaries, etc.) ..	13,964
“ “ publications	10,947
“ “ administration (secretaries, rents, etc.).....	28,435
Total	\$715,232
Balance, debt August 31, 1894	116,237
Total	\$831,469

RECEIPTS.

Donations.....	\$516,003
Legacies.....	150,435
Otis Fund.....	41,367
General Permanent Fund.....	9,032
Total.....	\$716,837
Debt August 31, 1895.....	114,632
Total.....	\$831,469

GENERAL SUMMARY.

Missions.

Missions.....	20
Stations.....	103
Out-stations.....	1,163
Places for stated preaching	1,461
Average congregations.....	72,000

Laborers Employed.

Ordained missionaries (16 being physicians).....	187
Male physicians not ordained (besides 11 women).....	13
Other male assistants	5
Women (11 of them physicians), (wives, 187; unmarried, 180).....	367

Whole number of laborers sent from this country.....	572
Native pastors.....	242
Native preachers and catechists.....	500
Native school-teachers.....	1,784
Other native laborers.....	613
Total of native laborers.....	3,107
Total of Americans and natives.....	3,679

Churches.

Churches.....	461
Church-members.....	44,413
Added during the year.....	3,266
Whole number from the first.....	131,914

—At a recent all-day's meeting of the Woman's Auxiliary of the Protestant Episcopal Church, held in St. Paul, an offering of \$54,000 was laid upon the altar. During last year the society raised \$349,215 in the 52 dioceses and 13 missionary districts over which it has spread its network, part of this value being sent to the mission fields in the form of boxes, and \$23,529 being credited to the Junior Auxiliary.

—Bishop Thoburn estimates that in the Methodist Episcopal Church there ought to be at least 1,250,000 givers to missions, and that they are easily able to give in this fashion :

500,000 at \$0.05 each monthly.....	\$300,000
500,000 at .10 each monthly.....	600,000
150,000 at .25 each monthly.....	450,000
75,000 at .50 each monthly.....	450,000
15,000 at 1.00 each monthly.....	180,000
5,000 at 2.50 each monthly.....	150,000
2,500 at 5.00 each monthly.....	150,000
2,500 at 10.00 each monthly.....	300,000
1,250,000	\$2,580,000

—The *Western Watchman* is not cheered by the outlook for Catholic education, and for these cogent reasons : "The preachers are now doing more for education than we. We are astonished at the slim attendance at our boarding-schools. Our convents are not patronized as they once were. Our colleges are not filled with Protestant boys from the States as of yore. The good Sisters are astonished. The Jesuits and the Christian Brothers are puzzled to account for the reduced classes. While we men were insensencing ourselves the enemy, the preachers, came and built

colleges, male and female, all around us. There are to-day in this State tens of thousands of Protestant and non-Catholic young men and women attending colleges built and maintained by the Protestant sects, where thirty years ago not one could find an education outside a Catholic boarding-school."

—Rev. W. C. Pond writes from San Francisco: "Two of our best missionary helpers, Loo Quong and Chin Quong, left us for their native land about two weeks ago. Another, Gin Foo King, is to follow them next week. It brings a little lightening of the burden of expense, as I shall not attempt to fill their places till our empty treasury is replenished, but it brings, apparently, a great loss to our work. It seems almost impossible to make it successful at the points of greatest need and greatest promise without the ministry of men like these."

EUROPE.

Great Britain.—Three African kings have been paying a visit to British soil, all worthy men, and were received everywhere with becoming respect. They were Khama, the Christian ruler of the Bamangwato; Bathoen, chief of the Bangwaketse; and Sebele, headman of the Bechuana. The last named was intimately associated with Dr. Livingstone. The saddest feature of their visit is found in the fact that what they chiefly desired was the help of the government to protect their people from the desolations wrought by the rum traffic.

—The Mission to Lepers cooperates with 15 different societies, supports 15 leper asylums or hospitals of its own, and aids 11 other similar institutions. In addition to these, 12 places are open to the mission for Christian instruction, and 8 homes for the untainted children of lepers have been opened. In the society's homes there are about 800 inmates, and 700 more in the assisted institutions. One hundred and fifty have

professed their faith in Christ during the past year. Some of the institutions may now be considered as wholly Christian. The income for 1894 was £7752, less than that of 1893 by £1074. The new work entered upon includes a home near Hankow, at Roha, North India, and at Tokio; the erection of a small hospital at Kalimpong, Darjeeling; and the transference to the society of a Government leper asylum at Calicut. Funds are in hand for a new home in Rangoon, and another for European lepers is being subscribed for.

—The *Chronicle* of the London Society in a late issue has a paragraph in reference to a new organization in Great Britain, to be entitled the Industrial Missions Aid Society. The scheme has been started by Mr. F. W. Crossley, of Manchester, the idea being to encourage industrial missions wherever there is promise that they can be conducted on a self-supporting basis. Such institutions always need aid at the outset in securing their plant and in starting the industries. It is believed that no attempt should be made to foster institutions wherever there is no such promise of speedy self-support, but where there is this promise, it is designed to make loans at a low rate of interest, and to afford aid by such counsels as experience may suggest.

—At the recent meeting of the Wesleyan Conference a debt was reported of £30,000 on the Missionary Society, and it was resolved to make a great effort to get it removed. A session was accordingly given to "a financial love-feast," with the following results: One member of the conference after another rose, giving evidence of approval of the effort by a promise to give. By the end of the session nearly £20,000 had already been promised. This amount included several donations of £1000; Mr. Morgan Harvey, the treasurer of the society, adding a second £1000 on behalf of his wife and family. Some of the smaller gifts were announced with touching details.

—At one of the centenary meetings of the London Missionary Society, Chief Khama, whose people had received the Gospel from the missionaries of this organization, being present, said in his own tongue: "I rejoice very much to be present here with you in this house of God. I rejoice much to see so many young children, and I pray God that as we have been joined together in the body, so He will help us to join in the one spirit, the spirit to help people. The work in which we stand is a work of goodness, a work which excels all other works in real goodness. The work that we find on the earth is a work that tries men, and again it is a work that passes away; but the work of God has no ending. And I have been trying to get my own people to go forward in the ways of righteousness as you are doing. I have not long words to say to you, because I am not a man practised in speech, I know how to do things better than to say them. But I give you joy with my words, the joy that I see in your faces."

The Continent.—An article has recently appeared from the pen of Rev. G. E. Hiller in answer to the question, Why are there Methodist missions in Scandinavia and in Germany? The writer finds a legitimate reason for them, because (1) the origin of these missions was providential; (2) Methodism has the right of way in Europe, as well as in other parts of the world; (3) they are necessary; (4) they have aroused the Lutheran churches from their lethargy; and (5) they are justified by the religious indifferentism and spiritual lethargy of many Lutheran clergymen.

—The Moravian Church also reports a deficiency in the missionary treasury, one amounting to £5745 (\$28,725). The causes are, on the one hand, a falling off of income, mainly under the head of legacies, and, on the other hand, an increase in the expenditure of several fields. This is largely due to healthy growth and necessary extension, and

notably the case with South and Central Africa and Surinam (or Dutch Guiana in South America). In all these fields new stations have been planted amid heathen populations.

—There died recently in Moscow, says the New York *Tribune*, a man who in the last twenty years gave \$5,000,000 to charity. He was State Councillor Jermakoff, who came from a poor family. His first public act which excited general attention was the purchase of the freedom of all the serfs living in his native village. This cost him \$120,000. He came to the rescue of the poor people time and time again when the harvests failed. His funeral was one of the largest ever seen in the old burial place of the Russian czars, thousands of the poor of the capital following the philanthropist's body to the grave.

—According to Russian prison statistics in 1890, the number of prisoners in government jails was 764,373, and for the subsequent years 817,945, 855,856, and 842,729. The unfortunates in military prisons, the peasants in the village houses of correction, and the prisoners in the Transcaspien district would make up a total of a million in the Czar's dominion who are under lock and key. These figures do not include the people transported to Siberia, who in the years named numbered 18,363, 20,106, 20,727, 17,160—a total of 76,856. Nor do they include 5328 convicts sent within the same period from Odessa to the penal stations of the inhospitable island of Saghalien.

ASIA.

Islam.—The Porte has finally accepted the inevitable, and under compulsion from four of the great European powers has consented to radical reforms in Armenia, relating to taxes, judicial procedure, etc. Christians are to have some real protection from Moslem hatred and violence. Let us rejoice at the steady waning of the crescent and the steady waxing of the cross.

—In a recent *Nineteenth Century* the Hon. Mr. Justice Ameer Ali appears for the defence of the Turks in "Islam and the Critics." These sentences give the flavor of the article: "No country in the world has had to contend with such insuperable difficulties as Turkey. For the last century and a half every two decades or so she has been engaged in exhausting wars, not of her own making, but forced upon her by the crusading zeal or the ambition of others. And yet, in spite of all difficulties, partly originating from within and partly from without, all candid observers admit that the country has made considerable progress in every direction. Nor are wise and patriotic statesmen wanting. Men like Said, Turkhan, Zia, and Tewfik would do honor to any country."

—Rev. H. H. Jessup has returned to Syria, and gives evidence that the Sultan's change of heart is not entire. Read this: "Ten days ago orders came from Constantinople to the Beirût custom house to allow no books to be shipped, even though they have the imperial permit, unless each separate volume is stamped by the Director of Education. As we have 12,000 volumes ready for shipment, our work is virtually and practically stopped. The Director of Education has written to the Collector of the Port that these books all have the imperial permit, but he says his new orders are peremptory, and not a book can go without the disfiguring stamp on it. All of our Arabic Scriptures and other books have the imperial imprint, the official permit on the title-page. More than this no government can require. But they insist now on refusing to recognize their own permit, and oblige us to have a disfiguring, inky stamp put on every volume and on as many pages as they choose to put it in. The object plainly is to obstruct Bible distribution. And what makes the order more outrageous and offensive is that the Jesuit edition of the Arabic Bible goes through the custom house

without either the imperial permit or the stamp!"

—The Presbyterian Mission in Persia, including the Eastern and Western sections, reports the following statistics for the past year: Stations, 6; out-stations, 91; ordained missionaries, 16; medical missionaries—men, 4, women, 4; lay missionaries, 1; lady missionaries, including wives, 38; total, 63; ordained natives, 45; licentiates and teachers, 244; total of native laborers, 289; churches, 38; communicants, 2838; added during the year, 173; students for the ministry, 11; total of pupils in all schools, 3470; hospitals and dispensaries, 4; patients treated, 20,785; native contributions, \$23,500.

India.—Among the proofs of this country's progress in adopting methods of Western civilization, it may be noted that in the year 1894 the money spent on education was 96 lakhs of rupees more than in 1888, and that during the six years the number of pupils in schools increased more than 60,000. The number of letters, etc., which passed through the post-office in 1888 was 274,000,000, and in 1894 was 370,000,000. The number of telegraphic messages sent nearly doubled within the six years; the area under irrigation grew from 7,500,000 to nearly 9,500,000 acres; and the hands employed in cotton-mills increased from 72,000 to 130,000.—*Indian Witness*.

—Rev. John E. Clough writes: "The Madras-Bezwada Railway, for which project I have worked not a little, both here and in London, has at last been sanctioned, and work on it is to commence September 1st. This railway will be 290 miles long, and is really an extension of the East Coast Railway, and the two will be about 1000 miles in length, and will make as direct a railway line as possible between Madras and Calcutta. This railway will pass through Nellore, Kavali, Ongole and Bapatla, and will pass within three miles or so of Ramapatam and Kundu-

kur. It will be a great boon to us in our mission work, and in many ways. Oh, that it had been completed thirty years ago !”

—Read this from the *Mission Field*: “In consequence of the custom of early marriage universally prevailing among Hindu youths of the plains, it follows that most of our Christian boys’ class companions are married men. I had heard about boy-marriages before going to India, but neither this nor any other strange custom produces much effect upon one’s mind until one is brought face to face with its practical working ; and so, soon after my arrival, I was teaching a class of ordinary-sized school-boys in St. Stephen’s High School, when, on inquiry why a certain youth had not put in an appearance on the previous day, I could hardly believe my ears when he said, ‘ Please, sir, my son was taken sick and I had to stay and look after him.’ ‘ Your son ! ’ I said ; ‘ my dear boy, what do you mean ? ’ ‘ Oh, yes, sir ! ’ was the reply, ‘ you know we marry very early in this country.’ I said, when I had recovered my breath, ‘ Will all those who are married men in this class kindly hold up their hands ? ’ And another shock was in store for me when all but 3 or 4 out of a class of 35, averaging about fourteen or fifteen years of age, signified that they were husbands : the minority consisting of 2 Christians and 1 or 2 Mohammedans.”

—Dr. J. P. Jones, of Pasumalai, has this to suggest concerning Hinduism : “ So far as Hindus are concerned, the Vedic teachings and the philosophic systems of Brahmanism—of which so much is said on American platforms—have very little, practically nothing, to do with their daily lives. They have the completest legal code and ceremonial system of any people on earth. It enters every detail of their life. At the root and permeating every fibre of this is the caste system, to which every Hindu is an abject slave. This externalism is the alpha and omega of religion to

99 out of every 100 Hindus. They are bound to it by an inexorable law, so that the Hindu never practically advances beyond the question, ‘ Is this act which I am about to do consonant with the caste rules and religious rites of my people ? ’ They think over and are affected by religious *truth* about as much as they are by modern explorations to the north pole. Moreover, it should be remembered that Hinduism has accomplished in the minds and lives of its votaries a complete divorce of morality and religion. The most ‘ holy ’ and most highly venerated men, religiously, in India to-day are known everywhere to be highly immoral, the moral lepers of the community.”

—The Pasumalai Institution of the Madura Mission has at present 351 students, under the instruction of 3 American missionaries and 20 native teachers. Its several departments embrace a college, high and middle schools, normal school, practising school, and theological seminary. Its jubilee celebration was on September 19th. The institution is one of the most valuable within the whole field of the American Board. During the half century \$30,000 have been expended in buildings and not less than \$100,000 in its support.

—Well may Rocwell Clancy send forth his lament over the case of the Methodist North India Mission, whose prosperity, strange to say, actually threatens its ruin. He writes : “ Missionaries who have been sent to this country to preach the Gospel and to lead India to Christ are succeeding in their mission. Every year about 10,000 converts are added to the Church ; and yet, year after year, the missionary society is forced to keep us at the same old figures. Our success is proving to be our greatest embarrassment. The classes from which our converts are taken are for the most part the most ignorant and degraded in India. Almost the only religion they have known is demon worship. When they come to us they are so ignorant that only about

3 persons out of 100 can read and write. They are like little children, and need the most patient, loving teaching, or many of them would relapse into idolatry. They are sorely oppressed by their relatives and caste people, so that if left alone without a Christian teacher among them, they would soon become discouraged and yield to the persuasions of their friends to renounce Christianity."

—Aligarh Anglo-Oriental College is rapidly becoming the most important centre of Mohammedanism in this country. It is attracting hundreds of Mohammedan youth of the best families; and while it seeks to establish them in the faith of Islam, it also aims to give them a liberal education abreast of that given in any other institution of learning. The school will exert a great influence upon Mohammedan society. The young men who have had from four to six years in the college boarding-house and class-rooms will not go back to their homes unchanged in character or ideas of life. The college has an annual income of 24,000 rupees from landed property assigned to it by the Nizam of Hyderabad. Other Mohammedan noblemen will doubtless emulate the Nizam's zeal. The college not only has money and a good prospect of more, but it has students also. There were last year 205 students in the college department and 360 in the school department.—*Indian Witness*.

China.—The Chinese word for medicine is "yoh," and the Chinese form of the word John is "Yohan." In one part of China, says the *Baptist Missionary Magazine*, there has been a great demand for the Gospel of John, as the people thought it was a treatise on medicine. It is to be hoped they found in it healing for their souls if not for their bodies.

—Rev. J. H. Pettie is persuaded that in the Flowery Kingdom "Christianity as a whole is gaining steadily in influence. To cite one proof, when permission was asked recently to send chap-

lains to Formosa, the authorities at Tokyo replied that they were glad to have as many Christian preachers sent as possible. The 5 who were sent to the army in China did such admirable service that the more of such work the better. Work among sick soldiers in the hospitals grows in interest. So much is this the case that Miss Talcott of our own mission and her coworkers have returned to Hiroshima, braving cholera and intense heat in order to continue this telling service."

—The Chinese have been accused of not being patriotic. But those who make such accusations do not know the Chinese. What is it that makes so many of them want to be brought back home to be buried? What makes them refuse to be absorbed by the countries to which they go? What makes them refuse to adopt anything that is foreign? It is the same feeling that prompted the Jew to hold to the law and the prophets. Only those who take a superficial view of the Chinese, their philosophy, literature, and history, can attribute it to ignorance, and it is conceit only if too much patriotism is conceit.—T. HEADLAND, in the *Independent*.

—One of our missionaries in a great city of China (it may be as well not to mention names) reports that the leading officials of the city sent him a request to meet them at a place which they named for a quiet conference. Accompanied by another missionary, the two were received with the honors paid to the governor of a province. Passing through a double line of soldiers, a military salute was fired, and ceremonies were carried out according to the "Book of Rites." After a collation had been partaken of, the theme of conversation was largely China and her relation to the Western world. These officers commented with severity upon the evils of the government of China, but evidently felt helpless and hopeless as to means of reform. The object of this conference seemed to be solely to gain information and to establish friendly relations. The incident

is certainly a striking one, and serves to show the impression which some at least of our missionaries are making on Chinese officials.—*Missionary Herald*.

—Rev. Gilbert Reid continues his efforts to gain access to the highest dignitaries in the empire, to make their acquaintance and win their confidence, respect, and friendship, and that so he may help them to see some things from the Occidental point of view. So would he carry blessing to the teeming millions. His success is beyond his expectations.

Japan.—Miss G. Nott, of Kumamoto, Japan, an English missionary, says: "I was talking one day to a woman of very good family, an officer's wife here, and was telling her that before the one true God we are all sinners. She listened politely, and then, covering her face with her hands, she burst into a peal of quiet laughter. 'I do beg your pardon,' she said, 'but I a sinner! the idea is too ridiculous.' You see it is firmly believed in many cases among men and women, too, that other nations may need a Savior, but not Japan; Japan is the country of the gods, the Japanese the children of the gods, and, therefore, they cannot sin."

—The Salvation Army is to make a determined assault upon Japan. The *Conqueror* gives this answer to the question, "What are they going to do in Japan?" They are going to plant the flag of blood and fire in the name of God and the Army, and raise up a native force of Salvation warriors to conquer the Empire for Christ. They are going, a band of 15 of them, to make their attack on what are known in Army parlance as "native lines"—that is, they will dress, eat, and live as the Japanese do, and they expect that the people will, when they come to know them, receive them gladly. They will not go there as superior beings, condemning all the Buddhists and spirit-worshippers and free-thinkers as fools or knaves, nor will they try to prove

the truth and superiority of the religion of Christ by intellectual discourses and "apologies" aimed at the heads of some of the most rapid and acute thinkers and logicians in the world.

AFRICA.

This continent, the second of all for size, is said to contain the largest forest on the globe, having one whose length is at least 3200 miles, and whose width is unknown, because no traveler has ever pushed his way from side to side. Besides, the latest evidence goes to show that Victoria Nyanza, if not equal in area to Lake Superior, is not far inferior.

—Joseph Thomson, the African explorer, who recently died at thirty-six years of age, was the only man who penetrated into the interior from all four sides. From Morocco on the north he explored Mount Atlas; from the west he went up the Niger; from the Cape he reached the great lakes and the spot where Livingstone died; and from the east he traveled through the Masali country to the lakes. In all his expeditions he never found it necessary to use a revolver or a rifle against a human being.

—The London *Freeman* (Baptist) says that King Leopold, of Belgium, chief of the Congo Free State, is very kindly disposed toward the Baptist missionaries on the Congo. Recently he expressed in a letter his high appreciation of the services rendered to the state by a grammar of the language which Mr. Bentley, a missionary, had prepared. He also knighted another missionary, Mr. Grenfell.

—Mr. Snyder writes thus jubilantly from Luebo, on the Upper Congo: "This mission has been in operation some five years, and now comes the answer to the unnumbered prayers that have ceaselessly ascended to our Father since that time, five years ago, when Mr. Lapsley and Brother Sheppard left America till now. Prayer will prevail.

On Sabbath morning, March 17th, 12 more were baptized and became members of this church, and on the following Sabbath, 14, and on April 7th, 2 more, and on April 14th, 1 more. This makes in all 35. What a day of rejoicing, when we had our first communion with them! Hematuria and death were nowhere in the presence of this *Life*!! We are all well at this date, and are hopeful of more converts soon. These were mostly from among our station people; out of the 35 only 3 were Bakete, the rest being Baluba."

—"There is much illness among the natives themselves [of the Congo basin]. One physician estimates that 90 per cent have hereditary diseases. Forty-five church-members have died this year, and 46 have been received into the Church. At one of the out-stations 25 died in three years. I remember of having seen but one gray-haired person. They expose themselves unnecessarily, and have no idea of sanitary laws. They have poor houses, lie on the ground, and take no care of themselves when ill."

—Avarice is perhaps the most striking characteristic of this people. The love of wealth is the root of a vast amount of evil in Africa as well as in America. They look upon all things as property. The state flogged a native so severely that he died. His people were very indignant, and threatened to join other natives who were then up in arms in rebellion against the state on account of its tyranny. But when the state gave them some cloth, it was all right. A man was supposed to have been killed in an attack upon a state station. His friends did not find his body, but according to their custom, buried considerable cloth. In time, the man supposed to be dead appeared. When the fact was known, instead of rejoicing, a friend (?) said, "What about all that cloth which we buried? Who will pay for that? The white ants have eaten it by this time." Perhaps you

will ask, how do they collect damages, debts, etc. Well, the African excels in dunning. The African may quickly tire of almost anything else, but of making requests, never. The debtor is met in the market-place, and publicly reminded of that little debt. He is hailed in the path with, "When are you going to settle?" And at his house he receives all sorts of untimely and unwelcome calls from the aggrieved party, and life becomes a burden until he pays. Then there is a little trick the Congo man has, of tying up (the Congo method of imprisoning) the wife or wives of the debtor until the pay is forthcoming.—*A Missionary.*

—The railway race has begun even in Nyassaland. There is now there an engineer surveying for a line from Chiro-mo to Blantyre under the egis of the Lakes Corporation. Hopes are also held out of the speedy completion of the transcontinental telegraph between Blantyre and Fort Salisbury. It is said that a few weeks will see a direct communication open with the Mashonaland office, and so on to England *via* the Cape. Meantime, the reduction of the cable rate between England and Cape-town to 3s. per word will effect a considerable reduction in the cost of through telegrams from Blantyre.—*Life and Work.*

—A letter from the Bishop of Mashonaland gives a graphic account of a page in the life of a modern missionary bishop. He says: "I write from Buluwayo, which I duly reached on Monday after a coach journey of 550 miles from Pretoria across the Limpopo and its crocodiles, and on through dusty tracks made through the bush by pioneers. It was, even to me, a very rough journey, with scarcely any sleep and little food. On Sunday afternoon, after many hours' travelling in choking dust and heat, we rested for an hour at a wayside shanty of poles and mud. Prospectors were lounging about, and one man had put on a clean shirt.

Every one was hearty and the bishop was warmly welcomed. Damper was ready, and there was turned butter and biltung (buck or beef meat dried in the sun). I expect I was the only bishop in the world on that particular Sunday sitting astride a plank, cutting slices of biltung with my pocket-knife, and washing them down with digger tea out of a billy, a sort of tinpot or mug which prospectors carry about.

—The Uganda railway soon to be commenced will extend from Mombasa, on the Indian Ocean, to the Victoria Nyanza, a distance of 650 miles. The estimated cost is \$8,775,000. The cost of running one train up and down per week is put at \$200,000 a year. The railroad will, however, greatly reduce the expense of government transport, which now costs \$900 a ton from the coast.

—Henry M. Stanley, M.P., said recently in an interview of the religious growth in the region of Lake Victoria Nyanza: "When I was at the lake 18 years ago there was not a missionary there. Now there are 40,000 Christian natives and 200 churches. The natives are enthusiastic converts. They would spend their last penny to acquire a Bible. They are not like the blacks of the West Coast; in fact, there are no real Ethiopians among them. They vary in color from light yellow to dark copper, and are much more intelligent than the blacks."

ISLANDS OF THE SEA.

—The many friends of the Rev. W. G. Lawes, of New Guinea, in Australia and New Zealand, will be gratified to learn that the University of Glasgow has conferred upon him the degree of Doctor of Divinity. He has devoted nearly thirty-five years of untiring work to Christian literature and Christian education in Polynesia and New Guinea, and the quality of the work he has done in training pastors and evangelists, and in translating from the original lan-

guages the Scriptures of the Old and New Testaments into the Niuean language of Central Polynesia, and the Motu language of the Papuan people, more than justifies the act of the Scotch university.

—It is a strange fact that the very throne which the French are seeking to wrest from the Queen of Madagascar was presented to her by Emperor Napoleon III. It will probably constitute one of the trophies of the war now waged in Madagascar.—*The Independent*.

—The French have finally, tho with great loss of life, climbed from the coast to the central highlands; the capital, Antananarivo, has fallen, the queen has yielded and made peace, and Gallic influence is supreme in Madagascar. For some two and a half centuries France has claimed this great island, several times over has sought to gain possession, and now rejoices in having the prize within her grasp. Of course the only right in the matter is might. Very likely a better government than the natives ever had will be set up, good order will prevail, roads will be built, and all that; but the gravest fears may well be entertained that a course of vexatious and disastrous meddling with Protestant missions will be commenced. If only these are let alone, and the Jesuits are kept within decent bounds, all may yet be well.

CHINESE AND JAPANESE IN THE UNITED STATES.

There are about 100,000 Chinese residents in the United States, and more than 90,000 attend no Christian service.

The Japanese in America number about 2100. Missions are carried on among both of these classes by the Presbyterians, Methodists, and others with considerable success. The Young Men's Christian Association has been the means of a good work among them on the Pacific slope.