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F. B. Meyer

# THE MISSIONARY REVIEW OF THE WORLD.

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## THE OUTLOOK : SOME SIGNS OF THE TIMES.

BY THE EDITOR-IN-CHIEF.

Perpetual vigilance is not only the price of liberty, but the condition of all true intelligence and progress. God made the time-worlds as well as the space-worlds : in the ages as well as in the stars He has a plan, and only he who watches while he prays discerns the signs of the times, sees the plan of God, and falls into line with the march of God's obedient hosts.

If the best chronology is taken as our standard, this new year is not 1896, but 1900, of the Christian era, and marks the closing year of the century. It is well known among students of chronology that the familiar letters "A.D." do not originally stand for *Anno Domini*, but for *Aera Dionysii*, the era of Dionysius, surnamed Exiguus, the Little, from his small stature. This Roman abbot, originally from Scythia, who died in his monastery in 540 A.D., was a man of great erudition, and, among other labors, carried on in chronology researches which gave him great celebrity. To this man, who died in the reign of Justinian, is traced the method of reckoning the Christian era which, since the eighth century, has been, by so-called Christian nations, universally adopted, and which fixes the year of the Incarnation at the 753d year of Rome.

More careful computations, reckoning from at least six different points of observation, like converging paths all lead to one conclusion, that an error of at least *four years has occurred in the Dionysian era*, and that the Incarnation must date back to the year 749 from the founding of Rome, which would, according to the current reckoning, be 4 B.C.

For example, as the birth of Christ was certainly previous to the death of Herod the Great, which was just before the Passover, in the year 750 A.U., the year of the nativity cannot have been later than 749 A.U.

Again, John the Baptist entered on his ministry in the fifteenth year of Tiberius, which, reckoning from the latter's co-regency, would put the Baptist's birth in the year 748 A.U., or early in the next year ; and, as

there were but six months' difference in the ages of Christ and of His forerunner, our Lord's birth would occur not later than 749 A.U.

Yet again, our Lord Himself said, "Forty and six years was this temple in building;" and the eighteenth year of Herod's reign, when he began the rebuilding, would coincide with 732 A.U. This would make the forty-six years end somewhere about 778 or 779 A.U. If our Lord was then about thirty years old, His birth-year would carry us back to 749 A.U. Other confirmatory testimony, as collated and compared by Dr. Edward Robinson and others, conclusively fixes this same year as the date, so that the year now opening really is the year 1900, and will thus complete the nineteenth century, and introduce the twentieth, of the Christian era.

Might not a correction of the calendar be made in accordance with these facts? If Pope Gregory XIII. could reform the calendar in 1582, taking out ten days in October, to restore to its true place in the seasons the vernal equinox, and if Britain could, after one hundred and seventy years' delay, adopt the new style and count September 3d September 14th, why cannot the calendar of Christian nations be once more adjusted, so as to call this new year by its true name, 1900 A.D., if the conclusions of the best chronologists are to be trusted? And if so, what a celebration of the birth of Christ should be kept by all the followers of our Lord, as Christmas Day of this year shall complete the full nineteen centuries since the angels sang the nativity chorus over Bethlehem! What a spectacle might be presented to angels and men if there were a representative gathering of all evangelical disciples in the very land where the Light of the world first shone! What if nativity week could be kept at Jerusalem, Christmas Day itself being observed at Bethlehem! the whole celebration marked by the erection in Bethlehem of some permanent memorial, such as a home for common worship for all true believers, a halting-place for pilgrims to and from mission fields, and a center for missionary operations! What if, on successive days, there were devout assemblies, presided over by representatives of the different branches of the Church of Christ, such as the Archbishop of Canterbury, Dr. Richard S. Storrs, Bishop J. M. Thoburn, from India, Cavalier Matteo Prochet, of Rome, Rev. J. Hudson Taylor, of China, the venerable Andrew Thomson, D.D., of Edinburgh, William E. Gladstone, and others who at home and abroad are recognized leaders in missions! What a fit way to usher in the twentieth century, with prayers and praises to Him who was born in Bethlehem in the days of Herod the king! What an incentive to a united and earnest effort to push the lines of holy occupation to the very outermost ends of the earth!

If this be true, that we are on the very verge of the twentieth century of the Christian era, the outlook is commensurately extensive and important. It becomes us to look about us and study anew our conditions, to look back and review our course, to look ahead and be ready for new risks and new duties. Without any attempt to exhaust a theme so vast in

stretch and reach, we may well call attention to a few of the more prominent signs of the times, which may be also to us signals of God, some encouraging, others, it may be, admonitory of danger.

I. First of all, it must not be disguised that this is a very *critical hour in missionary history*. It is about a full century since William Carey's arrival in India marked the starting-point in organized missionary effort. There is no question in any candid, intelligent mind that the century has shown advance which is not by steps, but strides. What increase of general intelligence as to mission fields, religious systems, foreign peoples, and the biography of the heroes of mission history ! What a new era of sanctified womanhood, now organized so widely for promoting acquaintance and cooperation with the work of a world's evangelization ! What a marvelous crusade on the part of our young men and women in Christian associations, Endeavor societies, and last, but not least, the Students' Volunteer movement, now, like the others, belting the globe, and undertaking the occupation of all untilled fields ! What a new epoch in medical missions, reviving the apostolic method of uniting physical healing with Gospel teaching and winning a way to the soul by ministry to the body ! What a handmaid to the voice of the herald is the pen of the ready writer, made vocal in so many tongues by the art of the translator and the power of the press ! Who can doubt the drift of all the best nations, which are also the ruling nations of the world, toward the coronation of peace with the diadem of universal empire, by agreeing to arbitration instead of resorting to the arbitrament of war !

These are but a few of the hopeful signs on our horizon. They indicate both the fitness and fulness of times for the speedy occupation of the whole world for Christ, which never before could have been accomplished within such a brief space of time, and make especially emphatic the motto which should be emblazoned on the banners of the Church, "THE EVANGELIZATION OF THE WORLD IN THIS GENERATION."

II. We are in the midst of a *general agitation in the direction of Church Unity*, as it is somewhat vaguely called. The famous Lambeth platform, with its four planks, is a curious illustration of the whole movement. All other churches will be cordially received into union with the Anglican body, provided they subscribe three articles on which there would be no real disagreement, and concede *the historic episcopate*, which is the distinctive feature of the Episcopal Church. The Baptists, no doubt, are equally ready for unity with all other evangelical bodies, if infant baptism is abandoned and believers' baptism, and that by immersion only, is adopted. This is Church unity, not by mutual concession, but by one-sided absorption. "The lamb and lion lie down together, the lamb inside the lion." For one church to say to all the rest, "*You must be like us* if we are to agree," is what Dr. J. H. McIlvaine called "an immoral tone of mind." More recently the Triennial Council of the Congregationalists submits another proposal, in which the sufficient authority of the Scripture, discipleship

of Jesus Christ, the one Church of Christ, and liberty in the interpretation of the Scriptures, are the basis of mutual fellowship, cooperation in missions, and the prevention of unwholesome rivalries.\* This is, perhaps, as wise and satisfactory a basis as any proposed, yet it embraces no confession of the Holy Spirit as the only source of regeneration, and "discipleship of Jesus Christ" is a vague term, easily perverted, which in these days would be held by twenty different sects in as many different senses.

One noticeable feature about this movement toward outward if not organic unity, which will be objectionable to many, is the widespread tendency to embrace if possible not only the Greek, but Roman Church in the alliance ; and, in the popular cry for "charity," there is a new difficulty created—viz., the risk of appearing disloyal to love, in seeking to be loyal to the Lord Himself. Sometimes one is compelled to speak out plainly, at risk of being misunderstood, for a politic silence may be tacit consent to error, or even treason against truth. We may at least venture to ask a question or two. First, of what use is an external formal unity with internal division and dissension? The Roman Catholic Church is nominally one, but it represents beliefs widely differing, from the practically Calvinistic Jansenists, to the Jesuits who believe most of all in their own infallibility. The Anglican Church is nominally one, but there is within it a ritualistic High Church, a rationalistic Broad Church, and an evangelical Low Church, and the fiercest war is waging within the ecclesiastical landmarks. Is not a nominal division, with real sympathy and amity, more the unity for which our Lord prayed, than a nominal union covering a real division?

Some schemes of Church unity would never embrace all Christians. Some, who must be reckoned among the truest and holiest believers, cannot conscientiously join hands with Romanism ; for to them this is a question not of forbearing with minor differences, but of tolerating fundamental errors in doctrine and practice. To ask them to countenance, even indirectly, the worship of the Host in the mass, the intercession of saints, penance, purgatory, the abominations of the confessional, the idolatry of the Virgin and Joseph, the infallibility of the Pope, the surrender of the right of private judgment, and the withholding of the Scriptures from the people, is to ask them to wink at ten of the deadliest errors ever known in Church history, and they simply cannot do it. To them, moreover, the papal power represents not only a *church*, but a *kingdom*. A church has

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\* The Committee on Christian Unity, consisting of Rev. Drs. W. H. Ward, S. W. Dike, A. H. Quint, and George E. Hall reported, recommending as a basis of union :

1. The acceptance of the Scriptures of the Old and New Testaments inspired by the Holy Ghost to be the only authoritative revelation of God to man. 2. Discipleship of Jesus Christ, the Divine Savior and Teacher of the world. 3. The Church of Christ, which is His body, whose great mission it is to preach His Gospel to the world. 4. Liberty of conscience in the interpretation of the Scriptures and the administration of the Church. Such an alliance of the churches should have regular meetings of their representatives, and should have for its object among others : 1. Mutual acquaintance and fellowship. 2. Cooperation in foreign and domestic missions. 3. The prevention of rivalries between competing churches in the same field.

doctrines and ordinances and spiritual laws and a spiritual constituency presumably of regenerate people ; a kingdom has a temporal order, with civil laws and subjects, a territory to be ruled and a hierarchy or graded system of dignities. When Protestants are asked, therefore, to acknowledge the papal system, they are asked not only to countenance the very errors against which they once protested unto blood, but to acknowledge as legitimate that wedlock of the Church and State in one body to which may be traced the parentage of a brood of evils of the most accursed character.

Many most earnest believers, who yearn to live in charity with all men and are eager to recognize Christ's likeness wherever found, feel compelled to maintain their separation from some professed disciples, because they seem to them to deny fundamental truths. It seems ungracious to stamp as heresy what so-called Christians hold and teach ; but are disciples to be less brave than politicians ? Who can withhold admiration from the intrepidity of Edmund Burke, when he said to the Electors of Bristol : " I did not obey your instructions, but I did obey the instructions of nature and conscience and truth. I maintained your interests as against your convictions ! " If Daniel O'Connell could say, " I am a *Catholic*, but I am not a *papist*," and Père Hyacinthe could virtually defend the great doctrines of the same Church while sacrificing himself in a protest against its perversions of the truth and unholy practices, why may we not discriminate between the right of a man to hold his religious opinions and our own right to protest against what we believe to be his vital errors !

The whole progress of the papacy, from the days of Phocas until now, has been a process of engrafting pagan errors on a Christian stock. One has only to read the history of Church councils to see how one scion after another was grafted on to the Church, until the original tree was no longer recognizable. The growth of papal pretensions may be well illustrated by the *tiara*, or triple crown. At first a round cap, John XIII. encircled it with a crown, Boniface VIII. added a second, and Benedict XIII. a third. And while many Protestants cordially acknowledge whatever truth the Roman Catholic Church conserves, they regard the papacy as a composite system, embracing at least *five* parts : First, a branch of the Church of Christ, holding much truth and embracing many honest, earnest believers ; second, a philanthropic society, abounding in works of charity ; third, a political power asserting a right to world-wide supremacy ; fourth, an idolatrous system, a Christianized paganism ; fifth, a Jesuitical organization, using not only secrecy, but falsehood. Now, as Judaism contained within itself representatives of true believers, like Zacharias and Elizabeth, Simeon and Anna, and Joseph of Arimathea, but, alas ! also ritualistic Pharisees, skeptical Sadducees, rationalistic Essenes, secular Herodians ; so Romanism is a heterogeneous compound, and any recognition of the faithful few in its communion must not involve sanction of the political pretensions, idolatrous corruptions, and Jesuitical subtleties, bound up with

the system as a whole. This is the real position of hundreds who are inclined to *charity*, but who see that charity is in danger of running into *laxity*.

To maintain a separation and a protestation for conscience' sake is becoming more difficult, because Romanism is putting on of late years a *new front*. Witness the attempt at Baltimore a few years since to make it appear that papacy was almost the patron of our republicanism, despite the fact that the allegiance owed by every subject of the Pope to him, as a foreign power, is constructive treason ; witness the present advocacy of temperance, popular education, and of civil service reform, in which Roman Catholic bishops are taking the lead, and the widespread activity of the Sisters of Charity—all of which tend in the public mind to obscure the fact that back of all this attractive guise lie doctrines and practices that demand as emphatic a protest as at the Diet of Spire !

If the union of churches could be secured for which so many are hoping, what would be the effect on missions ? Would not inevitable questions arise on which new separations would be inevitable ? Two devoted missionaries in China, one a Presbyterian and the other a Baptist, were so intimate as friends that they determined to undertake a joint evangelistic tour. All was as smooth as a placid stream, until the converts began to multiply and desired baptism ; then the tour came to an end, from the simple impossibility of further agreement.

Moreover, it has often been said that a wholesome emulation is promoted by the variety of denominations, and that no one church would ever accomplish an aggregate of service equal to the sum of all now done by many different bodies. And, again, with more force it is argued that variety is the sign and fruit of education ; that uniformity is born either of intellectual stagnation or slavery, and that, as soon and as surely as men begin to reason and think for themselves, individuality takes the place of uniformity, as a tree cannot grow without branching, and the larger and fuller the growth the more minute the ramifications. Amid the clamor for church unity it may be well seriously to ask whether any further unity is practicable or even possible than a federation or alliance in which there shall be a cordial allowance for all individual divergences, but at the same time a fraternal cooperation. Thousands of families, with widely differing household life, manners, notions, habits, and preferences may be united in one harmonious state or commonwealth. Why may not all evangelical churches, recognizing their agreements as fundamental and their differences as non-essential, work side by side without interference or needless overlapping ?

Meanwhile an opposite tendency, obviously at work, threatens a *new schism*, or at least *secession*. Louder and more earnest grow the remonstrance and resistance to the alarming spread of rationalism and secularism in the churches, which is seen even in England and America. Professor Howard Osgood, in the Detroit Baptist Congress a year ago, following an

address of a prominent college president, wherein the results of the higher criticism were set forth and defended, read a brief statement of the most approved positions now held by this class of thinkers. He then asked if any one would challenge these positions as unfairly stated ; and, after pausing for a reply, astonished his hearers by adding that these statements were drawn verbatim from the writings of the deist Thomas Morgan and the infidel Thomas Paine ! He then quoted one more sentence from Paine, which shows to what conclusion these premises led him : " My belief in the perfection of the Deity will not permit me to believe that a book so manifestly obscure, disorderly, and contradictory can be His work." And yet these identical positions are held and taught to-day in Christian colleges and pulpits.

From the days of the Tractarian movement in Oxford, especially, three influences have been jointly operating to compel a new protest and separation of believers from the body of the Church as a whole : First, the tendency to rationalism drawn from the German theologians ; secondly, the drift toward ritualism and Romanism, as manifested in the Anglican body, and rapidly spreading ; and, thirdly, the growing irreverence with which a pretentious criticism is stripping the Word of God of its essential infallibility and inerrancy. There are a very considerable body of believers, by no means lacking in intelligence or piety, to whom this state of things is becoming intolerable ; and we greatly mistake if a new secession is not imminent, like that of May 18th, 1843, when five hundred ministers under the leadership of Chalmers laid down their livings in Scotland rather than consent to the interference and control of law courts in church matters. While the air is full of loud clamors for a blending of all churches in one, another movement, not so superficial, but perhaps even more resistless, is in the direction of separation. There are some left who hold to the Word of God as an inspired Book, an infallible guide ; who hold to the Church as composed only of regenerate souls, whose law is to be unworldliness ; and who hold to simplicity of worship as the condition of its purity and spirituality ; and if the churches as now existing continue to countenance rationalistic teaching, ritualistic encroachments, and secularizing methods ; if theological professors are to be allowed to undermine the faith in the Bible, and godless standards of art and life to displace the Divine ideals even in the house of God, there may be another procession of new Protestants walking some day out of our present Church councils or courts, to rally about apostolic standards and keep alive the ancient faith.

We are not alarmists ; but we have seen both in England and in this country influences that are more disintegrating than unifying. When within the very Church of England there is an open and organized movement toward Rome, numbering hundreds and thousands of clerical and lay adherents ; when, in dissenting bodies there and their corresponding denominations here, there is an equally open and organized movement toward doctrines which thirty years ago would have ranked any man as an

infidel, unworthy to teach or even come to Lord's table, it is not a marvel if a discerning eye sees in the sky signs of a new protest.

III. The *assaults on missions* constitute another feature of the times.

There are at work two opposing tendencies equally hostile to all evangelical life and evangelistic effort. On the one hand, much that calls itself scholarly criticism is practically the lowering of the Word of God to a human level ; and, on the other hand, the various congresses of religions are lifting all religious systems to a Divine level ; and between the two the cause of missions is losing hold on the popular mind. For if the Bible be not divinely infallible, its unique authority is gone ; and if the Christian religion be not the one and only saving faith, its unique indispensableness is gone ; and the command to go into all the world and preach the Gospel to every creature not only remains no longer imperative, but becomes well-nigh impertinent. Let us boldly confront the dilemma which modern criticism and miscalled liberalism force upon us. The assaults on missions get countenance from this double tendency of our times. Once concede that the Bible is a fallible guide, and that the Christ it presents is not the solitary hope of a lost world, and we may as well recall our missionaries. Why should we send thousands of our best men and women to the ends of the earth, at a cost of millions of dollars annually and a dearer cost of priceless lives, if a Divine command does not both justify and sanctify implicit obedience ? And if all religions are stages in the evolution of a Divine faith and life, differing only in the degree of their development toward perfection, why intrude Christian ideas and dogmas upon people who have the same Divine upward tendency, and some of whom regard themselves at a higher level than ourselves ?

The disturbances in mission fields, especially China, have given occasion to a number of open or disguised attacks on missionary policy, and it has been boldly affirmed that the whole system of modern missions is a mistake. A prominent Scotchman some years since raised the question in Exeter Hall whether it were even proper to waste so many precious lives in evangelizing the Dark Continent ; and more lately frequent newspaper articles appear, arguing more or less pointedly against the right or the expediency of sending Christian missionaries to other nations.

Some writers contend that it involves needless exposure to the hostile influences of climate and of foreign peoples ; others, that it is an invasion of the territory of another faith that has as much as any a right to be ; that it is an interference with what Carlyle called the " majesty of custom," a collision with prejudices and superstitions as impregnable as the hills, and calculated to provoke resistance and incite riot. While there is a loud call for protection to the persons of Christian missionaries peacefully teaching the Gospel, it is replied that such violate the right of asylum and forfeit the right of such protection by forcing their Christianity upon unwilling adherents of other faiths. Such plausible arguments are the more amazing when it is remembered that, had they prevailed eighteen

hundred years ago, Christianity would have died in its cradle, and would never have lived to become the mother of such millions of believers, with all the thousand benignant institutions that are the pride and glory not of Christian churches and nations only, but of the race of man ! When the first missionaries landed in Britain they found savages, and Jerome says cannibals. Every step toward Britain's present leadership in intelligence and integrity, philanthropy and benevolence, was taken in face of hostility. Look at the transformations of the South Seas, and even of Japan ; follow the work of McAll in Paris and the French provinces, acknowledged now even by the government to be invaluable as a police measure ; survey the whole field of missionary triumph, and where would there have been one step of advance had such counsels prevailed as are now offered in respect to missions !

These assaults on missions strike at the very root of the tree of all evangelism, and the alarming feature is that, so far as they influence the Christian sentiment of the Church, they imply the abandonment of the fundamental principle of missions. The Word of God makes no doubtful testimony. It acknowledges that men hold lords many and gods many, but affirms one only Name whereby men must be saved ; and it sends disciples forth to proclaim in unwilling ears the Christ who led the way in a mission to a revolted world, and paid the price of His intrusion and invasion into hostile territory by his own blood. Those who prosecute missions are disciples of one Master, whose sacrifice of Himself they expect if need be to share. The world is in revolt against God, and the proclamation of the terms of amnesty and reconciliation will not find ready reception with rebels. But we are to persevere. Love must qualify boldness, but boldness must give energy to love. A mild, meek, amiable spirit, which has no courage of conviction behind it and no energy of resistance ; that cannot look hostile courts in the face and say, We ought to obey God rather than men, and cannot but speak the things which we have seen and heard ; nay, that cannot rejoice in being counted worthy to suffer shame for His name, is not the spirit of apostolic times. When God has another Paul and Silas that will carry the Gospel into Macedonia, even if their only reception is the scourging, the inner prison and the stocks, and yet sing praises to God, there may be other earthquakes that shall set prisoners free and convert even hard-hearted jailers. Missions with no martyr spirit are not the missions of the Acts of the Apostles.

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Saluting our readers with cordial Christian affection, we invoke upon them all a new anointing of the missionary spirit. What the year before us will bring forth only He knows whose chariot rides amid clouds of mystery. But history is big with great possibilities, when hours and even moments witness stupendous changes and miracles of transformation. Let us watch and pray and stand in our lot till the end of the days.

## THE MOTIVE FORCE OF MISSIONS.

BY REV. F. B. MEYER, LONDON, ENGLAND, ASSOCIATE EDITOR.

Gregory the Great, summing up the doctrine of St. Augustine, writes as follows : "The holy universal Church is one body, constituted under Christ Jesus its Head. Therefore Christ, with His whole body, both that which is now on earth and that which reigns with Him in heaven, is one Person ; and as the soul is one which quickens the various members of the body, so the one Holy Spirit quickens and illuminates the whole Church. Therefore the apostle says, 'From whom the whole body, being compacted and fitly joined together, maketh increase of the body.' " It is here that we shall find the perennial motive force of missions. Not in cogent reasoning, nor in eloquent appeals, nor in the exposition of the results which have been attained during the wonderful century now drawing to a close, but in the intelligent appreciation and accentuation of the union between Christ and His Church by the Holy Ghost, in virtue of which each member is subject to direct impulses and impressions from the exalted Saviour.

I. PRAYER FOR MISSIONS.—The missionary enterprise of modern times was conceived and cradled in prayer. As certainly as the sources of the Nile have been discovered in the great lakes of Central Africa can the rivers of modern missions be traced to the prayer-meetings of the early Methodists and the call for prayer issued by Jonathan Edwards. All along the line of history the progress of the Gospel has been in exact proportion to the strength and volume of the prayers of the Church. It may be truly said that prayer has been the Nilometer which has measured the extent and wealth of the harvests of which the desert places have been made to rejoice and blossom as the rose.

What a wealth of prayer has ascended to God on the behalf of missions from lonely souls isolated in sick chambers or foreign lands, which could do nothing else than pray ; as well as from the Church, gathered in twos and threes, or in multitudes, but exercising her prerogative to bind and loose. Still it becomes a serious question how the prayerfulness of the Church is to be maintained and increased ; a demand which can only be adequately met by considering the true nature of prayer.

In its essence, prayer is the return tide, from the heart of the believer, of the purposes of God, as they are revealed by the Holy Ghost. The moisture of the ocean is drawn up by the sun, transported in the floating cloud-cisterns to the summits of the hills, there it is deposited as rain or snow, and begins to descend again to the ocean from which it was originally extracted. Similarly the prayer which prevails with God is that which emanated originally in the thought of the Father, passed through the heart of the Mediator, and was communicated to us through the Holy Spirit.

Throughout the Scriptures we have many references to Christ's prayerfulness on the behalf of the Church and the world. On the pages of Isaiah we hear him saying, "For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest." In his last discourse He told the disciples that He would pray to the Father for them, that He might give them another comforter. And in the Epistle to the Hebrews He is depicted as the great High Priest who ever lives to make intercession. The high priest in the old dispensation often entered the presence of God with the names of the people on his heart, the seat of love, and on his shoulder, the seat of power, and once a year, with a bowl of blood and sprig of thyme in his hands, pleaded for the entire nation. What more vivid portrayal could there be of the ceaseless intercession of that High Priest, who was once manifested to bear the sin of many, and who now appears in the presence of God for us !

In the days of His flesh He pleaded for *His Church*, as in the sublime intercessory prayer of John 17 ; for *individuals*, as when He said, "Simon, Simon, Satan hath desired to have you that he may sift you as wheat ; but I have prayed for thee ;" and for *the world*, as when He first assumed His high-priestly functions, saying from His cross, "Father, forgive them ; they know not what they do." Thus He pleads still. For His Church, for His apostles, whether ministers at home or missionaries abroad, and for the world that lieth in the wicked one He says, "Father, I pray for them." Perpetually from His lips pours forth a stream of tender supplication and entreaty, which makes glad the city of God.

We have been too much accustomed to think that these pleadings of the Divine Master are set in motion by the strong cryings and prayers of His saints on earth, and that He is simply the intermediary and spokesman of His Church, according to the sublime vision of the Apocalypse, where the mighty angel mingles much incense with the prayers of saints, which He offers before the throne. But probably the truth lies deeper. It is quite true that He prays in heaven the prayer we pray on earth, winnowing them of their selfishness, and asking what we would ask had we fuller light ; it is also true that all successful prayer must receive His endorsement and authentication ; but it is a deeper truth that our best prayers are borrowed lights, the echo of His voice, the after-glow of His vision, the reflection of His eager desire. The body of Christ is brought into agreement with the Head by the Holy Spirit, who communicates to it by a quick sympathy and intention the thoughts and desires that are passing through the Savior's being.

We have two Advocates, one with the Father, Jesus Christ the righteous, and one with us. As the one went up the other came down. As the one sat down at the right hand of the Divine Majesty, so the other sat in emblem on the heads of the twelve and in the Upper Room. As the one ever liveth to intercede in heaven, the other makes intercession in us for the saints and for sinners, with groanings that cannot be uttered.

This is the clue to the mystery of prayer. It is all important that the Church on earth should be in accord with its Head in His petitions before the throne. And this accord is secured by the Holy Spirit. On the one hand He fills the Head, on the other the members. There is one Spirit of Life between Jesus in the glory and His believing people everywhere. One tide of life-blood, one system of nervous tissue, one ocean washing the shores of the metropolis and of the tiny seaport.

Let us be still, therefore, and listen carefully to the voice of the Divine Spirit speaking in our hearts, turning from all other sounds toward His still small voice, and He will tell us all. Coming, as He does, from the heart of Jesus, He will impart His latest thoughts and convey to us His mind. In Him we have the mind of Christ. Then we shall know what to ask for. Indeed, we shall be swept along on the mighty current of our Lord's petitions. And when, in obedience to His Father's invitation, the Son asks that the heathen should be given Him for His inheritance and the uttermost parts of the earth for His possession, we too shall find ourselves praying for the same things in holy unison. Thus prayer goes in an eternal circle. It begins in the heart of God, comes to us through the Savior and by the Spirit, and returns from us again to its source. It is the teaching of the rain-drops, of the tides, and of the procession of the year, but wrought out and exemplified in the experience and practice of holy hearts.

If, then, prayer for the great missionary enterprise is restrained and formal in the individual or the community, it is symptomatic of some flaw in the fellowship of the member with the Head ; let us not deal with the symptom, but with the disease which is secretly at work ; let us seek, above all things, that living union between the Head and the member through which the Holy Ghost can impress on us the thoughts that animate the pleadings of the Divine Man on the throne, then we shall ask exceedingly abundantly according to the power that worketh in us. As Jesus pleads for individuals, we shall become burdened about them ; as He pleads for native churches like those which cost Him so much anxiety in Asia Minor, we shall plead for them ; as He cries of persecutors and murderers, " Father, forgive ! " we shall cry aloud for them also, and the result of such united petitioning will be, as of old, a Pentecost, sweeping those very men to the foot of His cross.

II. MISSIONARY ACTIVITY.—What a blessing Christ's earthly ministry must have been to thousands of sufferers ! He passed through Galilee and Judea as a river of the water of life. In front of Him were deserts of fever blasted by the sirocco, malarious swamps of ague and palsy, and the mirage of deferred hope ; but after He had passed, the parched ground became a pool and the thirsty land springs of water, the eyes of the blind were opened, the ears of the deaf were unstopped, the lame man leaped as an hart, and the tongue of the dumb sang. Turning to His disciples before He left them, He told them that similar works should follow them that believed on Him. They should cast out devils, speak with new

tongues, take up serpents, drink deadly poison without hurt, and lay hands on the sick for their recovery.

But there were symptoms, however, throughout our Lord's ministry that He did not look at these as the greatest and best results of His mighty energy. He forgave the sins of the paralytic man, borne of four, before He bade him walk ; and told the seventy to rejoice more that their names were written in heaven than that they had cast out a few demons. "The works that I do shall ye do also ; and greater works than these shall ye do." That the apostles became increasingly aware of the same distinction is clear from the small space given in the Acts of the Apostles to their miracles compared with the greater attention concentrated on their discourses.

There is evidently a parallel to be drawn between the works wrought by the Lord during His human life in the physical sphere and on the bodies of men, and the greater works wrought through His Church during the present age, in the spiritual sphere and on the immortal destinies of men. Did the Lord give sight to the bleared eyes of the blind ? The Church is sent to open the eyes of the spiritually blind, that they may turn from darkness to light, and from the power of Satan unto God. Did He raise the dead ? The Church may stand at the sepulchre, where the dead soul lies entombed, and cry, "Awake, thou that sleepest, and arise from among the dead, and Christ shall enlighten thee !" And as the Father led Him forward to ever greater works, so that the raising of Lazarus was a greater work than that of the daughter of Jairus, we may expect that the wonders wrought in the spiritual sphere through the Church will grow in importance and momentous issues till the close of the present dispensation. We shall yet see a nation born in a day. But what is the source of these greater works ? In the Lord's ministry it is clear that the source of His never-ceasing activity consisted in the impulses which He was receiving constantly from the Father. He worked out what the Father wrought within to will and do of His own good pleasure. On one occasion, when challenged by His critics for working a miracle on the Sabbath, He replied, "My Father has wrought up to this moment of time. I am only working as He bids and prompts." Not only was He ever regarding the evolution of His Father's plan, but was ever conscious of the impulse of His Father's energy. To use His own words, He lived by the Father. His supplies the clew to the possession on the part of the Church of unceasing zeal and energy for missions. We must depend on Christ, our Head, for the forthputting of His energy as He depended on the Father, who is designated by the apostle the Head of Christ.

For the body of Christ to be stirred up to enthusiasm and endeavor in missionary enterprise by eloquent appeals from missionary platforms, by touching incidents that appeal to the emotions, by all the machinery of the modern missionary board, is like imitating the movements of life by the convulsive twitchings of nerve and muscle under the impulse of elec-

tricity. As soon as the current ceases the paralyzed limbs fall back into their former apathy. Where there is health, and the Head can exert its will on its members, there is no need for magnetic appliances. As the Father wrought through Christ for creation and redemption—for the unfolding of the history of Judaism up to the fullness of times, as well as for the works of His earthly ministry—so Christ is prepared to work through His people for those greater works—greater because what affects eternity must be greater than what affects time ; greater because the soul is greater than the body, as the jewel than the casket ; greater because the worm that never dies is more intolerable than cancer, the fire that is never quenched keener than fever. And where we are in living union with Him there will be no let or hindrance ; but the goings forth of His mighty love to the salvation of men will pour through us with irresistible momentum.

We are now in a position to understand the reasonableness of expecting greater works from the Church than were ever wrought by the Head. Clearly the Church has an argument to present to men which even her Master could not use. He could not point, except indefinitely, to the cross, its flowing blood, its testimony to a love that the cold waters of death could not stanch ; nor could He count upon the cooperation of the Spirit in His convicting power as we can, but neither of these reasons will account for the greater works that have marked the progress of the Church through the ages.

Perhaps an illustration will best explain this further reason. Supposing the great painter Raphael were to infuse his matchless power, as he possessed it during his mortal life, into some young brain, there is no reason why the genius of the immortal painter should not effect, through a mere tyro in art, results in form and color as marvelous as those which he bequeathed to all coming time. But suppose, further, that after having been for three hundred years amid the forms, souls, and colors of the heavenly world, he could return and express his present conceptions through some human medium, would not these later productions be greater works than those which men cherish as a priceless legacy ? So, if the Lord were to work in His servants such works only as He did before He ascended to His glory, they would be inferior to those which He can produce now that He has entered into His glorified state, and has resumed the power of which He emptied Himself when He stooped to become incarnate. This is what He meant when He said, "Greater works, because I go to the Father."

The one cure, then, for lethargy of action or apathy of interest on the part of the Church is to be found in that profound word with which the Epistle to the Hebrews closes : "The God of Peace make you perfect to do His will." The better rendering would be "articulate, or put you in joint." The members of the body of Christ are apt to become dislocated or stiff, hence the need of apostles and prophets, pastors and teachers for the *articulating* of the saints unto the work of ministering to the world.

If we are in living fellowship with the Head He will work through us to fulfil His divine purposes. If, on the other hand, we are not used for the execution of those purposes which undeniably exercise our Lord during the present age, and which He is hastening to realize, we must attribute the failure to some break in the living union, some flaw in the connecting nerves.

Let it not be said that these considerations tend to quietism. They do, indeed, lead to the cessation of those fussy activities which are always abortive, but they tend to the increase of all those high Christian activities which never fail in their execution or design. The Apostle Paul could not be accused of quietism; he wrought more abundantly than all the apostles, preaching the Gospel from Jerusalem as his centre to Rome as his circumference. We have it in his own words that he strove according to the Divine energy which strove in him mightily. Christ wrought in him to make the Gentiles obedient in word and deed.

There is nothing, therefore, so much needed at the present time as a renewal of the belief of the Church in the Holy Ghost, and a larger measure of reliance on Him in its prayer-meetings and activities. Let us wait more persistently and constantly upon Him; let us make more room for Him; silent that He may speak; expectant that He may work; and surely as there was the early rain at the beginning of this dispensation there will be the latter rain at the close. When the whole body is in vital communion with its Head, new inspirations for prayer and work will begin to pour into its being and through its members, for there will be a repetition on a far larger scale of the spiritual results of Pentecost.

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## A MISSIONARY ROMANCE.—I.

CAPTAIN JAMES WILSON, THE FIRST VOLUNTEER OF THE LONDON  
MISSIONARY SOCIETY.

BY GEORGE SMITH, LL.D., C.I.E., F.R.G.S.

Of the long roll of men sent forth by the London Missionary Society, which recently held its first centennial commemoration, from Dr. Vanderkemp down to David Livingstone and Chalmers of New Guinea, the first is still the most remarkable. He was James Wilson, ship captain, infidel, prisoner of the French, of Hyder Ali, and then, by the grace of God, the first to volunteer as a missionary to carry the Gospel in the good ship *Duff*, which he helped to purchase, to the islands of the Pacific Ocean. The story of Captain James Wilson is unique in the history of Christian missions, so full of holy heroism and romance.

A century and a half ago a Captain Wilson sailed his ship in the trade from the great English port of Newcastle. The father of nineteen chil-

dren, he could not afford to give them much schooling, so he brought up the boys in his own ship under his own eye from their earliest years. His youngest son was James, who thus lived at sea, amid influences of the worst kind, at a time when the mercantile marine of Great Britain was at its lowest moral point. When the war with America began the youth sought a career on land, in which his love of adventure could be gratified. There he served; there he took part in the battles of Bunker Hill and Long Island. The close of the War of Independence set him loose for other deeds. Returning to England, so good a sailor and fighter found no difficulty in securing a mate's berth on one of the East India Company's famous traders and passenger ships. The high spirits of the youth and his knowledge of navigation commended him to his messmates and his officers alike; but he had not been long at Calcutta when he found that money was to be made, as well as a reputation to be gained, in the local mercantile or transport service; for that he left the East Indiaman.

These were the days of the war with Republican France and with the Mohammedan ally of the French, Hyder Ali, succeeded by his son, "Citizen" Tippoo. The great colonel, afterward Sir Eyre Coote, had defeated M. Lally at Wandewash, had captured the capital of French India, Pondicherry, and had been rewarded by a seat in the Bengal Council, when the bungling soldiership of the British generals in South India summoned him to meet Hyder Ali, then close to the very walls of Madras itself. Captain James Wilson again and again ran the blockade which the French Admiral Suffrein for a time established on the Madras Coast, carrying military stores and supplies to Sir Eyre Coote. In 1780, when Hyder Ali burst on the Carnatic, Warren Hastings knew that the very existence of the East India Company was threatened, and spent millions to wipe out the disasters of Governor Whitehill and Colonel Baillie. Thrice Coote defeated Hyder Ali under most difficult circumstances, and all the time Captain James Wilson was running along a dangerous coast and up little known rivers to feed his force with the munitions of war. Courage and skill were never more successfully applied than by this Newcastle sailor, whose marine and military adventures extended from Bunker Hill to Negapatam in the East Indies.

At last, Wilson's over-boldness, when as usual attempting to pass the French fleet with military stores for Admiral Hughes, who had spent all his ammunition in a sea fight with Suffrein, led to his capture. He and his men were carried to the French prison at Cuddalore, where he found the crew of another British ship. Life was tolerable enough for the officers till the French commander received an order from Admiral Suffrein to deliver up all his prisoners to the tyrant Hyder, who had deliberately purchased them for three hundred thousand rupees, or a hundred and fifty thousand dollars. The commander and his officers were indignant at the baseness of the transaction, but they had no alternative save obedience. Wilson determined to save his own life. Carefully observing the ramparts

of the fort as they rose from the river, he resolved to drop down at night-fall and find his way to the nearest British force. A brother officer and his Bengali servant agreed to accompany him. The place of rendezvous was fixed, and the hour, being seven o'clock, when it became dark and the guard was changed.

After waiting for the other officer, who did not appear, Wilson let himself drop down forty feet into the water below, striking, however, his chin upon his knees, and making a splash which, he felt sure, must have alarmed the sentries. After a little he found his way to the dry land at the foot of the wall, and there received his slightly-built servant in his arms safely enough; but the lad could not swim, and the fort is in the midst of a network of rivers and backwaters. Thrice Wilson, with the Bengali on his back, had crossed the mouths of the Coleroon, and they were already within hail of Porto Novo at its principal entrance, when they were challenged by one of Hyder Ali's sentries. Plunging into the tidal current, they were soon involved in the breakers, which so frightened the native youth that Wilson returned to the shore, and sent him off to a friend. Again crossing the estuary, he found a canoe, in which he hoped to reach the Danish settlement of Tranquebar. Instead of this he was discovered by a party of Hyder's troopers, who stripped him naked, tied his hands behind him, fastened a rope to them, and drove him before them under the burning sun some forty miles to his old prison. There he was chained to a British soldier, and thence the miserable band were marched on foot some two hundred miles to Hyder's capital and fortress of Seringapatam.

The horrors of that captivity have been described in more than one of the military biographies and histories of Great Britain. It was there that the famous Duke of Wellington began his exploits when, at the close of last century, the fortress was captured and Tippoo Sultan fell fighting. Only in one other instance have these horrors been exceeded, when Nana Sahib butchered the English officers, their wives and children at Cawnpore in 1857. As if James Wilson had not suffered enough, he had yet to undergo much more misery, compared with which death itself were better. But God had great designs for him and by him, tho he knew Him not. First of all, Hyder Ali himself offered him and the other captives liberty and rewards if they would enlist in his army and profess Islam. If not, they were threatened with tortures, long and lingering. Some are said to have yielded. Not so James Wilson. Tho ignorant of Christian truth and religious principles, he was a brave and patriotic man, who had fought his country's battles and valued her civilization. He refused, as the majority did, and was at once ordered to prison with a body of a hundred and fifty-three Highland soldiers of Colonel McLeod's regiment. Irons to the weight of thirty-two pounds were put upon him, and he was chained to a fellow, similarly loaded, night and day. Many a time when one of the two died the survivor remained thus attached to the festering corpse.

In an open court-yard, exposed to the cold wind by night and the fierce sun by day, and starved till they feared to put a finger near their mouth lest they should bite it off, hundreds of Christian captives thus lay, and rotted, and died in the gloomy years of war in which, in South India, the eighteenth century closed. To add to his sufferings, Wilson was seized with dysentery, known as the bloody flux, which was a scourge of the foreigner in the tropics till the discovery of the ipecacuanha treatment forty years ago. Death seemed at hand, and he would then have died as do the beasts; but again God's longsuffering prevailed, tho he knew it not. Exchanging his miserable rice diet for a small and cheaper millet, he unconsciously effected a violent cure. When only thirty out of a hundred and fifty-four survived, after such a captivity of twenty-two months, Sir Eyre Coote inflicted the third defeat on Hyder Ali, the few captives were released, and Captain James Wilson found himself in Madras, penniless and impenitent.

He gladly shipped as a mate to Bencoolen and Java, where, when at Batavia, the putrid fever, which was so fatal to the Dutch, well-nigh carried him off. He never got rid of the effects of his awful captivity, but he persisted in his trading, became part owner and captain of the ship, and at last achieved the fortune for which he had been working so long. After more than one relapse, and all along ignorant of or indifferent to the Divine hand which held his soul in life and was gradually preparing him for the highest form of service to the Master, he resolved to retire to England. It is a curious coincidence that John Thomas was surgeon of the East Indiaman in which he sailed. That first of medical missionaries, who was about to draw William Carey away from the islands of the Pacific, on which the Northamptonshire shoemaker had set his heart, to Bengal, made James Wilson only more determined in his infidelity. Neither by the persuasiveness of his speech nor by the gentleness of his life did he, Dr. Thomas, lead to Christ the man who so closely resembled him in temper and in adventures. The two disputed about religion, and mere controversy seemed to drive James Wilson farther from Christ. Thomas remarked after one of these disputations that he had more hope of converting the heathen or Mohammedan lascars of the vessel than Captain Wilson. So it is that still, as in the days of our Lord and the twelve, some of His followers would call down fire from heaven. What a lesson to missionaries in all ages and lands, at home and abroad! Wilson landed at Portsmouth, bought a house and garden at Horndean, in Hampshire, asked an unmarried niece to be his housekeeper, and soon became known in the country round as "a worthy gentleman who had retired to affluence and ease from the East India service."

He was only thirty-six years of age, and was so well satisfied with *himself* that he had no conscience either for the teaching of Providence in his past eventful life and preservation, or for the warnings of Scripture, which he did not believe to be a revelation from God, or for the example

of his gentle niece, who sought to win him to faith and service. He was a Deist of the old school, and he gained so easy an intellectual victory over one of his neighbors, Captain Sims, a godly man, that he became confirmed in his scepticism. Vanity and pride so filled his heart that he turned God's goodness to him into an argument for the conviction that he was a special favorite of the Deity. But tho unable to give the self-sufficient and worldly captain any other reason for his own belief in the Bible than this, "He that believeth hath the witness in himself," Sims did not cease to care for his neighbor's soul. Accidentally, as it seemed, Sims had his minister, Mr. Griffin, of Portsea, with him as a visitor on a day when he was asked to dine with Wilson, and the minister was included in the invitation. Sims saw his opportunity. Recurring to former debates, he appealed to his minister as to a man equal to the controversy. Mr. Griffin deprecated discussion in such circumstances, lest he should be suspected of being present by some underhand arrangement. This only stimulated Wilson, who said: "I am glad of the opportunity to converse on the evidences of the so-called Divine origin of the Christian Scriptures, and I never met the clergyman yet whom I could not foil in a quarter of an hour." Thus challenged, the young minister accompanied his host to the garden, leaving Captain Sims with the niece and a lady friend, who was also a believer. It was a July sunset in a cloudless sky, when the work of soul-enlightening, soul-winning began. The Holy Spirit was with the young theologian, who had first silently invoked His power, according to promise. Step by step the two wrestled to this conclusion, pressed home on Captain Wilson with singular modesty but assured firmness, "If you reject the remedy provided by God, remember there is no other, and you may be finally wrong and finally miserable." As Sims approached them in the evening twilight, he said: "Has he convinced you, captain?" to which Wilson replied: "I will not say much about that, but he has said some things I shall never forget." He begged for a reading of Major Burns's "Christian Officer's Panoply," which he had before scoffingly returned to Sims, who had pressed it upon him, and he began to search the Scriptures for himself. He went to Mr. Griffin's service in Portsea on the next Sunday, when the prayers and the preachings alike opened his heart to the teaching of Paul, in the eighth chapter of his Epistle to the Romans, as to how God had predestinated men to be conformed to Himself in His Son. The next sermon showed how those whom He did predestinate He also *called*, and Wilson saw all his past life in the light of that revelation. After solitary agonizing from darkness to light, the proud Deist, now a humble and joyful believer, visited Mr. Griffin to tell him this: "I have no language to express the happiness I now feel. The gratitude I owe to God will, I hope, be expressed in the life I have yet to live by my zeal in His service bearing some proportion to that which I have manifested in the service of Satan." The two joined in magnifying the grace of God. In 1796 James Wilson became a member of

Orange Street Chapel, Portsea, and the good work was completed under his friend's preaching on the eleventh chapter of the Epistle to the Hebrews, when he fully comprehended that he had been saved to be the means of saving others. "What," he now ever asked himself, "has my faith induced me to do for others?"

The London Missionary Society had been founded the year before; its first Secretary, Dr. Love, and his directors had resolved to begin operations in the new island world revealed by Captain Cook in his three voyages, and they appealed for volunteers to go forth as the first missionaries. Captain James Wilson was the first to volunteer. He placed himself, his marvelous experience, and his fortune practically at the disposal of the society. All his worldly plans and visions vanished in the light of the heavenly vision, to which he was no longer disobedient. After continual journeyings to and from London, distant from his home sixty miles, to make preparations for the voyage which he was to conduct, he sold Horn-dean and went up to London, where he established his niece. On June 28th, 1796, he purchased the ship *Duff* for five thousand pounds, and on August 10th she sailed from the Thames under this resolution, "That a mission be undertaken to Otaheite, the Friendly Islands, the Marquesas, the Sandwich, and the Pelew Islands, in a ship belonging to the society, to be commanded by Captain Wilson, as far as may be practicable and expedient."

Thus was the missionary sea-captain made for the mission by the Spirit of God, and began the work of Christianizing the islands of the sea, which had so long waited for His law, even during the seventeen Christian centuries since the British Isles first heard the good news of God. The story is told in that now rare quarto volume, published in London in 1799, "A Missionary Voyage to the Southern Pacific Ocean, performed in the Years 1796, 1797, 1798, in the Ship *Duff*, commanded by Captain James Wilson. Compiled from Journals of the Officers and the Missionaries, and Illustrated with Maps, Charts, and Views drawn by Mr. William Wilson. With a Preliminary Discourse on the Geography and History of the South Sea Islands, and an Appendix including Details never before Published of the Natural and Civil State of Otaheite, by a Committee Appointed for the Purpose by the Directors of the Missionary Society."

How Wilson and his thirty missionaries fared, and what has sprung in the first century from that expedition, we shall see hereafter.

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A Hindu woman wrote to Victoria, Empress of India, recounting the many terrible wrongs under which the women of India labored and pleading with her to have them righted. With the recounting, the burden of their wrongs came on her afresh, and in bitterness of soul she cried: "O God, I pray thee, let no more women be born in this land."

## THE FOREIGN MISSIONARY WORK OF THE SALVATION ARMY.

BY ROBERT E. SPEER.

The Salvation Army is a missionary movement. It has been so from the beginning. Its leaders were sent of God, and the movement which they established has known but one thing—its mission to the lost ; but the lost are in every land, and it is impossible to confine to any one land any movement which seeks to bring back to God the masses of His lost ones. Every living movement is a missionary movement. As a recent editorial in the *Pittsburgh Times* on the missionary enterprise succinctly stated : “ A party which should content itself with supremacy in a single State would quickly fall into decay. An idea worth entertaining is worth pushing, and the more energetically it is pushed abroad the more influence it will command at home.” And back of this is the mighty propulsion of the order of the risen Christ.

The October number of *The Conqueror* reports in Australasia, 482 corps and 1527 officers ; in Sweden, 175 corps and 658 officers ; in India and Ceylon, 186 corps and 584 officers ; in France and Switzerland, 111 corps and 421 officers ; in Denmark, 70 corps and 267 officers ; in South Africa, 55 corps and 195 officers ; in Norway, 63 corps and 267 officers ; in Holland, 61 corps and 282 officers ; in Jamaica, 34 corps and 57 officers ; in Germany, 21 corps and 68 officers ; in Finland, 17 corps and 58 officers ; in Belgium, 14 corps and 34 officers ; in Argentine and Uruguay, 10 corps and 41 officers ; in Italy, 7 corps and 29 officers ; in Japan, 15 officers ; in Iceland, 4 officers ; in Spain, 3 officers ; in British Guiana, 3 officers ; in Great Britain, 1217 corps and 4283 officers. In the main, fields have been avoided where officers would have to acquire a new language in order to be of service. “ A Year of Grace,” one of the publications of the Army, declares of China : “ We have not as yet seen our way to add to our existing responsibilities by attempting an attack on this vast empire,” and suggests, as explaining the slow progress in South America, that the officers sent out from England have to learn the Spanish language.

The most interesting field in which to observe the missionary operations of the Army is India, where the Army has been at work for thirteen years, and where it reported for the year 1894, 188 corps and 355 outposts, with 6 training garrisons for native cadets, 322 officers, 184 cadets in training, 13,573 soldiers, 73 schools for children, 3 Homes of Rest for sick officers, 4 Rescue Homes for Women, 1 Prison Gate Home, and 1 farm colony.

The Army's supreme method is direct, enthusiastic assault upon the strongholds of sin. It sets about these assaults with the instinct of victory which Bishop Thoburn, in “ The Christless Nations,” declares to be the only justifiable spirit in the missionary army. “ We who are at

the front," he declares, and Commissioner Ruhani Bai would agree, "have no other thought than winning the battle in which we are engaged. We never expect to lower the banner which has been placed in our hands, and as the years and ages pass along we confidently expect the strongholds of sin one after another to be beaten down, and temples of righteousness to rise upon the right hand and the left." The reports of the Army work in India are full of this fervor—*e.g.*, "A Year's Advance," page 30 : "Enthusiastic welcome of colonel to the Cape. Huge crowd at two days' soldiers' meeting. Vadasary feast to 300 village children. Two days' officers' councils closed with half-night of prayer, everybody wonderfully blessed and cheered. Thalakudi Barracks opened. Three babies dedicated to God ; 500 people praying and 50 souls seeking salvation at mass open-air meeting." Or this description of a meeting, from the same report, page 25 :

"Soon after five o'clock the troops began to arrive and take up the positions allotted to them. The ground was admirably situated for making a successful demonstration, the meetings had been well announced, and it soon became apparent that there would be a large crowd. By eight o'clock nearly all the soldiers were present, one lassie officer whose corps is situated seven miles off bringing in one hundred soldiers with her. Lively singing, the firing of bombs, letting off of fireworks, the beating of drums, and a stick dance were all brought into requisition to fill up the time before the arrival of the colonel. It was quite late when the welcome news reached the waiting crowd of some fifteen hundred people that the colonel was on the ground. She had no sooner taken her seat than tremendous volleys rent the air, and soldiers from each corps marched up to the front, presenting her with garlands, until the colonel was buried in flowers. This over, Ensign Yesu Patham was called to the front and gave out a song which, accompanied by plenty of hand-clapping and a lively jig from some of the most enthusiastic and boiling-over soldiers, went with a proper swing. Prayer followed, and in connection with these meetings nothing has been more remarkable than to see the crowd of men and women, who until lately were devil-worshippers, all on their knees, and in audible voices following the leader of the meeting in prayer to the living God. The meeting now commenced in real earnest. A testimony from a well-known late devil-dancer, in full Salvation Army uniform, was very interesting. He had been a worshiper of twenty-three different deities, or devils, and was much in requisition by the villagers around when they were visited with an epidemic, and his gains from these ignorant people were often large. He was also a great drunkard, swearer, and wife-beater, but was now well saved, a Salvation Army sergeant, and living in peace with his wife and all others in the village. Another devil-dancer from Ilindiadi, before giving his testimony, made his way to the front and presented the colonel with a quantity of relics from the temple which they had abolished since becoming Salvationists. These were mounted on a board, and consisted of the knife used for killing fowls or sheep, which the people would offer to appease the wrath of the devil, the anklets worn by the devil-dancer when dancing, the temple bell and tripod. This gift was gracefully received by the colonel amid the tremendous enthusiasm of hundreds of recently converted devil-worshippers. When this had somewhat subsided, the colonel said she was glad to see them. She had loved them before seeing them, and now she was actually with them, to receive this reception, so much beyond her highest expectations, she felt she loved them ever so much more."

Mrs. General Keer, whose husband had formerly been for many years in the Indian service, a daughter of the Rev. Dr. Somerville, who went to India in 1893 to see the work of the Army for herself, testifies to the accuracy of this representation. "The roar-shout of welcome when Muthabaranum introduced me was tremendous. I felt as if I would die of the sudden and overwhelming noise. Native voices and instruments, women's whistles, drums, and all combined and acting from heart-earnestness—you can picture the awful thrill the noise occasions. They placed a lovely wreath round my neck. The contrast between the savage barbarism of themselves and their customs and these lovely wreaths—the very essence of grace—is remarkable." "After the meeting that night they had a salvation dance with sticks, singing redemption, deliverance words all the time. It was a beautiful thing! A set of eight men with short batons tramped it. They strike their sticks together like swords. This dancing used to be for the devil, with arrack; now it is for God. They do it once a week in the moonlight. I never saw the sense before of 'Praise Him in the dance.' It was really eight Davids dancing before the Lord. It was as distinctly native in time and tune and action and style as possible."

The enthusiasm of the Army's work and its distinctive methods are perhaps not better illustrated than in the Boom Marches, of which the following is a description from "Behold their Walls," the report of the Indian work for 1894 :

"A Boom March meeting is a very interesting affair, I can assure you, and if you will accompany me in these pages, I will take you to one. The village of C—— is selected for an attack, and announcements of our intention are duly made by our pioneers, who go on ahead to arrange the meetings, test the feelings of the people, and in general smooth the way for the troops to follow. By evening the head of the march is spied by a sentinel posted on the lookout. Soon some thirty or forty red-jackets, with banners flying and bugles braying, sweep through the narrow streets to the public square. All the village is gathered. The place is lit up, and a cot, covered with some gay cloth, is put in a conspicuous place for the chief gurus or officers to sit on, so that the pleased people may look upon them. As soon as the chief gurus enter they are received with a tremendous volley. The meeting is then started by some well-known tune, which every one can join in. Earnest prayer is offered, while all kneel with closed eyes. Definite testimonies are given, with soul-stirring bright singing in between. The interest never flags for a single moment. No yawning, no going to sleep there. Men, women, and children all wide awake, until at last the leader rises and lays the choice before the people of Christ and His service, with persecution in this life, and in the world to come life everlasting, or the devil and his service, with darkness and eternal misery hereafter. A solemn hush falls over the eager, listening faces. Heart strings tighten, for many, many are in the valley of decision. There is no having to ask the people to kneel, 'just to please us'—they understand that if they kneel with us they are ours, to share henceforth our persecutions and our wrongs. It means their ceasing to worship the devil or go to his temple. It means accepting our Christ, to be known from this time forth as Salvation Army soldiers. Hallelujah, the shout rises, as they, one by one, slowly yield.

"Soon every officer is down among the people, praying with some, pleading with others, and pointing others to the cross. Soon shouts of victory are heard everywhere, for great has been the slain of the Lord. The converts are then instructed, the officers introduced as theirs, and are, if possible, left in the village the same night. And thus we sweep on, in each place leaving behind some one to shepherd the sheep, and rejoicing nightly over fifty or sixty, it may be one hundred, one hundred and fifty, or two hundred precious souls seeking salvation, until our supply of officers runs short, and we are obliged to stop opening for the time being."

The Army faith claims the conversion not of single individuals only, but of villages and communities. The report for 1893 defines this as the proper faith for an Army officer :

"A Salvation Army officer in a village, tho apart from the town and all its advantages, feels as happy or more so than any one else possibly can, and living in a barracks made of mud and thatched with cocoanut leaves, sometimes in a small room attached to it as officers' quarters, devotes his time entirely to the salvation of the whole village. The village is not, among others, uninfested with thieves, drunkards, harlots, cattle-stealers, cock-fighters, devil-dancers, gamblers, etc., so he plans and schemes how he can reach them and point them to Christ, who can change their lives of sin. The program of work for the week is before him, and before commencing to do anything, he, in the night, gets under a tree in the jungle, and there with his lieutenant, if he has one, spends some hours in close communion with the Lord, and gets a mighty baptism of his power and love, which makes him desperate for Jesus in the fight.

"His whole ambition now is to speak to the people of the love of Christ. Visiting and *War Cry* selling is a wide door opened for him to accomplish his purpose. He spends at least eighteen or twenty hours in visiting during the week. Of course he cannot visit as many houses as he can in a town, as the houses are scattered about here and there. Yet he does not pass one house without trying, in some way or other, to be a blessing to its inmates.

"Begging is another favorite means of the village officer. This he does almost every day of the week. By this means he reaches the hearts of the people he cannot gain by visiting and *War Cry* selling, wins their sympathy, and shows them that he is entirely depending upon them, whose spiritual and temporal welfare he is living for. He not only makes the people willingly help the work of the Lord, but makes his corps self-supporting, and thereby lessens the burden of the headquarters."

Of *bonâ fide* village conversion, Mrs. Keer unqualifiedly testifies : "Oh, if you could have just seen and heard those givings of testimony, you would not have doubted whether these villagers, converted in a *lump*, were saved or not !" "I have only one thing to say about the movement here, and that is that it is purely Pentecostal and beyond all human understanding. The whole village is converted !" Of another village the report for 1894 says : "To-day in that village every soul is a Salvationist, and at their own desire Christian names have been given them." The reports and Mrs. Keer's letters alike are unqualified in their statements as to the genuineness of these conversions. "It is a real movement of God's spirit," writes Mrs. Keer, "as remarkable, and much more so, than the Irish revival, because these are heathen brought to God in fifties and hun-

dreds, and they stand well, and suffer, and give, and astonish their caste neighbors and co-pariahs." In vigorous language "Behold their Walls," page 15, declares :

"Tobiah to the front again. God bless you, Tobiah ! Howl and gnash your teeth, but it will all be vain : the walls of fair Jerusalem are rising ! One of the Nagercoil Tobiahs or Sanballats stated in a London paper that no such conversion of entire villages had taken place—at any rate, none to his knowledge. We take this opportunity of asserting not one but many such cases have taken place, where all the inhabitants have publicly abjured demonolatry and accepted Christianity, joined the Salvation Army, and to-day are not unsuccessfully learning to fully follow Jesus Christ as their God and Savior."

The reports do not suppress, however, statements which are of anxious interest to the careful missionary student. "Behold their Walls," pages 12, 28, and 73.

"Only lately a fearful famine faced hundreds of the poor, helpless villagers ; but their new gurus, the Salvation Army officers, had the satisfaction of obtaining work from the government for them at a very fair rate. By the kindness of friends they were also enabled to give food to many, old and young. They also fed hundreds—I mean, kept them alive—by boiling rice and giving them the *congee* made into a sort of rice soup." "In the above village (Nairug) every soul reckons as either a convert or soldier. At one of their big national festivals, when it is customary after cooking special food to offer it to the gods before eating it, they all brought their food to the officer instead, and told her to pray and bless it for them. 'As we have forsaken our gods,' they said, 'you must be to us in their place.' One of the men, finding his wife had been to the temple to go through the customary ceremonies at the festival, thought it his duty to reprove her for it by a good beating." "The wild Naik soldiers have increased to five hundred ; and the Army among them has gained a new name—that is, '*Red gods*.'"

With all this aggressive evangelistic effort, however, there is not wanting, as the statistics already quoted have shown, an enlarging emphasis upon educational and institutional work. "We have been forced," says "A Year of Grace," page 54, "to combine a measure of educational work on behalf of our own people, confining ourselves to merely elementary and useful knowledge, and adding to this such a system of warm spiritual influence as to keep the great question of the salvation of every pupil perpetually to the front." And page 5 : "If it be indeed true that the hope of a nation is in the cradle, it is difficult to exaggerate the importance of this department of religious enterprise. It has often been remarked that in the most sweeping revivals of the world the best and largest results have been reaped among the young." In the Cape Comorin District twenty-one primary schools were reported, which, says "Behold their Walls," page 14, "strengthen the people's belief in our permanent stay among them, and proves to them that we mean to teach, help, and elevate them, as well as to alleviate their hard condition in life. This assurance was necessary in the face of interested and reiterated statements made by the Tobiahs to the contrary." There are also Rescue Homes, a large and

widely sought dispensary, and a farm colony of 557 acres. It is to be hoped that the experience of the Salvation Army in this last particular may be more encouraging than the experience of the missionary societies with the Christian village system has proved. The Army does not share the views of many of its advocates in this country, as to the uselessness of schools. "A Year's Advance" describes the school at Sabamarti as "one of the most promising features of our present work, which bids fair to become one of the best grounds for training the future Indian leaders of the great Salvation Army."

The Army has not overlooked the necessity of the development of self-support, as "A Year's Advance" shows :

"The month of February was made memorable by the launching of a scheme that had long been contemplated by our general and commissioners—that of self-support—the success of which is very largely due to the strenuous and untiring efforts put forth by Staff-captain Isu Charan, who, for the time being, was told off to introduce it.

"The full meaning of self-support is the entire cost of any given work met by the people for whom the work exists, including cost of management and all the expenses of the different headquarters, as well as the supply of food and clothing to the officers in the village corps, and the payment of the corps expenses ; but progress has not yet been made so far as this. At present efforts are being directed to get the people of each village, both saved and unsaved, to keep their officers supplied with food and clothing. Much more than this has been done in many corps in various parts, but there is yet much more to be done.

"The system of self-support that was adopted was simple, and in accord with the ideas of the people. Each soldier was expected to give one pice in cash or one *sir* (about a pint) of grain per week per family for the support of their officers. This was to be quite separate from the usual collections in the meetings. The village was divided into wards, and for each ward a local officer appointed to see that every soldier therein gave his pice regularly. These gifts were to be given to the corps treasurer, by whom they would be delivered to the captain after the amount had been entered in a book. Copies of the *Jangi Pokar* (Gujarati War Cry), containing the rules of the system, were posted up in each ward and in the sergeants' houses, so that the soldiers should become thoroughly acquainted with the scheme. It was found that much more money was given, in proportion, than grain, altho our people are so poor.

"Staff-captain Isu Charan, writing a few months later on the subject, 'Self-support in Gujarat, Past and Present,' gave the following summary of their position in this respect :

"'Gujarat is coming out victorious after a struggle long and hard, and of such a nature that those who loved it most had their faith and strength sorely tried. Self-support, or rather support of the stationed officers by the local soldiers, is the thing which was thought impracticable. For even this much, without the support of superintending operations, the leaders prayed, and toiled to make the thing understood and carried out. The low-caste soldiers are poor, and accustomed to the idea, in the Christian religion at least, that the rich sahibs come to give to them. Outsiders said that our Gujarati officers would all clear off and never return if they had not to go to the sahibs for bread and butter, but to the people for bread only, and that uncertain and poor. Those officers have had to suffer to win—many were dismayed, not seeing so clearly as the

general and others the absolute dependence upon these lines of not only the support of the workers, but the very chance of all the soldiers working out their own salvation (not working for it). Some Gujarati officers left under the first struggle for support ; still, on the whole, we never knew any people endure so well. We foreigners sometimes thought we saw the turn of the tide, sometimes not. We waited for the people themselves to decide it. That is what they are now doing. Hallelujah ! Family officers have returned. Cadets are coming in again, and our total is higher than ever it was.

“ The people of the villages, saved and unsaved, never before showed so much confidence in God’s army, or listened in such numbers to its teachings. In the Bhil districts the officers have food given them and laid up for the monsoons, and they are preparing to do without even clothing allowance. With the increase of the work, as great a mountain as ever remains to be faced in the carrying on of its superintendence ; for the local needs the soldiers have to add works to their faith, and for the general supervising operations, that rupees may come fast enough, we have to add faith to our works.’ ”

Even among these poor, the blessing of self-denial has been earnestly taught.

The feature of Salvation Army work in India which has received most attention has been its adoption of the manners and customs of the natives, with the self-sacrificing devotion necessary for this purpose and the economy in the conduct of mission work which has been supposed to result from it. “ Behold their Walls ” tells of the introduction of the Army’s work into India by Commissioner Tucker, who at the outset set the example of attempted identification with the people.

“ The year 1882 stands out star-like in the annals of our glorious Army’s history, dawning as it did a new epoch in its ethics, eternizing the Pauline doctrine of ‘ all things to all men,’ as was emphasized in the person of our beloved Commissioner Tucker, who, like St. Francis of Assisi, wandered about barefooted, a voluntary outcast from wealth and pleasure, till he became to India’s people what St. Francis was to his—that is, an embodiment of holy, consecrated humanity. A little drop of the same Divine love had fallen in the commissioner’s heart, and constrained him to become poor for India’s sake, to take upon himself the garb of a poor fakir, that, by being an Indian to the Indians, he might happily win a few.”

Native names were adopted by the foreign officers. Miss Booth, now Mrs. Booth-Hellborg, is called Ruhani Bai ; Miss Barrington became Captain Adarawanti, and Major Grundy became Major Eshwar Das and married a Hindu wife. Mrs. Keer is especially enthusiastic over this adoption of native customs :

“ I watched a Salvation Army officer wash his clothes in a river where sometimes tigers come to drink. It was moonlight, and I could easily see how the practiced hand brought the cloth heavily down at a particular angle on the stone, so that the work was rapidly and effectually done. It struck me that I had never seen or heard of a settled European missionary in India washing his single change of raiment before. Why need such an elementary style of life be adopted ? Then I had a new view of the elastic and wonderful devotion of the Army. In particular districts its officers wash in rivers or tanks, be they clean or foul, that they may the more effectually become one with the poor people, who

have so washed their clothes from time immemorial ! The simple cloth and jacket and turban are hung up to dry and put on again without any ironing."

One of the fruits of this poverty is the necessity for begging, of which Mrs. Keer writes without concealment. "The Army begs at each port on board the ships, and is so poor in its headquarters that it would really be a cruelty in me to misrepresent them. The men-officers, and frequently the women, if not in ill-health, coming from India to Ceylon, travel steerage—deck—entirely, and it is awful with a lot of coolies on board in a storm ! The hardships of the Salvation Army in India no one can fathom in imagination. I am glad I have seen a little of their sufferings. I am ever increasingly filled with wonder at the Army." She herself wrote on October 30th, 1893, that she had not had a shoe or stocking on since she arrived on the 13th, but that, however, she was unable to eat the hot curry of the people, but had cold fish and tea. After a few days' experience in the work, and having slept two nights in a mud hut, Mrs. Keer wrote : "By this time I utterly and forever had decided that this was the way to do, if you wanted to get at the people." All this, however, she believes to be worth the cost. "Wholesale crucifixion to likes and dislikes, and a determination never to come down from the cross, would be the only way to begin and continue. Yet, certainly, Europeans can't do continuously all that natives do. The Army has had to modify much, but it still is, far out of sight, a native thing beyond any other mission in the land." "As Ambai said to me : 'No one knows what they will have to go through when they come to India ; but all who do the work say it is lovely, and worth the cost of personal feelings. The life at headquarters, being sort of English, none of the village officers enjoy.' For my own part, I do think village life in some ways less unpleasant than life at these headquarters in a sort of a fifth-rate European style, mingled with some objectionable native conditions." "The Salvation Army is the hope of India because it lives crucifixion and holiness."

The Army in India would seem not to be overlooking the necessity for proper training. Village young men and women are gathered into the training garrisons or are stationed out in villages under the immediate care of some experienced officer, and weekly or oftener are gathered at some district center for regular instruction. The understanding, at least in Gujarat, is that cadets will receive no salary, and only such sustenance as can be raised among their own soldiers. Of course the organization is monarchical. "A ride of some twenty-eight miles from Poona," says "Behold their Walls," page 26, "brings us to Major Yuddha Bai's headquarters, where she reigns and rules as Queen Absolute. Her division contains at present 4 sections, with some 13 corps manned by 24 officers, 10 candidates, 149 soldiers, and a miscellaneous following of some 305 recruits." This would seem to be in miniature the organization of the whole Army, over which the general is supreme, and throughout which his influence is unmistakably felt. "Behold their Walls," page 8.

"Throughout the whole of our Indian territory rang the battle-cry : ' General expects every man to do his duty.' So Madras answered the call by gathering her forces together and starting the campaign with a half night of prayer. And it was this little muster, while hearts were melted and weighted with the load of eternal things, that formed the daring plan of capturing one hundred prisoners from the enemy. God was great, their cause righteous, so they must expect great things, yea, do great things ; so they resolved to add to their jubilee honors by raising fifty soldiers and bringing fifteen cadets to the Training Home. So with faith that laughed at impossibility, backed by prayer and hard work, they led an attack on the forts of darkness, capturing 124 prisoners, recruiting 71 soldiers, and swearing in 22 cadets. Glory to God !"

The optimism of the Army's work finds ample expression in its reports, as does also its consciousness of self-sacrifice. "Behold their Walls," page 6. "Between that ever-memorable year 1882 and this 1894, stretches a vista of twelve years. If the area of those twelve years could be focused on paper, brought panorama-like before the eyes of the world, what a sublime spectacle would it present ! What spanless oceans of unselfish, loving service, what spanless seas of victories, gilded and garnished by unvoiced sufferings ! How full of those tender sunlight and shadow touches, that waken music in our hearts, when we read the story of Him who walked by Galilee." Or "A Year of Grace," pages 49 and 50 :

"No one who has given any time to examining the fabric of heathendom, colossal tho it be, can hesitate to believe that it is daily approaching a complete and universal collapse. In a few decades at most Buddhism, Hinduism, Mohammedanism, and fetishism will be as completely wiped out of existence as the Druidism of Great Britain. Looked at from a *heathen* standpoint, Christianity has somewhat lacked the enthusiasm, the coloring and demonstration which the Oriental mind associates with the declaration of his religious convictions, and it has maintained a *foreign* element, or aspect, which has been distasteful to the national prejudice. In these respects the Salvation Army has appeared wonderfully to supply the missing link, and has presented Christianity in such a manner as very largely to obtain non-hostile consideration."

These quotations from the official reports of the Salvation Army are set down out of kindest sympathy with the Army, to give a clearer understanding of its work, with which all friends of missions have great sympathy, and for which they desire every success, however solicitous they may be as to particular features of the Army's operations and methods. It must be borne in mind that Major Jai Bhai, who has been in India about thirteen years, has had a longer experience than that of any other Salvation Army officer in India ; so that there has in reality been time for no one of the leaders of the Army in India to enter very fully into an understanding of the thought of India and the life and language of her people. And there are some features of the work of the Army which, in the judgment of many, it would be desirable to have modified. One objection made in India to the work of the Army, writes a careful observer from Calcutta, is that "it does not insist on baptism (and that is the only thing that keeps back

many natives. Hindus can do everything Christian except be baptized or take communion without breaking caste). In their reports of conversions, they count every one who says he accepts Christ aside from his willingness to be baptized. It is a question whether in native communities the Army does not do distinct harm by recognizing as Christians those who refuse to obey so definite a command as to be baptized." In his little book on "Christian Service among Educated Bengalese," Rev. Robert P. Wilder speaks of an interview with Mrs. Booth-Hellborg, in which he told her of the way in which many students who seemed to be on the threshold of making an open Christian confession, fell back on the plea that the Salvation Army does not baptize, and asked: "Are not the friends and members of the Salvation Army Christians? If they do not regard baptism as essential, why should I regard it so?" Mrs. Booth-Hellborg's defence was: "If baptism were so important, God would have revealed its importance to my sainted mother and to my good father."

"I do not think," adds Mr. Wilder, "that the Salvation Army leaders and sympathizers in Europe and America realize how seriously they injure Christ's cause in India by disobeying His plain commands concerning baptism and the Lord's Supper. Missionaries in India are practically unanimous in the belief that baptism is *the* test for educated Hindus. A *Babu* may cease worshipping idols; he may neglect the Hindu Shastras and read the Bible; he may believe in Jesus and confess Him openly by word of mouth—all this will not make an outcast of him; but the moment he is baptized persecution begins; then, and only then, he is regarded as really a Christian by his Hindu friends."

Complaint has been made against the Army also because of its transgression upon territory already comparatively well occupied by other missionary societies, and for its apparent willingness to enter into competition with these other societies, even to the extent of diverting their converts and native helpers, while there are still large regions wholly unoccupied. The report for 1894 states that "the Tittuvilli District has been the most successful of our fields so far." And yet of this very district Mr. Duthie, a missionary of the London Missionary Society at Nagercoil, writes:

"Tittuvilli, let me remark, is a small district under a native pastor, whose head station is six miles from Nagercoil. It is a rice-growing part of the country, with a considerable number of pariah villages. The London Missionary Society has been working there for many years. The pariahs there were in slavery when the missionaries came, and were set free by them many years ago. Much labor and money have been expended upon these people. Every village has been visited by our preachers hundreds of times, and great numbers in the course of these years have been brought under the influence of the Gospel. We have now in Tittuvilli 15 congregations, 1773 adherents, and upward of 1000 children in our schools. Tittuvilli and Nagercoil districts have had more Christian workers for many years than can be found in any other country districts of India of the same size. Let this fact be noted. Yet this is the locality upon which the Salvation Army has been concentrating its forces for the past three years, their work in numerous other places having been abandoned.

"But I proceed to state a few particulars illustrative of their methods of

working in Tittuvilli; and, that there may be no mistake, I give *names* of places and people as far as possible. At present the Salvation Army work is carried on there by about fifty-seven officers or agents in fifteen villages, only four of which were purely heathen. In every one of the other eleven the London Missionary Society has been working for many years. The people of one village, called Velankadu, consisting of sixty-seven adults, was reported in the *War Cry* two years ago as having become entirely Christian. According to the *Cry*, they had all become Salvation Army 'heroes;' but when inquiry was made, soon after the statement appeared in print, *not a Christian could be found in the place*. Up to this time, also, that village is entirely heathen. The headquarters of their work is at a village called Talikudi, which has been a London Missionary Society center for many years. They have a meeting-house there within two hundred yards of the London Missionary Society chapel. Fifty-six of our people have joined them, of whom fifteen are employed as 'gurus,' or agents, and in that one village, while the London Missionary Society has one evangelist, two schoolmasters and two Bible-women, the Salvation Army officers are nineteen in number.

"In Puliady there are no heathen, all are London Missionary Society Christians; yet recently the Salvation Army went in there also and conducted meetings. At South Arasankuli, which has but one street, where the London Missionary Society has been working for a long time, meetings were held on October 3d by Major Jaikodi. Flags were displayed in three places, one flag being opposite the London Missionary Society chapel. The two 'gurus' working there were formerly in London Missionary Society employ. One, called Asseer, got four and a half rupees; present pay in Salvation Army, seven and a half rupees. At Chekkadi the London Missionary Society has forty Christians. The heathen there number about thirty-seven. The Salvation Army has begun work in that village also. In fact, as our native missionary states, where there is a Christian congregation, and especially where there are people who have backslidden or have been excluded from the London Missionary Society communion from any cause, there the Salvation Army goes and begins operations.

"As to their methods of working, a favorite plan is to visit just before the London Missionary Society worship begins; to express a desire to have prayer in a house; and in this way to make attendance at the regular service a matter of difficulty or impossibility. Sunday work, after worship, is allowed, which no doubt is a recommendation to some. Moreover, efforts have been made which have been successful in several instances, I regret to say, to entice our London Missionary Society agents, as in Coimbatore, to join them on promise of higher pay. A disaffected deacon (Varempettan) of one of our churches has been taken on as a 'guru,' and draws seven and a half rupees per month. Rival schools are established in some parts within a quarter of a mile from the London Missionary Society schools.

"Our native pastor complained a short time ago to Yesubatham, staff-captain, of some of these things, and particularly about their enticing away our agents by offering them higher pay. The reply was that he was not aware that anything of the kind was going on, and that he should make his complaint to officers of lower grade.

"As to Tittuvilli, truth compels me sorrowfully to say, after two or three years' experience, that instead of being what Christian workers everywhere would rejoice at, a valuable evangelistic agency to 'raw heathen' in thousands of places in India as yet untouched by the Gospel, the whole method of Salvation Army proceedings there is well calculated to provoke strife, to cause divisions in Christian congregations, to unsettle Christian workers, to foster the caste spirit,

to lead to the disregard of the Lord's day and the ordinances of the Lord's house, Christian people at home and elsewhere, who support the Army, being meanwhile led to believe, by a system of reporting which has been shown over and over again to be utterly hollow, and worse, that the Salvation Army is gloriously marching on to victory, 'raw heathen' in *thousands* being swept into the Christian ranks, when, in fact, no such thing takes place. But to collect a crowd by means of torches, a band, shouting and dancing, is, in this country, and especially among the easily excited pariah people, the easiest thing possible. The abandonment of idolatry and becoming steady, patient disciples of the Lord Jesus Christ is a different matter altogether."

This same difficulty and other possible perils of the Army's work are kindly but firmly treated in an earnest and dignified letter, which was issued in 1889 by the missionaries of the nine societies at work in Madras.

"The work of the Salvation Army in India has been much extolled by some critics, and attempts have been made to claim for it a measure of success far greater than that which has followed the missionary work of the societies; but such attempts have been made on wholly insufficient grounds.

"The statistics of the Army for India have not been tabulated with exactness, and its official reports have not placed before the public all the facts on which a true verdict should rest. While we earnestly desire the success of every mission agency, which in the spirit of Christ seeks the salvation of India, we are compelled to state that in South India the work of the Army has not been successful. Recent statistics, and statistics are the approved and applied test of the Army itself, show that its adherents, few of whom are really the result of its own work, are decreasing in number. It has swelled its ranks with the converts of other churches, who have not been improved by the transition, and many of them have again returned to their own folds. The whole of its work has been done within areas under process of evangelization by other societies, and only where churches have been planted and work firmly established by other mission agencies have Salvation Army agents planted themselves, and only to exert a disturbing influence on existing churches. By such a course only, unjust and objectionable as it is, has it been possible for the agents of the Army to exist in India. Compelled by their rules to seek local self-support, they have found it easier to exhibit their need and appeal with success to Christians than to appeal to Hindus, and in this way they have diverted funds from other Christian work. Only the merest fraction of their support has ever come from non-Christians. Tho there are many districts in which from want of laborers no missionary work is done, the Army has carefully avoided these. It has been compelled to seek the common necessities of life first of all, so that the choice of fields has been determined not by the spiritual needs of Hindus, but by the material needs of the Army.

"It has been affirmed that the agents of the Army have been able to come into closer sympathy with the natives of India than missionaries do, and that they have done this by discarding the dress and customs of Europeans. Both these statements are incorrect. For at least two centuries the Englishman has been a familiar figure in India. To this generation he is now almost as familiar as the Mussulman. To Hindus his dress seems to be even attractive. While no Hindu dreams of adopting the Mussulman costume, thousands of Hindus are now adopting the English dress; it is impossible, therefore, that what is familiar and attractive can at the same time be specially repellent. All who know anything of human nature will agree that not by a particular dress, but by intelligence and true sympathy, do we find access to the hearts of men. Soul must touch

soul. And eating curry and rice with one's fingers and wearing long hair are poor substitutes for a knowledge of the language and thought of Hindus. We are certain that the weight of intelligent testimony entirely confutes the Salvation Army statements on this matter.

"Following the assumed success of the Salvation Army, the question has been raised, 'Could not a cheaper European agency be employed with advantage in the mission field?' To this we reply that any European agent who is efficient and who is duly maintained will be useful. With regard to the Army, however, we would point out that the cost of its European agents in India has never been made known. Further, it should be noted that the number of deaths among them has been exceptionally large, and the number of those laid aside by sickness very great as compared with other mission agents. By death, by sickness, or by retirement from mission work, the number of its agents has been terribly reduced, and we attribute this alarming waste and unnecessary wear and tear to the way of living imposed on the agents of the Army. Again, the average stay of these agents in India is notoriously brief, and since most of them have never become acquainted with the vernacular, their value as effective agents is more than doubtful. The plan of operations which the Army has adopted, and according to which its agents are compelled to work, is such that while all the disabilities and risks peculiar to life in India are needlessly multiplied to them, there has been no compensating gain in efficiency or in power; and since Christianity is not Hinduism, why an English evangelist in India should resemble a Hindu beggar is not evident.

"In *esprit de corps* and in completeness of consecration to the work which they are sent to do, the agents of the Army have our sincere respect; and because we desire to see the Army no longer a parasite, but a powerful and permanent missionary agency, we would urge attention to the following points—viz.:

- "1. That a higher standard of intelligence be fixed for its European agents.
- "2. That begging, as now practised, cease to be compulsory.
- "3. That they be not compelled to denationalize themselves by renouncing European dress and customs.
- "4. That its work be done in fields chosen in consultation with other societies, so that unnecessary friction and waste may be avoided.
- "5. That its agents receive an allowance sufficient for their support.
- "6. That, since influence is cumulative, the itinerant system be less violently practised, and agents be permitted to remain for a longer period in places where they are calculated to be useful."

The Army is not unaware of these criticisms, as passages like the following from "Behold their Walls" indicate: "With a heart broken, melted, and permeated with this Calvary love—this Christ essence—Commissioner Tucker was commissioned by General Booth to build a wall of salvation around India. And in spite of the caviling, envious Sanballats (critics), Tobiahs (churchmen), the Ashdodites and Arabians, of difficulties, sicknesses, hatred, and persecution, a fair and goodly wall is being raised, a grand portion of which already encircles sun-bedazzled Hindustan, and embraces many a village in storied Ceylon. So the walls are rising, the burned stones from the heaps of rubbish are being revived, while our poor little two-legged Sanballats (critics) waste their precious God-given time and talents in writing columns for the devil's manual of misstatements and distorted truths. We wish them joy in their dirty work."

It is greatly to be desired, however, that the Army will not so flatly refuse advice kindly proffered to it by men of as great earnestness of spirit as its own officers, of much deeper acquaintance with India, her languages, her religions, and her people, and with a much longer missionary experience. The true friends of missions believe that the Army has a place in missionary work, that it stands for some valuable principles. Some of them agree with Mrs. Keer that "sad harm has been done to converts by missionaries who taught natives European ways. A harvest of extravagance and worldliness is now being reaped in native Christian circles in cities, directly traceable to this mistake." The Army stands for neglect of hampering conventionalities, for the instinct of victory, for simplicity of method, for the need of a present and complete salvation from sin, for an indigenous, self-denying, self-supporting, self-extending Christian organization. It needs to be careful, however, lest its divine impulse degenerate into martial enthusiasm; its self-sacrifice into self-satisfied and pharisaical asceticism. It should work with the other missionary societies rather than as their competitor and antagonist. It should beware of mistaking a change of clothing or of song and dance for a living faith in Christ. It should inquire whether much of its militarism is not as European as the ways of which Mrs. Keer complains, and is not likely to be as fruitful of harm. It is felt by many, also, that the Army needs in India wiser and stronger management. The discipline of the Army needs to be better adapted to the needs of the country, and there seems to have been wanting that harmony of view among its European officers which is the condition of the fullest blessing of God. Many friends and helpers of the Army's work, also, have been unable to suppress a feeling of regret at the boastful tone of "Behold their Walls;" and while they pray that the Army's work may be ever more and more successful in every land, they do not fail to add the petition which has been the strength of the Moravian Church, "From the unhappy desire of being great, good Lord deliver us."

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## NEW FORCES FOR MISSION WORK.

BY ERNEST B. GORDON, BOSTON, MASS.

The present century is westering to its close. It has been, by common consent, the very culmination of all the centuries, prolific beyond previous conception in all fields of human activity. It has been also a century in which the Divine hand has made itself felt as never since the apostolic era. It has been a century of opportunity. It has been a century of expansion. It has been a century of intensive religious experience, too, as well as of extensive missionary operation. It rose upon a world lying in the shadow of death. Darkness was upon the face of the

deep. Whole continents were not so much as explored, to say nothing of being opened and evangelized. It closes upon a world clear in every direction to the advance of Christendom—a world the farthest points in which can be reached in a few weeks by Christian agencies. It closes with a missionary movement unparalleled in its successes—a movement which is yearly gaining strength and tidal propulsion; for India is trembling on the brink of a landslide; Japan, after reaching the farthest point of reaction, is turning again with redoubled energy toward Christ; Africa is ablaze in a hundred points—in Uganda, in Basutoland, in Madagascar; Russia is being honeycombed with a vital nonconformity; China is entering upon an era of Renaissance in which the patient labor of a generation of missionaries will doubtless now reap its full harvest. World over the fountains of the great deep are breaking up. World over one finds indications of great, solemn, incomparably important changes. Christianity, in fulfilment of the Divine program, is becoming a universal religion. The Gospel of the kingdom is being rapidly witnessed to throughout the world.

When we turn, however, to the home agencies in this earth-wide work of evangelization, we find much that is discouraging. America and England, in common with the commercial world at large, have been suffering from serious and long-continued financial depression. From such epidemics Christians are, of course, not quarantined, and the practical effect on the operations described above has been that which naturally results from shrinkage in income and retrenchment in plans. Not a missionary board but has been afflicted with the incubus of deficit. Not a local church but has received its quota of circulars describing the pressing urgency and sore need of the executive committee directing at headquarters. The resources of the churches are ample. The wealth of Christians has been too often dwelt on to need restatement here. It is in sense of obligation and in extent of spiritual vision that their poverty lies. Without an enrichment in these directions it is doubtful whether the repeated recurrence of these periods of distress can be warded off.

Pending such an enrichment of the inner life of present-day Christianity, we must cast about for other means of carrying on the appointed work. It is an open question to the writer whether or not, in view of the extraordinary changes in the world since the days of Judson and Martyn, the method of conducting Christian missions is not in a large degree archaic. Conditions were such in the early part of this century as to make unavoidable the substitution of "*send ye* into all the world" for the received version of the passage. Such an interpretation is by no means so pertinent nowadays, when the whole world is open to alien residence and accessible at the shortest notice. To distribute Bibles in Rome fifty years ago meant imprisonment or worse; to disembark on Japanese soil meant the loss of one's head; to undertake mission work in three countries out of four was equivalent to martyrdom. Long distance work

was then a necessity. It behooves us now, however, in view of these changes, to inquire whether we are really working with the right end of the lever. Is it not possible that the distressful financial situation has a lesson in it for the Christian Church? And may not that lesson consist in a new emphasis on the personal equation, the return to a literal and personal interpretation of the great commission?

This doubtless may seem hazy and impractical to many readers. Consider a moment. The last federal Congress passed legislation looking to the imposition of a tax on incomes. This, as all know, was set aside by the courts. Suppose, however, that the law had stood, that the assessments had been drawn up, and that one could have gotten free access to the lists. What a story would they not have told us! We should have there read of hundreds of thousands of incomes contributing less to the work which Christ set us to do than to the Government at Washington for its new ironclads and improved ordnance. If we could get more precise information, we should learn that all up and down the land are scattered Christian men and women, with incomes little or large, yet sufficient for support, whose interest in this great epoch-movement is confined at most to an annual subscription and to a diligent attendance upon missionary meetings. To such we address ourselves. They constitute the reserve force, the *landwehr*, which should be called into immediate action. The representative system cannot last much longer. A missionary propaganda conducted solely by proxy will soon be felt to be an anachronism. We need a new Reformation, which shall emphasize the universal missionary function as the German Reformation did the universal priesthood of believers. A general movement, a Christian *diaspora*, can alone cope with the gigantic needs of the situation. The destruction of Jerusalem scattered the brands which fired the whole Roman world. The exile of Stundists has in our day been instrumental in the diffusion of the Gospel through much of Central Asia, Siberia, and Asia Minor. Is it possible that Christians of England and America need the heavy hand of persecution before starting on the mission which has been entrusted to them as to chosen children?

The paid missionary should be to the Christian Church what the picket is to the main army. Steadily has he advanced; farther and farther has he pushed toward the enemy's lines. Has he now the requisite supporting column at his back? Have the numerous outlying regions which he has reconnoitred and cleared been occupied? Is the work of the Christian Church accomplished when she has thrown far out in front her thin line of missionaries? Are there not thousands with sufficient to support themselves comfortably in Palestine, in Japan, in Egypt, and elsewhere, who are instead taking their ease in the quiet and safety of the home Church? Now and then one finds independent workers in the field—in the Church Mission in India, for example, and in the China Inland Mission; but could not these be multiplied by hundreds if the situation were

clearly brought before the minds of home Christians? Would it not be possible to establish a League of Self-supporting Volunteers, to organize a Bureau of Information which should supply intelligence of the particular needs of different fields, and advice concerning cost of living, safety of person, climatic conditions, opportunities for Christian companionship, etc.? Could not volunteer substitute teachers in this way release for more distinctly evangelistic work those engaged in teaching history and mathematics and English in mission schools? Could not such enlist for short terms—five or ten years—not committing themselves necessarily for life residence?

Everybody knows how ubiquitous is the trader in the remoter regions of the earth. Scarce a tribe in Africa but has rued his coming; scarce an island in the South Seas that is unacquainted with his cheap manufactures and illicit liquors. It is not so generally known how largely men of culture, wearied with civilization, have betaken themselves to the wilderness. We know how Stevenson loved Samoa, choosing it as both home and burial-place before his Scotch birthplace. Tahiti offered for years a like refuge to the brilliant Pierre Loti. Madagascar became the adopted home of Le Conte de Lisle. Olive Schreiner lives with her husband far up in the great Karoo of South Africa. Lafcadio Hearne has married a Japanese wife and settled down in a Japanese village, and Count Tolstoi has left the brilliant life of Western Europe for the isolation and monotony of Russian village life. Surely Christians have a higher, a more urgent motive to expatriation than the nefarious profit of the trader or the caprice of an *ennuied litterateur*. Surely, if the Pauline spirit has not entirely died out of the Christian Church, some may be found who without the entanglement of official connection stand ready to reinforce as volunteer auxiliaries the impaired regular forces of Christian missions.

Such a movement could be greatly facilitated if we could disillusion possible volunteers of the supposed universal formidableness of the missionary life. It is a mistake to suppose that missionaries are always and everywhere subject to hardship and suffering. Undoubtedly this was so in the inception of the missionary movement of our century. Doubtless it is so in many quarters now—along the fever-haunted coasts and river-bottoms of Africa, in the intolerably crowded cities of China, and in the thrice-heated plains of Southern India. On the other hand, there are fields for missionary labor which have a charm and attractiveness far surpassing that of the home-land itself. Of the uplands of Ceylon, for example, one could say, in the appropriate words of an Arabic inscription upon the Taj: "If there is a paradise on earth, it is this, it is this, it is this." Indeed, this fact is now so generally recognized that Ceylon is becoming one of the favorite resorts of the idlers of winter-time, a sort of Asiatic Riviera or California. And speaking of France, where could one find a more promising field spiritually than among her people, weary of Romanism, disenchanted of the Sodom-apples of pleasure-seeking, ready

to consider and accept the way of life? What would not the McAll Mission give for a contingent of one hundred newly enlisted self-supporting workers for the evangelization of French cities—a sort of lay order like the Tertiaries of St. Francis? And from the point of view of personal expenditure and personal discomfort (tho it may seem unheroic, indeed, to dwell on this), where would one suffer less than among the kindly peasantry of Normandy and the Limousin?

Then consider Italy, with its multitude of unfolded and untaught. Why should Christian men and women, who perchance are without especial cares and responsibilities, prefer *taking an interest* in missions at home, in New York or Chicago, to *taking a part* in missions in Florence or Rome? Are there not great possibilities of usefulness here? Could we find a sturdier stock than the peoples of Piedmont and Lombardy? Could we find more necessitous ones than those of Sicily and Calabria? Are there no Christians wintering in Asheville and St. Augustine who could spend their spare months in Naples and Girgenti to the greater glory of God and to the hastening of His kingdom? The Winter Mission of English Christians among the English-speaking people of India is a precedent which could be followed elsewhere. And, not to mention other European fields, what shall we say of Greece and of Spain, so long closed to missionary effort by religious exclusiveness and bigotry? Are not these countries purposely open for those unable to undergo the dangers and hardships and persecutions of the back provinces of China and the Hinterlands of Africa?

If one should draw up a list of places fitted for such volunteer effort, what a category of Edens he would have! Not to recall again the numberless European fields, there would be the lovely islands of the Hawaiian group; Samoa, with its great hotels at Apia; Darjeeling and Simla and Naini Tal, in the foot-hills of the Himalayas—of gloriously even clime, under the shadow of the gigantic Alps of Asia; Utacamund in the Nilghiri Hills, with its marvelous rose-hedges and sunsets; Hakone, Kyoto, Nikko, and a hundred other places in Japan—for Japan should be a veritable stronghold of the independent mission. No mission-field has a more tractable people, none is more delightful in climate, in historical association, in present-day interest; none has a larger community of English-speaking people (save India), and missionaries are—we speak from personal acquaintance—of all people, the most neighborly, the most Christian, the best informed. No country has a smaller criminal residuum, in no place is life safer. European women can go through the loneliest roads in the country without fear. What opportunities at every tea-house to teach the way of Jesus, as Jesus Himself taught it by the well of Sychar! Where could a volunteer colporteur, with bag and bicycle, find better openings for effective work than along the great highway of the Hokkaido, with its innumerable villages, its passing traffic, its journeying wayfarers? Further, it is a peculiarly opportune time for such enterprises in the Sunrise Kingdom. The new treaties have made the interior accessible as

never before since the first opening of the country, and recent events have resulted in a gratifying subsidence of the anti-foreign feeling of the Joi faction. Nowhere, again, could one have a greater choice of climate, if this should happen to be a consideration. The cold and snows of Yezo and the sub-tropical vegetation of Kiushiu indicate the wide stretch of the climatic arc. We can, indeed, conceive of no happier place for a joyous missionary service than in this land, under the long shadows of Hiyesan and of Fujiyama.

We have pleaded for a new exodus, an outpouring into the ends of the earth of those who are able to go, like the mediæval *vavasor*, who furnished his own horse, lance, and armor. Yet there is a final reserve (we say it in spite of traditionalists of missionary policy) which has been brought into play with little success as yet perhaps, but which with proper management can be used with real effect. We refer to the mission supporting itself on the field. Objection will be immediately taken; yet we have high precedent, for did not the greatest of all apostles write that his own hands ministered unto his necessities? And if Paul could sew tent-cloth in the intervals of his evangelistic work at Thessalonica and Athens, might not, for example, men trained at Princeton and Amherst write correspondence for American papers while laboring in the high places of infidelity in Paris and Vienna? The writer knows of a Russian journalist, converted in a Baptist mission in the former city, who is an efficient co-worker in his spiritual birthplace, and even succeeds occasionally in introducing the Gospel surreptitiously into his contributions to the home papers, spite of the keen surveillance of Orthodox censors.

And, again, in more distinctively pagan lands are there not opportunities which American ingenuity could avail itself of for the furtherance of mission work? We speak not of China and India, where the illimitable ocean of economic competition would soon drown all such efforts. Yet even here, in outlying dependencies, much might be done. Why, for instance, could a self-supporting mission, organized by Christian farmers of Kansas or Nebraska, not be established in Korea? One could hardly want better conditions—an inexhaustible soil, high prices for products (for butter, cheese, potatoes, and such supplies generally are imported to the East from California, Switzerland, and Australia), a ready market in the treaty ports of China and Japan, and the Nippon-Yusen-Kaisha steamers to carry produce to these points. When the land has finally quieted down after its experiences of yesterday, and has become straightened out by the efficient administrators of Japan, it will be, in the writer's thinking, no worse a home for Americans than the alkali, drought-afflicted, storm-torn prairies of our country. Surely in the interim of five years which men require for the mastery of their new language, such employment would be welcome to many and a source of sufficient income to defray the outlay of the preparatory period. There is no Quixotism here. We believe the farmer has his place in the missionary economy as well as the

physician, the school-teacher, the translator, and the theologian. This is especially true of South Africa. It is a common enough thing for a brace of Scotchmen to settle in the highlands of Pondoland or Gazaland, there to build houses and plant vineyards. This they do with no ulterior purpose beyond the mere getting of a living ; but surely there must be Christian artisans and farmers who could do the same thing, while making their final aim the evangelization of the populations of degraded blacks all about. The Cape General Mission and the Baptist Mission in South Africa have both received, we understand, from Sir Cecil Rhodes, large tracts of land for such colonization. We doubt not, if Bishop Taylor's experiment could be tried in these temperate and lovely highlands of South Africa, it would meet with a success besides which that of the Congo Mission would be accounted partial and meager. And finally, to say nothing of the possibilities of such enterprises in Argentina and Chili, we believe that before long the most beautiful spot on the planet, the Vale of Cashmere, will be opened to a movement of this sort. One envies the life of the twentieth century, Protestant, Benedictines, who shall organize a self-supporting community for the evangelization of the Mahommedans of this Avalon? *Life in partibus infidelium* would then be (whatever it may be in the fetid cities of India and China) full of the accessory joys which nature brings.

We throw out these suggestions because we believe the times ripe for a forward movement of this character. The dawn of the new centuries is to nations what the opening of the new year is to individuals. We are about to burst, with hearts of expectation, as Magellans and Drakes of time, into the silent, undiscovered sea of a new century. Christianity must prove to the world that she is of the future as well as of the irrevocable past. If the world shall see in the Church a mere congeries of social clubs, as it too often is in English-speaking lands, or a State official supported for semi-police purposes, as she evidently is on the Continent of Europe, woe, then, to Church and to world, for the one has failed in her appointed work, and the other has lost its unspeakable opportunity and hope. If, on the other hand, by her activities, by her self-sacrifice, her other worldliness, she shows herself conscious of her mission as the representative of Christ before all men, as the temporal agency of the Holy Spirit in the evangelization of the world, new recognition will be accounted to her and to her Lord in the years that are upon us. No legitimate means to such ends, therefore, are to be condemned. The Salvation Army—so bizarre, so uncouth, so all-conquering—is before our eyes, an omnipresent warning to any who may be hidebound in their worship of conventional methods. It will not do to deter recruits, to object to experiments. It will not do to refrain from encouraging and stimulating both. Every form of effort in every field is the program of the new years, for repentance and remission of sins must be preached in His name among all nations.



THE BAREILLY THEOLOGICAL SEMINARY, INDIA.

## II.—INTERNATIONAL DEPARTMENT.

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

### The Bareilly Theological Seminary.

BY REV. T. J. SCOTT, D.D., BAREILLY,  
INDIA.

This institution is situated at Bareilly, a city of 130,000 inhabitants, and the capital of Rohilkund, one of the North-western Provinces. It is the first Methodist theological seminary founded in Asia. The need of an institution for training native preachers was soon manifest in the history of the mission, but not until 1872 was the mission able to undertake the work. A timely gift of \$20,000 from Rev. D. W. Thomas, then of the India Mission, and who fortunately had some private means, enabled the old India conference to take this enterprise in hand. A small native preacher's house was used for the lecture-rooms, while some cheap buildings that had been erected for some native Christians employed in an experimental industrial school, were utilized for students' dormitories. The school opened with a class of eleven. Four years later Mr. Philo Remington, of Ilion, N. Y., gave \$5000 to aid in the erection of more permanent buildings, and with this sum duplicated by the *Mission Board, Remington Hall*, the central building, was erected. It is a brick structure consisting of a central cruciform hall, surrounded by four class-rooms filling in the building as a square, with a large library and reading-room on the top. To the left of this building is Butler Hall, erected in 1890, in honor of Dr. Wm. Butler, the founder of this mission, by funds contributed by many admiring friends. This structure is one story, uniform in style with the central building, and consists of two fine lecture halls. To the right, in 1893, Ernest Hall was built, uniform in style and size with Butler Hall. It was erected by Rev. E. S. and Mrs. E. R. Kiplinger, in memory of their son Ernest, who had just fin-

ished his education and was much interested in mission work, but was early called to the better world. In this hall is a large beautiful symbolical painting, six by eight feet, consisting of five emblems—the Bible, the cross, an olive branch, a crook, and over all a crown, suspended in radiance. This painting and a life-size portrait of Ernest Kiplinger were sent out by the parents. This seminary has at present a small endowment of \$50,000, with buildings valued at \$16,500. The institution is chartered or "registered," as it is called in India, under the Government of the Northwest Provinces, and has its legal Board of Trustees, who care for the institution and its funds.

The course of three years' study is substantially that of any such institution in the United States, except that not so much is made of Hebrew and Greek. The teaching staff at present consists of two foreign missionaries and five native professors and teachers.

Connected with the seminary is a normal department for training teachers for the mission primary and higher grade schools. The preparation of Christian teachers for the mission schools is an important work. The full course of study takes four years. This normal department also serves as a preparatory department of the seminary for such students as may be deficient in secular knowledge. Many pastor-teachers have gone out from this department.

An important part of this institution is the Woman's Training School. Most of the students who enter the theological seminary, from the custom of early marriage, are married men. Early in the history of the seminary the experiment was successfully tried of training the wives of the students to cooperate with them in evangelistic and pastoral work. The wives who cannot read are taught and then trained in what is call-

ed the Bible-readers' course. This fits them to enter the homes of Hindus and Moslems and give instruction in Bible truth to women and children. They can also aid the pastor in instructing the women and children of his charge. The importance of the training given to the wives of the students cannot be over-estimated. In India women especially must work for women. In the towns and villages the preacher cannot address mixed audiences, as in Christian countries. Men alone assemble to hear in public places as a rule; and in the homes pastoral ministration cannot be as unconstrained as in Christian countries. Hence, the great need of women trained to reach women in India.

This department of the seminary is beset with some difficulties. The wives not only manage their domestic duties of caring for children and preparing the food of the family, but they have their regular school hours. The difficulty of managing the children when the mothers are studying suggested the kindergarten department in more recent years, which is suitably organized and is under trained teachers. Now, while the mothers are at their studies, the children are being trained in kindergarten drill. Here, then, is the *ensemble* of a unique theological seminary, where the husband is trained as preacher, pastor, and evangelist, or as a teacher and lay evangelist, and his wife is trained so as to cooperate with him in evangelistic and pastoral work, and their children have the advantage of a regular kindergarten.

At the present date the attendance at this institution is about 80 men and 50 women. There have gone out 205 graduates of the three years' course, 77 on a partial course, 61 from the normal school, and 192 from the woman's department, making a total of 535 trained mission workers sent out. This seminary has a great opportunity in the field represented. The students are trained in the Hindustani language, which is understood by 100,000,000 people. Besides this, some of the stu-

dents come from tracts bordering on the Hindustani territory, and such men can preach in at least one more language, thus reaching at least 50,000,000 more. The energy with which the work of this mission is spreading among these millions makes more manifest the importance of this school. In the year 1894 more than 17,000 souls were added to the Christian community in North India alone. The workers who have gone out from the school are scattered in a population equal to that of the United States. Men are needed well trained in doctrinal and practical morality, who can act as pastors for the incoming multitudes of Christians. Striking evidence is to be met indicating that caste is fast losing hold on the more intelligent classes. The great deep of this vast population of India must soon break up. Anti-Christianity stands ready to capture the multitude who must soon abandon the old faith. Hence the need of such an institution in training evangelists to meet the crisis. An intelligent faith ready to give an answer for its hope must meet an intelligent skepticism. The Church should make of this school something worthy of this great opening. Some testimony to the importance of this institution is here recorded:

Bishop Foster pronounced this the most important missionary enterprise in India. Bishop Ninde said he was strongly impressed while in India with the invaluable aid this school affords the workers. Bishop Thoburn, "Our theological school has become more than ever a necessity to our work." Dr. Ellenwood, Secretary of the Presbyterian Board of Missions, says: "A friend said to me, of all the higher institutions he had seen, the one belonging to the Methodist Episcopal Mission at Bareilly seemed to him best adapted to meet the widespread wants of a mission." Bishop Mallalieu was most profoundly convinced of the immeasurable importance of the Bareilly Theological School.

The endowment so far has mostly

taken the form of permanent foundations for scholarships. A thousand dollars invested gives the support of a man and his wife. A few endowments of \$500 for single students have been given. At present the Board of Trustees are calling for a few thousand dollars to build additional dormitories, and \$40,000 to enlarge the endowment to meet urgent present need. In no place can a suitably endowed theological seminary accomplish more than in this great mission field.

### Gospel Work in Siam.

BY J. E. BUDGETT MEAKIN.

"I believe there is no country more open to unrestrained missionary effort than Siam, but I believe that there can hardly be a country in which it is harder to make an impression."

Such was the summary by one of the workers in Bangkok of what he had been telling me about the special features of the task before him. Complete religious liberty is guaranteed by government, and missionaries can with little difficulty settle wherever they will, while traveling is free to all, and the treatment that well-behaved foreigners receive at the hands of the natives leaves nothing to be desired. The real difficulty is to make an impression on the lethargic minds of the people, whose impassive inactivity is never more marked than in connection with religion. None but those who have tried it know what it means to address a crowd or a succession of individuals without an objection being raised, but without the least signs of an impression having been made. "It is like bombarding an earthwork," said one of the missionaries; "one's shots are buried, and nothing is seen. It would be a relief even if one hearer 'got mad' about it. There is a point to which the Siamese will yield, as if they would do so to any extent, but when you get to the important moment of all you find a

dead wall. One is almost afraid of men becoming nominal Christians when hard put to to avoid the trouble of arguing it out."

The best material is the Siamo-Chinese race, which has sprung up as a result of the abundant immigration of Chinamen who marry native wives. These, whose devotion to ancestral worship and other forms of Chinese superstition has been naturally weakened, still retain much of the Chinese energy and grit, and what work has been done among them has afforded the best results. The Japanese have been compared to plastic clay which can be molded; the Siamese to sand, which lacks in itself the cohesion necessary for the sculptor, and the Chinese to granite, which withstands all tools but the best, but which lasts forever. For many years the American Baptists carried on an intermittent and desultory work among the Chinese in Bangkok, forming also several outlying stations, and altho they seem now to have abandoned the field, the native converts are going ahead themselves; but until the Baptists formally renounce operations here, tho they have no representative on the spot, others hesitate to enter the open door. They need at least a dozen workers in Siam, and the cause is losing ground as long as they hold back. The Roman Catholics have extensive missions here, and it is from among the Chinese that most of their converts are drawn, but while the Baptists are nominally at work among them, the American Presbyterian Mission, the only other society engaged here, has a most commendable hesitation to take up this important branch. The Chinese in Siam are not a mere handful; the whole country is saturated with them, and in their hands is almost all the trade and commerce but that with Europe.

What Siam owes to the missionaries already it would be difficult to state. Half a century ago she was one of the most backward of Asiatic countries, ruled despotically, and unbenefited by

the progress of the outside world, to which, with the exception of China, her doors were absolutely closed; but the messengers of the Gospel, who were waiting to enter China when that should become possible, who reached her shores in Chinese junks, succeeded in so impressing the people and their rulers that in due time treaties were willingly entered into with their governments, and Siam was opened up. Then there came to the throne a king who, while a Buddhist priest had sought a missionary for a tutor, and had proved no unapt scholar, under whose rule the old order fell, and Siam entered the race of nations. She has yet far to go to take her place among the foremost, but she has made rapid strides, and is distanced only by Japan among the nations of the farther East. That her progress has not been what it might have been can only be attributed to an increased experience of Western ways and Western men, who do not commend themselves as men who love dollars and hate the natives. It is the same old story here as in every newly opened country, the greatest obstacle to the spread of the Gospel is the example set by men of the nationalities with which the name Christian has unfortunately become identified—men who cannot sufficiently run down the missions and missionaries, whose presence casts reflections on the lives they waste on wine and women and wagers. I feel that as an independent resident abroad I both can and must say what the missionaries do not often care to, much as I deplore the facts. Exceptions to the rule there are indeed, and mission work owes more to them than folks at home imagine. The really Christian man of business or the official wields an influence quite distinct from that of missionaries.

Mission work in Siam is practically in the hands of the American Presbyterians, who maintain a considerable force in Bangkok, and have a most important work some distance up country in the tributary State of Cheung Mai,

as well as at one or two stations nearer the Gulf of Siam. To a great extent their work has been educational, and by no means one of the least important results of it was the request, many years ago, for one of their number to assume the direction of the schools which the government was then establishing. Hospitals have also held a prominent place in their operations, so that most of their men are styled doctors by the natives. Street preaching and colportage are likewise employed with success, however meager the immediately apparent results may seem. In several places a very real work is being done by independent workers from among the brethren, and I had the pleasure to meet with one good Christian doctor adding mission preaching to the labors of a private practice. The Roman Catholics are hard at work in many parts, and that with apparent good success, for the natives see no great difference in calling the goddess of mercy Mary, and in changing one set of priests and rites and superstitions for another. The Romanists are not, however, liked, and make but poor headway among the Siamese themselves, tho the self-denying and devoted lives led by many of their missionaries place them in great esteem personally. Their popular name is "Big-foot people," by one native explained to me as having reference to their custom of kissing the toe of the Pope, and by another as indicative of the way in which they tread down the people, for in Siam the foot is considered the most unworthy member. One of their methods is to make settlements of converts, acquiring the land, and making it unpleasant for all but their own people, or those who are willing to join them. They also mingle in political and legal questions when these serve their purposes, thus getting into very bad odor. Wherever they are they erect fine churches, a necessity in a creed in which the ceremonial plays so important a part.

The favor with which the Protestant

missions are regarded, on the other hand, is very evident. They have all along shown themselves the true friends of the people, and quite recently one of them was asked to make special inquiries during his travels into any causes of local complaint, and to report them at headquarters, a task which for obvious reasons he felt bound reluctantly to decline. While calling with a missionary on the Minister for the Interior, His Royal Highness brought up the question of a site for a new mission station in a distant province, about which the local authorities had raised difficulties, offering to personally secure the best available place on an approaching visit to that part. He then went on to express his opinion on the methods employed. "I think that a great many missionaries make the great mistake," he said, "of abusing the religion already existing. If instead of this they would bring their philanthropic and medical work more to the front, and show what the love of Christ has led them to do for the poor and suffering, they would not fail to gain the people's real esteem, and then would be the time for them to listen to the words of Jesus."

The religion already existing in this case is a corrupt inheritance of Buddhism mingled with a little Brahmanism and a good deal of spirit worship. It was said by one of the king's brothers that 80 per cent of the people were ignorant as to what Buddhism really was, for to begin with they make an idol of Buddha, presenting worldly petitions as to a god to one whose highest virtue was that he knew nothing of this world. Were they genuine Buddhists, they would at least make some attempts to follow the moral precepts of that creed, but of these they know next to nothing, having received it only as an ancestral legacy, and the grossest immorality prevails. Even the external observances of Buddhism are but imperfectly known, and the benumbing, deadening results of a religion which holds all affections and emotions

whatever to be of the nature of sin, regarding perfection as the destruction of every natural inclination, can easily be understood. Work among such people is like building in a swamp; there is no ground to go upon, no moral basis, no fulcrum. With many there is not even a belief in God, while Buddha himself is not considered as a personal influence. Sin is regarded as entailing its own punishment, and evil is only to be averted by the propitiation of controlling spirits. Even when a man has got so far as to believe in the sacrifice of Christ, it is difficult to make him see the necessity of a moral life, if not to work out his own salvation.

Though the more liberal education of the late king did not make him a Christian, it enabled him to see the folly of much that was bound up with Buddhism, and as its head in this country he instituted a reformed creed, closely approaching that of the modern Japanese and of Buddha's Western admirers. Its followers are practically atheists who acknowledge Buddha only as a great moral teacher, whose system of ethics they adopt, while they discard everything supernatural, and all the intermingled cult of spirits. But this has only affected the few, and superstition of every sort is as rampant as ever. The one prevailing idea is the necessity of "making merit" by erecting temples, feeding the priests, making pilgrimages, liberating captive animals, etc., but practical deeds of kindness and self-denial, or of provision for the sick and poor, as met with in China, seem hardly known. Ancestral worship forms no part of the Siamese creed, but its place is in some measure taken by the necessity under which sons are of making merit for their mothers. This is one of the real difficulties the missionaries have to meet, as men convinced of the truth of Christianity can see no hope for their mothers, especially if they are already dead, and some who have been convinced have yet refused baptism on this account. A feeling based on so noble a trait is

not to be rudely uprooted, but it has to be reckoned with.

Yet, after all, these questions will have to be ultimately faced by the native workers as they are raised up, for no country has ever been thoroughly evangelized except by its own people, and all the foreigners can hope is to be made the means of setting the work on foot and to welcome the first-fruits, the seeds from which will furnish the waiting soil. So the question as to the quality of the native converts becomes of even more importance than their number, and I was glad to find that a fair proportion of the Siamese became soul-winners, especially in the province of Nakawn, where I was assured by one who had just returned from a visit to them, "the converts take to evangelistic work as ducks take to water." A curious feature, however, is the way in which a Siamese on conversion, at once hands in the name of his wife also, even tho she has never yet heard a word of the Gospel. One good man of whom I heard had been so impressed with the way in which a certain convert enjoyed his new-found faith, that without going into details he at once put down his name as a convert, together with those of his absent wife and family. The jubilant convert himself had not yet been baptized, but I was told by a Presbyterian missionary that he had "already developed Methodist proclivities," bursting out in his prayers with responses, repetitions, and exclamations, an additional proof, added my informant, that denominational distinctions were greatly matters of temperament.

During my stay in Bangkok I have had the pleasure of intercourse with several of the Lord's own people gathered from among this nation, and the traveling Christian knows no greater joy. Space will not permit my recalling the pleasant times I spent with some, or what I learned from them, but the opinion was strongly expressed to me by a foreigner that for future workers we must depend on men brought

up under Christian influence, on account of the baneful effect on the whole character of a life spent beneath the pall of Buddhism, notwithstanding that one of the most active converts had been for years a priest.

### Incidents of the Struggle in Japan.

BY DAVID S. SPENCER, NAGOYA, JAPAN.

It is my purpose to record under this heading some facts and incidents which have come under my knowledge, in order that others may the better understand the nature of the work of winning Japan to Christ. It will be seen that heathenism dies hard; that the bringing of a country to accept the teachings of Jesus as its guiding principle is not a small task. There is nothing whatever in these incidents which would at all discourage a Christian man, for the battle is not ours, but the Master's. A thoughtful worker says again and again to himself, "Why do the heathen rage?" In spite of persecutions, boycottings, mobs, riots, and the machinations of bad men and devils, and even the mistakes, the unfaithfulness of professedly good men, the cause of Jesus goes right on conquering the world. "Our God is marching on."

On October 8th, 1893, I dedicated the church at Komaki. The morning services passed off without event, there being but few present, and of these nearly all were Christians. A few Buddhist lookers-on lingered about the door; but a crowd of Buddhists gathered in the evening in a house they had secured for the purpose on the opposite side of the street, and as soon as our evening services began, they began to show signs of life. While Hatanoshin Yamaka was speaking a crowd of them came in, filled the room and sat down, mixed with the Christians and those who did not oppose us. They frequently interrupted by remarks, questions, and the like; but as they could not throw Yamaka off the track in this way, they tried another plan. At a preconcerted signal

all arose, caught the lamps and extinguished them, scattered the oil on the worshipers, smashed the lamps, the windows, the doors, and the front of the house, wrenched the clock from the wall, and broke up the meeting. There being an insufficient number of policemen present to control the mob, it was thought best not to try to go on again that night. But the police were advised that a meeting would be held the next night, and that violence must be controlled. The police came, and so did the Buddhists, in large numbers. The latter tried to disturb the meeting again, but they were completely outgeneralled, and we won a victory.

Two young men had for a long time been secretly attending our Christian services at the Shinshiro Church, hiding in a back room in the dark to hear the preaching, and quietly withdrawing thereafter. They had had an earnest desire to know the truth, and our workers there had taught them. Finally the young men asked me to baptize them. This could not be done publicly because of the opposition of their friends. I talked with them carefully upon the possible consequences of their receiving baptism, and warned them that they would have to meet persecution. They declared that they did not fear on account of possible persecution, but were prepared to receive it, even to the death if necessary, but thought that they should be permitted to receive Christian baptism. I baptized them one night last fall in the hotel where I was staying. The next day they announced to their respective families that they had become Christians indeed, and had settled the matter by receiving Christian baptism. Both were subjected to persecution, in one case severe. The father of this young man was unrelenting, vicious. He demanded that the son recant at once and come back to the family faith. Threats were made, different forms of penalty were imposed, and finally the father brought the son to Nagoya and put him in the hands of a noted radical Buddhist priest for train-

ing and correction. The last I knew he was still in the hands of this priest, practically a prisoner for his faith in the Lord Jesus. Nothing is yet known of him, or of what the outcome is likely to be. I could give many similar cases.

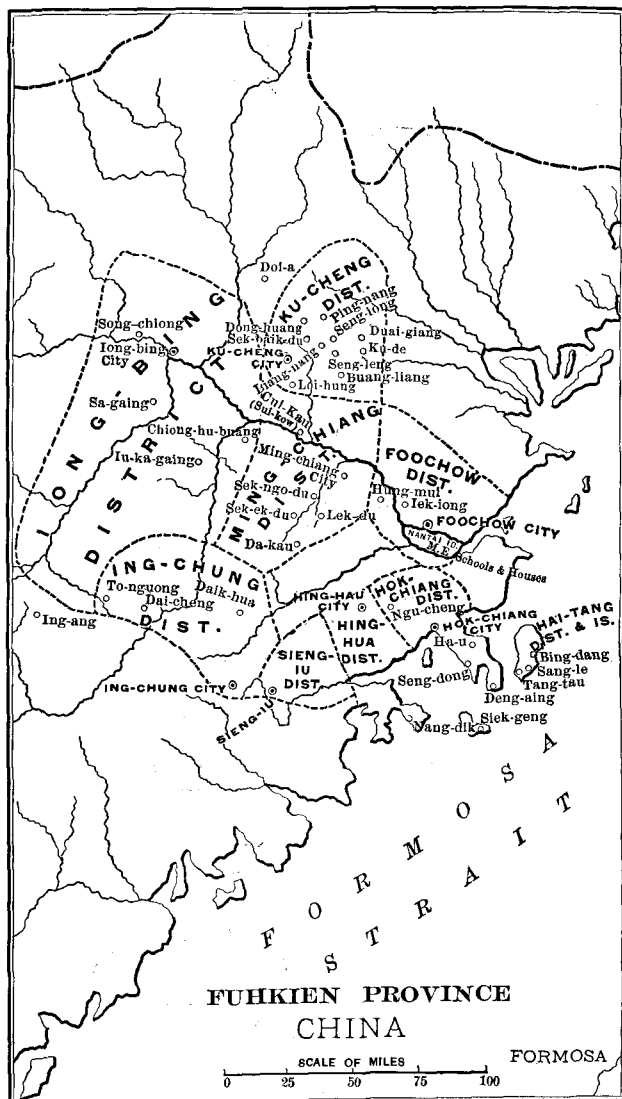
The workers in the Methodist Protestant Church desired in the fall of 1894 to rent a building in Nagoya for use as a chapel or *kegisho*, in addition to what they were already using. The section of the city in which they would locate was chosen, and a house was finally rented of an old man living in the neighborhood. Of course all business had to be done through native workers of that mission. The contract was drawn, signed and sealed, and the money paid over. The man was of a Buddhist family. The Buddhists heard of his transaction, and came to him to protest that such a thing was wrong; but the owner took the ground that under the Constitution he had the right, as a free man, to rent his house for any lawful purpose to any law-abiding man or set of men. Then the persecution began. These Buddhist opponents held a consultation meeting in the temple, to which they called the owner, and there argued, threatened him, and used all efforts except force to compel the man to yield, but to no purpose. He held that the renting of his house for Christian purposes was within the class of allowable actions under the constitution, and he would not yield. Then stronger measures were adopted. A house opposite his was secured by the Buddhists, and an indignation meeting held of the people of the neighborhood to decide what should be done. It was proposed to deport the old man, but some thought this a wrong thing to do, as it would be a mean thing on their part to inflict such a man on any community. Another proposed that they get a large kettle and soak him or boil him in it till he would do as he ought, and follow the dictates of their pure and holy religion. This meeting was continued for some time, and served as a sort of boycott of the owner from all around him. Finally

*soshi* (a class of ruffians hired to intimidate by forceful measures) were hired for the purpose of systematically persecuting the old man till he should yield. These *soshi* followed the old man, searching his house with clubs in hand, so that he was obliged to hide with his friends in the country for safety. But he did not yield, and this method of pressure failing to accomplish what the priest wanted, they approached the old man's wife and compelled her family to say that if he did not repent and take the house back from the Christians they would take from him the wife with whom he had lived for years, the mother of his children, the companion of his youth. The storm grew so thick that the old man could stand it no longer. He could endure personal inconvenience, even suffering; but to lose his wife was more than he could bear, and the opponents, through her friends, had control of the situation. He finally came back to the missionary weeping, threw down the money and asked for the contract, begging them to ask no questions for conscience' sake. The Christians took the money, gave up the house, and marked the strength and the methods of the Buddhists.

In Nagoya, a city of 200,000 people, all burying grounds are connected with the temples, of which there are some 2000 Buddhist with some 5000 priests, exclusive of Shinto temples and priests. Up to the present, when a Christian dies he must be buried in a potter's field, a swamp some distance from the city, in which only beggars were formerly buried. Though a man may be a legal owner of a lot in a Buddhist burying-ground, he cannot be buried there except as a Buddhist. The mother and child of our devoted pastor, Brother H. Yamaka, a graduate of Drew Theological Seminary, together with all Christians dying here, have had to be buried in that swamp. At one time the Christians purchased a plot of ground for a burial-place; but as it requires the consent of three different parties, one of which is the people of the neighbor-

hood, capable of being manipulated by the priests, the Christians lost all they had expended, and were compelled to give up the project for the time. The battle has to be won on some lines inch by inch.

Makoto Komatsubara ("Little Pine Woods)" and his wife, Tazura, became Christians in the city of Shizurka some ten years ago, and joined the Canada Methodist Church. In youth this man had been a heavy drinker, and had suffered a heavy penalty of his sin. Faith in Christ changed him, and he became a temperate man. His family and friends, however, did not favor his becoming a Christian. Better go on drinking and die a drunkard than have anything to do with *Yasu Kyo*. He recently removed with wife and children to Nagoya, and united by letter with our Second Methodist Church. The intense summer heat has caused him to become ill, and his ailment has taken the form of brain disease, resulting in insanity. I have watched the poor man with intense pity. Perfectly harmless in action and physically well, he is a strong man paying the price of sinful pleasure. The older brother and older sister of this man have, since his sickness, turned against him because of his profession of Christianity. They declared that unless he would openly renounce his faith in Christ they would not own him as a brother. In Japan an older brother has certain rights and power over a younger. They greatly annoyed him, but neither he nor his wife would yield to their demands. The brother became furious, said the whole cause of trouble was Christianity. When he could no longer afflict the sick man because of his insanity, they, the brother and sister, violently persecuted his wife. She was compelled to cease attending church, tho she stoutly declared her faith in Jesus. She continued for some time to send the children to our Sunday-school, but finally the opposition became so great that she could not even do this without danger,



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From "Missions and Missionary Society of the Methodist Episcopal Church."

and the children ceased to come. I called to see her recently, but the house she had occupied was vacant. Her troubles had multiplied, her husband probably hopelessly insane and in the hospital for confinement and treatment, her little child had died, and the persecution for Christ's sake had become so strong, that she had been compelled to take the remaining children and go back to her father's house for shelter and protection. Her husband's family has money enough to care for her and the husband well, but she can get none without renouncing her faith in Christ. Three days ago I saw Mr. Komatsubara, a harmless lunatic, his family driven away, and he in the hands of strangers.

October 1, 1895.

THE MAP OF FOOCHOW PROVINCE.—The map which we present of the Foochow Province, or Fukien Provincemore precisely, will be of interest and use to all who desire to locate the scenes of the massacre of last summer, and the stations where missions of the Methodist Episcopal Mission and others are at work. It is placed at our service by the courtesy of the publishers of Missions and Missionary Society of the Methodist Episcopal Church, for which work it was specially drawn, and which is nearly ready for market. It consists of three volumes, an extension by Rev. J. T. Gracey of the original work by Dr. J. M. Reid. The new volumes comprise the history of seventeen years of work, 1878-94, not in the original publication, and cover a period of astonishing development of the Society and its work, both at home and abroad. Hunt & Eaton, 150 Fifth Avenue, are the publishers, and will receive orders for this work at once.

The American Board, the Church of England Missionary Society, and the zenana mission of the latter church all have successful missions in this province, which contains a population of 15,000,000. Some eminent names are found in the list of missionaries of this

province. Archdeacon Wolfe has won distinction; the two Drs. Baldwin, one of the A. B. C. F. M. and one of the Methodist Board, together with Dr. Maclay and Bishop Wiley, were founders and leaders here. The hospital and general medical work of the two American Missions are of great value.

#### Notes from the Field.

CHINA.—Rev. W. M. Hayes, writing from Tungchow, near Chefoo, China, under date October 7th, 1895, says: "The events of the past five months are almost the reverse of what nearly everybody expected and predicted last spring, and should I have written of the outlook at that time, it would only have been another confirmation of Paul's conclusion that "prophecies shall fail." Progress seemed imminent last spring, but the intervention of Russia, France, and Germany convinced China that change was not yet a necessity. The Conservatives are in power again, anti-foreigners are being promoted to office, and many of the people are trying to persuade themselves that China beat Japan, after all. The streets of this city last week were placarded with immense pictures presenting the high dignitaries of China meting out justice to the despised Trojan.

BURMA.—Mr. F. D. Phinney, Superintendent of the American Baptist Mission Press, Rangoon, Burma, in a personal note under date of September 1st, 1895, says: "There is a turning toward Christianity on the part of the Burmans that is as pleasing as it is surprising. There have never been as many baptisms right along as there are now. It is the custom of the Burman church to have the ordinance of baptism administered at the close of the morning preaching service, between that and the Sunday-school. These baptismal services come with marked frequency, and the candidates are nearly all adult converts from Buddhism, one here and another there in the villages

in this district who come in to the city to join a church. The reports are coming from all over the field that the way in which the Burmans listen is different from all the past. They have more of interest, read and talk more intelligently and with less of bigotry, and more priests are throwing off the yellow robes than ever before. You wanted to have me tell you what the people are doing and what they are thinking about, and I have told you. Fifty villages in a lump on the frontier, the most degraded of the peoples of the country, are asking for teachers and preachers. The Roman Catholics have tried their best to get teachers into these villages, but have been told most emphatically that they will have Baptist teachers or none. The Catholic villages in this part of the country are not creditable to the name of Christianity. Our native churches are doing more for themselves than ever before, and home and foreign mission circles and societies are being formed among them, and are doing good work. A few years ago a missionary party, a Karen preacher and his family, were going over into Northern Siam, and when past the frontier were simply blotted off the face of the earth. It was many months before a trace of them could be found. They had been murdered for their money, and buried. The local missionary society (Karen) which had sent them out called for volunteers to take up the work to which they had been sent, and had to choose between the volunteers, for there were more volunteers than could be sent.

"This morning I witnessed the baptism of two pupils in our Baptist college here. The spiritual tone of the college is decidedly good, and the proportion of professing Christians in the upper classes probably above that in some American colleges. This is Christian education for a certainty. We are not troubled here, as are the missionaries among the Hindus of India, with organized opposition to bazaar preaching on the part of those who have received all their education in mission schools.

That is something which is almost unknown in Burma.

Every American, irrespective of religious preferences, must have intense interest in the missionary force in Eastern Turkey, and every Christian should be given much to prayer for the preservation of the lives of such noble men and women in peril. We say in peril, not because they will probably be deliberately assaulted, but because the Sultan is unable to keep the police of the empire if he would, and the fleets of the Dardanelles are paralyzed because European Christian powers are incompetent, and we use the word deliberately. They are incompetent to devise a way out of the imbroglio that will not involve their flying at each other's throats. The game of empire from the Grecian Archipelago to the North Pacific shore line is the most extended known in centuries, and it is pretty plain that if the kingdom of Christ is advanced it will be because political powers as usual will be driven along the paths of the Divine purpose despite the lack of moral principle or any other principle dominating them. "It is not by might nor by power" that Christ's kingdom makes advance.

It is a matter of regret that we find our space too limited to present a becoming review of several timely books which will help on the kingdom of our Lord. Revell Company have just issued "Persian Life and Customs," by S. G. Wilson, the best book of general information on the subject within our knowledge. It is lucid in style, comprehensive in the range of topics, and as entertaining as it is instructive. "From far Formosa," by Missionary Mackay, is a revelation of that island by the most eminent authorities, living or dead, on things Formosan as a whole. "Rambles in Japan," by Canon Tristram, is an entertaining account of what this eminent divine saw and learned in the land of the Rising Sun, with the aid of his daughter, a resident missionary of some years in that land. He seeks to compare Buddhism of Japan with that of Ceylon and of China. All these books are well illustrated.

A better book to study at the beginning of the New Year, to get a forceful, fresh and inspiring survey of the past and outlook for the future, than Rev. Dr. D. L. Leonard's "A Hundred Years of Missions" (Funk & Wagnalls Company) it would be difficult to name. It is a thoughtful and unique treatise worthy of permanent place in missionary literature.

### III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIERSON.

#### Monthly Topics for 1896.\*

##### JANUARY.

Outlook.  
General Survey.

##### FEBRUARY.

The Chinese Empire.†  
Confucianism and Taoism.  
Formosa.  
The Opium Traffic.

##### MARCH.

Mexico.  
Central America.  
West Indies.  
City Missions.

##### APRIL.

India, Burma, and Ceylon.  
Hinduism, etc.  
Woman's Work for Woman.

##### MAY.

Siam and the Laos.  
Malaysia.  
Buddhism.  
Unoccupied Fields.

##### JUNE.

Africa ‡ and Madagascar.  
The Freedmen in America.  
The Slave Trade.

##### JULY.

The Islands of the Sea.§  
Circumpolar Missions.‖  
North American Indians.  
The Liquor Traffic.

##### AUGUST.

Papal Europe.  
Roman Catholicism.  
Bible Work.

##### SEPTEMBER.

Japan.  
Korea.  
Shintoism.  
Medical Missions.  
Chinese and Japanese in the United States.

##### OCTOBER.

Mohammedan Lands¶ and Religion.

Russia and the Greek Church.  
Abyssinia and Eastern Sects.

##### NOVEMBER.

South America.  
The Mormons.  
Young People's Work.

##### DECEMBER.

Syria and Palestine.  
The Jews.  
Educational Work.

#### NOTES HERE AND THERE.

There is at present a state of unrest throughout the whole world, Christian and heathen, civilized and savage. "Wars and rumors of wars," outrages, financial instability, and in many cases the half-suppressed mutterings of a general anarchy are disturbing the peace and prosperity of nations the world over.

In the *United States* the financial crisis is scarcely over, the missionary boards are still weighed down with a heavy load of debt, and the Christian church-members are slow to respond to their earnest appeals. Strikes and general friction between labor and capital are every-day occurrences. Utah, just entering upon statehood, seems to many to bring forebodings of an unhallowed haven for polygamists and those of loose moral principles. Many fear strained relations with England because of the Venezuelan difficulty and the Alaskan boundary dispute. All these things affect missions directly or indirectly. The mission boards are endeavoring to hold their ground, tho lacking sufficient support; in some cases there is even an advance to new territory. Foreign missionary rallies are awakening many slumbering Christians, and are scattering information as to the great work of God in the world's evangelization.

Dr. Ebenezer Erskine says, in regard to the future of the negro, that four facts have come to be regarded as quite settled: "1. That the negro is here to stay, and that his future home is to be

\* It is our intention to have one or more articles on these subjects, in the months to which they are assigned, together with references to other articles in previous numbers. Those desiring to contribute are requested to have their article in our hands two months previous to the month to which their subject is assigned.

† Including Tibet.

‡ Except North Africa and Egypt, which are assigned to October.

§ Including Australasia.

‖ Alaska, Greenland, Labrador, etc.

¶ Turkey, Greece, Arabia, Persia, North Africa, and Egypt.

chiefly in the Southern States, all plans for his transportation to other countries being regarded as impracticable. 2. That the negro is capable of improvement. He may be educated and Christianized. 3. That the negroes are improving in their worldly circumstances; that many of them are becoming land-owners; that others are entering into business, or becoming mechanics or tradesmen. 4. That the negroes as a class have not improved in morals as they have in their material condition. To save this race and to save the nation from their demoralizing influence, Christians of all Evangelical denominations must take hold of the work of their Christianization and the moral and industrial elevation of the race with a strong hand and a firm and persevering faith."

Less than 250,000 Indians are now to be found in the United States (exclusive of Alaska). They are scattered through 20 States and 5 Territories, of which Indian Territory contains the largest number (71,856) and Texas the fewest (290). The Indians are susceptible to religious impressions when they can be protected from contaminating outside influences. They are willing to be civilized and Christianized; they have at least fair industry and capacity for self-support. Over 32,000 Indians are now taxable and self-sustaining citizens. These do not include 5 civilized tribes, numbering 68,371. Educational mission work is being carried on among them by Methodists, Presbyterians, Baptists, Congregationalists, Episcopalians, and Friends, in addition to Government and independent schools. The missions are situated chiefly in Arizona, Indian Territory, Oklahoma, the Dakotas, Montana, Washington, and Nebraska. Interesting and successful work is being done by the Methodists and Church of England among the tribes in British America.

*South America* is for the most part, as usual, in a state of unstable equilibrium. Colombia has experienced civil war. Liberalists in Ecuador seek to

hold the government, of which they have for a time gained the upper hand. Should they succeed, we may hope that the last closed door of the Neglected Continent will be opened to the Gospel. Venezuela is in difficulty with England and Peru, and other republics are by no means at rest.

The whole civilized world is stirred with indignation and horror at the massacre of thousands of Christians in *Asia Minor*. Rumors of a partition of Turkey, the deposition of the Sultan, etc., are occasionally heard; but while it seems that order is being gradually restored in the disturbed districts, the solution of the Armenian problem has by no means been reached. The Turk and the Kurd have not paid the penalty for their active and passive criminality, and judgment will doubtless descend upon them from heavenly powers if not from earthly.

As every one knows, the situation is critical in the extreme. The Moslems seem determined upon the destruction of the Christians, and only the providence of God and the fear of the results has prevented the massacre of missionaries and all *en masse*. The limit of Armenian patience seems to have been reached, but they are for the most part powerless. The causes of their dissatisfactions with Turkish rule are many and long standing. Besides personal extortion and outrage, the burden of taxes has brought the Armenians to poverty and famine. A Russian officer, Colonel Lazareff,\* gives some facts relative to the "varied and original" system of taxation imposed on Armenia. Here are a few of the assessments:

1. An exemption task paid for relief from military service, amounting to about \$1.50 per year, imposed on every member of the family—children, aged and crippled *not* exempt. If a head of a large family is unable to pay the tax, he is punished by arrest and flogging, and his household goods or cow

\* Translated in the *Literary Digest*.

must be sold to satisfy the tax collector.

2. A tax on the land and crops—from \$1 to \$6 per acre, according to the quality of the land, and one eighth of the value of the harvest.

3. Every one having an orchard pays about \$22 annually.

4. Hay tax: \$2 for eight loads.

5. For each cottage a tax of \$1.50.

6. For a stable, from \$1 to \$3.

7. A marriage tax of 50 cents on the bridegroom.

8. A sheep tax, 20 cents each.

9. A tax on every male over fourteen for the maintenance of roads, fortresses, and barracks.

There are also numberless taxes on almost every conceivable occupation and on each tree standing in one's lot. Besides these there are excise taxes on liquor and other articles of consumption. The Kurds are free from nearly all of these taxes, paying only for one third of their sheep and being allowed to make their own returns to the assessors. These facts fully explain the decrease in the Armenian population and Armenian emigration. With such a system, manifestly designed to *ruin and starve out the Armenians*, Turkey hardly requires, in order to attain her object, recourse to such additional methods as the late wholesale massacres.

The years 1894 and 1895 have certainly been most eventful in the history of *China*. While she has held together for more than forty centuries, and has by her conservatism defied the modern ideas of progress and civilization, she has now lost a part of her territory, and may be compelled to open her doors to the advance of the heralds of a Christian civilization. The war with Japan has proven a serious matter to China; Japan seems on the road to prosperity, while her neighbor and old enemy is torn with riots and even rumblings of rebellion. The whole empire seems to be honeycombed with secret societies, which are ready to rise in open rebellion, massacre the foreigners, and seize the government had they but a compe-

tent recognized leader. There seems, however, little probability of any immediate disturbance on a large scale. The future is still uncertain; but the outcome will doubtless be overruled to the glory of God. We expect a widened opportunity for the spread of the Gospel as soon as the immediate effect of the war—the excitement, animosity, and general disquiet of the people—has passed away.

The Japanese Christians are still somewhat inclined to break loose from the guidance of foreign missionaries, and to conduct the evangelistic work without outside aid. The missionaries are convinced that this would be a mistake, as the native Church is not yet established on firm enough doctrinal basis. The new treaty opening the empire more freely to foreign residents is a great gain, and will doubtless be speedily taken advantage of. Japan's danger from infidelity and over self-confidence is great, but the people are not unaware of the benefits of Christianity, and the Christians are advancing to foreign missionary work in their dependencies. A war is threatened with Russia which it is earnestly hoped will be averted, as this would probably be more injurious to missions than the conflict with China.

Since the war has ended, the prospects of missions in Korea have been brightening. The Government is still somewhat unsettled, but is friendly to missionaries, who are constantly and confidently praying for reinforcements of workers and greater harvests of souls. The former indifference of the people has given way to a willingness to hear the Gospel, which amounts in some cases to eagerness, and large congregations can be gathered without difficulty. Some of the leaders in the Government have declared their conviction that only as the Christian religion permeates the mind of the people can Korea expect to be lifted out of her deplorable condition. The king, in an audience with Bishop Ninde, expressed his gratification that so many American missiona-

ries had been sent to Korea to teach and to heal his people. New centers are being occupied by the small mission force on the ground. Japanese Buddhism is beginning to assert itself at the capital, which has been invaded by a large number of Japanese, and a new Buddhist temple will soon be seen arising on the site of an ancient marble pagoda in the center of this city. In view of the present opportunity, the missionary force in Korea is lamentably small.

Work in Formosa was interrupted for some time by the excitement of the people at the cession of the island to the Japanese. Quiet has, however, been restored, and the work is progressing quietly but certainly. We may confidently hope that before many years the whole island will not only be civilized, but Christianized. The story of the marvelous transformations here is of the most intense interest.\*

The outlook is bright for Tibet. The disagreement between the members of the original Tibetan Pioneer Mission is being used by God to set two missions instead of one watching and praying for the opportunity to preach the Gospel in this Buddhistic stronghold. The negotiations between Great Britain and Tibet give hopes for an open door in the near future.

One result of the impotence and failure of the Chinese Government has been that the Dalai Lama, who, contrary to the usual Chinese custom, has been allowed to attain the age of nineteen, has claimed for himself the temporal as well as the spiritual supremacy in his own country, and has informed the Chinese minister resident at Lhasa that he owes no allegiance to the emperor. This may have an important influence on Tibetan missions, as it has been greatly owing to Chinese power and authority that Tibet has been hitherto closed against foreign travelers and teachers.

There is now little need to either

\* Read "From Far Formosa," by G. L. McKay. F. H. Revell, New York, \$3.00.

apologize for or to urge the importance of medical missions. He who is ignorant of their claims is either so lacking in information as to scarcely belong to this century, or is so oblivious to the sufferings of his fellow-men in heathen lands as to make him beyond hearing or beneath notice. The teacher, the preacher, and the healer should conquer heathenism together in the name of Christ who combined in his work these three spheres of activity. But while Christians may believe in medical missions, the practical results do not evidence a realization of the great need for more medical missionaries—not while it remains true that in the United States there are 4096 physicians to every 2,500,000, and in China only *one* to the same number.

The missionary outlook, however dark and lowering the clouds may seem in the immediate horizon, is bright—bright as the promises of God. It is hoped and believed that the Christian world is becoming more aroused to the duty, the necessity, and the privilege of witnessing in the uttermost parts of the earth. While there are attacks here and there upon missionary purposes and policy, there are, on the other hand, many honored and capable witnesses from secular circles who are giving no uncertain testimony to the value and need of missionary work. There is a call at home for more men and more money, and abroad for new stations and increased facilities for work.

The broad facts of the state of the world require to be often placed before us, and they utter their pleadings as we look at them. There is about one Christian minister for every 900 persons in Great Britain, and to every 800 in the United States; one for every 200,000 in Japan, one for every 250,000 in Africa, one for every 300,000 in India, one for every 400,000 in South America, and one for every 700,000 in China. Are the forces of the Christian Church wisely distributed? If all Christians lived for the world's conversion, great residential changes would shortly take place.

## IV.—EDITORIAL DEPARTMENT.

In view of the conflict of statements as to the Sunday issues of newspapers in Japan, from a private letter of Rev. H. Loomis, for twenty years agent of the American Bible Society at Yokohama, dated August 21st, 1895, we make this extract :

"In regard to the publication of Sunday newspapers in Japan, I am informed by one of the staff of the *Japan Mail* that the *Nippon* and *Yomiuri Shimbun* issue a paper every day alike ; but the others print an edition Saturday afternoon or evening, and there is no issue Monday morning, because Sunday is a *day of rest* (*underscored* by Rev. Mr. Loomis). My informant gives his opinion that this is the custom throughout Japan (as in Tokyo and Yokohama). He also thinks that this has been the course adopted by the publishers of each newspaper from the time it was first started" (in these twenty-three years).

The authority of Rev. Mr. Loomis, a cautious man in all his statements, is sufficient ; but this from one of the staff of the *Japan Mail*, the largest paper in Japan, should settle the question. *Virtually* the 550 papers and periodicals in Japan these *twenty-three years observe the day of rest*.

Professor Howard Osgood, of Rochester, promises to say something to our readers soon on "the electric connection between a belief in the Bible as the veritable Word of God and a belief in the duty and success of missions." And he well remarks that "when a man begins to doubt the possibility of foretelling, and the foretelling found in the Bible, there is no possible basis for missions except in a desire to improve the morals of others ; but that is not strong enough to move his purse. If missions, home and foreign, are the thermometer of the state of the churches, it would be a good idea to compare all that has been done by graduates from the German universities since rational-

ism has taken possession of them. The men from Bach, from Gossner in Berlin, from Hermannsburg, from the Moravians, have rarely been university men."

Mr. Allan W. Webb writes from Geelong, Victoria :

"Within the last ten years the interest in foreign missions in Australasia has increased immensely. Prior to that there were but few of the children of our own land in foreign fields. The Wesleyan missions in the South Seas were recruited from Australia, but beyond that the Australian churches had hardly any if any representatives. Since then our own sons and daughters have gone to China, India, Korea, New Hebrides, New Guinea, and Equatorial Africa and South Africa, and the enthusiasm grows instead of diminishing. Had the funds of the respective societies been larger, many more would have been sent out. The financially crippled state of the colonies tells upon missionary enterprises as well as upon others. Yet there are evidences of the fact that our faith in the God of missions is strong enough to face growing responsibilities.

"The training home for female foreign missionaries, under the charge of Mrs. Warren, has in it at present eight or nine young women destined to proceed to different parts in the service of the churches.

"The Australasian branch of the China Inland Mission has just accepted eight young men candidates to go out in September."

The Ku Cheng massacre awakened universal grief throughout Australia. While the secular press was crying out, "Wherefore this waste?" the heroic mother of two of the martyrs (Mrs. Saunders, a resident in Melbourne) was rejoicing in the honor the Saviour had put upon her and her daughters in permitting them thus to suffer for His name.

The Australian Board of Missions has charge of the work of the Church of England in Australia and islands adjacent. Its last report says: "One word fittingly describes the work of this board—the word progress." A self-denial effort in the year 1894 contributed largely to the cheering results reported. The most important mission is the New Guinea Mission. In 1891 it suffered a serious loss in the death of its pioneer leader, the Rev. Albert Maclaren. It has now a staff consist-

ing of two ordained ministers and four lay workers, with five South Sea Island evangelists. The Rev. C. King, M.A., its head, appeals for more workers. He requires at least half a dozen European missionaries and forty colored teachers.

The Bellenden Ker Mission is devoted to the aboriginals of Northern Queensland. The Rev. E. R. B. Gribble is at its head, assisted by three lay workers and two colored laborers. The success of this mission and the prospect of its extension lead to a pressing of its claims; and the aboriginal mission is that on Lake Condah under the Rev. J. H. Stähle. The religious results of this mission are not very striking, but the Gospel is elevating morally and socially this degraded people.

The Melanesian Mission has its own bishop, Dr. Cecil Wilson. In this mission there are 8929 baptized Christians, of whom 1111 have been confirmed; there are 12,188 persons under instruction in 122 schools with 381 teachers. The staff consists of the bishop, 10 white clergy and 9 native clergy and 3 European lay workers.

In addition to these the board carries on mission work among the Chinese resident in the Australian colonies. The agents include Mr. Cheok Hong Cheong, an educated and refined gentleman, who has passed through a regular theological training, and who speaks English with perfect purity and ease. In addition to Mr. Cheong there are nine other missionaries to the Chinese. Night schools are vigorously and successfully worked in connection with this mission.

The Baptists of Australasia have chosen East Bengal as the field of their operations. About twelve years ago a revival of missionary interest resulted in the sending forth the first ladies for zenana work, and since then these missions have grown year by year. There are over eight millions of people in the district in which they work. South Australia has Faridpur, Victoria, Myensing, New South Wales, Noakhali, Tasmania, assisted by South Australia, Pabna, and New Zealand, Tippera.

There are twenty-five European laborers, six of them men, the rest women, with a full staff of native assistants.

The work among the Garos has been most successful. Last year 144 were baptized. There are now about 350 converts connected with the missions. The Rev. Silas Mead, M.A., and the Rev. W. T. Whitley, M.A., are about to visit this field.

Our correspondent in Tangier, Morocco, Rev. N. H. Patrick, writes :

"During the past five weeks some five hundred Moors, Jews, and Spaniards have died in Tangier from cholera. The Moslems say that a little man is riding about on a white horse shooting arrows at different people, and those who are wounded suffer from cholera. Very many of them refuse to take any medicine, saying it is useless, and adding that the followers of Mahomet who die of this sickness are sure to be saved."

#### Central China Christian Missionary Convention.

The seventh annual convention of the missionaries representing the Disciples of Christ in China was held in May last in Nankin.

This society supports work at five stations, all in the valley of the Yangtse: Shanghai, Nankin, Wuhu, Chucheo, and Luh-Hoh.

In spite of the war, the cause of Christ has made good progress. At its commencement considerable hostility was shown toward all foreigners. One of our missionaries, while traveling through the country, was stopped by a group of soldiers and rather roughly handled. After debating the propriety of throwing him in the river, they finally released him. Later, by the efforts of the officials and the wide circulation of their proclamations, the people were made to understand that there is more than one foreign country, and that none but Japan *had rebelled*—so the proclamations read.

Even many of the officials have apparently not yet learned that American and European countries do not pay tribute to the "Son of Heaven" at Peking. Now that peace is declared, some are saying that the Americans had injured the "great country's" people in California and elsewhere, and that as a punishment the Emperor had directed them to put a stop to the ravages of the Japanese; that the Americans were unable to do so by force of arms, and so had bought them off with several hundred millions of dollars. The ease with which the mandarins have quieted the suspicions of the people in this district and turned their hostility into friendliness is proof that their statements of four years ago and since were false, that they could not control the people and prevent riots. The few instances of ill will since the proclamations are the exceptions. One

of our number, on visiting an inland city, was seized as a Japanese spy. The offer by our viceroy of fifty taels for every Japanese head made some people very patriotic. The gentleman placed in this unpleasant predicament had his passport with him, however, and as soon as the magistrate heard of the affair he took prompt measures for his release, and caused the informer to make a public apology.

There were twenty-one baptisms during the year, and there are in addition between twenty and thirty inquirers.

One old gentleman, sixty-two years of age, is a retired official. For many years past he has been an earnest seeker after truth. He read a great many Buddhist books in search of peace and hope, but found nothing satisfying until a few days ago he accepted Christ.

A native physician living on a small island in the mouth of the Yang-tse Kaing came all the way to Shanghai to urge one of the missionaries to visit his home and preach the Gospel there. He was first interested in Christianity by reading a copy of "Martin's Evidences," and was led to the present step by reading in the *Chung-Si-Kiao-Hwei Pao* an account of the conversion of the leader of a vegetarian sect on the neighboring island of Tsung-ming.

A certain Mrs. Liu, of Shanghai, was a most violent persecutor of her daughter, who had become a Christian. Last year she was taken ill, and a Bible-woman, Mrs. Lee, visited her frequently, and showed her much kindness. But the thing that softened Mrs. Liu's heart was seeing the Bible-woman kneel on her dirty floor and pray for her. Her prejudice being removed, it was not long before she had followed her daughter into the church. A more curious case is that of Miss Young, who was said to be possessed of a devil. She was a terror to the whole neighborhood. I shall not attempt to explain her condition, as Dr. Nevius's book, just published, goes very thoroughly into the whole question. It is sufficient to say that the Chinese all regard it as devil possession. This girl was chained in her home; yet the first time she heard the message of the Gospel she was wonderfully calmed, and restored to her normal condition. She is now sitting at the feet of Jesus, "clothed and in her right mind," and has also led her younger sister to Christ.

These are some of the triumphs of the Gospel during the past year. Encouraging reports were also received from the boarding-school and the hospital.

The latter during the year provided for 257 in-patients and 86 opium patients. At the two dispensaries there were seen 4012 new cases and 6512 old ones.

We have prayed most earnestly that God might overrule this cruel war for the furtherance of the Gospel. We believe we are entering upon a new era in the history of mission work in this land.

The governor-general, Chang Chih-Tung, has already taken steps to reorganize the army of this region on Western models. He is also building a macadamized road through his capital (Nankin), and seems determined to introduce many improvements. We trust that as the Chinese adopt Western civilization they may be led to see that that which is the source of all that is best in Western civilization is the religion of Jesus.

E. T. WILLIAMS.

NANKIN, CHINA, May 19, 1895.

The editor owes it to himself and his readers to say that the sentiments of Dr. Jessup's article in the December number do not represent his own, as to the fulfilment of prophecies touching Israel, etc.

As this is a *Review*, there is a manifest propriety in allowing contributors to present their own views, even when on minor matters they do not altogether accord with those of the editor; and this has been the policy pursued, unless the divergence touches fundamental truths.

But while giving Dr. Jessup thus full opportunity to represent his own opinions untrammelled, the editor cannot forbear to add at least a demurrer. This method of dealing with prediction, in our opinion, makes havoc of all prophecy. Dr. Jessup seems to us to contradict himself. In one paragraph he makes *Israel* only another name for the *Church of God*, and on the next page he refers to the final *salvation of all Israel*, as a body now maintaining its separation, etc. Again, he says that if the prophecies referring to His kingship are to be taken literally, then, as "Messiah was to be an earthly king. *He has never come.*" Of course He has never yet

come as an earthly king—that is reserved for His *second* coming.

For ourselves we have found it absolutely necessary to observe the distinction Paul makes between "*Jew, Gentile, and Church of God,*" which are never confused in the New Testament; and to observe also the distinction between the offices of prophet and priest, what Christ fulfils from His incarnation to His second advent; and the kingly which He is to fulfil in the glory of His second coming.

Probably some of our readers will be stirred up to present more fully the counter argument under the impulse of Dr. Jessup's paper.

### The March of Events.

The eighty-sixth annual meeting of the A. B. C. F. M., in Brooklyn, in October, under presidency of the venerable and beloved Dr. Storrs, was, of course, largely attended. The president announced a conditional gift of \$25,000 from a nameless giver for the debt, and thus early a stimulus was given to the subscriptions for this object. The board meetings have been models in their way of interesting and inspiring missionary gatherings. The presence of such men in the chair as Dr. Hopkins and Dr. Storrs, the addresses and papers of such masters of missions as Drs. Anderson and Clark and Smith and Treat and Means, and the noble addresses of the foremost missionaries from the great fields of the world, have combined to make these occasions like the annual gatherings of the tribes in the Holy City in ancient times. Since the Andover controversies came in to interrupt the harmony, these meetings have never regained their former prestige and spiritual power, but they are still a noble contribution to the cause of missions. On this occasion Dr. Farnsworth, of Turkey, Dr. Chauncey Goodrich, of North China, and others like them gave variety and charm to the meetings; and the splendid papers

of the secretaries, that always form the staple of the diet, did not fall behind the usual standard of merit. The November *Missionary Herald* is always a thesaurus of missionary literature—a volume in itself.

Dr. Palmer's report on finance, of course, awakened great interest, urging that before March 1st, 1896, the \$115,000 debt with which the fiscal year began be wiped out—a pity, indeed, that such a grand board should be half paralyzed by a debt that equals one fifth of the annual appropriation to its work!

A "Disciples Union of the Order of the Double Cross" is now organized—a movement for world-wide medical missions. The name is taken from a device representing two crosses, one overlying the other, and the extremities of which bear respectively the initials of the words "body" and "soul."

This new International Order has been recently established by Dr. George D. Dowkontt, of New York, and consists of four guilds: the Physicians', Students', Nurses', and Helpers' guilds. The purpose is to affiliate all Christian physicians, with those who are studying the art of healing for both body and soul, and all who are disposed to aid by prayer, work, or gifts, in a great international association. F. G. Strickland, of Hiram, O., is corresponding secretary, and will reply to any inquiries. We have thus one more organization to be known as the D. U. O. D. C., the main end of which is to send medical missions to the foreign field.

The map and chart used in our November (1895) issue were kindly loaned by Miss Guinness from her very valuable book, "*The Neglected Continent.*" The book is now so well known that acknowledgment is scarcely necessary.

The Church Missionary Society, which represents the evangelical portion of the Church of England member-

ship, gives in its latest report details of world wide operations during the ninety-sixth year of the society's existence. The total receipts amounted to £272,000. One way in which the increase in the missionary force has been effected is by the addition both of honorary missionaries and of missionaries specially maintained by their own families, or by individual friends, or by small societies. These now number one hundred and fifty-four. In most cases, these contributions to support the donors' "own missionaries" are independent of, and additional to, their regular subscriptions, and they come chiefly not from the wealthy, but from the rank and file of the society's supporters.

This, the greatest missionary organization in the world, has impressed us, after much observation of its methods, as deservedly outranking all others among all the denominational boards in the apostolic character of its methods and spirit. It has a very large number of missionaries in the field, and yet keeps out of debt; its prayer services are most frequent and fervent, and its harmony wonderfully maintained. No reader of the *Church Missionary Intelligencer* needs to be told what a power that pamphlet is in its intelligent advocacy of missions, or how pure and exalted is its tone.

Annette Island, Alaska, given to William Duncan for his New Metlakahla by the United States, is now involved in the boundary disputes, as was stated in our previous issue.

There is great need of a fully qualified medical man, who should be married, and who with his wife would be willing heartily to throw themselves into the evangelistic work of that most interesting mission. Mr. J. D. Bluett, who from 1884-94 was associated with Mr. Duncan as medical missionary, was with great regret obliged to go back to England. There need be no difficulty as to stipend if a suitable man can be found. An American would be preferable. Mr. Duncan's views are identical with those

of the late C. H. Spurgeon. Any one who is disposed and qualified to enter on this work may communicate with Mr. Duncan at Metlakahla, Kitchikan, Alaska.

The thirteenth Mohonk Indian conference, again meeting at Mr. Smiley's Grand Hotel at Lake Mohonk, had one hundred and fifty guests this year to consider the needs of these much-neglected and long-oppressed natives of our country. This modest annual conference is quietly doing untold good in moulding private opinion, public sentiment, and even governmental legislation in behalf of the Indian tribes, and helping them upward in their manly struggles toward education and Christianization. The Indian problem is one of the perplexing questions of our day, demanding the utmost resources of philanthropy, statesmanship, and Christian wisdom. The Y. M. C. A. is doing noble work among them; various educational institutions, like those at Carlisle, Pa., and missionary efforts put forth in their behalf, have all been greatly owned of God, notwithstanding the prejudice awakened in the red man by political and commercial wrongs.

These Mohonk conferences gather together such men as President Gates of Amherst, ex-Commissioner Morgan, Commissioner Browning, Superintendent Hallman, General Whittlesey, Herbert Welsh, Dr. Riggs of Santee, Captain Pratt of Carlisle, ex-Senator Dawes (author of the Dawes Bill, providing for lands in severalty), General O. O. Howard, Dr. Sheldon Jackson of Alaska, Commissioner Harris, Superintendent Skinner—in fact, the best counsellors on the Indian question which the country can provide; and a few full-blooded Indians add a practical proof of what can be done by education and piety in making the red man a representative citizen and Christian.

The Zenana Bible and Medical Mission.

At the annual meeting, at London, Eng., in April, under the presi-

dency of Lord Kinnaird, a most encouraging account was given of the year's operations. Progress and blessing were manifest in every part, while fresh openings were arising all round.

The Rev. A. R. Cavalier gave a brief abstract of the report. The medical work at Benares, Lucknow, and Patna has grown wonderfully. Baptisms are reported from many stations, while the government inspectors report most satisfactorily of the educational work.

Mr. W. T. Paton's financial statement showed that the society has now reached an annual income of £20,000; with twenty-four new missionaries, further funds are now required.

The Dean of Norwich moved a resolution of thankfulness for the extension of the work, which was seconded by Mrs. Nikambè, a native of Bombay.

The Rev. G. H. C. Macgregor moved a resolution in favor of extending the village mission work in India, and Miss Fallon, from Allahabad, spoke from personal experience regarding the value of such work and the need to extend it among India's villages.

Joshua Heath Sobey, Baptist missionary, writes from Port Limon, Costa Rica, C. A., September 22d, 1895:

"We have been in this country now over seven years. For some years I was the only Protestant missionary in the country.

"Our work has been chiefly among the English-speaking. My helper, Rev. J. Hayter, is learning the Spanish with a view to work among the natives. Before either the British or American Bible societies had agents in this country we were privileged to circulate thousands of copies of the Scriptures, both in Spanish and English.

"The British and Foreign Bible Society kindly responded to our appeal. The bishop and priests don't like the Bible, and do their utmost to keep the people from possessing a copy. When possible they burn the book. In places where we have labored for years, and with some degree of success, the bishop threatens to build a Roman Catholic church in every such place. Four are already ordered, so you see we have provoked them to works. A system which produces results such as we see compels to the conclusion that the papal church needs the Gospel of Christ as much as the so-called heathen. One great need with us is suitable places to conduct worship in. The government has prohibited open-air services. This

is a serious blow to our work. This republic, said to be the most advanced in Central America, seems in religious liberty to be putting the clock backward. The Central American Mission has agents in the interior, some learning the language, others doing good work.

"Surrounding republics are in a deplorable spiritual condition. Fields ready for the seed, but very few to sow. Why this part of the continent has been so long neglected by the Protestant churches of the States is a question often asked by visitors from Europe and other parts.

"In connection with the Jamaica Baptist Missionary Society we are seeking to give the Gospel to the people in this place and along the railroad, as also the coast. At Bocas del Toro we have a mission, also the Methodist Free Church. But thenatives are in ignorance of the pure Gospel of Christ. Oh, that some Elijah would arouse the churches in the States to arise and take possession of these countries! A more needy or promising field cannot be found. By all means prevent overlapping at this time of day. The field is too large, time too precious for this to be continued. Our business is to cover the field as speedily as possible. Alas! there is still a tendency when new ground is broken to rush in. All the churches would do well to pause before Paul's words: "Not where Christ was already named, not building upon another man's foundation. They shall see where no tidings of Him come. And they who have not heard shall understand."

In her annual address to the World's Woman's Christian Temperance Union, in London, June 19th, Miss Frances E. Willard spoke in part as follows:

"The missionary societies are our basis of hope, and will be for many years to come. There are 280 of these associations with 9000 missionaries from foreign lands, and native preachers and teachers to the number of 55,000. Fourteen million dollars are annually invested in missionary work, and in round numbers 3,000,000 of human beings are directly associated with these missions either as members or close friends. The Scriptures have been translated into 220 languages spoken by nine tenths of the human race, and 160,000,000 copies of the Bible have been circulated since this century began. Four fifths of the Continent of Africa are already under European control. Forty

missionary societies, 700 foreign missionaries, and 7000 native preachers are at work, and about 1,000,000 of the population are already under Christian influences.

"The opening of China and the independence of Korea are events of great significance in the work we have before us. Japan has risen like a star from the horizon toward the zenith among modern nations. Her Red Cross Society and the army order inviting the missionaries to furnish every soldier with a copy of the New Testament are indications that the Japanese are not lovers of war, but may be expected to combine with the Western powers, so much admired by the Island Kingdom of the East, to substitute arbitration for the sword.

"The least-known country of the world has been Thibet, but by a new treaty with Great Britain through her Indian Empire, the first open treaty-port has been established beyond the border of that mysterious realm, whence the Mahatma will soon vanish under the light of Christian civilization.

"A young Englishwoman, a physician, has been escorted from India to Afghanistan by a special embassy from the Ameer, and has made an impression so favorable by her ministrations among the women of the court, that there is every reason to believe that she will be followed by others of her class, and that mountain kingdom will come into touch with the electric shock of the new century.

"This heritage of ours, the planet earth, has now been practically explored in every nook and corner, and every place will soon be so near to every other place that communication can be had from the centers of civilization to the circumference. The darkest, saddest spot, the 'open sore of the world,' is the Turkish Empire, from which happily many branches have already been knocked off, and others are practically sure to be—first of all hapless Armenia and Macedonia. Whatever evil tends to its own cure heaps up its own retribution—prophesies its own remedy; the blood of the Armenians revealed the wound. The sick man of Constantinople will find its territory closing closely round him, his malignant power will recoil upon himself, and Christian education and civilization may be trusted to lift even the Turk, the most malevolent member of our great family circle, to the level of decency and afterward decorum among the nations of the earth."

Bishop Taylor arraigns heathenism as

the same stupid, God-dishonoring thing as of old, when the people of Lystra declared that the gods "had come down in the likeness of men." As the bishop passed through Pungo Andongo, a king from the interior came to open up trade; so he arranged a cot in his own room for the repose of his majesty. Next day the king said to Mr. Shields, the missionary: "I heard in my own country of the bishop with the long beard. He is not a man at all; he is a god come down to men. Last night when he came into the bedroom I saw him take off his head (wig) and lay it down by his bed, and yet he had a head same as before. I was scared nearly to death, and trembled all over. If he had touched me then I would have died. He is the god that piled up these great Pungo mountains. If I could have got out of the room I would have run for my life, but the god was between me and the door, and I couldn't get out. When I go home to my people I will tell them that I saw a god, and came near to the end of my life." He could not be induced to risk his life in that room again.

There is a tree of death in Java. The natives call it the *Kali Mujah*. Its breath would kill birds and even human beings. One day when Rev. E. S. Ufford was chasing a bird of paradise, he noticed that it dropped suddenly to the ground, under a tree. He examined the tree, and began himself to feel strangely, as the odors from its leaves began to be inhaled by him. His head swam, and ringing sounds came to his ears as though he were being chloroformed. He hastened away from it, but procured a specimen and sent it to America, which, it is said, is the first one transplanted in our soil. "What a striking illustration this is of the tree of death, which has been planted in our fair America by the distiller! It has leaves for the blighting of the nations. I see the young, the middle-aged, the old, chasing the birds of pleasure, and then falling down beneath the dark

shadow of this baleful tree, to die there, never to rise again. Would that we might lay the ax at the root of this tree !”

Among the victims of the Chinese massacres were the Misses Saunders, and their mother shows the martyr spirit in rejoicing to be accounted worthy to suffer in giving them up to death for the Lord's sake. Her conversation about it is beautifully saintly. A few facts about these heroic daughters may interest our readers :

They were born at Brighton, England. At the time of their confirmation they began to seek a field to work for the Lord. Mr. Beauchamp and Mr. Hudson Taylor fired their hearts with the stories of the woes and wants of the heathen, and they both decided to dedicate their lives to this work of missions. In 1892 they got the chance they had been waiting for, and were accepted as workers if they would first qualify themselves by some additional study. This they consented to. The eldest daughter spent six months in the Melbourne Hospital gaining medical knowledge, which has been invaluable to her. Then they got training in theology. On October 16th, 1893, they left Sydney for China. Their home has been at Kucheng. Of course little is known yet of the actual massacre, but something of the state of affairs prior to the event. Those Vegetarians, the avowed enemies to law and order, have been causing much trouble. They are the rabble, the scum of society, the nihilists of China. The morning papers stated that they acted under the direction of the mandarin, but these ladies have testified that the mandarin was very kind to them, and promised to protect them.

“May not the seeming kindness, and the assistance in their murder, be just another instance of the duplicity of the Chinese character ?” was the question put to the mother.

“The duplicity of the Chinese character is no worse than the duplicity of some Christians' character,” she replied warmly. “I stand up for the Chinese. They are not to be judged by the work of their rabble any more than we should if the strikers had perpetrated outrages. The respectable Chinese are a fine people, and I exonerate them. My daughters and their friends had only returned home, after going away till it was thought safe to return, and have fallen

victims to the treachery of a few. Mrs. Stewart (wife of Rev. Mr. Stewart, who was killed), with her children and maid, were up the mountains, where my daughters and their friends usually spend the summer, and I suppose the maid and some of the children have escaped. I think, from what I know, they were most likely attacked at night.”

“The elder Miss Saunders found her medical knowledge very useful. She studied further in China under Dr. Gregory, a medical missionary. From eight to twelve daily she received patients, dressed their limbs, and prescribed for them. Then after lunch she went out with Miss Elsie Marshall, a friend, who used to preach, and my daughter to prescribe for the listeners. By this means they got hold of the people. Then they always took a Bible woman with them, because she had more ready command of the language, and the Chinese trusted her more, and so they worked from day to day.”

This elder daughter passed her second examination in the language last May, after being out fifteen months. The younger daughter passed her first examination last Easter, and was preparing for the other. The elder was twenty-four and the younger two years her junior. Great success has attended the work of the Christians in China. At this particular place, Kucheng, there are five hundred Christians. Mr. Stewart baptized eighty last time he held a baptismal service. It is a glorious work.

Miss Gordon worked with the Misses Saunders, and shared their fate. She should have been away during the massacre, July and August being the holiday months. Mrs. Saunders's daughters hoped to come home on furlough, but had dedicated themselves to their work. Indeed, if the mother could have sold her property she would have gone herself, and has not given up the idea of going even now. She declares she would go to-morrow if she could dispose of her property. Mrs. Saunders frequently referred to the “glorious deaths” of the victims, and counts them “privileged to die for the Lord.” She says : “I do not think of their bodies. I think of them in heaven. If I had two other daughters I would send them to follow in the footsteps of their sisters,” was her noble attestation. One of the last sentences penned by Miss Lizzie Saunders to her mother was as follows :

“Lord Jesus, Refiner and Purifier of souls, cleanse and make holy for Thyself ; and in the trial of faith which is more precious than gold which perisheth, we can remember that He said, ‘If

it be possible, let this cup pass from Me.' But it was not possible. If it had been possible where would all those hosts be that will rejoice because their robes are washed white in the blood of the Lamb? They could not be in glory shouting Hallelujah to the Lamb that once was slain, and if the cup could pass from our lips we would go empty-handed to the gate of heaven. We would never know the joy of living alone with Jesus. He is unspeakably precious. He comes so near. I love Him so. He draws one with cords of love that never fail, never break, never hurt."

Any one seeing the comfortable home the young ladies abandoned when they left "The Willows" to labor in China would know that only devotion to their work would induce them to make the change. Both were beautiful girls. The elder was an excellent pianist, and both were well fitted to shine in society, and had every inducement to give themselves up to a life of pleasure.

They chose differently.

*About Korean Missions.*—Rev. Mr. Baird, of Fusan, says the new Buddhism of Japan takes all it can from Christianity and other sources to arm itself with new aggressive and propagandist methods. Emissaries, of the new Buddhist creed in Japan are visiting the old Buddhist monasteries in Korea, endeavoring to persuade them to adopt the methods in use in their own country, and offering to take Korean youth thither to be educated. These offers have been accepted by some of the Korean officials, and when the young men are suitably indoctrinated, they are to return as propagandists of that faith among their own people. Dr. Baird does not think that there is a single Japanese Christian in Fusan, and says that the entire Japanese influence there is anti-Christian and immoral.

Japan owes to the introduction of Christianity, and of the civilization which owes all its greatness to Christianity, its elevation to a new level as a nation. Yet, with the perverseness of human depravity, there is a tendency to blend all religions into new combinations, which certainly never has worked well. If missionaries of Japan can do

nothing except to indoctrinate Korean youth in a new and composite faith in which Buddhism, Shintoism, and fragments of other beliefs and unbeliefs are heterogeneously mingled, the Koreans would be as well off without such teaching. Christian missionaries, like Dr. Baird and his fellow-workers, can at least give to Korea a positive and definite gospel of salvation. The missionary in that country is hedged about with peculiar difficulties, no doubt, but this is nothing new. We have only to study the Acts of the Apostles to see all the hindrances of modern missions long ago exemplified. It will never be easy work to convert men from sin to God, but the salvation of a single soul is priceless in God's sight.

A very prominent and discriminating friend of missions writes :

"I have been reading Henry Norman's 'People and Politics in the Far East.' It is very brilliant and instructive, but of course from the point of view of a 'Britisher' and a club man; and his criticisms of missions and missionaries are ignorant, prejudiced, and untrue. I will just indicate the pages on which they are found, as others may want to turn to them and refute them—I saw in the *Outlook* a protest against them—pages 280, 281, 282-304, 305, 306, 307, 308.

"He quotes the phrase as applied to them, 'ignorant declaimers in bad Chinese,' and endorses it. 'Protestant missionary tracts are distributed bearing coarse illustrations of such biblical incidents as the swallowing of Jonah by the whale and the killing of Sisera by Jael.' 'Moreover, . . . the Protestant missionaries have circulated the whole Bible in Chinese. But they have recently seen their error.' 'There are some men among the Protestant missionaries of the highest character and devotion. . . . These, however, are a small minority.' 'At any rate, in considering the future of China, the missionary influence cannot be counted upon for any good.'

"This is his conclusion of the whole matter, and with this last he dismisses the subject. It makes any intelligent student of missions very indignant, and vitiates his testimony on every branch of information upon which he wrote."

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

### Extracts and Translations from Foreign Periodicals.

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

#### MADAGASCAR.

—The New York *Tribune* informs the public that great interest has been felt in Madagascar since the official and wholesale acceptance of Christianity by its people, and that many have looked upon it as a fulfilment of the prophecy that a nation shall be born in a day, and that hopes have been entertained that Madagascar might become an enlightened and progressive power like Japan, but that her people, notwithstanding their acceptance of Christianity, have made no real advance in civilization, and remaining savages have met the fate which seems reserved for all savage peoples, by falling under the dominion of a civilized power.

This is a specimen of the kind of information as to missions that may be expected from one of our great newspapers. The "official and wholesale" acceptance of Christianity consists in the more or less nominal adherence of about 600,000—largely computed—out of a total population of about 3,500,000—that is, of about one sixth. It is true, the real and nominal Christians belong almost exclusively to the ruling races of the Hovas and Betsiléos, forming about one third or perhaps one half of these. There has, therefore, been no "official and wholesale" acceptance of Christianity even by the dominant race. And yet because the barbarous Hovas and Betsiléos, surrounded and influenced by an equal number of far more barbarous tribes, over whom they exercise a little more than nominal authority, have not, in a single generation, themselves remaining half heathen, made Madagascar a highly civilized nation like Japan, that has for some

twelve centuries been under the civilizing power of the Buddhist religion and the Confucian philosophy, while the Malagase have been worshiping rude idols, the *Tribune* pronounces these a hopelessly savage people, and gives the French *carte blanche* to work their will on them! France is very much obliged to it, and as for truth, no one looks for it on such a subject, in such a quarter.

Our English race has professed Christianity for about thirteen centuries, and this has exercised a powerful and advancing influence on the softening and purification of our manners. Yet are we to-day in reality anything more than imperfectly reclaimed barbarians? The Germans have been called Christians for something over a thousand years, and can anything better be said of them? A work that is laid out for eternity may well require an æon to accomplish. Therefore if the Malagase, in a body, were to accept Christianity to-morrow—and that not to please the Queen, but of their own motion—they would remain less than half civilized for generations yet. The declaration of the *Tribune*, however, that they have made no real advance in civilization, signifies nothing whatever except that the editor wishes to please the French and the unbelievers. It is utterly contradicted by facts. To say that the two central provinces—which almost alone come in question—have made no real advance in civilization, even though weighed down by slavery and despotism, under the influence of a thousand schools, and the constant proclamation of the Gospel of purity, righteousness, and humanity by several thousand preachers, is to contradict the nature of the human mind, and the testimony of scores of observing and conscientious men. However, as it is at present of much more consequence to please the French than to tell the

truth about the Hovas, the *Tribune* is wise in its generation.

#### CHINA.

—"Turning from the [Kucheng] massacre to its causes, the question becomes a little perplexing. Indeed, it will be wise to suspend our judgment until the results of the commission are made known. But the theory which at first found favor in the public press, that this sanguinary plot was due to religious fanaticism, will not bear examination, and must be dismissed as untenable; for religious fanaticism in China is conspicuous by its absence. *Race* fanaticism is strong; contempt and hatred for foreigners are common enough, and are almost universal among the cultured gentry and official classes, the *litterati* and the mandarins; but, as the Rev. George Cockburn, of the Church of Scotland Mission at Ichang, now at home, in a letter to the *Aberdeen Free Press*, says: "No people are so latitudinarian. You may have any religion, or no religion, and you will offend none of their prejudices. This is the testimony of all who come into close personal contact with the Chinese. Anti-foreign and not anti-missionary feeling is the potent influence at work. Gradually, the best-informed organs of opinion in this country are coming to see this—notably, the *Times*, in an article which appeared on August 13th. Indeed, the indignation meetings held by the foreign communities in various treaty ports in China disprove this theory of religious fanaticism. The entire community, as with one voice, has declared its conviction that it is the safety, treaty rights, and liberties of foreigners generally that are threatened, and that it is the mandarins who are the offenders and need to be taught that their wily plots can hoodwink no one. This will grow clearer to the treaty powers as they proceed to investigate the situation, and we may safely leave this side of the question in the hands of the British Government."—*The Chronicle*.

—Professor F. HERMAN KRUGER, in

the *Journal des Missions*, referring to the proposition made by some Englishmen—heathens, evidently, not Christians—to guard against trouble with China by forbidding Englishmen to go to China as missionaries, very justly remarks, that it is for the governments, and not for the missionaries to determine how far they will concern themselves with outrages upon the missionaries, but that the question whether Christian men and women shall proclaim the Gospel throughout the world depends on the authority of Christ, and not of human governments. No Christian man could possibly hold himself bound in conscience to obey a law of his government forbidding him to go abroad as a missionary. It would be beyond its legitimate competency. It might as well be proposed to forbid the preaching of Christianity at home. That will probably be the next step. The old pagan worship of the State as supreme in everything is making rapid progress; but England will probably be the last country of Christendom to succumb to it, the last in which the reign of Antichrist will be established. However this may be, the history of the Church is one long series of advancements won against the will of the State, and she would cease to be the Church if this should cease to be true of her. "We ought to obey God rather than men." When Christians cease to be refractory fanatics in the eyes of the world, they are no longer Christians. In everything temporal, they are bound to be submissive and obedient, but when Cæsar undertakes to check the very essence of the Church, which is diffusion through the world, he becomes the deputy of the great enemy.

"It is very singular," said a learned Chinese, who believes in Christ, "that foreign ships came here, and all said they were better than ours. Foreign steamers came, and all are glad to travel in them. Kerosene came over, and all said, "This light is better." Foreign calico was imported, all round

about began to use it for clothes. Foreign needles were imported, all agree that they excel ours; but the foreign doctrine came, and *nobody* wants it. It is very singular.'”—*Dansk Missions-Blad*.

—“It appears that it is the sex of the adult victims of the tragedy of Kucheng, who, except Dr. Stewart, were all women, that has particularly provoked criticisms in certain circles of the United Kingdom. It was also a genuine consolation to learn by testimony of Dr. Gregory, that they died inviolate; but the predominance of the feminine element in many of the English and American missions is none the less an abnormal thing. The woman ought to remain the helper of the man in missions in heathen countries as well as elsewhere; it matters little whether as wife or transient inmate of a family; but to confide to young women quite alone, whatever their number, an evangelizing post in a heathen city, appears to us decidedly opposed to the part which Providence has assigned to the weaker sex. On the other hand, the good which ladies, placed in these circumstances, accomplish, is undeniable, and it would be hard to refuse their services for the simple reason that there are too many of them compared with the numbers of the stronger sex in the work. We see then only one way of meeting the difficulty, it is that the men go abroad in sufficient numbers to re-establish the equilibrium. God grant that this may come to pass soon!”—*Revue des Missions Contemporaines*.

—“To me it seems impossible that China should flourish again unless the palace can be delivered from the government of women and eunuchs, and unless polygamy among the mandarins and men of rank can be abolished. Moreover, idolatry and ancestor-worship are cancers that consume the marrow of the land. This is true, notwithstanding the opposing assertions of the antagonists of missions, who endeavor to veil their malignity under sentiment-

tal phrases.”—Dr. FABER, in *Zeitschrift für Missionskunde*.

—“The Western powers are greatly indebted to Japan for having destroyed so many illusions as to China, illusions kept up for years back by interested foreigners, and which unhappily have not been seen through by their excellencies, the foreign ministers. Facts now speak a distinct and very serious language, for such ears as can hear. The missionary work”—this was written before the outrages in Fuh-kien and Sze-chuen—“has thus far not been hindered by the war. Since the murder of Mr. Wylie in Manchuria at the beginning, we have nothing of similar occurrences. There are even indications that the missionaries are beginning to be regarded by the mandarins with more intelligence and therefore with more respect than formerly. The French patronage of the Roman Catholic missions may appear to involve some danger to China, but Protestant missions cannot appear so, divided as they are among several treaty powers. The representatives of English and American diplomacy have foresight and tact enough to recognize and also to acknowledge the great political significance of some 1500 Protestant missionaries, whose sphere of influence embraces the whole empire. A transformation of China is only possible with help of the energetic cooperation of Christian missions, for nothing else will ensure a speedy and extended influence on the masses of the people. May God direct all to the salvation of the millions.”—*Ibid*.

—In a later letter Dr. FABER remarks: “Meanwhile, peace has been concluded, but on neither side do the armed preparations which are going on seem to indicate any hearty confidence in its continuance. Perhaps these preparations are in view of the possibility that Li Hung Chang may be overthrown and the old conservative party come to the helm. At this distance we can get no trustworthy accounts of

what is going on in the palace. The Emperor is still too young not to be dependent on those around him. The Empress dowager appears to be more taken up with herself and her own glory than with any thoughts of motherly care for the 400,000,000 of the people. Prince Kung also appears powerless. Li Hung Chang has more enemies than formerly. Despite the great services which this great statesman of China has rendered to his native country, there now appears in his past policy one portentous failing. He has not known how to train for the higher range of the public service men of professional skill and of firmness of character. There is a lack everywhere in the cabinet, among the imperial officials in the provinces, in the army, in the navy, in the technical schools, of serviceable, reliable men."

—"Some days ago I received from a friend in Hongkong a letter in which he related that a secretary of the Church Missionary Society, who was there on a tour of inspection, delivered in a great hall a discourse on the missionary obligation. In it he portrayed the needs of the heathen and the enormous greatness of the missionary field, and then said that England and America must do the work commanded by Christ, 'for what can we expect from Germany?' We German missionaries feel this criticism bitterly, above all, because, measured by what has yet been *achieved*, there is much truth in it; but yet is not wholly true. I cannot give up the hope and the faith that we in the future can yet expect great things from Germany even for missions. Only let the land of Luther first rightly recognize her missionary obligation, let the genuine Christians in Protestant Germany gather themselves in a decisive confession of the one Lord, and recognize one another mutually as brethren, and over against the world as responsible bearers of the Gospel, then they will soon become conscious that not the narrow boundaries of Germany, but the whole great

world is their parish, for which they are *answerable*. We are neither lacking in the capacity of religious enthusiasm and the courage of self-sacrifice, nor are we lacking in the necessary money in the land; we are lacking only in a right organization of our evangelical strength for aggressive development, and in a recognition of our missionary obligation to *the whole world*, an obligation to be restrained by no patriotic limitation. We Germans come *late* into the mission-field, yet we *come*, and that with so much the greater *weight*. May God graciously so order it!—Pfarrer KRANZ, in *Zeitschrift für Missionskunde*.

—Considering that the Unitas Fratrum and the Halle missionaries went out so long ago, it can hardly be said that the Germans come *late*. What is evidently meant is, that German Protestants are late in coming to a *general* recognition of their duty.

"If we will bear well in mind the vices and irregularities which deformed the Gentile churches of Paul's time, especially the Corinthian Church, we should be spared many temptations and disappointments. The apostle's deep intelligence of human nature, and his knowledge of the natural life, even among the Christians, shows itself in the following passage: 'Lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.' We missionaries out of the Western lands are too much inclined to treat the Chinese converts as if they were of our sort. Doubtless we are to regard them as our brethren in Christ, but we should none the less learn from the apostle to distinguish children from those of full age. For thousands of years the Chinese inheritance has been idolatry and worldliness. It is unreasonable then to expect of them that strength of faith and spirituality of view which may reasonably be required of us. It is ex-

traordinarily difficult for them to renounce superstition in every form, when everything about them is steeped in superstition, not easy to be open and honorable, pure and clean, where everybody is just the opposite. We must first convince ourselves whether there is any Christian life at all in them, and then we must follow the example of the great apostle of the Gentiles, and have confidence that this inner life will grow, and that God is faithful, through whom they have been called into the fellowship of His Son. He will fulfil His work among the Chinese, as He fulfilled it among the Corinthians. The Gospel is A POWER of God; and so long as it abides among a congregation, this will also reveal this power in the renewal of the heart and life of every member."—Dr. ERNEST FABER, *retranslated from Zeitschrift für Missionskunde*.

—Pfarrer KRANZ remarks that a man who can both speak and read the Chinese of cultivated conversation (Kuan-hoa) is no nearer ability to read the written classical Chinese (Wenli) than a man who can speak and read French fluently, is able to read Latin, of which the French is a profound modification. There are, moreover, three grades of Wenli, the most compressed of which cannot be read without a commentary. The least compressed is that of novels, which seem to be as popular in China as with us. The middle Wenli is official and commercial.

### English Notes.

BY JAMES DOUGLAS.

*Church Missionary Society*.—Details have arrived from Fuh-chow of the Ku-cheng massacre, which were delivered in London at mid-day on Saturday, September 14th. Happily the actual murders had not combined with them the nameless horrors suggested by some of the wild telegrams. Mr. and Mrs. Stewart were not burnt alive, but were killed instantly in their bed-

room, the house being then set on fire. "The nurse and Miss Nellie Saunders died endeavoring to protect the children, and their bodies also were left in the burning house." By the heroism of the second girl, Kathleen, the eldest girl, who was badly wounded, and the three young ones were rescued from the flames, being carried or dragged to the house where the American lady, Miss Hartford, was staying. "The younger Miss Saunders was killed outside; and the five C. E. Z. M. S. ladies were attacked outside their own house, Miss Codrington alone escaping death.

Since apparently all is quiet now at Fuh-kien, Mr. Lloyd, Mr. Martin, and Miss Boileau return to the mission at once, and the two new men appointed to it, the Revs. F. E. Bland and J. A. Cutten, accompany them. For the present the nine new ladies designated for the work are detained, tho it is hoped they may yet sail this year.

In response chiefly to urgent requests from Ireland, where Mr. and Mrs. Stewart were so well known, a *Ku-cheng Memorial Fund* has been opened. Funds have freely come in; but no appeal for money has been made or will be made.

*West Indies*.—According to the Bishop of Sierra Leone, who has just returned from the West Indies, good openings exist there for the enlistment of missionary recruits for Africa from the negro population. An earnest appeal for Europeans to lead parties of African evangelists into the Temni and Mendi countries has been received, and the committee of the Church Missionary Society would welcome three or four men of suitable gifts should they be led to offer themselves for this extensive work.

*West Africa*.—In sequence to what we have just written, it is pleasing to find that as the result of a missionary recruiting campaign undertaken by the Rev. W. E. Humphrey, Principal of the Fourah Bay College, and the tutor, the Rev. E. T. Cole, about 100 young

men offered themselves for missionary work and were interviewed. After deductions were made on various grounds, 60 were left, 9 married and 51 unmarried. Among these it is hoped a few at least will be found suitable to occupy under tried teachers some new stations either in the Temne or Mendi countries, or both.

*Western India.*—Two Parsees, a brother and a sister, have been baptized and have renounced their Zoroastrianism. The sister first came to the knowledge of the truth; and as far back as November, 1894, applied for baptism, but was deterred by her brother, who threatened to put an end to his life, should she carry out her purpose. The scales have fallen from his eyes, and together with his sister he has made avowal of his adhesion to Christ.

*The Bhil Mission.*—Difficult and slow exceedingly is the work among the Bhils in the Bombay Presidency. The record as it now stands is 24 baptisms after fourteen years' labor.

*Society for the Propagation of the Gospel.*—This society is doing its best, amid much that is discouraging, to hold the fort in the extensive and sparsely populated province of *Manitoba*. An endeavor is made to place a clergyman wherever needed if a guarantee be given of £60 or £80 toward a salary of £140 or £160. The total amount raised in the diocese itself was £14,250. It is deeply to be regretted that the mission college has a debt of £9500.

*Bloemfontein.*—The work of the Society for the Propagation of the Gospel in this diocese, while subject to exceptional fluctuations, has its clear quota of encouraging results. Fifteen Basutos have been received into the membership of the church recently after a most careful test. It is felt by the workers that these have come to them to call them forth to seek that others in Basutoland may hear and receive the words of life.

*Presbyterian Church of England.*—An interesting account is given of Dr. Lyall's farewell address, given recently in his native village in Berwickshire, prior to his leaving for China once more. He explained who "the Black Flags" are, the Chinese bravoes, who, in contrast with their countrymen on the mainland, have been able to put under some kind of arrest for the moment the march of the Japanese from the north to the south of Formosa. These men are villagers for the most part who have become habituated to war because of the necessity imposed upon them of being ready at any hour to repel the incursions of the mountaineers that watch their opportunity to prey upon the villages.

Dr. Lyall also gave an account of the mission hospital in Swatow—the largest in China—which has an average of 180 in-patients all the year through, and detailed the growth of the native churches in that region, three of which are self-supporting, each having an ordained pastor.

*Wesleyan Missionary Society.*—A brief sketch is supplied in the "Missionary Notices" of David Tonga, now with the Lord. In the little kingdom of Tonga, for a quarter of a century, he has been the foremost Tongan, the late King George alone excepted. He was a born leader of men; and his rank as a soul-winner is illustrious. When very young he began to preach, and his first convert was his own father. Early in the seventies he became a district minister, receiving a circuit appointment in 1876. He had numerous seals to his ministry. He was also one whose faith shone grandly forth under trial. Neither persecution, nor the spoiling of his goods, nor the breaking up of his beautiful home, nor banishment made him to swerve or so much as dimmed his hope. Such men are bright lights in their day, nor has their shining ceased when they themselves are gone.

## 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.	Income.	Missionaries.					Native Laborers.	
			Ordained.	Laymen.	Wives.	Unmarried Women.	Total Missionaries.	Ordained.	Total Natives.
American Board .....	1810	\$716,837	187	17	187	180	572	242	2,847
Baptist Missionary Union .....	1814	681,256	185	34	157	115	491	255	1,630
Southern Baptist Convention .....	1845	125,417	40	....	35	16	91	30	89
Free Baptist .....	1836	25,611	9	23	10	12	54	28	218
Seventh-Day Baptist .....	1842	20,000	3	5	2	3	13	1	6
Christian (Disciples) .....	1875	83,514	19	3	18	9	49	3	60
American Christian Convention .....	1886	5,000	4	....	1	2	7	3	15
Lutheran, General Council .....	1869	20,392	8	....	8	3	19	2	145
Lutheran, General Synod .....	1837	50,000	10	....	4	5	19	3	293
Methodist Episcopal .....	1819	992,807	242	46	221	148	687	323	3,346
Methodist Episcopal, South .....	1846	224,324	53	4	47	5	111	57	201
Methodist Protestant .....	1882	15,806	5	1	6	3	15	3	17
Wesleyan Methodist .....	1837	3,200	2	....	2	3	7	....	10
Protestant Episcopal .....	1835	269,491	42	27	22	19	110	81	424
Presbyterian .....	1837	865,709	248	48	260	168	724	241	1,966
Presbyterian, South .....	1861	132,333	50	7	41	30	128	29	141
Cumberland Presbyterian .....	1828	24,062	5	....	5	6	16	3	24
Associate Reformed Presbyterian, South .....	1879	4,034	3	....	3	3	9	4	10
Reformed Presbyterian (Covenant) .....	1856	17,168	5	2	6	5	18	....	34
Reformed Presbyterian (Gen'l Synod) .....	1836	3,900	5	....	3	....	8	....	37
United Presbyterian .....	1859	132,807	32	1	30	31	94	25	498
Reformed (German) .....	1878	30,620	6	....	5	2	13	9	41
Reformed (Dutch) .....	1836	111,288	27	5	26	18	76	43	343
Evangelical Association .....	1876	9,608	3	....	5	....	6	....	14
German Evangelical Synod .....	1833	8,600	7	....	3	1	11	....	53
United Brethren .....	1853	20,000	16	10	4	6	36	14	26
Society of Friends .....	1871	32,661	11	34	11	19	75	9	82
Canada Baptist .....	1866	36,483	11	....	11	10	32	10	162
Canada Congregationalist .....	1831	2,416	1	....	1	2	4	....	4
Canada Methodist .....	1873	237,497	33	....	23	32	88	32	80
Canada Presbyterian .....	1844	135,220	33	13	30	35	111	6	61
Twenty-Six Other Societies .....	....	434,711	126	35	95	179	435	10	360
Totals .....	....	\$5,472,772	1,441	365	1,280	1,070	4,129	1,406	13,177

**United States and Canada for 1894-95.**

work done in non-Catholic Europe, while covering that in behalf of Indians, Chinese, and Japanese in to 1895, the sometimes the year includes a part of 1894. 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.
3,418	1,266	44,413	3,366	141,129	1,165	48,874	Africa, Turkey, India, China, Japan, Micronesia, Mexico, Spain, Austria.
2,121	1,054	102,351	4,484	244,000	1,240	25,321	Burmah, India, China, Japan, Africa, France, Spain.
180	199	3,493	581	10,000	15	707	China, Japan, Africa, Italy, Mexico, Brazil.
272	14	729	51	1,519	94	3,216	India (Southern Bengal).
19	2	100	8	140	2	37	China (Shanghai).
109	30	875	101	1,750	10	919	India, China, Japan, Turkey.
22	28	220	10	800	2	40	Japan (Tokyo, etc.).
164	108	1,763	350	4,484	102	1,893	India (Madras).
222	12	5,905	1,200	14,370	199	5,393	India (Madras), West Africa.
4,083	510	43,855	8,855	97,000	1,446	40,813	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America.
312	136	7,804	1,277	16,332	45	1,116	China, Japan, Mexico, Brazil.
32	14	375	47	800	14	648	Japan (Yokohama).
17	2	250	10	600	5	208	Africa (Sierra Leone).
584	206	7,762	241	17,000	142	6,082	Africa, China, Japan, Haiti, Greece.
2,730	719	37,065	3,897	105,000	912	32,942	India, China, Japan, Korea, Africa, Syria, Persia, Spanish America.
270	38	2,653	160	8,000	27	931	China, Korea, Japan, Africa, Greece, Italy, Mexico, Brazil.
40	10	617	40	1,200	4	150	Japan, Mexico, Indians.
19	11	245	54	500	4	91	Mexico (Tampico, etc.).
52	10	242	8	500	10	596	Northern Syria, Asia Minor.
45	9	582	274	1,317	11	283	India (Northwest Provinces).
592	247	10,901	1,283	23,000	247	12,608	Egypt, India (Northwest Provinces).
54	41	1,960	235	4,500	2	218	Japan (Tokyo, Sendai, etc.).
419	269	5,197	408	12,000	155	5,694	India, China, Japan, Arabia.
20	17	727	118	1,200	1	25	Japan (Tokyo, Osaka).
64	12	460	25	1,165	17	572	India (Central Provinces).
62	23	6,491	280	17,000	15	1,250	China, West Africa.
157	40	793	77	1,800	27	834	Mexico, Alaska, Jamaica, China, Japan.
194	35	3,215	408	10,000	68	1,086	India (Telugus).
8	1	20	8	250	2	95	Africa (West Central).
168	106	6,070	225	12,000	536	2,812	Japan (Tokyo), Indians.
172	283	2,774	141	7,000	88	5,210	China, India, New Hebrides, West Indies.
795	127	4,004	315	8,500	56	2,738	
17,306	5,669	304,111	28,437	761,936	6,683	203,402	

### THE KINGDOM.

—At the Episcopal Triennial Conference held in October in Minneapolis Bishop McLaren preached a sermon which may fairly be called tremendous upon the Mission Love of our Lord Jesus Christ, from the text: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). Here he found the Christian motive, and held with great vigor and earnestness that such love should throb in every breast.

—The House of Bishops, in their letter to the Episcopal Church, declare that the large gifts of a few laymen cannot stand as the measure of the generosity of the Church, and make the statement: "We can never hope to rise to the measure of our opportunities and of our obligations to meet them, until every baptized man, woman, and child shall give freely, systematically, conscientiously, to the support of the Gospel and kingdom of our Lord Jesus Christ."

—Dr. John Talmage, who died not long since, after forty-five years of missionary life in China, when asked about the *sacrifice* of a foreign missionary, replied: "The missionary of Christ knows no sacrifices. His work is all joy, nothing but joy. It is a sacrifice to be shut up in this land away from my foreign field and the blessed service of offering salvation to the heathen."

—At the centennial anniversary of the London Missionary Society Dr. Lindsay, of the Free Church, suggested that "mission work should cover a vast variety of men's and women's powers and gifts consecrated to the service of Jesus Christ. But one department of the work should not 'blow cold' upon another. In these days we were learning that a missionary might be man or woman, evangelist or educationalist, hospital nurse or high-school mistress—from the Christian artisan to

the Christian scholar—from the strong woman, who could lift a patient from one bed to another, to the refined and highly trained lady, capable of setting the standard of woman's morality and intellectual life at a high and sacred pitch."

—The same speaker remarked that "he was often discouraged at missionary meetings by hearing prayers offered for the opening of doors—when during the last thirty years no less than 700,000,000 people, formerly inaccessible to the Gospel, had been made accessible—and by the prayer for laborers, when the Volunteer Student movement had provided the workers. These were, therefore, not prayers. Prayer was asking for what you have not got and want to get. What, then, is the real honest prayer for 1895? 'O Lord, open my purse.' That is what you are wanting; what you have not got."

—Just such weak-kneed pastors can be found by the score and hundred in every denomination as the *Assembly Herald* had in its eye: "A Presbyterian pastor notified his congregation recently that he felt that the church was not called upon to do anything in the present emergency of our missionary boards. At the close of the service one of the members of the church came to him and said that her mother desired to make an offering for the Relief Movement of \$200, and wanted to know whether it should be sent independently or through the church, and said that there were others in the congregation who felt that they also ought to give for this cause."

—Our colored brethren are waxing practical, and are proving their faith by their works, for at a negro conference recently held in Selma, Ala., the following questions were discussed: "Evils of Excursions," "The Mortgage System and Its Evils," "Do the People Practise their Religion through the Week?" "How can we Secure Better Homes among our People?" "Are the People Wasting their Money

in Useless Lawsuits?" "Hindrances to Success."

—And Booker T. Washington, of Tuskegee Institute, is helping them forward in the good way, for he says: "I have recently spent several weeks with the senior class in studying men instead of books. Each member of the class has gone into the country and studied a family; finding out the number and age of the family; whether in debt or free from debt; whether or not the crop was mortgaged; whether the land was owned or rented; how many acres cultivated; the kinds of crops, whether or not it was one or a variety; the kind of food consumed; whether or not the cultivation was poor or good; the number of fowls, cattle, pigs, dogs, cats, etc., owned; the educational conditions and opportunities; the moral and religious condition, noting especially to what extent poverty affected the moral and religious life. Some of the class have gone into the city of Montgomery and made the same kind of study of 27 families there in the lower strata of life, making a special study of the methods of religious worship in certain churches in Montgomery, especially with a view of finding out *how much connection there is between the loud 'Amens' and 'Hallelujahs' in church and the moral, industrial and family life of the individual.* This whole study has proven intensely interesting and profitable, especially the sound, healthy remedies that individuals in the class suggested for present weakness and evils. It is proposed to extend the investigation next year still further."

—According to Robert E. Speer: "This [missions] is the world's one certainly triumphant movement. It cannot fail. Emerson declared, forty years ago, that what hold the popular faith had upon the people was 'gone, or going.' He asked why we should drag the dead weight of the Sunday-school over the globe, and lived to see his own daughter holding a Sunday-

school for little Arab children on the Nile.

—Rear-Admiral Kirkland, who not long since put himself on record as esteeming the missionaries in the Levant "a bad lot," has himself since been found so lacking in capacity, or so "derelict," as to be detached from duty and ordered home.

—"The day that I arrived to receive consecration, when that venerable pioneer bishop, Bishop Kemper, was the presiding bishop, and my heart melted into tenderness, after the consecration he laid his hand upon my head and said: 'My brother, do not forget those wandering red men whom Jesus Christ wishes us to bring home.' That afternoon, by another singular providence of God, the Rev. Mr. Hoffman, that pioneer missionary of Africa, came to me and said: 'The last thing before I left Africa our African Christians placed in my hands \$75, the result of their own earnings, and they send it to be their gift to any heathen people of America for whom the Church should establish a mission.' And the first dollar ever received by me for Indian missions came from converted black men in Africa."—*Bishop Whipple.*

—Truly, in Jesus Christ we are all of one spirit. The news of the Ku-cheng massacre created a great sensation in Australia, which had given to the mission two of the martyred women. One of the most remarkable meetings held in Sydney was that of the Chinese residents there, heathen as well as Christian, which filled one of the largest halls. The speakers were all Chinese. Their aim was to express a sense of their feeling of shame, sympathy, and determination to erect a public memorial to the martyrs. It is said that the memorial will take the form of a capitalized sum to provide for spreading the Gospel among the Chinese in Australia and in China through the Church Missionary Society.

—One who ought to know declared publicly the other day that Presbyte-

rians constitute one fourth of all "the evangelical missionaries who are striving to spread Christ's kingdom in the world." If this be true, what honor and what responsibility are accorded to that church.

—The occupation of the explorer is not yet by any means gone, for affirmed Professor I. L. Tobley, in an address before the London Geographical Congress: "Leaving out of account the very imperfectly known regions of Central Asia and the interior of the northern parts of both North and South America, as well as the similar areas of Africa and Australia, there is an aggregate area of about 20,000,000 square miles of the surface of the globe as yet quite unexplored. This aggregate is made up as follows:

Africa.....	6,500,000 square miles.
Australia.....	2,250,000 "
North America.....	1,500,000 "
South America.....	500,000 "
Asia.....	250,000 "
Islands.....	500,000 "
Arctic regions.....	3,500,000 "
Antarctic regions.....	5,000,000 "
Total.....	20,000,000 "

### WOMAN'S WORK.

—A widow of Cleveland, O., possessed of wealth and deeply interested in missions, supports 13 foreign missionaries, and now she is making a mission tour around the world, thus deepening her own interest in the work and cheering those who in every land must receive her with joy.

—When the native Christians at Benito, West Africa, were dismissing their three missionaries, they prayed: "May they be preserved from storms at sea, be kept in health, have moonlight on their journey, meet their friends in peace, and may their friends be willing to let them return."

—A woman of the Danish nobility, Duchess Schimmelmann, has renounced the pleasures of the court, and is laboring as an evangelist among the poor and destitute fishermen along the coast. She proceeds from place to place in her own yacht.

—Mrs. Charles Green, of Baltimore, is having built at Old Orchard, Me., a "seaside rest" for missionaries of all churches when recruiting from their labors. They will be expected to pay 75 cents a day for lodgings, with every comfort. Their meals will be free. The place is being beautifully fitted up, and will probably be dedicated early in June next year.

—Upward of 500,000 of the native women of India were relieved last year by the medical staff and appliances of the Lady Dufferin Fund. The number has gone on increasing annually at a rapid rate. It is nearly ten years since, in obedience to the charge laid upon her by the Queen-Empress, the governor-general's wife formed the fund which bears her name. It has in that time employed 73 women doctors of various degrees of qualifications, has established 57 hospitals and dispensaries in various parts of India, and has trained 262 women in the several medical colleges.

—In New England, notably in Vermont, women are increasingly employed as evangelists and pastors for destitute fields. They go in couples, they live among the people, visit much, and have charge of all the services during the week and on Sunday. Among the number during last year was one of the daughters of the editor-in-chief of this REVIEW.

—In October last the Lutheran Church, General Synod, set apart 6 deaconesses who had completed a course of training to take charge of the Mother House in Baltimore. Five of the number were trained in Kaiserswerth, Germany.

—The Methodist Woman's Foreign Missionary Society met in St. Louis October 27th, to hold the twenty-sixth annual meeting. Eighteen returned missionaries were present, and 20 had been sent out during the year, 8 going to India, 10 to China, 1 to Japan, and 1 to South America. Six are medical graduates. The report of the treasurer was as follows: Received from

New England branch .....	\$40,121
New York " .....	50,000
Philadelphia " .....	28,089
Baltimore " .....	11,836
Cincinnati " .....	37,625
Northwestern " .....	66,404
Des Moines " .....	24,116
Minneapolis " .....	8,908
Topeka " .....	13,999
Pacific " .....	5,938
Columbia River " .....	2,891
Total .....	\$289,227

—The New York branch of the above-named society issues this pledge to be signed by its members: "Because I believe it to be my Christian duty to inform myself of the spread of Christ's kingdom in the world, I hereby promise to spend at least one half hour each week in reading missionary literature."

### YOUNG PEOPLE.

—The Endeavor societies of New York City contributed nearly \$50,000 to missions last year. The society in the Sixteenth Street Baptist Church supports 3 foreign missionaries. The largest amount reported is from Mount Morris Baptist Church—\$1425. The Navy Yard society reports a large number of missionaries working in the uttermost parts of the earth without money and without price. One band of 15 on the United States steamship *Charleston* has very recently raised among themselves \$500, and are about to open a Christian Endeavor home at Nagasaki, Japan, the first in Asia. Many of the societies have adopted the Fulton plan of 2 cents a week, and are giving regularly.

—The Congregational Juniors of Brighton, Mass., had a good time at their thank-offering meeting, October 20th, when 23 mite-boxes were brought in, containing \$18. This sum was increased by the contents of the birthday jug, \$21.50, making \$39 in all that these Juniors have given within seven months for missions.

—The Lutheran Y. P. S. C. E. of Lena, Ill., is pledged to pay \$75 annually for five years for the support of Rev. Will M. Beck, who expects to go to Africa as a missionary of the young

people's societies of the Lutheran Church in Illinois. In addition to this, the society paid \$150 toward the building of its church.

—The Roger Williams Free Baptist Society of Providence, R. I., raised more than \$250 the past year, over half of which was given to foreign missions. This society has 60 members, and the money was raised by the envelope system and by personal subscription. No "pay socials."

—Even the hens in Tennessee are to be given the privilege of adopting the Harris plan of a weekly contribution to missions, for a number of Junior Endeavorers in that State have obtained permission from their parents to have for missionary objects the proceeds from all the eggs laid on Sunday.—*Congregationalist*.

—The Epworth Leagues of Texas have pledged themselves to support 3 married missionaries of the General Board this year. The Leagues of Alabama will support Miss Worth, who is now on her way to Japan. The St. Louis League Union assumed the expenses of Miss Willie Bowman at the Scarritt Bible and Training School for one year; the Epworth League of St. Paul's Church, St. Louis, paid Miss Ida Worth's expenses for two years; the Kansas City Union met the expenses of one student last year, and has pledged itself for an equal amount this year; while the leagues in Nevada and Lexington aided still another student.

### UNITED STATES.

—Scan the appended table and learn how it "happens" that New York City is such a moral storm center.

Germans .....	403,784
Irish .....	399,348
Unclassified and miscellaneous .....	173,120
Russians and Poles .....	80,235
Italians .....	54,324
French .....	16,239
Hungarians .....	15,555
Bohemians .....	12,287

Total foreign population .....

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American born, including negroes.. 300,299

—Utah has gone Republican by a small majority, though as it appears, only because of the preference and influence shown for that party by the authorities of the Mormon Church, which holds the balance of power and wields it only to further its own schemes. The cloven foot was revealed during the campaign, when the ruling priesthood issued an order that no "saint" should accept the candidacy for any office without having first gained the permission of the ecclesiastical authorities.

—*The American Missionary* (Congregationalist) for October is a delight to the eye, as well as a feast to the heart of a lover of his kind.

—The Presbyterians have been bestirring themselves most vigorously of late to pay off their great missionary debt. In particular the synods of Illinois and Ohio have each been holding a congress of missions, and in New York City, November 15th, was held a great gathering, which was addressed by ex-President Harrison, ex-Secretary of State J. W. Foster, and Rev. F. E. Clark.

—Major W. H. Clapp, who is an army officer, and for several years has been in charge of Indian agencies, holds the red man in high respect and esteem. He declares: "I never saw nor heard of a drunken Indian among the three tribes over whom I have charge," and yet they have abundant opportunity to obtain drink. They do not seem to care for it. The tribes of which I speak are the Arickarees, the Gros Ventres, and the Mandans. The Arickarees have never been at war with the white people, and their boast is that they have never killed a white man. They are very honest, and nothing has ever been taken from stores that have been left open and temporarily without an occupant."

—Recent intelligence is to the effect that William Duncan's New Metlakahtla, on Annette Island, which was supposed to be in Alaska, is to be claimed

and held as a part of the Dominion of Canada, and so he and his much-enduring converts are still under the vexatious rulings, to escape which a few years ago they forsook home and all they had.

## EUROPE.

—Last year £28,454 was raised and expended in the London Missionary Society's mission-fields abroad, the larger part of this representing direct contributions for the support of church ordinances and the propagation of the Gospel.

—The Chinese Christians of Hankow sent their congratulations to the London Society to which they owed the Gospel, on the occasion of its centenary, in the form of an address and mottoes in four pieces, worked in gold cord and variegated silks on satin scrolls or banners, and these of the largest size ever known to be used.

—A new temperance society, under the supervision of leading medical men, has been formed in France, the members of which propose to study the means of extirpating alcoholism, to exterminate its effects, to propagate a knowledge of the evil in all social centers, to group the greatest possible number of citizens together who wish its disappearance, to raise public opinion against it, to set an example of temperance by abstaining from alcoholic drink, and to teach children the principles of temperance.

—Alas, the poor prisoner of the Vatican, how grievously he is cribbed, caged, and confined! For, as the *Westminster Gazette* has it: "The Pope's person is sacred and inviolable. Any attempt upon his life is punishable in the same way as an attempt upon that of the king. The Supreme Pontiff is entitled on all Italian territory to sovereign honors. He is allowed to retain his own guards, a sum of \$625,000 is paid for his civil list. He retains inalienable sovereignty over and possession of the Vatican, the Lateran and

Castel Gaudolfo and all their appurtenances and precincts. . . . The Pope is accorded a private postal and telegraph service under his own control, and entirely free from that of the civil power. All the papal training-schools and colleges in Rome are exempt from the interference of the State."

—The Hungarian House of Magnates, after having deliberated for the fourth time on the Freedom of Worship Bill, and by 118 against 112 votes, adopted the provision whereby it is rendered permissible to leave or join any communion, or to make declaration of not professing any particular creed. The House then passed by 120 to 113 votes the clause permitting conversion to Judaism, thus removing the last obstacle to Liberal legislation dealing with ecclesiastical affairs.—*Reuter*.

### ASIA.

**Islam.**—Atrocious slaughters in Sassoun, in Trebizond, in Constantinople, and now in Harpoot, in which the Turks are the butchers and the Armenians are the victims! Then, as if this wholesale bloodshed were not sufficient, in the last-named city these same furious fanatics must needs fill to the brim the measure of ill-desert by destroying the bulk of the buildings of the American College, inflicting a loss of some \$100,000! Lord, how long? Ah, that united Christian Europe might smite and subdue and compel to decency at least; and if need be, set up a joint "protectorate" over the entire Turkish Empire. It is high time that the feet of these savage and red-handed intruders ceased to profane the sacred places of our faith.

—Men think that Turkey is to put an end to the propagation of the Gospel in that great empire. The Turkish Empire always seems to me, as I look at it on the map or in its history, like a vast, magnificent Oriental rug, stamped with splendid and stately figures, emblazoned on every side with heroic combat, and with threads of gold and silver

interwoven with the woof. Magnificent it is in its extent, in the variety of its resources, in the wonderful history which has been wrought upon it. It is a robe of Oriental magnificence that has been dipped and soaked in blood. But it is to bear, as certainly as God liveth, as certainly as the cross was raised on Calvary, as certainly as the human soul remains sensitive to Divine inspiration—it is to bear by and by, and not far hence, the monogram of Christ on all its glittering expanse.—*Dr. R. S. Storrs*.

—It is a new experience for us old residents in Syria to look out upon railway trains passing in the distance and see the French locomotives dragging their burdens up the clogged track over Lebanon toward the Bukaa and Damascus. The passenger train is ten hours in passing over the 120 miles, scaling Lebanon at an elevation of 5000 feet above the sea. The road was opened August 4th, and already the freight traffic is so great that three freight trains a day cannot meet the demand. As we arrived August 12th from New York, we have not yet been over the road to Damascus; but Dr. Crawford tells me that the ride from Damascus up the river Abana to the fountain of Ftji, and on to Zebedany, under the dense shade of poplars, and by the roaring river, is most refreshing and delightful. The ride over the heights of Lebanon is no less so, with its bold scenery and magnificent views of the distant sea and the rocky mountain gorges.—*Rev. H. H. Jessup*.

**India.**—Indian Mohammedans are loyal subjects of the Queen-Empress, and they also sustain close relation to the Sultan, who is in a sense the head of Islam, tho not exactly the representative of the caliphs or successors of Mohammed. The loyalty of the Mohammedans of India has been quickened and strengthened by England's long-continued friendship with the Sultan. Should trouble arise between England and Turkey the Mohammedan subjects

of the Queen will regret the occurrence; but they are too well aware of the advantages of British rule to risk much for the sake of the Sultan. The question has already occupied the attention of Mohammedan papers in India, and the intelligent and temperate style of discussion is an assurance that England's just advocacy of the cause of Armenia will make no trouble in this country.—*Indian Witness*.

—Let a man lose caste, and his punishment is at once banishment from the village well. Let that be inflicted, and the temptation to purchase readmission into caste, with its privileges of free access to water, is very great. Let a man become a Christian, and from the attitude of his neighbors toward him you would think he had committed matricide. From the day of his baptism, he or his wife will have to tramp through the blazing sun, with a heavy waterpot, to some distant supply of water whenever they want to bathe or cook. Sometimes it happens that the man will have secret friends kind enough to bring him water now and again after dark, and save him his journey for that evening; but no one out here will endure that sort of help for long. In their eyes it is only emphasizing the fact that they are pariahs, and they will leave a village rather than sustain treatment to which they, as Hindus, are peculiarly sensitive.

—Principal Morrison thus writes regarding the large number of students who have enrolled themselves in Church of Scotland Mission College for the session 1895-96: "Our numbers are again up, our total being considerably larger than that of any other year in the history of the college. There are in the

First year class,	137
Second "	183
Third "	60
Fourth "	170
	<hr/>
	550

Ours is the largest mission college in Bengal, which shows the confidence that is placed in our missionary pro-

fessors by the educated young men of Bengal."

—During the past year the railways of India carried over 130,000,000 passengers and 20,000,000 tons of goods. Their aggregate receipts were 230,000,000 rupees, or nearly \$100,000,000.

—The last report of the Arcot (Reformed Dutch) Mission tells what large and solid gains have been made in thirty years. Between 1864 and 1894 the out-stations have increased from 6 to 118; the churches, from 7 to 23; native pastors, from 1 to 9; catechists, readers, and teachers, from 37 to 172; the communicants, from 291 to 1996; while the adherents have increased nearly sevenfold. The native contributions have increased from 175 to 2757 rupees, and the pupils from 322 to 4856. The past year has also been one of prosperity. The out-stations have increased by 13, the communicants by 37, and the total gain in the Christian community has been about 500.

—Writing from Kalimpong, the headquarters of the Thibetan Mission, Mr. Cecil Polhill-Turner gives us a very interesting account of the progress of events. The little party of missionaries is still waiting patiently for the opening of the country, and fully occupied meanwhile with the study of the Thibetan language. Kalimpong is described by Mr. Polhill-Turner as "a quiet, little country village, admirable for study, and, in the winter especially, frequented by Thibetans bringing wool straight from the closed country."

China.—A missionary asserts that some of the Chinese have such wonderful memories that they can recite chapter after chapter, and some of them most of the New Testament.

—During the past year, the American Bible Society sold and distributed in China Bibles and portions thereof to the extent of 385,875 copies.

—This is the statement of G. S. Miner, of the Foochow Methodist Mission: "In 1893 I had 3 day schools, in 1894,

16, and now I have just 100, with about 3000 pupils. Within the past six months we have brought fully 2000 children under Christian influence for the first time."

—Some two years since two Swedish missionaries were slain by a mob at Sung-pu, China. A report now given in *China's Millions* shows that the blood of these martyrs was not shed in vain. It seems that a Chinese woman read of the faith and patience of these missionaries, and was so impressed by what she was told that she traveled to another city in order to ask the missionaries about the religion which could produce such fruits. "What is it," she asked, "that makes you Jesus people so different from us? We call you 'foreign devils;' our people have martyred two of your teachers who only did good to our people, and you show no revenge and receive me as a friend." She was told that this was the teaching of Jesus, who died for us when we were enemies. This woman, who was termed "the Chinese Queen of Sheba," continued for two weeks with the missionaries to learn of their faith and doctrine, and then returned to her own city to tell her neighbors: "These Jesus people know how to love their enemies."

Japan.—Yukichi Fukuzawa is the "Grand Old Man of Japan," tho he is some twenty years younger than the members of that more famous triumvirate—Gladstone, Bismarck, and Li Hung Chang. More than any other man, he has brought Japan to that position which she now holds among the civilized nations of the world. Thirty-five years ago he visited America, 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 the dynasty to the throne, of which the present Emperor is a member. Perhaps his greatest benefaction was the founding of a school, known as the Kewgijuku University, which is second only to the Imperial University at Tokyo, 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.—*New York Independent*.

—The Presbyterian Church in Japan is about to undertake foreign missionary work. At the recent meeting of the synod, the mission board was directed to begin work in Formosa as soon as possible. President Ibuka, of Tokyo, and President Ogimi, of Steele College, Nagasaki, were appointed to visit Formosa, examine the field, and report to the mission board, while \$3000 are to be raised among the Japanese churches for this new work.

—Rev. J. D. Davis writes thus to the *Pacific* of one of the darker phases of the situation: "A few of those who have been among our most earnest, faithful workers are resigning their places and leaving the ministry. We have not a single pastor at present in the great centers of Tokyo and Kyoto. Our Doshisha University has opened with about 400 students, but the classes in the higher departments are all small. We have only 25 in the theological department, as against 85 three or four years ago. There is, however, a growing conviction of the barrenness of these extreme views and an earnest seeking on the part of many of the pastors and evangelists for the presence and power of the Holy Spirit."

—Mr. Lafcadio Hearn in the October *Atlantic* has an impressive article on "The Genius of Japanese Civilization." He finds nothing permanent, everything shifting—sandals of straw, dwellings cheap and frail, the greater part of the 60 capitals the empire has had have completely disappeared, etc.

—Advices from Formosa are to the effect that the Japanese are gradually subduing the tribes that are opposing occupation of that island. The natives are making a stubborn resistance, but are steadily being overcome.

### AFRICA.

—The Congo Railway continues to make steady progress; trains are now running 65 miles inland toward Stanley Pool.

—The Christian Alliance proposes to plant a line of stations 1000 miles long, from Matadi to Lake Tanganyika, on the eastern boundary of the Congo Free State. This will require the opening of 40 stations, and the sending out in the next three years of at least 100 new men to open them.

—The transcontinental telegraph line proposed by Mr. Rhodes several years ago—to extend from the Cape to Cairo—was not, when first proposed, regarded seriously by the general public; but it already extends, it seems, from the Cape to Blantyre, in the Shiré Highlands, and during his present visit to England Mr. Rhodes will probably order, he says, "a further 500 or 1000 miles" of poles and wire. The southern end of Lake Tanganyika is to be the first objective point, and thence the line will proceed along the western bank of the lake, through Congo territory, to British posts in Uganda and along the Nile.

—Mr. Stanley says that more than 200 English companies are operating in South Africa, and largely on the capital furnished by the subscriptions of humble investors. Some of these companies have not paid dividends yet, but not one of them has made shipwreck in the bankruptcy court. The great

British South African Company has yet to pay its first dividend, but its capital stock, held at £2,000,000 to start with, is now £18,000,000.

—The new Moravian Mission in East Central Africa grows apace. The *fourth* station in Nyassaland has been fairly commenced. Mr. Theophil Richard reached Utengula, Merere's present capital, on March 18th. He was alone, for Mr. Kootz, his companion, had been detained on the road by an attack of fever, and did not arrive until the 21st. Meanwhile, Mr. Richard had several interviews with the "Sultan," who gave him a friendly reception, and permitted him to choose a site for the mission.

—The Universities' Mission is severely stricken by the recent loss of three of its staff—Bishop Maples, its gifted and devoted leader, who, with Mr. Joseph Williams, was drowned by the capsizing of the steel boat on Lake Nyassa, and Rev. G. W. Atlay, who was killed by the Gwangwara.

—The stroke of lightning which ended the career of Menelek II., Negus of Abyssinia, removed one of the most interesting and energetic of African princes. He was of the Shoa tribe, and claimed lineal descent from King Solomon and the Queen of Sheba. When King John was killed by the Mahdists in 1889, Menelek, who had long ruled the Shoa, achieved the sovereignty over the other Abyssinian tribes, and was recognized as Negus by the Italians when they advanced inland from Massowah. Menelek was friendly to European arts and civilization. He imported Swiss engineers and artisans, who built stone houses, bridges, wagon roads, a flour mill, baking ovens, and a blast furnace for smelting iron. He induced his people to engage in various handicrafts by his personal example. While he lived, the Italians met with many difficulties in their colonial schemes; now that he is dead, there is no one to effectively dispute their ascendancy in the Abyssinian highlands.—*Zion's Herald*.