



Rabbi Lichtenstein.

Rev. C. A. Schönberger.

Rev. David Baron.

THREE JEWISH MISSIONARIES.

# THE MISSIONARY REVIEW OF THE WORLD.

VOL. XIX. No. 12.—*Old Series*.—DECEMBER.—VOL. IX. No. 12.—*New Series*.

## THE PERMANENT BASIS OF MISSIONS.\*

BY THE EDITOR-IN-CHIEF.

In Acts 26 : 12-23 we have the story of Paul's conversion as recited by himself in the presence of Agrippa and Festus. It suggests not only the secrets of Paul's own devotion to missions and of his grand success in his life-work, but also the elements which must permanently enter into all true and lasting missionary enterprise.

In his first letter to Timothy (1 : 16) Paul says : " For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, *for a pattern* to them which should hereafter believe on Him to life everlasting." This word " pattern" possibly has a wide application, and may imply that this converted persecutor and blasphemer was not only an example of a sinner saved by grace, but also the pattern of a disciple and apostle, of a servant of the Church and missionary of the cross. A pattern suggests features, permanently fixed for purposes of reproduction ; and Paul seems designedly put before us in the Acts of the Apostles as a pattern of a typical missionary. Some may ask, What need there is of such a pattern, since the Lord Jesus Himself left us " an example that we should follow His steps ?" But we all need also an example on a *purely human plane*. We think of our blessed Lord as at such an infinite distance from us, and as presenting such an unattainable, ideal pattern of godliness, that it sometimes disheartens us ; but when a man like Paul can say, " Be ye followers of me, even as I also am of Christ," the example is brought down to a human level ; and what one man has done and has been any other disciple may do or be by filling out the measure of his opportunity and capacity in humble dependence on the grace of God.

We shall briefly study this passage of Scripture with reference to the permanent pattern features of a model missionary ; and, as all the thoughts

---

\* An address at the annual meeting of the China Inland Mission, in London, May, 1896. Some thoughts and illustrations will be found here which have appeared in other editorial articles ; but for the sake of completeness they are retained in their present setting. —A. T. P.

suggested are drawn from this Scripture, they are the suggestions not of man, but of God.

1. In the first place, there was a *Divine call and commission*. "I have appeared unto thee," "I send thee." That is the beginning of all true work with God and for God. The first feature of all genuine missionary service is Divine leadership. When Constantine was laying out the foundations for that great city on the Bosphorus, and his attention was called to the vast scale upon which he was projecting it, his quiet answer was : "I am following One who is leading me." That is the spirit and motto of every Christian disciple : "I am following One who is leading me." Missions are unique, as the one and only Divine enterprise ever projected by God and communicated to man ; in origin, progress, preparation, and equipment, all of God. The Church has many enterprises, and the world many more ; but all are more or less human projects and schemes, susceptible of human improvement, and which it would be perfectly legitimate to criticise, amend, or even abandon, if they no longer answer their purpose. But there is one scheme that is not man's scheme ; it is God's plan, and He is responsible for it. He originated it ; He has perfected it ; and the entire equipment of it is God's. And whoever undertakes work on missionary lines must remember that it is only legitimately done under the leadership of God, and that there is a double promise for our encouragement. Christ says, "Lo, I am with you alway, even unto the end of the age," and He adds, "Behold, I send the promise of My Father upon you." But both of those promises are inseparably linked to the command, "Go ye into all the world and preach the Gospel to every creature." It is not too much to say that the twin promises of Christ's presence and of the Holy Ghost's anointing will never be enjoyed by any disciple except in the proportion in which the life is given to the proclamation and testimony of the Gospel. The promise is the crown of the work.

Every true missionary is an apostle, for "apostle" and "missionary" mean the same thing—one who is God-sent. "Missionary" is "apostle" spelled Latin-wise, and "apostle" is "missionary" spelled Greek-wise ; and every true disciple is a missionary.

2. The second feature of this pattern is this : *a work for God*, just as there is a call from God. The Scripture suggests a double definition of this work : "I have appeared unto thee . . . to make thee a *minister* and a *witness*." The Greek word for "minister" here means an under-rower—referring to the men who sat at their banks of oars along the sides of the vessel, tier over tier ; the ancient galleys being so built and adjusted that the eye of every oarsman could be fixed upon the pilot, who by his beck or glance directed them all in raising or dipping the oars. What a fine conception is this ! every disciple in his place, with the oar, held in the hand, rising and falling according to the beck of the Pilot, his eyes always being on the Lord ! What a word to describe a true minister ! We use

the word "minister" of a dignitary, but it never means a dignitary in the Acts of the Apostles or in the Gospel narratives. It is the equivalent of "servant," the chief minister being therefore the chief servant. Paul conceives of the minister as an under-rower, humbly sitting at his place in his little sphere of service, presided over by the Pilot, the eyes of the servant being always unto the hands of the Master. "And a witness;" "a witness, both of these things which thou *hast seen*, and of those things in the which I *will appear* unto thee."

What is a witness? The word is from the Saxon, "witan," which means "to know." A witness is one who knows, and tells what he knows. And so an experience of grace in our personal history is the indispensable requisite to witnessing for God. A herald is not enough, for he may declare a message, the truth of which he does not know, and sympathy with which he does not possess. God will not have mere heralds. He will not have unconverted people proclaiming His message. He wants a Gospel with a believer behind it.

"Never did angels taste above  
Redeeming grace and dying love,"

and so He keeps even the angels back and thrusts the believer forward; and the humblest child of God who can say, "I am a sinner saved by grace," has a right to tell the story of grace to those who do not know it. And, as experience alone qualifies for witness and gives the right of testimony, so all proclamation of the Gospel, all preaching or teaching, so far as it lacks the experience of grace, lacks power and effectiveness. It is a mere parrot-like repetition, the use of the dialect of the Spirit without that soul of speech which is found in deep conviction, and it is little better than sounding brass or a tinkling cymbal.

Moreover, all testimony that lacks deep experience lacks authority. There is a unique right to bear witness which is found in having something to bear witness to; and the indescribable charm of one who speaks from profound conviction and deep spiritual knowledge and experience is something that can no more be described than the aroma of a flower.

Again, notice that Christ says to Paul, "And of those things in the which I will appear unto thee." Witness enlarges in range and scope as experience deepens and broadens. We are told in the 103d Psalm that God "made known His ways unto Moses, His acts unto the children of Israel." The people at large saw God's mighty acts, and could not but see them; but Moses knew the ways of God—His plans and secret counsels. Many disciples see God's outward *acts*, and cannot but acknowledge them; but it is the few that linger in the secret place with God, and follow Him most closely in paths of active obedience, who know something about His *ways*. Such witnesses become interpreters of His truth and grace to others; they hold the key of knowledge that unlocks wondrous chambers of experimental truth to ordinary disciples.

3. As the call is from God, and the work is for God, so also is the *power from God.*

Christ said to Paul : " I send thee to the Gentiles . . . to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." Surely it is the Divine prerogative, and cannot be delegated to any man, to open blind eyes, and to revolutionize human life by turning a human soul away from darkness to light, and from the power of Satan unto God ! Surely no man possesses such a power as this : and how could Christ use such words to Paul ? Paul had committed to him a Gospel which is at once the wisdom of God and the power of God to salvation. Because it is the wisdom of God it opens men's eyes to see themselves and to see God ; and because it is the power of God it turns men round and revolutionizes their whole experience. The effect of this wisdom of God is the reception of the proffer of pardon ; the effect of this power of God is the becoming heirs of salvation and sanctification.

Here, in a few words, therefore, is the whole plan of salvation outlined ; and he who has not the confidence that the Gospel is the wisdom of God and the power of God unto salvation to every one that believeth is neither fit to be a missionary nor worthy to be called a disciple. It is a blessed thing to know and feel that, in telling the story of the Gospel to my fellow human beings, one is using a Divine weapon, forged in heaven, and let down to earth to be wielded as the sword of the Spirit. And all effective testimony for God demands full, absolute, and undoubting faith that this Gospel is the wisdom of God and the power of God unto salvation. One of the most dangerous and destructive tendencies of modern times is that which, disguised in the gown of scholarship, is gradually undermining popular confidence in the inspiration and infallibility of the Word of God.

Michael Faraday, who had the intellect of twenty men in one, was asked in his dying hours : " What are your present speculations ?" " Speculations ?" said he. " I have no speculations. I am not pillowing my dying head upon guess-work. I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

The late Bishop of Durham, one of the grandest men in the Anglican Church, when asked, as he was approaching the hour of his final departure, what book or what new philosophical discussion or essay he was now meditating, replied : " I am not meditating any of these things. My mind is dwelling exclusively upon the three or four simple, primary truths of salvation. They are adapted to the lowest, for there are many who cannot understand anything higher ; but they are adapted to the highest, for from all our excursions in the direction of philosophical thought we all have to come back at last to the simple truth, ' Jesus died for me.' "

A poor profligate in Southampton, England, a drunkard and a blasphemous, converted by the precious words, " The Son of Man is come to

seek and to save that which was lost," for eighteen months lived a most beautiful life in all godliness and honesty. One night the express train cut off both his legs near the thigh ; and when the surgeon said to him, " My dear fellow, I am sorry to say to you that you have not fifteen minutes to live," he began to sing with a jubilant voice :

" Hallelujah ! 'tis done ; I believe in the Son ;  
I am saved by the blood of the Crucified One ! "

He who has not faith in these two great truths : that Jesus Christ can save any sinner that repents and believes, and that " there is none other name under heaven given among men, whereby we must be saved," must not go on any mission to dying souls, either at home or abroad. God has no use for such, neither has man use for such as a missionary.

4. Notice another pattern feature of a true servant of God : he not only has a call from God, and does a work for God, and recognizes the power as from God, but *he loses his will in God*. Paul said to Agrippa : " Whereupon"—and the force of the Greek is "*immediately*"—"immediately I was not disobedient unto the heavenly vision." There is no man or woman who has not at some time or other his or her Damascus—a vision of God at some crisis of life. It may not be as bright, wonderful, lustrous as that which smote the Apostle Paul into blindness ; but some vision comes to us sometime, and the whole of our future life depends on whether we are immediately obedient to that heavenly vision. If we are, we get other visions, just as Paul did. He tells us, in the twelfth chapter of 2 Corinthians, that he was caught up beyond the heaven of the atmosphere, and beyond the heaven of the stars, to the third heaven, where he saw the hierarchy of angels, of which he alone tells us in his epistles, because he alone had the personal revelation of it ; and he saw something as much grander than the stars as angelic principalities and powers and thrones and dominions are greater than mere material worlds. If you come to your Damascus, and you get a vision of God, and you hear the call of God, and are immediately obedient to the heavenly vision, vision after vision will follow ; and the visions will grow brighter, and sweeter, and nobler, and purer, and more uplifting, until you are caught up to the third heaven. But if you neglect the first vision, you may never have another ; or, if you have another, it will have less influence, because the sensibilities are duller for its perception and reception. What a blessed thing it was for Paul that immediately he yielded himself to that heavenly vision !

In these days we hear much about "enthusiasm." Missionary speakers are asked to go hundreds of miles, "to come and stir up enthusiasm among the people." I have come to be a little afraid of what is thus called "enthusiasm." It feeds on excitement ; it seeks incitements ; it likes imaginative pictures drawn in highly colored tints ; but it fades and faints before discouragement and difficulty. We want something nobler

even than such enthusiasm—namely, simply calm, steady obedience, implicit compliance with an explicit command ; not a calculating, hesitating policy, but simple, uniform, stedfast, immediate obedience.

It has been proposed to appoint a commission of prominent persons to go round the world and examine into Christian missions and see whether they pay, and whether it is worth while to continue to carry them on ! The Lord deliver us from any such commission on the subject of missions ! Look at the impertinence and arrogance of the whole suggestion. God projects one great plan, and communicates and commits it to the Church to be carried on in His name, and forsooth this utilitarian age professes to sit in judgment as to whether God has been wise or foolish, and as to whether it is best to continue to execute God's plan and design ! Even this advanced nineteenth century has scarce advocated a more atrocious proposition. The Church exists to prepare the way of the Lord ; and, if the Church should deliberately give up missions, God would sweep away, or virtually spew it out of His mouth, and raise up another people that would do His will.

Gibbon tells of Abu Taher, at the head of the Carmathians, approaching Bagdad with five hundred men, and thirty thousand mercenary troops to meet him ; and he was told, " We have broken down the bridges and have cut off your retreat, and we will annihilate your five hundred soldiers in a very short time." His answer was, " Your master has not in his thirty thousand men three who will do his bidding as any one of these five hundred men will do mine." Then he said to one of his soldiers, " Plunge a dagger in your breast ;" to another, " Leap off yonder precipice ;" and to another, " Drown yourself in the Tigris," and soon there was a bleeding heart and mangled form on the one side, and a drowning body in the river on the other. " Now tell your master what you have seen, and that before night I will chain his generals with my dogs." And he did. Because he had five hundred men that would go where they were told to go, and would do what they were told to do. What could not Jesus Christ do if, with the forty millions of Protestant church-members in Europe and America, every man and woman were ready simply to go where they were told, and to do what they were told ? This is the thing that we need, not a fitful, transient enthusiasm, but absolute, unhesitating obedience to the Master's command.

Such obedience will always bring with it a certain holy intrepidity. All true missionaries are fearless. They are carrying out their Lord's command and commission, and know that He is behind them. Dr. Cooke, of Belfast, asked a gunner who at Waterloo found himself between the two lines of battle surrounded by smoke and dust, and unable to distinguish friend or foe, " What did you do ?" " Do ! There was but one thing to do—stood by my gun and stayed where I was put." Dr. George L. Mackay, at Formosa, has furnished a signal example of the absolute abandonment of a disciple to his Lord's will, daring all opposition for His sake.

And so of many another, like Livingstone, and kindred heroic souls, some of whom have no written history.

5. A fifth permanent feature of the pattern missionary is *identity with the cause of missions*.

This identity, in Paul's case, was threefold : first, he was one with the suffering Christ (verse 23). In his very expression of his experience before Agrippa this great thought is suggested, and there were three things about Christ that are emphasized : His sufferings, His rising, and His shedding light to the Gentiles. Paul considered that he participated with Christ in all three aspects of His career : Crucifixion, Resurrection, Illumination of men. He was "crucified with Christ," he was "risen with Christ," and he "held forth the Word of Life," "shining as a light in the world." That was his continual experience (compare 2 Cor. 5 : 15). He says, "My little children, of whom I travail in birth again until Christ be formed in you" (Gal. 4 : 19). We read in Isaiah (53) that Christ "shall see of the travail of His soul, and shall be satisfied ;" and here we find an apostle undergoing travail in birth with Christ for the little children that are to be born into the family of God. How pathetic ! And in Col. 1 : 24 he rejoices in his sufferings whereby he "fills up that which is behind of the afflictions of Christ, in his own flesh for His body's sake—the Church." We cannot originate, but we may convey, an electric force ; we cannot originate, but may reflect and transmit, light. Like Ignatius, Paul was willing to be "grain of God, ground between the teeth of lions, to make bread for God's people."

Paul felt himself identified also with all men, "small or great," whether in Damascus, or Judea, or in the wide scope of the Gentile world. He regarded man as man, and all men as of one blood (verses 20, 22). In Col. 2 : 5 he writes to his Colossian fellow-disciples, "Tho I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ." And yet he neither founded, nor had he ever visited, the church at Colosse. What noble sympathy with man as man !

He felt himself specially identified with all true fellow-witnesses. Whoever in past ages or present time took part in spreading God's good tidings, was one with Paul. "Moses and the prophets" were his coworkers, and in service there was a sublime copartnership. This is a lesson we much need to learn. Whether we go or stay we must all take part in a world's evangelization.

A friend of mine in America has suggested a sort of coupon ticket, the main part of which is to be retained by the outgoing missionary, the coupons of which, bearing his name and station, etc., shall be held by those who undertake his support, so that they shall feel identified with him and his work. If they who cannot go would go by proxy, they must consent to share the work by sharing the prayers and self-sacrifices of the missionary. It is unfair to talk of taking part in the world's evangeliza-



tion while we give a few shillings or pounds or dollars a year, which cost us little if any self-denial, and are sanctified by little prayer.

In 1 Sam. 30 : 24, which was the lamented "Hannington's text," David ordained that "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff ; they shall part alike." But manifestly they who were guarding the stuff were regarded as equally taking share in the battle, for they were doing their part to make the victory sure. (Compare Ps. 68 : 11-14.)

6. The last of these pattern features of a true missionary is *persistency*. "Having obtained help of God, I continue unto this day," etc. Paul had the rare grace of continuance.

Let us remember that this implies the acceptance of holy service as a habit of soul and life. No occasional, transient, sentimental, spasmodic activity supplies the conditions ; we must day by day, by God's help, continue our work and witness.

This is too important a matter to be lightly passed over. If we are ever to have a really advanced movement and permanent increase of missionary interest, cooperation and consecration, four conditions are absolutely necessary, each implying a definite habit on the part of the disciples.

(1) A habit of *knowing* about missions. Familiarity with the great facts of a world's need and the endeavor to meet it, with missionary history and biography, and constant, watchful interest in every movement in the world-wide campaign is a fundamental need. Facts are like fuel to the fire of true missionary zeal. The map of the world is the map of God's war, and the campaign should be traced and followed as any great conflict of one's own country with the foes of its peace and prosperity would be watched by a true patriot.

(2) A habit of *giving*. We must get a new conception of stewardship, learn to recognize all we have as God's, because we are His, and our giving must be as habitual as our praying, and as natural and necessary to true, holy living. "Mammon" has been worshiped, and it suggests Divine attributes ; omnipotence, by what money can accomplish ; omnipresence, by the fact that wherever our consecrated gifts go they represent us and multiply our personality in our activities ; and eternity, because the good our money does for God long survives us. Money is earthborn, but may be lifted to a Divine level by the holy "altar which sanctifies the gift," and the holy motive and spirit which separate it for God's use.

(3) We need a habit of *praying*. No motive power in church machinery is so neglected. It slumbers like an unused engine, which has only to be set running and connected with thousands of spindles to keep them all in motion. Prayer has turned every crisis of the kingdom. How long will it take us to learn that the shortest way to reach our fellow-man next door is by way of the throne of grace ? The whole history of missions is an argument and an illustration of the need and the power of united, believing prayer.

We need (4) a habit of *loving*. Unselfish benevolence is a lesson to be learned only at the cross. To love men as Christ loved, not for any beauty in them, but despite all their wickedness and hatred, to love them if so be we may develop in them lovely qualities by bringing them into contact with the God of Love! Ah! that is the soul of missions, and makes all labor light.

Be assured no greater risk threatens missions than the lack of such godliness as makes knowing, praying, giving and loving habits of daily life. Until they are, the transient and transitory excitement of emotion and sensibility will take the place of a zeal that knows no fits of coldness and apathy. We cannot in such a work as this depend on any occasional impulses, we cannot follow the uncertain lead of mere feeling, but must be under the control of principles that know no variableness nor shadow of turning. For such a new era of missions let us all unitedly pray.

Paul, because these were his habits, had the grace of continuance. It was a habitual life with him to keep the facts of a world's need before him, and pray, and give, and bear testimony, and cultivate unselfish and disinterested love.

When I was in Florence I went into what is called "Tribuna Galilei." There was a massive chamber with a half octagon window, and in the center of it stood a statue of Galileo; then around this were the statues of other men with their faces turned toward him, and then in the panels of the roof all the glories of Galileo's triumphs were blazing as though raining down their splendors upon him. Every believer's heart ought to be the tribuna of Jesus Christ; everything else that is an attraction to him should turn its face Christward, and the very attitude of our whole being should be worshipful, crowning with praise the head of our Lord. When your habit of life is to enshrine and enthrone Christ, so that you can say, "He is my all, I am absolutely given up to Him: He is mine, and I am His," there will be no difficulty about the prosecution of missions, and no lack of lives offered, and of money consecrated, and of what is even better, that habitual prayer which is the one great neglected motor that lies in the Church comparatively unused!

## THE JEWISH QUESTION—NOTES OF A RECENT MISSION TOUR.

BY REV. DAVID BARON.

There are many difficult problems grouped around the name "Jew," powerfully effecting the world and the Church, and as, in Europe especially, the issues involved become intensified from year to year, the nations of Christendom, in the midst of whom the mass of the Diaspora has been located since the destruction of the second Temple, are earnestly beginning to find solutions, and it is more and more obvious that "the Jewish question" is fast becoming an international one.

To the Bible student, with the key of the future in his hand, it is very interesting to watch some of the more recent phases in the development of this "question," and to observe how the great God is, in His providence, now rapidly preparing the way for its final and only possible solution. Missionaries to the Jews may, perhaps, in a special sense be regarded as watchmen on the walls of Zion, and the Church may address the question to them, "Watchman, what of the night? Is there any sign that the long, dark, and dreary night of Israel's unbelief and consequent wanderings and suffering is about drawing to a close?"

In connection with the Temple ritual, the morning sacrifice had to be offered at a point of time between the first indications of dawn and actual sunrise, and during the last hours of the night a party of Levites, known as "watchmen for the morning" (Ps. 130 : 6), used to take their stand on one of the higher pinnacles of the Temple, literally watching for the first indications of the approaching sun. Meanwhile, at the altar of burnt-offering everything was ready, and the priests stood waiting. At last the signal was given by the watchmen in the words, "The sky is lit as far as Hebron," and immediately that cry was raised the morning sacrifice was slain, and the daily routine of the Temple ritual and worship commenced.

Now we, too, are on our watch-tower "watching for the morning," "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ;" straining our eyes to catch the first rays of the Light which is to illumine Israel, and through Israel all the nations of the earth; and if the question be put to us, "Watchman, what of the night?" we cannot, indeed, say that the night is already past and the morning already come; but we can say the night is almost wholly spent, and the first indications of "the morning without clouds" are already almost to be discerned.

Anti-Semitism, tho no doubt a symptom of the diseased moral, political, and economic systems of the Continental nations of Europe, for which Jew and Gentile must bear equal blame, is of immense significance, and an unmistakable *sign of the times*.

It is not my intention, nor is this the place, to enter into the causes, origin, and growth of this monster of the nineteenth century. I only want to touch on its bearing in relation to the evangelization of the Jew. It is remarkable how history repeats itself, especially in the experience of the Jewish people. There was a Jewish question, with its consequent anti-Semitism, arising from very much the same causes, at the very commencement of Israel's history, as far back as Egypt. The Jews there were increasing wonderfully, and in every way becoming a powerful factor in the land, and as they did not amalgamate, they were considered as dangerous to the people in whose midst they had been for so long located. At last it was thought imperative by Pharaoh and his councillors to invent some solution of the difficult problem. "Come now," they said, "let us deal

wisely with them ;” the result was measures of repression, with a view to ultimate extermination. But God turned the wisdom of the Egyptians into folly ; “ the more they afflicted them, the more they multiplied and grew, and they were perplexed because of the children of Israel” (Ex. 1). God, however, had His own way of solving the “ Jewish question” in Egypt, and that was by the exodus. It was a roundabout way certainly, but all the events in Egypt, preceding and leading up to the exodus, was God’s *good way* of fulfilling the promise given to Abraham more than four hundred years before, that when once the iniquity of the Amorite was full, his seed should take possession and inherit Canaan. Now I firmly believe that the more modern phase of the ancient “ Jewish question” will be solved in precisely the same manner. There will be an exodus, and that, not merely as before, out of one country—“ Behold, the days come, saith the Lord, that they shall no more say the Lord liveth who brought up the children of Israel out of the land of Egypt ; but the Lord liveth who brought up, and who led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land.” The “ tribe of the wandering foot” must wander back by way of the cross to the land which has been lying desolate and waiting for them during all these centuries. Until they do this there will be no rest, either for them or for the nations among whom they are scattered.

The millions of the poor and less cultured orthodox Talmudic Jews in Russia, Galicia, and Roumania have long ago been convinced that these lands cannot much longer remain their resting-places, and that it is about time for them to “ arise and depart” toward that land for which they have never ceased to cherish a yearning desire ; hence, the many colonizing schemes, and the more than thirty Jewish colonies which already exist in Palestine, consisting almost entirely of Russian and Roumanian Jews. The remarkable thing is that, as the result of the newest phases of the anti-Jewish movement on the Continent, the more cultured, wealthy, and rationalistic Jews are at last digesting the truths that it is not by the so-called “ reform” movement which aims at assimilation with the nations that the Jewish question will be solved ; for after all their efforts in this direction for more than half a century, and their desperate eagerness to strip themselves of all that is true and false in orthodox Judaism as a kind of peace offering to the mysterious, deep-seated antipathy of the Gentiles, they find that it is just against themselves, more even than against the less cultured of their brethren in Russia and Eastern Europe, that the bitterest animosity is manifested, and that Christendom, tho it is itself for the most part apostate from truth and from the faith of Christ, is even less reconciled to the rationalism and neology of the modern cultivated “ Israelite” than it is to the Talmudism of the more consistent orthodox “ Jew,” who still wears his raftan and peyoth.

What is this but a repetition of the warning words which God in His

providence has so often spoken to Israel, "And that which cometh unto your mind shall not be at all ; in that ye say, We will be as the nations, as the families of the countries."

For the present anti-Semitism has shifted its center to Austria, and in Vienna especially, where there are 125,000 Jews, most of them educated and well-to-do, their lot has become almost unbearable. During my last visit in May and June of this year, I had occasion to observe the consternation manifested in large Jewish circles at the most recent phases of the anti-Jewish campaign ; and no wonder, for in spite of the repeated interpositions of the emperor, and everything that could be done to check it, the great municipal war in the Austrian metropolis has ended in the election of a burgomaster and a vast majority of councillors who are avowedly pledged to use every possible means to drive the Jews from the land. The temper of the leaders of anti-Semitism in Austria may be judged from some of their public utterances. Thus Dr. Lueger, who is also a prominent man in the Reichsrath, not long ago at a public meeting stated that it was altogether a matter of indifference to him whether the Jews were burned or hanged, so long as they were exterminated from the land ; and about the same time the notorious priest Deckert, the Roman Catholic vicar of Weinhaus, ended one of a series of sermons delivered with the aim of stirring the cupidity and hatred of the masses against the Jews, with the words, "*Verbrennt die Juden zur Ehre Gottes*" ("Burn the Jews to the glory of God"). Last June and July one of the anti-Semitic members of the Reichsrath, in moving that the Jews should be deprived of the franchise, said that the Jews ought not to be treated like men, but like reptiles, and ought to be exterminated. Vienna has to be credited with a decided novelty in the anti-Jewish campaign. I refer to the "*Frauen demonstrationen*" (organized processions of women), in which even some women of wealth and station have taken part. Fancy a mob of militant "ladies" of this most highly civilized metropolis marching through the Jewish quarter, damaging and plundering Semitic property, and threatening vengeance to Semitic heads ! But this is no longer a thing unknown or unheard of in Austria. This unchristian movement, which is a humiliation to the boasted progress of the nineteenth century, is being overruled by God, and used in His all-wise providence to stir up the rest of the well-to-do, educated Jews, who have striven mightily to settle down and assimilate with the nations. At last they are beginning to see that it is all of no avail. "We have honestly striven everywhere," says Dr. Theodore Herzl, a brilliant Vienna journalist, whose position on the *Neue Freie Presse* gives him special authority, and who is but uttering the feeling of multitudes of the Jewish people—"we have honestly striven everywhere to merge ourselves in the social life of surrounding communities, and to preserve only the faith of our fathers. It has not been permitted to us. In vain are we loyal patriots, in some places our loyalty running to extremes ; in vain do we make the same sacrifices of life and property as our

fellow-citizens ; in vain do we strive to increase the fame of our native land in science and art, or her wealth by trade and commerce. In countries where we have lived for centuries we are still cried down as strangers, and often by those whose ancestors were not yet domiciled in the land where Jews had already made experience of suffering. Yet in spite of all we are loyal subjects—loyal as the Huguenots, who were forced to emigrate. If we could only be left in peace." The true solution of the question he formulates in his pamphlet, "*Der Judenstaat*," which is one of the most remarkable voices which have been uttered in the Diaspora since the destruction of the second Temple, the essential idea of which is summarized in the following brief paragraph :

"I am introducing no new idea ; on the contrary, it is a very old one. It is a universal idea—and therein lies its power—old as the people, who never, even in the times of bitterest calamity, ceased to cherish it. This is the restoration of the Jewish State. It is remarkable that we Jews should have dreamt this kingly dream all through the long night of our history. Now day is dawning. We are one people. Our enemies have made us one in our despoilment, as repeatedly happens in history. Distress binds us together, and thus united, we suddenly discover our strength. Yes, we are strong enough to form a State, and a model State. We possess all human and material resources necessary for the purpose. I will not enumerate those resources here. They are summed up in my pamphlet, which is a systematic refutation of all objections to my scheme that have come to my knowledge. I have laid my scheme before politicians, theologians, scholars, soldiers, artists, scientists, men in various branches of business, and particularly financiers. The whole matter is in its essence perfectly simple, as it must necessarily be if it is to come within the comprehension of all."

How rapidly things are moving in these latter days toward the fulfilment of the purpose of God as revealed in Scripture ! Even twenty years ago the very suggestion of the re-establishment of a Jewish State in Palestine would have provoked laughter on the part of the wise and the prudent of this world, but now it is fast becoming a topic of practical politics. Truly it will not be long before "the sky is lit as far as Hebron."

Partly as the result of the unsettling of their nests, and partly also owing to the spirit of the age, and their awakening from the stupor of rabbinism in which they have been wrapped for centuries, a door has, in God's providence, been thrown open for the evangelization of the Jewish people such as has not been known since the days of the apostles. Almost everywhere it is no longer a question of opportunities, but of the proper men and the right methods for this peculiar work. Within my own personal experience of the Jewish mission, which ranges over a period of about eighteen years, I have noted a remarkable change in this direction, especially in the ancient centers of Talmudic bigotry in Northern and Eastern Europe. It is not that conversions have been so very numerous, for of the mass of the Talmudic Jews the apostle's question is still true, "How shall they believe on Him of whom they have not heard ?" How

can the Church reap where she has not sown? It may be true also that the greater willingness on the part of so many of the dispersion to hear the true story about the Nazarene, and to read the New Testament, may be accounted for by a spirit of mere curiosity, which characterizes almost all peoples at this present time. Be it so; whatever the cause, the fact remains that there is an opportunity offered to the Church in this generation, if not to convert, at any rate to evangelize Israel on a scale and in a manner which has been impossible hitherto; and it is undoubtedly true that in many cases, if only the right men go among them, curiosity is by the grace of God turned into earnest inquiry, leading to conversion of heart and life to Christ.

It is my purpose to illustrate this with a few extracts from my journal of experiences among the Jews in many lands; but before doing so I will in a few sentences introduce to my readers the mission which I represent. Altho, as stated above, I have been laboring in the cause of Israel in various parts of the world for more than seventeen years, and the Rev. C. A. Schönberger, my esteemed colleague, has been thirty years in this work, "The Hebrew Christian Testimony to Israel" is but a little over three years old, and originated in the conviction that the times and circumstances required a new work on special lines, and without the heavy machinery of the older organization; and the abundant blessing which God has graciously condescended to bestow on our labors has confirmed us in the conviction that we were and are being led of God. I need not say that our feelings to all other missions and workers are nothing but brotherly, and that we wish from our hearts "God-speed" to all who in *sincerity* and with a pure motive preach Christ to Israel. Our mission house in London is situated in the main East End thoroughfare (114 Whitechapel Road), right in the midst of the large and ever-growing Jewish community, numbering already considerably more than the whole Jewish population of Palestine. We have here a free reading-room, with all sorts of Christian literature, which is open every day, and where a missionary is always present to converse and to answer questions. It has often happened that Jews who did not dare to take a New Testament home with them have eagerly read it in our reading-room, and stored up the wonderful truths about Christ and His Gospel in their minds, and as we trust also in their hearts. Every evening there is a Bible class, which has become a distinctive feature in our London work. Around a long table, each with an open Hebrew or German Bible before him, may be seen night after night twenty, thirty, forty, and in the winter as many as *fifty* Jewish men, representing the Diaspora in miniature, for they come from almost every land, all listening eagerly, and sometimes for the very first time in their lives, to methodical unfoldings of Scripture, the aim of which is to exalt Christ as Israel's Messiah and Son of God, and to show how that He is the very center of all the revelation of God. On Saturday afternoon Scripture addresses from Old and New Testaments are given in the lecture-

room, which are usually well attended, and by means of which large numbers of Jews are being permeated by Gospel truth. There is also a good deal of visiting and other work done. This house we only regard as a center, and we keep our eyes open to the needs of the whole Jewish peoples. In all efforts for their evangelization the whole of Israel must be regarded as one people, and no mission to the Jews should fix its attention on one little spot or corner without at the same time keeping its eyes on the whole Jewish field.

Now the Jews are a dispersion, and it is not merely by a "station" here and there that the *nation* can be evangelized, however useful such stations may be, if they are regarded merely as centers. As a matter of fact, there are still millions of Jews in all parts of the earth who know nothing of Christ but a few filthy legends to be found in the Talmud and later rabbinical literature, and who do not even know of the very existence of the New Testament. As a result of much thought and personal knowledge of the Jewish field, I have arrived at the conviction that it is only by itinerant missionaries of the right stamp that the scattered people will ever be evangelized on any large scale; and also that it is by directing our chief efforts to the ancient strongholds of Judaism, in Central and Eastern Europe and the Orient, that an impression will be made on the nation as a whole. On this conviction we are endeavoring to act. Since 1885 I have made ten mission journeys, extending over the following countries: Asia Minor, Austria-Hungary, the Balkan States, Egypt, the German Empire, Holland, North Africa, Palestine, and Turkey in Europe; and in countries like Austria-Hungary and Prussia it has been my privilege to preach Christ to large numbers of Jews in *scores* of towns and cities.

The following are a few brief extracts from my journal of my last tour in the spring of this year in Holland, Transylvania, and Roumania, when I had for my companions first dear old Rabbi Lichtenstein, of Budapest; then later Mr. Philip Gordon, a most excellent brother, stationed in Budapest by the Swedish Mission to Israel. I might say that our experiences in Holland were somewhat exceptional, inasmuch as having been *invited* there, we found everything arranged for us.

"April 16th, Amsterdam. A 'hallelujah' rises from my heart for the grand beginning God gave us last night. The fine, large building of the Free Church of Scotland, which is capable of seating fifteen hundred people, was packed from floor to ceiling, and it gave me the greatest pleasure to see that a considerable portion of our audience were Jews. Rabbi Lichtenstein spoke first in German, and I followed in English, both addresses being interpreted into Dutch by Mr. Van Os. Rabbi Lichtenstein gave a touching account of his history, and how what had formerly been to him impenetrable mysteries, became clear as the day when Christ had opened his eyes. I followed with an address on the sufferings of Christ and the glory that should follow, basing my remarks on Ps. 118:2: 'The stone which the builders rejected is become the headstone of the corner.' The Lord was indeed present in our midst, and the response and sympathetic spirit manifested by the Christian part of our audi-



ence was very encouraging to us. The Jews, too, listened with attention and respect, and I feel sure that the Word of God, simply and faithfully spoken, has not been in vain. At the conclusion of the meeting the whole assembly rose to their feet and invoked the blessing of Jehovah upon us by singing Ps. 134 : 2, 3, 'Lift up your hearts in holiness and bless Jehovah. Jehovah that made heaven and earth, bless Thee out of Zion.' This, we learn, is only done on very rare occasions, and therefore showed their kind appreciation of our visit. It was about 10.30 before we left the church, but there was quite a little crowd of Jews and Christians waiting outside to see us go."

In our short stay in Holland we visited Amsterdam, Haarlem, Utrecht, The Hague, Leyden, and Rotterdam, in each place addressing meetings, and everywhere well received. At the close of the service in Rotterdam, among those who came to converse with us were a prominent Jewish advocate and his son. The old man said that he had "studied Christianity," and there was something touching in his remark, that he had more than once asked God to open his eyes and show him whether Christ was indeed the Messiah and Savior. Many deeds of horror committed by Christians in Russia on Jews had come to his certain knowledge, and had hindered his believing the truth. I was very much struck by one of his remarks before leaving. "I must tell you, gentlemen," he said, "that if Christianity had always been presented to us in the way you did to-night, I believe all the Jews would have become Christians three hundred years ago."

As the space at my disposal is limited, I will take up my diary again on the Danube steamer for Budapest :

"We prefer the river journey to the train, because of the better opportunities it gives of contact with people. There were quite a number of Jews on board, with whom we conversed. With a Jewish doctor, a very learned man, we had several interesting conversations. Once, referring to Rabbi Lichtenstein's last pamphlet, he said : 'I have almost come to the same convictions myself, and I think there are many others who believe the same, but somehow we lack the courage to stand up and confess that for all these centuries we have been in the wrong. I have sometimes wondered what can be the cause of the controversy between God and us. That there is something wrong, on account of which we are suffering the displeasure of God, no thinking man can deny. . . . The deep-seated prejudice against Jesus Christ, which is ingrained in the Jewish heart, is incomprehensible to me, altho I know it is partly to be explained by the conduct of Christians to the Jews all through the centuries. . . . Altho I am a Jew, I say this, that this hatred to Christ seems to me nothing less than a special curse on our nation. . . .

"May 6th. At 3.30 we joined the Predial express and continued our journey from Tapio-Szele through the interminable Hungarian plain to Grosswardein. We found a little Jewish audience prepared for us in the railway carriage, two most intelligent Jewish ladies, mother and daughter, and a wealthy Jewish merchant. A station or two farther on we were joined by another Jew and Jewess, and the four hours we spent together will not be easily forgotten. It is quite impossible to describe on paper

one such discussion with a small company of intelligent Jews, or to give an adequate idea of the physical and mental exhaustion which it entails.

"Your whole being is on the strain the whole time, for apart from seeking for the fit word in reply to every question, your heart yearns to put Christ and His Gospel in as clear a light as possible, so as to impress not their minds only, but also their hearts, knowing that this is perhaps the only opportunity they may have in their lives of coming into contact with a true messenger of Christ, or of hearing the story of His redeeming love. The ladies were enthusiastic in their admiration of the character and life of Christ, and we could not help silently lifting up our hearts to God that the true glory of Christ, not only as the '*greatest man*,' but as 'the only begotten Son of the Father,' may break in on their souls.

"The Jewish merchant from Grosswardein said to us before parting : 'Gentlemen, this has been a wonderful experience to me. I have never before seen or heard two educated Jews like you defending Christ and preaching His doctrines. This version of Christianity is quite new to me, but I promise to read the books and pamphlets you have given me.'

"Grosswardein, May 7th. After lunch we went to a café where we were told that Jews are wont to congregate. It was quite a large saloon and almost full, and no sooner did we enter than thirty or more gathered around the small table where we sat, asking us all sorts of questions and begging for books. For a time the saloon presented quite a unique and interesting appearance, for apart from the large group who were more immediately surrounding us, there were smaller groups all over the hall, noisily and with many gesticulations discussing among themselves what they had heard from or about us and the contents of our books.

"At 2.30 Jews began to visit us in our own rooms. First to come were two Talmud students from the Rabbinical College. They were well versed in Talmudical quibbles and rabbinical prescriptions ; but they were very ignorant of the Old Testament, and had never even seen the New. As we spoke of Christ and His Gospel, which has freed us from the bondage of rabbinism, they suddenly took fright and abruptly left the room. When they left about a dozen others came, five or six being old men with gray beards, and after answering the many inevitable questions, it was delightful to see them quietly settle down and listen while we unfolded to them simply the claims of our Savior from their own Hebrew Scriptures. One asked, 'Was not Moses before Christ, and does it not say that he was the greatest prophet, and that there was no prophet like him ? Is it not enough, therefore, if we believe in him ?' We explained to them that the chief glory of Moses is that he wrote of Christ, and, in his wonderful prophecy of the Messiah, where he says : 'Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me,' he ends, like John the Baptist, by pointing away from himself, saying : 'Unto Him ye shall hearken' (Deut. 18 : 15). Moses was not only a prophet ; instrumentally he was Israel's redeemer out of Egypt, and a 'priest and king in Jeshurun ;' and the only one that is like him in these particulars, but in a much more glorious sense, is the Messiah. Now Moses says, 'unto Him ye shall hearken ;' therefore if we believe not in Christ we do not even obey Moses.

"Klausenburg, Transylvania, May 11th. Within a day or so of my arriving at this town I was taken severely ill with a sharp attack of influenza. Mr. Gordon nursed me tenderly, and the strain of doing so, in addition to the constant speaking imposed upon him by our many Jewish visitors, was no light burden on him. In one group which came late one

afternoon was a dreadfully loud and angry man. After listening quietly for some time, while Mr. Gordon spoke to them of the wonderful love of God in giving His only begotten Son, he seemed suddenly to become almost mad with passion, and stood up (as Mr. Gordon told me) literally trembling with rage, pouring out mouthfuls of curses and blasphemies.

"I could hear him in the adjoining room, and on my bed I prayed the Lord to restrain him. As he stood on the threshold just before leaving, he shouted out, 'Who ever heard such a thing! After we believed it to be all false for nearly two thousand years, they come and say it is all true, and that Christ rose from the dead! And to hear such a thing from Jews!' I thought, how sad that my poor people should have been deceived to believe a lie so long!

"On our journey from Klausenburg to Karlsburg we had some interesting experiences. We had to change train at Tövis, and wait there a little over an hour. The station was crowded with people of many nationalities—Austrians, Hungarians, Wallachs, Russniaks, and Jews—all waiting at this junction for their various trains. We singled out some of the Jews, and gave them copies of Rabbi Lichtenstein's new pamphlet. Soon we had an eager group around us, listening and asking questions, and our audience grew every minute, till it resembled an open-air meeting. On its outskirts might be seen three or four officers of high rank in the Austrian army. We preached Christ to them as simply and directly as we could. When I got tired, Mr. Gordon spoke, and when he got tired, I spoke. When we took places in the train for Karlsburg, quite a little congregation followed us into the same carriage, so that we were quite crowded, all being Jewish merchants and travelers, excepting one Roman Catholic lady, with whom we had conversed and who wished to hear more. We spoke to them of the promises to our fathers, and showed them from the New Testament how that 'in the fullness of time God fulfilled the same, in sending His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.' There was present one especially nice Jewish gentleman from Vienna, whose heart seemed opened by the Lord for the message we carry. Turning to our other fellow-passengers, he said: 'Meine Herrn, these are beautiful truths, and *truly* Jewish. Modern Judaism can do nothing but lay insupportable burdens upon us, which leave our hearts untouched.'

"At Karlsburg, as soon as the report spread of our being in the town, Jews began to call on us to converse and ask for New Testaments. Our hearts' sympathies were very much drawn out to one man. He is a journalist, and has been the means of inaugurating different philanthropic efforts for the benefit of the Jews in Eastern Europe; but disgusted by the emptiness of modern rabbinism, and repelled by the idolatries and inconsistencies of spurious Christianity all around him, he became first an agnostic and then an atheist, altho not one that boasts in his unbelief. As he himself confessed, he is now most miserable, and would be most happy if the knowledge of a living God broke into his soul. It was pathetic, and it moved us almost to tears to hear him say before he left us: 'Gentlemen, I envy you very much. Would that I could be blessed with the same faith! We have all troubles and temptations in this sad world, but in the dark hour you have a refuge; I have none.' We urged him to allow God and the Bible to rule over his mind and intellect as well as heart, and then the peace of God will come, and we assured him that we would not fail to pray for him. These were busy days, the Jews visiting us in groups varying in number, sometimes six, sometimes twenty-five,

and once we were both occupied with companies of them in separate rooms. About 10 P.M. one evening we had a rather remarkable visit. It was from several of the higher commissioned officers of the citadel, only two of whom were Jews. My bedroom presented a rather curious appearance with all these military gentlemen in uniform. They were, no doubt, drawn by curiosity, wanting to see the two foreigners of whom so much was being spoken in the cafés and in their homes; but the Lord enabled us to speak to them in a manner which commanded their attention, and changed their behavior from levity to sober earnestness. After listening for some time, one of them said he had a proposition to make, to the effect that we should remain there for a few days longer in order to give a series of addresses, at which they would promise to be present. We were, however, leaving the town early next day, but were glad to give them copies of the German New Testament. They left and others came, altho it was nearly 11 P.M. It was close upon midnight before we could lie down, utterly exhausted, but glad of heart for the opportunities of the day."

These are but extracts taken here and there from the journal of this tour, which took us farther into Roumania and Bulgaria. At Bucharest, by the entreaty of the Jews, two meetings were held. Some two hundred gathered in the hall, and after listening with eager attention to three different addresses, were unwilling to leave, wishing to hear yet more. When we asked who would wish to have the New Testament, two hundred hands flew up in response. Dr. Baedeker, whom we unexpectedly met in Bucharest, was present at this meeting, and rejoiced to see such an assembly of Jews as he had never seen before, met of their own accord to hear the truth of the Gospel.

---

## HANNAH MARSHMAN, FIRST WOMAN MISSIONARY, 1767-1847.

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

The first missionary to the women of India, and, indeed, the first of all woman missionaries in modern times, was Hannah Marshman. Born in England in 1767, a hundred and thirty years ago, she spent forty-seven years of a happy married life and a short widowhood in the Baptist Brotherhood, formed by her husband, Joshua Marshman, D.D., with Carey and Ward, at Serampore, Bengal. There she died, at the ripe age of eighty years, on March 1st, 1847. Her life has never been sketched even by her distinguished eldest son, John Clark Marshman, Companion of the Most Exalted Order of the Star of India (C. S. I.), who, in 1859, published in London "The Life and Times of Carey, Marshman, and Ward." Tho the mother of twelve children, Mrs. Marshman trained the six who survived for the positions of usefulness and dignity which most of them filled. She spent almost every day of her long life, after she landed in India in the year 1799, in educating the girls and the women of Bengal to know and to serve Jesus Christ. She supplied to the Brotherhood all the

domestic comfort and much of the loving harmony without which her husband and Carey and their associates could not have accomplished half of what the Spirit of God enabled them to do for the highest good of the peoples of India and South Asia. She combined in a rare proportion the three graces of love to Christ, benevolence to all for whom He died, manifested in a temper of perfect sweetness, and prudence directed by a sound judgment, which made her for half a century not less valuable an associate of the great Brotherhood of Serampore than Dr. Joshua Marshman himself. Of her three daughters, the eldest married Mr. Williams, of the Bengal Civil Service; the second became the wife successively of the great Danish botanist, Dr. Voigt, and of the greater German scholar, Sir Dietrich Brandis, chief of the Forestry Department of the Government of India; the third was wedded to the heroic Christian soldier, Sir Henry Havelock, and was honored by the Queen-Empress of India with the offer of a residence in Hampton Court Palace.

Hannah Shepherd, as her maiden name was, granddaughter of the Rev. John Clark, Baptist pastor of Crockerton, in the English county of Wilts, was married in the year 1791 to Joshua Marshman, then twenty-three years of age. Self-educated, her husband soon became known as a tutor, in Bristol, in Hebrew, Syriac, and the classical languages. One of his pupils, Mr. Grant, he won over from infidelity, so that the youth was accepted as a missionary of the Baptist Society. Carey's "Periodical Accounts" soon fired the heart of Marshman, and he resolved to join the mission in Bengal. His young wife's prudence and care for their two young children made her hesitate for a little, but soon she too "cordially" surrendered herself to the Divine call. On October 13th, 1799, the missionary party landed at the Danish settlement of Serampore, when, falling on their knees, Mr. Marshman led them in blessing God for the safe voyage and the beginning of their mission to the millions of Hoogly and Calcutta. They had sailed in the *Criterion*, an American ship of Philadelphia, of which the Presbyterian elder, Captain Wickes, was master and their lifelong friend. Acting on the advice of the Christian director of the East India Company, Charles Grant, they had avoided the British port of Calcutta, and sailed up the river in a boat. They received the hearty protection of Colonel Bie, the Danish Governor of Serampore. The Governor-General, then the Marquis Wellesley, refused to molest them, and soon he also became the friend of such men and of such a woman as Hannah Marshman.

Carey and the Brotherhood, formed at Serampore, started from the first on the only missionary plan known last century—that of self-support, like the Moravian community's. For seven years Carey had spent his indigo planter's income on the mission. When transferred to Danish protection and reinforced, the Brotherhood consisted of nineteen persons in all, of whom ten were young children. All these must (1) be housed, fed, and clothed, so as to be efficient soldiers in the conflict with idolatry

and ungodliness ; (2) the children must be educated, and, if God called them, be trained to be the missionaries of the future. The immediate expense was found to be above £600 a year, and that owing to Mrs. Marshman's "greatest frugality." First, after solemn prayer and renewed dedication to God, laying it down as a fundamental rule "that no one shall engage in any private trade, but whatever is earned shall go into the common stock," the missionaries divided the work according to the special fitness of each. As Carey had the translation of the Holy Scriptures, and soon was made Professor in Lord Wellesley's college ; as Ward, with two of Carey's sons, had the press, the schools naturally fell to Marshman, *and to his wife* far more than to him, as the event proved. The pecuniary result of this splendid organization, as it extended during the next forty years, was unique in the history not only of all Christian missions, but of all philanthropy. The one woman and the three men, with their children and assistants, were the means of earning at least £90,000 sterling for the work of God right across Southern Asia from the Persian Gulf to the Pacific Ocean. Of this enormous contribution, besides the self-support of the workers, Carey gave half, and the woman, Hannah Marshman, alone gave at least one fourth, or more than \$100,000.

How was this done ? All under the direct guidance and help of the good providence of God ? First of all an advertisement made it known all over North India that girls and boys would be received as Christian boarders to be educated along with the Serampore missionaries' children. The girls' school especially became so famous that we find the three missionaries reporting to the Baptist Society in England at the end of the year 1801 : "Last year Sister Marshman opened a school for young ladies, which much increases, so that we have been under the further necessity of enlarging our habitation. . . . The taking of Serampore by the English has produced no alteration in our circumstances. . . . We live in love, and are, perhaps, as happy a family as any in the world." The school had begun in May, 1800, with two boarders, and then contained twenty-three, besides day scholars. The terms were £45 a year for each boarder.

To Mrs. Smith, Houndsditch, London, we find Hannah Marshman writing on February 13th, 1801 : "I searched my mind very minutely before I engaged in the school lest it should be irksome to me afterward. However, I was enabled to leave all and cheerfully to give myself up to the work, and through mercy I have never repented, and hope I never may. I am not worthy of being employed in anything belonging to Christ, and often wonder at the dispensations of God in sending me to this land where so much grace is needed ; and my daily experience is such that I often fear lest I have none. This, however, I know : I long for the increase of Christ's kingdom upon earth, especially in this benighted part of it. Respecting our family, I shall only say, I love all, and make it a part of my prayer that I may continue to live in love and peace with all. I wish ever to see my own faults before those of others ; and this is one of the blessed

things which I have learned in my affliction." It may easily be imagined how the number of her children, their birth, and not infrequent death, affected her amid the threefold toil of her own school, her work among the native women, and her domestic care of all the Brotherhood for a time. Here is one of many extracts which might be made from her husband's journal, sent to Dr. Ryland, for 1803 :

" *September 23d.*—My wife was taken with a fever yesterday and confined instantly to her bed. She took an emetic which operated very powerfully, and through the Lord's goodness she is in her school again to-day."

The mania of Carey's first wife made her only an additional care to Mrs. Marshman ; but in the tender friendship of his second, the noble Danish lady, Emilia Rumohr, she found some solace and companionship from this time.

Four years later, in January, 1805, Hannah Marshman reviews her five years' experience in a letter to Mrs. Clark, Baldwin Street, Bristol, England. The long and vivid narrative should be read in the light of household books which we discovered in the archives of the Serampore College and reviewed in the weekly *Friend of India* newspaper as a valuable economic contribution to the history of prices. Never was there such a Martha and Mary in one as these documents prove her to have been, always listening to the voice of the Master, yet always doing the many things He entrusted to her without feeling cumbered or irritable or envious. To Mrs. Clark she recounts instances of God's goodness only, especially when the roof of an addition to the school fell in without harming the girls. She adds this unconscious picture of the happy life of the Brotherhood, of which she, in truth, formed the pervasive bond :

" On Friday evenings, after worship, we generally meet to sup and chat and hear the Calcutta news—this being the evening that Brother Carey comes home. . . . As I was returning across to our own house I trod on a serpent, which twisted round my leg and gave my heel a hard smack. I shook it off and felt no harm. I had hold of Mr. Marshman's arm, or probably I might have fallen down. Having a lantern, I saw it make its way into the grass, and went home a little terrified, but much more surprised.

" ' Unhurt, on serpents you shall tread,  
When found in duty's way.'

Will any one say the Lord is not among us ? . . . We are enlarging our coast on every side by repairing and building, in expectation" of more boarders and of visitors from America, such as Captain Wickes often introduced to them in his annual voyage. " We are nearly sixty in number, yet we scarcely ever sit more than twenty minutes at breakfast or tea. A chest of tea at eighty rupees" (\$45 there) " lasts three months and a fortnight. We use nine quarts of milk in a day ; we have twenty quarts for a rupee. . . . At seven o'clock school begins ; at nine at night the

children are in bed, after which time is my holiday to read, write, or work. But I am often so overcome with fatigue and the scorching heat of the day that I feel neither will nor power to do anything at all ; and when I sit down to converse with you it is with a weary body, a stupid soul, and dim eyes ; but I am sure of having all my faults lightly passed over and all covered with love."

Hannah Marshman's "ladies' school" was an evangelizing agency of the most direct kind, apart from the large sum which it contributed to the extension of the native mission. Its pupils were chiefly Eurasians or East Indians, of the then fast-increasing and utterly neglected community who had sprung originally from white fathers and native mothers. She was the first to care for their daughters, so far as these were not the orphans of military officers or soldiers. This mixed class numbered eighty thousand nominal Christians in the India census of 1891, or half the number of pure Europeans, including the British troops. For the soldiers' orphans the Government, under the godly chaplain David Brown (Henry Martyn's friend), erected asylums and schools, followed therein by the splendid munificence of the great Sir Henry Lawrence and his wife. But only Hannah Marshman cared for the rest. From her famous school in a generation there passed out relays of truly Christian young ladies trained and ready to become missionaries to their native sisters. Until such agents were educated and converted, and till the instruction of the native youths had made headway in the boys' schools and in the Serampore College, female education among the Hindus and Mohammedans was impossible. But the Brotherhood watched for it, prayed for it, planned for it, provided the means for it, and lived to see its foundations well laid by Hannah Marshman.

In the famous periodical, first monthly, then quarterly, and then a weekly newspaper, the *Friend of India*, which flourished from 1817-75, the Serampore Brotherhood essays were of such value that the earlier series were reprinted in London. One of these, which appeared in 1822, on "Female Education in India," should be studied by every one of the now happily numerous and vigorous organizations of Christian women for evangelizing the female half of the dark races of the world. That essay gave an impulse to the movement at which Hannah Marshman was the first to toil, and for which she had provided the cultured teachers. The writer called on the Governor-General's wife, the good Marchioness of Hastings, to put herself at the head of an association of ladies for the purpose. Miss Cooke, afterward Mrs. Wilson, was sent out from England to carry on the enterprise in Calcutta, in addition to the Baptists. William Ward, when on furlough in England, had pleaded for justice to the women of India in tones which sent a thrill through the churches. "Amid all the children of misery in India," wrote the Brotherhood, "the softer sex have been most fully the victims of oppression. In India, in which this depraved disposition is neither restrained by Christianity nor mollified by the influence of literature or of manly feeling, this spirit of oppression falls on the



female sex in all its violence." The first step was declared to be that of teaching the girls to read their own vernacular, and so to have their daughters taught, while the slower influence of their educated brothers and husbands worked its effect as it has done with marvellous results in the third of a century since.

Meanwhile all through her later life Hannah Marshman was working for the women of the lower classes who could be at once reached. In 1824 her Serampore Native Female Education Society, formed to make the movement permanent and continuous when she should be removed, conducted fourteen girls' schools with two hundred and sixty pupils. At its other stations of Chittagong, Dacca, Monghyr, Digah, Allahabad, Delhi, and elsewhere, there were about as many more. The Church Missionary and other societies followed the example, under the encouragement of the good Bishop Heber and Lady Amherst, down to the time of the great Marquis of Dalhousie, just before the mutiny of 1857. Since the administrative reforms and the Queen's proclamation of toleration and personal encouragement of native female education and medical aid, which followed the mutiny, Hannah Marshman's pioneering self-sacrifice and wisdom have borne richer and more plentiful fruit than even her faith dared to hope. Since 1847 her dust has lain in the sacred enclosure of the mission cemetery at Serampore beside that of her husband and Carey and Ward and a child of the Judsons. But the India she knew is being changed, and will be transformed by the principles she was the first to set in motion for the redemption of its daughters, without whose evangelization the East can be neither civilized nor Christian. As she was the first, was not Hannah Marshman also one of the greatest of woman missionaries?

---

## CHRISTIAN EDUCATION IN CHINA.

BY REV. G. S. MINER, FOOCOW, CHINA.

The advantages of a Christian education are fully realized only by those who have lived where this blessing is unknown. The sights and sounds of a heathen land cause the recent arrival to shudder and recoil. Rev. Yung King Yen, A.M., for twenty years in the Chinese missionary work in Shanghai, said in Exeter Hall, London: "I feel convinced that God has chosen the English-speaking race as His servants in saving the world. A great change has come over China in the feeling both of the people and the government, and missionaries are now free to go to every part in the empire except one province." I can now add that this province is on the point of being opened up. Oh, what opportunities this affords! One fourth of the people of the globe are welcoming missionaries to their houses and asking to be taught the "new doctrine." What a thought! Dr. A. B. Leonard, one of our honored missionary secretaries,

after his recent visit to this empire, said : " China as a nation has stood for forty centuries and witnessed the birth of every other nation on the surface of the globe. Break down paganism in China, and you break down heathenism in the entire world." Can you, my reader, grasp this sublime truth? Verily, Satan's stronghold is this old, aristocratic, literary, and bigoted empire; but he is losing his grip. Tho the idol processions and ancestral worship continue, the universal interest therein is waning. The masses frequently manifest disbelief in and often contempt for this form of religion. That a large per cent of these 360,000,000 human beings distrust their idols and are seeking something to satisfy the soul is apparent. Often is the Macedonian cry now heard by the missionary, and it is echoing round the world. If the Church could but hear the pleas that come to us for preachers, teachers, and schools, she would not wonder that our hearts often ache. It is not so much the work he does, as the opportunities he sees lost forever that kills the missionary. Dr. N. Sites and daughter, going to Ming-Chiang district to establish boarding-schools, were met by committees from different cities each urging their claim, and some even offering buildings, free for years, if they could only obtain a school. Rev. M. C. Wilcox, of the Ku-cheng and Iong-Bing districts, for lack of means, at first hesitated to enlarge his work, but the invitations were so strong and openings so promising, that he went forward, and the Lord is honoring his faith. Rev. W. N. Brewster, of the Bon-Ding and Sieng-In districts, has appointed workers, trusting the Lord for their support, until his supply of men is nearly exhausted. Rev. N. J. Plumb for a time mourned over the needs of Hok-chiang and Hai-Dang districts, but is now rejoicing in a harvest of souls. Dr. J. H. Worley, of the Foochow district, has every available man in the field, and during this summer vacation has sent the theological students to assist the pastors, and a larger ingathering than ever before is being realized. The doctor also has two men traveling with a magic lantern, who are accomplishing a grand work. One evening, by invitation, I gave an exhibition in a temple near one of my day schools. Standing within six feet of the idols, I threw upon the screen the views of the life and miracles of Christ. Hundreds listened with pleasure and astonishment. The next day three of the leading literary men of the ward called to pay their respects, and invited me to visit their houses so their women might see and learn of the doctrine. This was a special mark of politeness and interest. We are now buying and renting temples and ancestral halls for church purposes. Many of our best meetings are being held in heathen temples, the minister standing before idols that have been worshiped for generations.

Educational work in a foreign field does not merely include the work of the school-room, but has a religious feature as well, because many of our converts are unable to read, and their knowledge is so limited that we are obliged to begin with first principles. However, I shall now speak only of school work proper within the Foochow Conference. This conference

has an area equal to the States of Pennsylvania and New Jersey, a population of about 17,000,000, or over 300 to the square mile. Four or five missions are working in this territory, but all make only a drop in the bucket; but the number of pupils in attendance at our various schools is as follows: The Anglo College, 133; the two theological schools, 62; the three girls' boarding-schools and high class seminary, 166; the six boys' boarding-schools, 183; the five women's schools, 122; the 122 boys' day schools, 2356; and the 63 girls' day schools, 926. In many of these schools, especially those of a higher grade, the larger per cent of the pupils are Christians. Thus you see we have gathered an army of 3948 students, but might have many more would our accommodations permit. But wait; from the roof of my house I can see the houses of nearly 2,000,000 people. Out of this vast number we have gathered less than 1000 pupils. From the north end of the noted bridge of "ten thousand ages," which spans the Min River, I can walk west forty minutes, east forty minutes, through solidly built streets, and among all these multitudes we have not even a place for street preaching. Within the city proper, which is eleven miles in circumference, we have but one church with less than forty members, three day schools, and a Woman's Foreign Missionary Society hospital. Do you wonder that we ask, "Who is sufficient for these things?" Had we the means, in less than eight months we could establish a hundred day schools among this people, with 3000 pupils, and in each school-room we could hold a Sunday-school and have street preaching services. Last year I wrote a few letters, stating that \$50 would for one year support a day school, Sunday-school, and weekly preaching services. In response I have received contributions sufficient to open sixteen day schools with flourishing Sunday-schools and preaching services. At the end of the second quarter, 527 pupils in these day schools passed the examinations. I do praise the Lord for this answer to prayer.\*

---

\* Knowing that the missionary society (Methodist Episcopal, North) could not grant even enough to support the work already in hand, we thought best, at our estimate meeting July, 1895, not to ask for money to support these sixteen schools, believing that as God had raised up friends in the past, so He would in the future. These schools are faithfully superintended, examined quarterly by a competent committee, and a detailed record of every pupil kept. Now what shall we do for these 527 boys and girls? What for the hundreds of others who are anxious to secure the advantages of a Christian education? One dollar will support a student for a year. Forty dollars will at the present rate of exchange support a day school, Sunday-school, and weekly preaching services one year. Who will contribute? Mr. Charles M. Grace, of Pittsburg, Pa., who now sustains three schools, writes that he intends to continue their support until such time as the missionary society can care for them or they become self-supporting. What a profitable investment for a young man? At present I only ask for pledges of money, one half to be paid January 1st, 1896, and half the following June. Any person or persons pledging \$40 to be paid, as above indicated, can name the school, will receive a detailed quarterly report in Chinese and English, and with the third report I will send a photograph of school and teacher, a Chinese letter, with translation, from the teacher, giving a short account of his life and Christian experience and an idol that has been worshiped. For \$20 I will send the quarterly reports, and a photograph of the school the money helps to support. Smaller sums will be thankfully received and duly acknowledged. Now please do not draw a long breath and throw this aside without a prayer for these heathen children. "Give and it shall be given unto you." Send pledges to me direct, and money to Dr. A. B. Leonard, 150 Fifth Avenue, New York, requesting it to be forwarded to me to support a day school.

G. S. M.

## AN INTERESTING CONVERSION.\*

The following story is told by Miss Lowe of one who went into St. James's Hall, London, to look at the roof, and who found everlasting life.

"On April 29th, 1860, a widow lady, aged about thirty, entered St. James's Hall half an hour before the time appointed for the evening meeting. Her wish was to look at the roof, which she had heard resembled that of some building in Pisa. Her whole family were Romanists, and she herself desired to attain the highest pitch of sanctity; and for this purpose, according to her own account, accused herself sometimes to her confessor of faults of which she had not been guilty, in order to go through more severe penances, and thereby obtain a higher degree of merit. She never spoke to a Protestant unless from necessity or with a view to their conversion; and by means of presents to the sick, and especially to poor women in their confinements, she had persuaded many to put their names on the priest's lists. After her husband's death she desired to enter a convent, but some delay in the settlement of her property intervened. The confessor gave her liberty to spend a fortnight just as she pleased. The pleasures of this world had long been, she said, as a bunch of withered flowers to her; but she had a strong desire to see the roof of St. James's Hall. She considered herself too strictly bound by conventual rules (altho not yet an inmate of a convent) to enter the building on any night of worldly amusement, therefore she chose the Lord's day evening, hoping to enter and leave the building before the congregation fully assembled. It was about the time when the Lord was answering many prayers for an outpouring of the Spirit, and the eagerness to hear the Word of God was shown by the crowds that filled the hall as soon as the doors were opened. Women with children in their arms bore the fatigue of standing during the whole service; every seat and corner were occupied; and Mrs. W——, finding it impossible to make her way out, most unwillingly sat down, not intending to hear a word.

"While the hymns were sung she gazed on the crowds, and pictured to herself their unhappy souls, with the flames rolling over them; but when the preacher, Reginald Radcliffe, spoke of the possibility of any poor outcast entering the hall, and that altho sunk in the depths of sin he might, if he believed the Word, leave that hall a child of God, a voice seemed to say within her, 'This is the truth—truth, whether you will believe it or not.' She felt, 'Oh, what a sin it is for me, a Catholic, to listen to those words!' and contrived to push her way out, she knew not how, and found herself in Piccadilly. Then she felt she must go back again to hear more; and she did, and remained till the preaching was over.

"Many anxious souls remained behind. I cannot call them inquirers, for they were too deeply burdened to speak or lift their heads; 'the slain of the Lord were many.' One who sat next to Mrs. W—— during the service heard her say, 'I never heard anything like this before; and he seems so sure of what he says.' When Mr. Radcliffe spoke to her, she said, 'How did you come to know so much about Jesus as you do?' He said, 'Are you a Unitarian?' She said, 'I am a Catholic, and you have made me miserable; but I must hear more.'

"Mr. Radcliffe called me to come to a Roman Catholic lady in great

\* From "Recollections of Reginald Radcliffe," pp. 131-36.

distress. I followed him, but she was gone. For the third time she had left the hall, but he had taken her address. Her own confession was 'that all she had hitherto trusted had broken down, and left her without hope or resting-place.' The next day Mr. Radcliffe went to see her, accompanied by Mrs. Crocker, a member of Mr. Baptist Noel's congregation. Her home was in the immediate vicinity of the Oratory at Brompton, as she attended every service there. Mr. Radcliffe took her a Bible, and she said she had often wished to possess one, but her confessor had told her that tho it was right for her to wish for one, it would be a meritorious act of self-denial to consent to be without one. She gave up to Mrs. Crocker two little cups that had been blessed by the Pope. She asked Mr. Radcliffe if he were on his death-bed would he be content to pass away without one prayer to the Virgin and the saints. It seemed to her blasphemy to address the Lord Himself. Hours were spent in answering her questions, and when they left she sent for a carpenter, and took down the crucifix which had been in her little private oratory, and had it buried in the garden, and her altar removed with all its belongings. On that evening a Sister of Mercy arrived, intending to stay the night; but when she heard of the change that had taken place, she left at once, saying she feared the house would come down. The following day she sent for her confessor, to tell him all that had been brought to pass. He did not attempt to argue with her—he saw the work was too real and thorough; but he said in deep bitterness, 'Oh, let them gather in their outcasts and their prostitutes, but not such as you.' In repeating this to Lady Rowley, she said, 'Oh, if I can but enter heaven with the publicans and harlots, that is enough for me! I have been all my life building a gigantic self to stand between my soul and Christ.'

"Her confessor told her he would have a service performed in the chapel of the Oratory for the loss of a soul. It has before been mentioned that her house was in the immediate vicinity, and accordingly she was able to see when the chapel was lighted up in the evening, and when in an instant all the lights were suddenly extinguished, to show that her soul was lost in the blackness of darkness forever.

"There were dear friends of hers at Brighton, members of a sisterhood. She longed to tell them her new-found peace and joy in believing, but as soon as she made known to them the object of her visit, they refused to hear, and she entered the train on her return to London feeling much cast down. On opening the precious Bible, her constant companion, her eyes lighted on the words, 'It is written,' spoken by the Lord to the tempter. These words were thenceforth a tower of strength to her. If one could only point out to her concerning any difficulty IT IS WRITTEN, she never questioned again. It was Lady Rowley's privilege thus to lead her to receive the communion in a Protestant place of worship, pointing out to her that the wine in the cup was called, 'the fruit of the vine,' by the Lord Himself.

"A time of trial was now near. Her uncle on the mother's side, one whom her mother had charged her always to respect and obey, came up to town furious at her apostasy, and said he would rather see her drowned in the Serpentine or hanged on the highest tree in Kensington Gardens than see her what she was, and that he would have her put in a lunatic asylum. For this object he went to consult Dr. Forbes Winslow, but through the Lord's mercy this well-known physician had just been led to living faith in the Lord, and, of course, declined the case. She said herself that she felt quite indifferent as to where she was placed; that she

had her Bible, and that she had learnt for the first time that she might ask for the Holy Spirit to teach her, and she needed no more.

"Her uncle was now laid by with severe illness in her house. She nursed him carefully, but was sorely harassed by the visits of her confessor, and fearing that her precious Bible might be taken from her, she hid it carefully away, and carried a pocket Testament. But this did not escape; it was taken from her and burnt. Her uncle desired her to fetch some relics on which he placed value, and declared they would help forward his recovery; but this she refused to do. He sent for the abbess of some convent to fulfil his wishes in this respect, and then a carriage was ordered, and Mrs. W—— was asked to accompany her uncle and the abbess for a drive.

"Mr. Radcliffe was at that time again in London, and a very severe attack had been made on him by one of the so-called religious papers. He had come in to tea at Lady Rowley's in Hyde Park Square, on his way to preach at an evening meeting, when suddenly Mrs. W—— appeared in much excitement, and said to him, 'Oh, go, preach, preach everywhere the living God.' When he was gone she explained that her uncle and the abbess had taken her to a convent chapel, where all was prepared for a solemn service for the restoration of a wandering soul. She had broken away from them, and had fled for comfort to Lady Rowley.

"The language of her confessor had been so violent that she had forbidden him to enter her house. Soon after this he was chosen to take some offerings from Ireland to the Pope. On his return he suddenly appeared at her door, and without waiting for permission, entered the room and held out his hand; then asked her if she had given up her damnable heresies. She answered that she would not hear his violent language in her house, but that she did wish to speak to him, and would meet him for conversation in Westminster Abbey. She noticed his wasted and haggard looks, and said to him that he looked as if he had just recovered from typhus fever. He showed her his wrists, which were scarified, and told her his back was in the same state, and his digestion ruined through the penances he had undergone for her sake.

"They met in the Abbey, and followed two parties in their rounds, speaking, as she told me, of every doctrine and practice from which she now shrank in the Church of Rome. Finally she said, 'They are the Lord's own word, "It is finished," and dare you add anything to the finished work of Christ?' He said, 'Woman, will you leave me! Your heresies have shaken my faith.' He was much agitated, and as they approached the door of the Abbey, she said, 'I will have no leave-taking, but these are my last words to you, Pray day and night, "Lord Jesus, give me Thy Holy Spirit, to lead me into all truth!"' and she added, in telling me this, 'I could not have spoken more solemnly if I had known that I was not to see him again till the Day of Judgment.'

"A week after she was summoned to the Oratory to see him in his coffin. Reproaches were, of course, showered on her as the cause of his death, and there appeared little hope of her ever knowing the state of his soul in departing.

"Nearly two years afterward Admiral Fishbourne was preaching at Leamington, and mentioned in his address the case of a Roman Catholic lady who had in her own words 'gone into St. James's Hall to look at the roof, and found everlasting life.' The next day a stranger called to see him, and said, 'Sir, I was in the hall when you spoke of a Roman

Catholic lady. I know more about her than you do, and I know about her confessor, too, and that he died renouncing every error of the Roman Catholic Church.' He went on to say that he had been a Roman Catholic himself ; that he was employed as cook in the convent of the Oratory ; that as the confessor's faith in the Church of Rome was so shaken, the other priests were not allowed to come near his death-bed, but he (the cook) was appointed to attend on him ; and that which he witnessed at his death-bed and that of other priests had led him to come out of the Church of Rome. He expressed great anxiety that the whole story should be printed as an encouragement to others."

---

## NOTES FROM THE DIARY OF A MEDICAL MISSIONARY.

BY MARY PIERSON EDDY, M.D., BEIRUT, SYRIA.

The life of a medical missionary presents many varied and interesting phases. The first week of stay in a village is pretty well occupied with tending to patients, still one can take time to return the salaams of one who comes to pay merely a formal visit. But the next week the patients swarm in from all the neighboring villages, and if the stay is prolonged over a fortnight, patients travel three, four, and five days' journey for consultation ; they encamp on walls, steps, porch, and roof, so that you are a prisoner in your own house. It is necessary to move on to other places, but it is heart-rending to leave such numbers needing help behind.

One of the last days of my stay in Keffeir, a village on the slope of Mount Hermon, a poor leper came from a distant village, and hearing that I would receive no new patients before leaving, was in despair. He saw the throng at the door, and knew that waiting would be of no avail. He was the local versifier or poet improvisator of his district, so he went to the teacher in the place and said, "Get pen and ink quickly." The teacher did so. "Now," he said, "paper, for I'm in haste." He then improvised a poem in Arabic, a really remarkable production, in which he first extolled my skill and wisdom, then draws on his imagination regarding a conversation in which my father tells me in starting out upon my life work to regard the poor, the weakest, the most needy. He then relates his case and describes the long years of his misery, and point by point makes his case to resemble those for whom my father desired me especially to labor. The poem ends with the full name and home address of the poet patient. Armed with this precious document and a long reed, he painfully toils up the hill once more. The tip of the reed is slit, the fluttering document is slipped into it and hoisted to the window. I was operating at the time, but one of my assistants was attracted by the paper and the hubbub under the casement, and finally the poor fellow was allowed to enter.

One learns something in such a life of how Christ needed to go apart for rest and prayer. Sometimes after a meal I could not get across the hall to my own room for a few moments' rest before resuming work. I would be obliged to go outside of the house, climb over two roofs, let myself down on to some steps, and enter my room through the window.

The evening gatherings in every place are largely attended, from 60 to 300 persons usually coming together. We choose a large house, but usually have to adjourn first to the front steps, then to the porch, front

yard, the village winepress, or the village church, as our numbers nightly increase. One night, when our congregation had been densely packed in the hall, we lifted a corner of the rug to close the door, and saw an immense scorpion in hiding there. What a providence that no one had been bitten ! At another meeting, held in the cool evening breeze on Hermon, the graybeard of the village was present, and another of the audience was a baby boy eighteen days old ! At another time the village priest was making us a call, and a fine young fellow who had bought 24 mules to take down to Egypt to sell came in to receive a parting blessing to ensure quick and profitable sales.

All my other traveling experiences are as nothing compared to crossing unknown rivers at uncertain fords. Usually in August the largest rivers are fordable, but high up in the mountains an earthquake caused a landslide last summer which demolished several houses and killed several villagers. In the early spring even the smallest streams are swollen with rapidly melted snow, and my assistant, who braves everything on *land*, often stands appalled at the brink where the flood rolls swiftly before her over the large, smooth, treacherous stones of the brook.

Sometimes I am obliged to hold my clinics in the village church, and it cannot be very reassuring to the patients to recount their ills and ailments while the village bier affords them a temporary seat ! During the evening meeting in one of my stopping-places, the bier was the favorite seat of the smallest children, who were lost in the crowds on the crowded church floor.

The fierce, warlike Ansairy people have recently for the first time furnished me patients, and I am hoping on my next trip to visit one of their villages if the country is safe enough. I am leaving home this week for a trip northward, and expect to visit a tribe of Turcomans who have been encamping in the plain of the Bukâa ; they are clothed in sheepskins, men and women.\*

## THE JEWS RETURNING TO PALESTINE.†

BY R. SCOTT MONCRIEFF.

One of the signs of the times which seems to me of peculiar significance, tho the wisdom of this world takes no notice of it, is the very remarkable increase which the last few years have seen in the Jewish population of Palestine, and the extent to which they are found in towns " building the old wastes, raising up the former desolations, repairing the waste cities, the desolations of many generations" (Isa. 41 : 4), and in the country " building houses and inhabiting them, planting vineyards, and eating the fruit of them" (Isa. 66 : 21).

Fifteen years ago the Jewish population of that country was believed not to exceed 40,000, of which not more than 20,000 were thought to reside in Jerusalem. Now that of Palestine is reckoned at 80,000 to 100,000, and that of Jerusalem and its suburbs at 35,000 to 40,000 at the very lowest, out of a total population of 60,000.

Fifteen years ago that city was strictly walled, and its gates were shut daily at sunset and never opened until sunrise. Outside the walls there were extensive wastes of unoccupied lands, the value of which was little

\* Dr. Eddy's address during the winter will be Beirût, Syria. Any one desiring fuller mimeograph reports of her medical work among the villages may address her there.

† A letter to the *London Baptist*.



more than nominal, and comparatively very few houses were to be found in the suburbs. Inside the walls also there were many waste places where houses had stood at one time, the ruins of which were to be found everywhere under the surface.

Now most of these waste places within the walls are covered with new houses, and in the suburbs the lands formerly unoccupied are covered in some places with streets, and in others with large buildings, houses, and gardens, to an extent exceeding double the area of the city within the walls, which is less than 300 acres. So great is the demand, moreover, for land suitable for building sites, that it is not to be obtained unless at prices probably unheard of in the past history of the city. In this we have a literal fulfilment of the prophecy of Zachariah (2 : 4), "Jerusalem shall be inhabited as towns without walls for the multitude of men and of cattle," and it is an interesting fact that during the last seven years the gates have been "open continually ; they are not shut day or night" (Isa. 60 : 11).

This material growth and expansion of the city dates from 1882, when many hundreds of Jews, driven out of Russia by persecution, took refuge in Palestine ; and as succeeding years brought them in thousands, and Jerusalem was the goal which all labored to reach in the first place, the demand for accommodation so greatly exceeded the available supply that this led to the suburban extension of the city which I have so briefly described.

Since 1893 the immigration of Jews into Palestine, which had been wholly unrestricted up to that time, has been prohibited by the Turkish Government, but they continue to find their way into the land, I am told, tho in smaller numbers, and houses continue to be built at Jerusalem. But this re peopling of former desolations has not been confined to that city ; it has been accomplished to a very great extent at Jaffa (the ancient Joppa), and in a small degree at Hebron, Tiberias, and other small towns.

Nor in towns only ; transformations equally noteworthy have been effected at many places in country districts, where large tracts of land, which were wholly waste fifteen years ago, have been reclaimed, and are now under field and garden cultivation with extensive vineyards. This is due to the enterprise of Baron Edmund Rothschild, who was the first to plant, in 1882, an agricultural colony for Jews in Palestine, and has established several others since then. His example has been followed by other wealthy Jews, and now there are eighteen such settlements scattered throughout Judea and Galilee. I have details as to the acreage of fifteen of these, with the number of houses at each, and the kinds of cultivation practised by the people. In 1892 I visited eight of them, and found at each a large and well-kept village, with its synagogue and school ; at five out of seven, known as Rothschild's colonies, I found dispensaries, and at two of them I found duly qualified doctors, each having medical charge of several colonies, and provided by the Baron. (I may here add that he has built a large hospital for Jews at Jerusalem, maintained entirely at his own expense.) None but Jews are permitted to live at such colonies, and the cultivation is carried on by them alone, chiefly in cereal crops, but at some there are large and flourishing vineyards at which a considerable quantity of wine is made for exportation.

The fact of so many Jewish settlements successfully carried on in country districts is the more remarkable and interesting when it is remembered that, fifteen years ago, such a thing as a wholly Jewish village was

unknown in Palestine, and very few Jews—if indeed any—were to be found living outside of the towns and engaged in agricultural pursuits.

The total acreage possessed by the fifteen colonies referred to above I find to have been 27,000, but I do not suppose that more than 5000 acres of these were under cultivation in 1892. I learned at that time that immense tracts of uncultivated lands in Gilead, east of the Jordan, comprising many hundreds of thousands of acres, had been purchased, partly by Baron Rothschild, and partly by the well-known and noble Jewish society called Chovevi Zion ("Lovers of Zion"), with the object of settling Jewish colonies there; but I am informed that as yet no progress whatever has been made in carrying out their views, owing to the prohibition by the Sultan of immigration by Jews into Palestine.

The facts stated above incontestably prove the beginning of a return of the Jews to the Holy Land, and the strong desire on the part of very many of the most influential men of their race to promote and facilitate the movement to the utmost of their power, a movement wholly unprecedented and unknown in the history of their race since their return from the captivity in Babylon two thousand four hundred years ago, as narrated in the Book of Ezra.

At that time, he informs us, "the whole congregation together was forty and two thousand three hundred and three score, besides their servants and their maids, of whom there were seven thousand three hundred and thirty-seven" (Ezra 2 : 64), in all nearly fifty thousand souls, and it is probable that fully as many have returned to Palestine within the last fifteen years.

And it ought to be known that it is not from Eastern and Central Europe alone that these people have returned and in their thousands. When I arrived at Jerusalem in 1891, I found a large colony of Jews recently arrived from Yemen in Arabia, calling themselves of the tribe of Gad, settled in houses and around a synagogue which they had built for themselves, and that there were many thousands of Jews from Morocco in the city, whose numbers were being continually increased by fresh arrivals of small parties. In 1892 a large troop arrived from Persia, refugees from cruel persecution there, and on my second visit, in 1894, I found a new and large settlement of Jews from Bokhara, in Central Asia, dwelling in substantial houses, which they had built for themselves in the northern suburb of Jerusalem. It seemed as if the command had already been heard in distant lands : "I will say to the north give up, and to the south keep not back, bring my sons from far, and my daughters from the ends of the earth" (Isa. 43 : 6).

That this is even the beginning of the great return promised in the Word of God I do not say; but I am unable to regard it otherwise than as an advanced guard sent by Him to occupy posts in the land, that land which He has kept for a chosen race whom He has kept for it, and whom He will certainly bring into it in His own time; and it seems to me as if, in this movement of the people, He is loudly proclaiming to the world, "Hear the Word of the Lord, O ye nations, and declare it in the isles that are afar off. *He that scattered Israel will gather him.*"

If recent years have seen in a remarkable degree a literal fulfilment of promises as to restoration of Jews to their own land, they have also seen to an extent wholly unknown before, hundreds of them seeking a spiritual Zion at the teaching of the Holy Spirit, in obedience to the entreaty, "Turn, O backsliding children, saith the Lord, for I am married unto you; for I will take you one of a city and two of a family, and I will

bring you to Zion" (Jer. 3 : 14). Never before in their history have so many of their race been found as at present, "to ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves unto the Lord in a perpetual covenant" (Jer. 50 : 5).

Surely this question, studied in both of the aspects, referred to above is worthy of the closest attention of thinking men, and especially of believers. But alas ! it is not only the wise men of this world who are indifferent to it ; they are little more so, it is to be feared, than the vast majority of profesing Christians, and even of those who are believers in our land ; and yet who should take a deeper interest in the restoration of the seed of Abraham according to the flesh than those who, "as Christ's, are Abraham's seed, and heirs according to the promise" ? (Gal. 3 : 29). It is in the hope of stirring up to their duty in this matter those believers who admit their indifference to it, and care not to be aroused out of it, that I write this letter.

Have they any warrant in Scripture for such indifference ? Surely they cannot suppose that the Lord is indifferent to it. There is a very solemn warning in His Word to men of the world who hold aloof from doing good to Israel. He says, "I am jealous for Jerusalem with a great jealousy, and I am very sore displeased with the heathen that are at ease, for I was but a little displeased, and they helped forward the affliction" (Zech. 1 : 15). But more solemn still are these words to His own people, "*Woe unto them that are at ease in Zion, but are not grieved for the afflictions of Joseph*" (Amos 6 : 9). How very many there are among us who are at ease in their church Zion, but who in their utter indifference to God's chosen race practically say of it, "Am I my brother's keeper ?" Was such the spirit of our Lord toward the race of Israel ? How very many believers there are who daily wait on the Lord in prayer for blessings desired by them, and yet care not for the special blessing promised in the words spoken to Abraham, "I will bless them that bless thee," and in those uttered by the Psalmist, "Pray for the peace of Jerusalem ; they shall prosper that love thee" (Ps. 122 : 6).

How very strange, too, that this indifference prevails very largely among believers who are deeply interested, if not actually engaged in, missionary efforts for the salvation of Gentiles at home and abroad, as if their Bibles did not contain the ninth, tenth, and eleventh chapters of the Epistle to the Romans ; as if they had never heard these words of the writer of it, concerning Israel, "Now if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles ; how much more their fulness" (Rom. 11 : 12), and these, "For as in times past ye have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not believed, that through your mercy they also may obtain mercy" (Rom. 11 : 30, 31).—*The London Baptist.*

## THE JEWS IN PALESTINE AND SYRIA.

BY REV. JAMES M. GRAY, D.D., BOSTON.

This article is a modest attempt at a rejoinder to one on the same theme, contributed by Dr. Jessup in the December (1895) number of the REVIEW. Dr. Jessup does not believe that the Jews are ultimately to return to the land of their fathers, and restore their ancient kingdom, and rebuild their

temple. He argues against it on the ground of the small number of Jews now in Palestine and Syria (only about 70,000 in all, he says), and the fact that Jewish migration is westward rather than eastward. The return of the Jews is frequently spoken of in Scripture, but this he refers to a spiritual return to Christ. The marvelous prophecy in Ezekiel 40-48, means the future glories of the Church. A literal fulfilment would be, in his judgment, physically impossible without the most stupendous miracle ever performed. If the future of the Jew is material, then we are bound to say that the Messiah was an earthly king, and that He has never come. Our duty to the Jew is simply to win him to Christ, and to this end he recommends that young ministers and evangelists be trained to familiarity with the Messianic prophecies, that they may thus meet the sincere difficulties of the Jews and the specious objections of the caviller.

I would begin my reply with a cordial recognition of the timeliness and wisdom of this last remark, except that I would extend its application not only to young ministers and evangelists, but even to theologians of mature minds and occupying high stations. There is a deplorable lack of acquaintance with the prophetic portions of both the Old and New Testaments, throughout the whole Church. My own experience in working among the Jews, for example, is to the effect that both their sincere difficulties, and their specious objections, are best met by the very opposite view of prophecy to that entertained by my distinguished brother. And in this I am sustained by the experience and testimony of some of the most successful and honored workers among the Jews both in this country and Europe, one or two of whom are favorably mentioned by Dr. Jessup in his article.

In the second place, I would respectfully submit to the doctor, and any who may be troubled by the matter, that the present number of Jews in Palestine and Syria, and their migratory trend toward the West, have practically but little bearing on the question. Less than 50,000 returned with Zerubbabel after the Babylonian Captivity, but these were enough to fulfil the prediction of that return and ultimately re-people the whole land. The migratory trend of the Jews in that day was in other directions than Palestine, but God found a way to bring them there for all that, and it is conceivable that He may do it again.

In the third place, there is nothing impossible with God, and the literal fulfilment of prophecies yet to take place in the history of the Jews is no more stupendous a miracle than the preservation of that people, distinct from every other, for the past eighteen hundred years. Even the philosopher Hegel, the greatest intellect that ever appeared among men, as some think, could account for everything, and find a place for it in his theory of the universe, except the Jew. What to do with him he knew not. He was the most supernatural thing that came under the survey of his capacious mind. There is good reason to believe that Hegel would not have expressed the surprise of some accredited students of God's Word, to be told that that people were ultimately to be restored to their own land, to be reigned over by their Messiah, and to be the center of all the governments of the earth. To say that Jesus is to be an earthly king, is only to say what the Scriptures say, and what He himself said. It was thus He came the first time had He been received by His people, and it is thus He will come a second time, when every eye shall see Him and they also which pierced Him.

That the Jews are to be restored to Christ spiritually there can be no manner of doubt, but the promises which point to this are no more numer-

ous or explicit, nor as much so, as those which point to their restoration to the land. The two classes of promises are inseparable, and it would appear to violate accepted principles of biblical interpretation to apply the one literally and the other figuratively, or not at all.

Dr. Jessup is doubtless aware that the sober journalism of our day is giving serious attention to this subject of the re-peopling of Palestine by the Jews, and this as a means, and perhaps the only means, of settling the Eastern Question. I have no reference in this to Editor Stead's fanciful picture of the coronation of Lord Rosebery as king in Jerusalem, but we cannot so well afford to overlook the article on "The Solution of War," from the pen of Dr. H. P. Mendes, in the *North American Review*. The solution of war in the estimation of this essayist involves, among other things, and chiefly, an international court of arbitration. This court must be above suspicion, it must be removed from all bias of a political character, and it must have a moral and, if need be, physical power behind it to enforce its decisions. There is only one power, so he believes, which could fulfil these requirements, and that power is the Hebrew nation restored to Palestine, erected into a neutral State by the Powers, and its boundaries prescribed by the Bible limitations (Gen. 15 : 18-21 ; Deut. 11 : 24). This would remove it from the snare of political intrigue for its own aggrandizement.

The other practical results of this plan would be (1), the removal of jealousies—political, racial, and religious—now raging in Europe around the Jew and the possession of Palestine ; (2), the opening up of a vast commerce between the four great continents of which that land is the converging point, and for which the Hebrews are peculiarly qualified by their genius and experience ; and (3), the fulfilment of the Bible prophecies that when "out of Zion shall go forth the law, and the word of the Lord from Jerusalem," then "nation shall not lift up sword against nation, neither shall they learn war any more."

The limitations of this article forbid the presentation of biblical proof for the foregoing to any great extent, but should it be called for, there would be little difficulty in producing it.

---

## THE AMERICAN MISSION IN EGYPT.\*

UNDER THE DIRECTION OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

Two Egypts present themselves to the eyes of the thoughtful traveler in this land : a dead Egypt, with its noble ruins of the past, and a living Egypt, with its teeming millions of population and its rising civilization.

It is upon this latter, the living Egypt, that the American mission is expending its labors ; and it is with the hope that others also may become interested in this grand enterprise of uplifting the people of this country and establishing them upon the firm foundation of Gospel civilization, that the following report of our work is laid before you.

*Evangelistic Work.*—The whole of the evangelistic work is under the care of the native Church of Egypt, which has divided the field into six

---

\* An outline of the condition of the work at the close of the year 1895.

divisions, each to be superintended by a committee consisting of three ministers and two elders. These divisions have been subdivided into 47 evangelistic districts, in addition to the 22 pastorates. To each of these districts, as far as possible, at least one worker has been appointed.

In the Delta, for the past forty years, the seed has been continuously sown by missionaries and native workers. At present missionaries are stationed in each of the principal cities. The smaller places are regularly visited by the missionaries themselves, by colporteurs and evangelists, and the number of schools in the towns and villages is constantly increasing. Besides the colporteurs (which are 12 in number) there are now 32 regular native workers there, and their number is increasing each year. There are now 37 stations in the Delta, as many as there were in all Egypt in 1877, only eighteen years ago. Moreover, in Lower Egypt, including Cairo, there are also 46 schools, with an enrollment of 1599 pupils.

In the upper country the districts are well supplied with workers, and the work is in a most flourishing condition. However, in the opening up of new fields more or less opposition is always encountered even here. During the past year, in a town of some 3000 inhabitants, the opponents of the Gospel threatened to kill the evangelist who was conducting the work. The government authorities were called in for protection, and since then the work has gone on successfully. When the missionaries visited the station, the excitement over the preaching of the Gospel was intense, and over 200 men attended the service which they conducted.

In spite of such opposition, however, the work is spreading from place to place, as the following statistics will show :

	1885.	1895.
Number of organized congregations.....	23	37
Number of other preaching stations.....	47	153
Staff of foreign workers {	Ordained missionaries.....	9      16
	Medical missionary.....	1      1
	Wives of missionaries.....	9      15
	Unmarried lady missionaries.....	6      9
Number of ordained native pastors.....	8	22
Number of other workers under care of presbytery....	23	41
Average attendance at Sabbath morning services.....	3296	9729
Number of communicants.....	1842	5004
Contributions by native church for religious purposes..	\$4993	*\$13,552

*Sabbath-School Work.*—The mission has 125 Sabbath-schools, with an average attendance in the year 1895 of 6622 pupils. Thirty-eight hundred copies of Lesson Leaves in Arabic on the International Sunday-School Lessons were distributed weekly during the year among the pupils of these schools.

*Educational Work.*—Our educational work is carried on through the agency of 161 schools, 136 of which are for boys, and 25 of which are for girls. The total number of teachers other than missionaries employed in these schools is 254, and the number of pupils enrolled during the year was 10,871, an increase over the previous year of 2896. Of this total enrollment 8292 were boys, 2579 were girls. During the past decade the schools have more than doubled in number, while the number of pupils has increased over 100 per cent. Mohammedan pupils make up over 20 per cent of the entire number.

\* An increase of \$2899 over the contributions of the previous year.

Chief among the educational institutions stands the Mission Training College at Asyút. In 1865 this school was started amid much opposition, the only room that could be procured being a donkey stable, the donkeys at one end of the room, the boys at the other. To-day the college occupies substantial buildings in the suburbs of the city, with an enrollment of 420 students.

The importance of the Mission Training College to the general work of the native Church of Egypt can scarcely be overestimated, as a glance at the following facts may indicate :

1. It is the source of supply for pastors for the native congregations which are every year in increasing numbers being organized under the fostering care of the mission and native church. Out of the present total number of 22 native pastors, 19 have come from this college. In addition to these ordained pastors, there are 19 licentiates, all but one of whom have been educated at the Training School.

2. It is the training school for teachers of the boys' schools all over the land, 137 out of the total number of 196 male teachers having received their education there. These schools are not merely educational in their aim, but nearly every one of them forms a nucleus from which eventually a congregation grows. The teachers are really "preacher-teachers." Five or six evenings in each week his desk is a pulpit; the Bible, Scripture history, and the Catechism are taught daily in the schools, and on the Sabbath church services and Sabbath-school meet in the school-room, the teacher often presiding over both. It will thus be seen what an important evangelistic agency these schools are, and what an important work is that of properly training these "preacher-teachers." Without the Mission Training College, the educational work as well as the pastoral work of the native church would be greatly weakened, if not rendered impossible.

3. In addition to the above-mentioned facts, the Mission Training College is constantly sending out trained Christian young men into the service of their country, both as government employees and as business men.

The theological seminary is situated in Cairo. By a three years' course of special training for the Christian ministry built upon the rock foundation laid in the Training College, it aims to complete the education of the student and send him forth thoroughly equipped for his life work. During the year 1895 nine students were in regular attendance upon its sessions, three of whom were graduated at the close of the term.

Closely allied in importance with the work of training a force of native preachers and educators is that of raising up a generation of educated Christian women, who shall preside over the homes of the future. For this purpose, in addition to the girls' day schools, there are two advanced boarding-schools, with a yearly enrollment of over 250. In these schools the pupils receive not only a religious and secular education, but also special training in household duties.

*Book Department.*—Coordinate with the evangelistic and educational departments is the Book Department, which is carried on from eight central stations, the general depot being in Cairo. From these central stations the colporteurs, 27 in number, receive their supplies and distribute the books throughout their respective districts. From Assouan to the Mediterranean Sea these colporteurs are at work, offering God's Word to all who will receive it, and speaking with all who will hear. They are the real pioneer evangelists in the onward march of Christian civilization.

The number of books sold during the year 1895 are as follows :

	No. of Volumes.	Value.
Scriptures. ....	14,079	\$2,274
Other religious books. ....	14,141	1,825
Educational books. ....	33,917	5,131
Stationery. ....		1,676
Total. ....	62,137	\$10,906

The above shows an increase of 12,740 volumes over the preceding year.

One of the colporteurs reports that during the latter part of the year, as the troubles in Turkey increased, he found a cooler reception than formerly in various parts of the field. A certain high Moslem official, who had formerly bought a book or two each month, suddenly changed entirely in his demeanor, even refusing to pay for some books previously purchased. Upon being pressed somewhat, he swore by the name of his God, his Prophet, and his own life that he had no money. The colporteur answered: "I release you from your vowing, only I wish that you would tell me, as a true evangelical would do, that you have no money." He replied: "You have no religion and no right to say anything about my swearing if I choose to swear." The colporteur replied: "I have a religion, and it teaches me to speak the truth without swearing by any one in ordinary matters; but should I vow, not even a judge for a sack of wheat could release me" (a sack of wheat is sometimes given to a judge to release from a vow).

At this the man became very angry and cursed the colporteur before the men present, and rose, saying that he would have him dragged before the judge. The colporteur replied: "You may curse me a thousand times, and I will forgive you as often; and you will not drag me before the judge, for I will willingly walk with you to him." The man only said, "Ya salaam" (an exclamation of astonishment), and sat down. He then drew a sovereign from his pocket and settled his account. A few weeks later the colporteur sold the same man a reference Bible, a large concordance, and the first three volumes of a commentary on the New Testament.

Many other instances might be mentioned which indicate the great work the colporteurs are doing in spreading the truth among the people.

*Zenana Work.*—The agencies used for spreading the Gospel among the women of Egypt are Bible teachers, special prayer-meetings, medical work, and house to house visitation. This work is conducted by 49 special workers, who teach the women to read the Bible in their homes. During the year 1895 their regular pupils numbered 1772. Pastors and missionaries give what assistance they can to this most important branch of our work.

*Medical Work.*—Our medical missionary, located at Asyût, is doing most effective work. The record for the year 1895 is as follows:

Number of patients treated in clinic. ....	14,068
Number of surgical operations. ....	115
Number of visits to homes. ....	1,667

Tho a large majority of the patients are exceedingly poor and very many are treated gratuitously, nevertheless \$2042 were collected during the year in fees.

In connection with the work two Bible readers are employed, who read



and explain the Bible to patients in the dispensary. It is here, while the sick are confined to their beds for a longer or shorter period, that those Gospel influences are brought to bear upon them which often change their lives and result in the healing of their souls.

Some months ago two Moslems came to the office for operations. With one man was his wife, with the other his daughter. They were in the dispensary about two months. Every day the blind Bible reader would take his Bible, go to the room and read and explain the Gospel to them. The four listened with great attention, and after the Bible man had read to them an hour would ask for more, declaring that they had never heard such good news. They were taught some simple Bible truths and what Christian prayer meant, and went away cured of their bodily diseases, and let us hope also with the seeds of the new life sown in their souls.

Much more might be done along this same line if larger hospital accommodations were provided. The effort is now being made to secure such, and it is sincerely hoped that the necessary means will soon be forthcoming for the consummation of these plans.

We are happy to say that the people of Egypt are giving most liberally of their means to help carry on these various Gospel agencies, and that their contributions are every year increasing, indicating not only a substantial growth, but a deeper interest in the work; and the future seems bright with the promise of a self-supporting church in Egypt. Nevertheless, much—very much—yet remains to be done before this land shall have been won for Christ; new churches are to be built, new schools established, and the Gospel seed scattered yet more widely, both in the Delta, in the Nile Valley proper, and in the far south. As we look out over the white harvest fields, we are forcibly reminded of our Master's words: "The harvest truly is plenteous, but the laborers are few." In the arduous task that yet remains to be accomplished, we beseech your interest and your prayers.

## THE TWENTIETH CENTURY'S CALL TO CHRISTENDOM.

In the *Homiletic Review* we find the fact emphasized, already more than once made prominent in these pages, that the close of this year really brings to the beginning of the new century—the twentieth. And the endeavor is to arouse all Christendom to its duty in respect to the work of missions. We quote words especially addressed to the ministry:

"The nineteen hundredth anniversary of Christ's birth is not, therefore, several years off, but just upon us—not further away than the close of the present year or the opening months of 1897.\*

"Does not Christ call us all just now by His Word, and by the signs of the times, to cooperate in inaugurating a movement all along the line for the immediate evangelization of the world?

"1. Nineteen centuries have passed since the great commission, and the majority of mankind are still unsaved. Almost a thousand millions of our lost race perish in the life of each generation without the Gospel. Does not that commission throw the responsibility for all this upon the Church of Christ, and especially upon its leaders, the ministry?

\* See Matthew ii. 1; Josephus, "Antiquities," xvii. 9, 3; Andrews, "Life of Christ;" Robinson, "Harmony of the Gospels."

"2. We have evidently reached a great crisis in the history of our race, when nothing but the universal spread and triumph of the Gospel can save the Church and the world from dire disaster. The Gospel has wrapped up in it the solution of all the industrial, financial, political, social, and moral problems of the age with which the philosophers and statesmen and philanthropists are hopelessly struggling. Is not the call a clear one, to those who have the Gospel and understand its regenerating and transforming power, to apply it speedily in making over mankind and transforming human institutions by this Divine agency.

"3. Christ requires that we should give the Gospel to the world immediately. His command is 'Go ye into all the world and preach the Gospel to every creature.' That is the plainest of commands. It means us personally. It means now, for it is in the present tense, and God has now unquestionably, for the first time in the centuries, removed out of the way every obstacle to the immediate evangelization of the world and given to the Church everything needed for the completion of the work of preaching the Gospel to the world. The whole world is open and accessible physically, geographically, politically, to the Gospel messengers, and waiting for them. The Church has the means, the messengers, and the promise of the Spirit at her command, and seems dangerously near to suffering eclipse of faith and blight of life because of her failure to avail herself of them in fulfilling her great and pressing mission. Christ is waiting for her to move in obedience to His command. Who among her leaders will risk the responsibility of holding back or of hindering the onward movement He demands?

"4. The organizations and machinery necessary for the immediate and world-wide forward movement to victory and conquest for Christ are all ready and in working order, and need simply to be directed under the quickening breath of the Spirit of God. The agencies are all organized for reaching every class and condition of mankind. There are our general societies—Bible, tract, etc.—and our special societies in all denominations, for home evangelization. There are the numberless agencies for saving heathendom through the foreign mission work. There are the lay organizations that take in substantially the church-membership of Christendom—the Young Men's Christian Association, the Young People's Societies for Christian effort, the Armies of the Cross, etc.—already marshalled for the final conflict. Every agency needed to reach all the world is already in existence. And all these organizations will inevitably deteriorate into *mere machines* and become hindrances rather than helps, curses rather than blessings, unless they speedily become Spirit-filled and consecrated to the accomplishment of their intended work. And does not the responsibility for their use fasten itself chiefly upon the ministry as the leaders of God's hosts?

"*The reasons in favor of the movement are unanswerable and overwhelming.*

"A year and more ago the secretaries of the foreign missionary societies of the various religious bodies sent out a paper calling the Church to the "final rally of the century." We understand that they are now planning for an ecumenical council of missions to mark the coming anniversary. All this may be well; but discussion and resolutions always fall short of saving the world. What is needed is well-directed personal effort for saving men and saving the world, reaching out from one to another in all directions till the tide of sacred influence shall belt the globe. Hence, we ask the personal questions of *each one* of our readers:

"1. Are you ready to cooperate in this great movement now?

"2. Are you ready to consecrate yourself to and to enter upon this work *now*?

"3. Are you ready to cry mightily to God for the gift of the Holy Spirit of power for the work *now*?

"4. *What will you do NOW?*

"We have only some brief suggestions to make for aid and guidance. Are they more than Christ requires in this great crisis? They are as follows:

"1. That you set to work in your sphere immediately yourself.

"2. That you stir up the Christians next to you and seek the salvation of the sinners nearest you.

"3. That you seek to rouse every Christian organization with which you are connected—whether church, or young people's or missionary society—to enter immediately upon the work for which it was made and for which it exists, the work of giving the Gospel to the world for its speedy salvation.

"4. That in all this you do not wait for some one else, or some organization or mass of Christians, to move, but that without delay you yourself rise to present duty by taking advantage of present emergencies and opportunities.

"It cannot be denied that the task is gigantic, almost appalling; but the Gospel, as Paul assured the Roman Christians, is '*the power of God unto salvation.*' Even in the Old Dispensation the Lord, by the prophet Malachi, cried to Israel: 'Bring ye all the tithes into the storehouse, and prove me now therewith, . . . if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' What limit then to Gospel grace in this the dispensation of the Spirit? God delights in Pentecostal scenes. We have only to cast ourselves on the Divine grace in a full consecration.

"In so doing we shall, by the grace of God, make the movement for which Christ calls world-wide and effective, and the twentieth century will dawn with bright prospects for the conquest of the world for Christ.

"We ask you to ponder this matter prayerfully and make your own decision regarding your personal duty, *as one of the appointed leaders of God's host*, and to let the Master know and the world know what you purpose to do as your part and in your place. Give us and give the Church the benefit of your prayers, your counsel, and your hearty cooperation. *Is it not for the Master's glory?"*

Some of the most interesting pages in history are those which describe the siege of cities. The walls of the beleaguered city are surrounded on all sides by men trying to force an entrance. Some make sudden onsets on the gates. Some batter the walls with rams and engines. Some plant ladders against the walls and fight hand to hand with the defenders. Everywhere there is noise, and tumult, and capture, and death, the shouts of the fighters and the moans of the dying, yet still the city is not taken. But all the while there is, unknown to the defenders, a body of men digging and mining under the very wall of the city. They are undermining the foundations of the city ramparts—the city is doomed.

I sometimes think that this is the work which our Christian schools and colleges in heathen lands are doing. We are sapping the foundations of heathenism. The city is strong and ancient; its walls are thick and ugly and deep. But it is doomed. In our hands God has put an ax, and we are digging, digging: and in the end through the darkness we shall reach the light.—*Rev. John Lendrum.*

## II.—INTERNATIONAL DEPARTMENT.

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

Charles Sherard Leach, M.D.

BY REV. LEIGHTON WILLIAMS, D.D.,  
NEW YORK CITY.

The death of Dr. Leach, who was recently assassinated at Sfax, Tunis, North Africa, ought not to pass without notice, nor ought his work and his devotion to the cause for which he has fallen a martyr be forgotten.

Dr. Leach's death would appear to be due solely to Mohammedan fanaticism, in a city seldom visited by Europeans, and is only a further example of the exceeding hostility of Mohammedans to the Christian missionary and his religion.

Dr. Leach was a man of gentle, retiring disposition, reserved in manner, and not much of a speaker, but skilful and painstaking as a physician, and he had the respect and affection of the natives in his various fields of labor.

Charles Sherard Leach, son of Surgeon Major Leach of the British Army in India, was born in Burmah in 1860, and graduated from the Royal College of Surgeons, London. Later he was a student of the International Medical Missionary Society, and took some post-graduate course in New York City. He was induced to go out with the Rev. Mr. Powell, an independent missionary in Algiers, contrary to my persuasion. I very much doubted the expediency of his going. Mr. Powell, in a fit of temporary insanity, took the life of one of his children, and then his own life. Dr. Leach, after this, started a mission to the Kabyles, but the mission failed for want of support. He thereupon took up Mr. Powell's work again, and continued to labor alone for some time, and later accepted an appointment to work for the North African Mission. He was removed by that society some years since to North Tunis,

where he labored until his transfer to Sfax in August, 1895, with such sad results.

Dr. Leach married an English lady who was laboring as a missionary among the sailors in Marseilles, where he met her on his way to Africa.

The account of the murder of Dr. Leach, his wife, and their elder child, a little boy six years of age, as given in the *Daily Telegraph*, London, May 9th, 1896, says they fled from room to room as their assailants advanced, and the last stand was made in their bed chamber, the door of which had been broken down. When the victims were discovered by the commissary of police and the British vice-consul, the doctor was found lying dead on the floor, with ten ghastly wounds inflicted by a dagger and an axe. His wife had been stabbed in four places, and was also lifeless, while the little lad had sustained a fearful gash in the neck. Only the baby, which was still in its cradle, had been spared. The *Telegraph* said: "Dr. Leach was a mild and amiable man, and was not known to have any enemies. He was thirty-five years of age. Besides his mission work, he looked after a dispensary for the Arabs."

The following excerpts from a letter written to Amity Baptist Church, New York City, will prove of interest to a much wider circle than that to which it was immediately addressed.

"Our work in Tunis lies principally among the Mussulman population of the city and outlying villages. It is estimated that there are in the capital upward of one hundred thousand Mohammedans, and how many missionaries do you think there are to point these thousands to the cross—to the Lamb of God, who alone is able to take away their sin, as well as the whole world? Just about ten, and a large number of these are only beginners,

studying the language! So you see from this how badly off they are for spiritual instruction, while those at home are suffering from being overfed! Is it possible that these things can really be so bad as that, and only four days' journey from England? Yes, and much worse. It will be worth our while to sit and ponder over these facts, and then praying, ask God to show each of us what is our relationship to all these millions of perishing souls who have not as much as even heard the Gospel once in their lives."

The agencies in use to bring these poor creatures to Christ were various. There were classes for Arab boys, gathered chiefly from the porters who carry ladies' baskets with provisions home from the market; mothers' meetings, where sewing is taught; magic lantern lectures with visiting in *cafés*, and itinerating tours. Of the medical work, Dr. Leach wrote:

"This is by far the most effective method. Here we bring large numbers under the sound of the Gospel, and at the same time show them some of the signs of practical Christianity. They are overcome when they receive unexpected acts of kindness, and are more willing to hear and believe than otherwise. We have seen as many as eighty out-patients in a morning, several having to leave for want of accommodation and help. They are admitted at 7.30 A.M., but numbers of them begin to congregate at 5 o'clock, or sometimes earlier, so as to get seeing the doctor first. In order to avoid quarreling and confusion we give them tickets with numbers by which they know their turn to enter the consulting-room. Every day is begun by asking God's blessing on the work and reading and explaining the Scriptures. Thus they have the simple Gospel brought before them day after day, while those who can read carry away Gospels and tracts. In addition to the preaching at the beginning, the patients are being spoken to while waiting for their turns to see the doctor. Thus one may notice little groups of men or women, as the case may be, listening attentively to one of the workers, or holding animated discussions with another. From the waiting-room each patient enters the consulting-room. Here he has given him a card, with the prescription written on the plain side, but on the other side

are to be found several texts of Scripture, lithographed and put together in such a way as to give a very clear statement of the Gospel. These the patients have returned to them after the prescription is made up, so that they take them to their homes and keep them till the next time they have them renewed. In connection with this it is interesting to note that such a card may be carried hundreds of miles across the deserts, for many of our patients are Bedwins, who travel great distances, forming part of the numerous caravans that go far down south. In this way the Word of God is being scattered. The results are known to Him.

"Another part of the medical mission work consists in visiting patients at their homes, those who are too ill to come to us, for example, or who, in the case of women, are forbidden to leave the house. Thus many houses have been opened up to our lady workers, and opportunity given of introducing the Gospel where otherwise it would have been impossible.

"You will, no doubt, wish to know what the result of all this work amounts to. God only knows the true estimate; and altho we cannot show the large number of converts that are to be found in heathen lands, such as India and China, yet, thank God, He has not left us without signs of approval, and fruitage to be found all along the line. Converts we have, tho few; but when it is considered that we are laboring among Mohammedans and not heathen, we are encouraged even to find one here and there. Labor among Mohammedans is well known to be more difficult than elsewhere, and even in India, where missionaries have been laboring for so many years, the results are comparatively few. Only fourteen years ago there were no missionaries at all to be found teaching the followers of Islam the truths of Christianity in North Africa!

"As the firstfruits of our medical mission, God gave us one from the highest ranks of society, of good birth, and bigoted in his religion, but now wholly given up to the cause of Christ and preaching the Gospel to his fellow-countrymen. This man has suffered much persecution from his family and friends, and has been imprisoned for Christ's sake, and yet he has remained steadfast through all, and is now laboring for the Master.

"Many, we feel, believe, confess privately, but are afraid to make an open declaration."

### The Salvation Army in India.

It is always painful to have to record instances of what dear George Herbert described as "the good with the good at cross purposes." For a long while past there have been coming to our table from a variety of sources, public and private, criticisms of some of the methods of the Salvation Army in various parts of India. We have declined to admit this subject to our columns, hoping that the entire matter would be adjusted to the satisfaction of all parties in the premises. The high estimate which we have placed upon the general work of the Salvation Army makes us loath to refer to it in any but the most highly commendatory manner. We have known, as a matter of course, that an organization ramifying so widely over the world, with such a variety of agents selected from such diverse sections of society, could not be expected to exhibit the same perfection in all the details of its work as might be justly demanded of other societies, and have been therefore ready to commend much of what seems irregular in its proceedings to the most charitable consideration. Much of the criticism of its work in India has been of a character which occurs occasionally in regard to other missions. It is not the Salvation Army alone which is complained of as lacking in the strict observance of denominational and society comity. Baptists have been complained of, Methodists have been complained of, and other societies from time to time have come into more or less of unpleasant collision by interpenetration of the work of their respective agents. There is even wide diversity of view in regard to what geographical boundaries, or whether any, should limit the operations of any society. Bishop Thoburn holds, for instance, as against the traditions, that ethnic bases and providential openings furnish a much better demarcation of duty than any arbitrary geographical distribution of the territory could pos-

sibly afford. It is not, therefore, merely to the fact that the Salvation Army has felt itself at liberty to penetrate every portion of India, that we call attention, for the Church of England, the Roman Catholics, and at least the Methodists besides, have taken the same attitude. But there seems to be ground of unusual complaint against the Salvation Army for having unduly interfered with the operations and the organized church life of existing missions, and also for a lack of discipline of their agents, and the publication of reports of results which would not bear any careful investigation. Making all due allowance for the character of the population among which they labor in India, it yet does seem as if the central authorities in Great Britain ought to afford the Christian public at large further evidence that they have themselves carefully reviewed the circumstances.

The sixty-first annual report of the Lodian Mission (Presbyterian, 1895) contains complaints against the Salvation Army for entering their compounds and urging their people to leave them, offering increased salaries, paying their personal debts, and using other measures which amounted to a system of bribery, to induce members of their church to join them. The Presbyterians endeavored to persuade them to accept a portion of their territory, tendering them the best part of it. It is safer, perhaps, to quote the exact language of the report. It says: "Men under discipline were taken and put in charge of important posts almost at once. A number under the charge of immorality were at one time among the leaders in this place. We warned the commander, but to no purpose. With a full knowledge of the facts she continued to push the work, which soon presented the fruits of unwisdom. Whole villages, not in our mission, have been induced to leave their work and become beggars, thus transforming active, hard-working Christians into wandering vagabonds. After they had induced a large number of the poorer

classes to join them under the promise of higher salary, etc., they, supposing that the prey was in their hands, told them that they should now preach and beg. Of course, a general dissatisfaction reigns among them. A large number have left them, and are begging us to take them in again. Many of the poor villagers, having sold all that they have, are practically ruined. They are without employment and unable to obtain even the necessary comforts of life. It is to be noted that the above were Christians. Their work among the heathen, as far as we can determine, and we do try to judge fairly, has been a complete failure. The reports which go home are misleading in the extreme. It is not uncommon for a low-caste man to agree with everything that you may say, and yet he believes nothing. We could report tens of thousands of such converts, which are really not converts, did we wish to do this." Presbyterians have made the same complaint against Salvation workers in Guzrat, where also they affirm that the Army has entered villages where they had old established churches, and have divided their communicants, counting as converts those who joined them. These Presbyterian brethren claim that great harm was thus done to their work, and that the harm was greater than the good accomplished. A veteran Methodist missionary, with a third of a century of service behind him, recognized as one of the most judicious, aggressive, and charitable missionaries in all India, says in a personal communication: "Three years ago the Salvationists commenced to be prominent in native work in the Northwest Provinces and Oudh. They came to Baste Zila, adjoining Gonda, and had a marvelous work. The *War Cry* resounded with shouts of victory, and we all rejoiced with them. We were very glad to have that hard field conquered. Hundreds of converts or soldiers were made. Not a year later I met an officer and asked of that work, and received the reply, 'Oh, that is all gone. We have withdrawn from

there.' They then set up headquarters in Fyzabad, and there opened a training school. Their men went out through Oudh and gathered soldiers for Fyzabad. In Hardui Zilla they took over several of our workers and in all nearly forty of our converts, and soon returned one worker and family to the same place and to the same work that he was doing for us, and set him to work for the Army. Only harm ensued from this. Near Shahjahanpore an officer went to the village where we have a church and have had work for thirty years. He got some of the leading men to join him, and then took possession of the church building and lived in it, and refused to leave until an appeal was made to a superior. The appeal was never referred to, but the man left the church. At our Christian village, Panahpore, where all the people are Christians, they secured quite a number of soldiers, and our work in all that vicinity was greatly injured. They gained the people, so the people said, by offering them support. They removed to the new headquarters at Bareilly. The *War Cry* rejoiced over this as tho these were converts from the heathen. As at Fyzabad, so at Bareilly, I fear many or most of these will be dropped before six months pass. Of all the converts or soldiers in Fyzabad and other Zilas referred to, I could not learn of one single one from the heathen. They were either converts or inquirers from our church. Should they go among our thousands of converts as they went among those of Hardui and Shahjahanpore, inducing weak persons to join them by promise of help, they will accomplish a great work of destruction."

He further says: "They are not conditioned for successful work among the heathen, because they have no separating line. They do not require that caste shall be given up, that persons shall be baptized, nor that there shall be any 'coming out' from among the heathen, except in the cases of those few whom they take over to train.

They do not train their converts in general. Hundreds of Europeans have been converted through their agency who have not required such special training, but the raw heathen thus gathered will not last without it, for they do not take in the idea, much less the full work of conversion in such a meeting of an hour. Their work among Europeans in India has doubtless been productive of much good, tho even that seems to lack in elements of permanence."

In the matter of their recruiting from the "raw" heathen, as it is termed, if the statements made on what seems to be very competent authority are true, it is quite clear that the central authorities are very careless or very criminal. Rev. T. M. Hudson, of Bombay, seems to have called the attention of General Booth to this matter within a year past, and we may therefore hope that the irregularities to which we allude will be or are in the process of correction. Mr. Hudson declares that he left the service of the Army partly owing to the state of his health and partly because he had come to the conclusion "that by insensible degrees the Army work in India has become a great hollow sham." He stated to General Booth that perhaps not one-tenth of the crowds of people which greeted him as head of the Army in the various portions of India in red jackets were Salvationists. He gives dates, places, and names. On catechising people whom he saw wearing the red jackets as to why they secured and wore them, they replied that they were cheap and nice, and as the men were selling them for eight pice apiece, they bought them. This would be less than half what those same red jackets probably cost General Booth. Mr. Hudson assumes that General Booth could not be aware of the extent to which this kind of operation existed in India. Mr. Hudson rendered ten years of useful service as an officer in the Army, and solemnly declares to General Booth that he had "no desire to pull down a work in which he was

so actively engaged so long," but felt "for the sake of the Army itself this sort of thing should be put an end to, or the whole thing would evaporate into statistics and parades."

No attempt is made herein to determine all the facts in the case. If this is *ex parte* testimony, it at least, so far as the missionaries are concerned, comes from men who (1) are accustomed to tell the truth, (2) who twelve years ago welcomed the Army to their districts, (3) who testify to the good work it has done among Europeans. It is next to impossible of belief, but that the central authorities of the Army in Great Britain will correct such gross irregularities. They have already given some attention to these charges, tho it is alleged too much has been glossed over. That, too, can be amended.

A far wider problem remains, What if any mission is possible to the Army among outright heathen? If they have admitted suddenly some thousands of heathen to the Army, it may be asked, have they not followed Baptists and Methodists and Church of England missionaries who did the same, substituting the red jacket for baptism?

It is the thought of this misapprehension that chiefly justifies this discussion. It is not so much the question of the mischief done by disregard of comity or careless or vicious statistics of success that is the gravamen of this case.

The Methodists in North India admitted thousands to baptism, but they were from non-Christian peoples of the second generation of those whom they had popularly instructed in Christian truths. A hundred thousand devil-worshippers were converted in South India in a brief period, but this followed twenty-five years of patient and almost hopeless preparatory toil; and again it was a quarter of a century after work was begun at Ongole before the great mass movement to an outward profession of Christianity by baptism of nearly 9000 in ten days occurred. It was after twenty years of preparatory toil



in Tinnevely that 6000 souls were baptized in seven months.

It may be said that other peoples have been prepared for the initial work of the Salvation Army, ready to move in mass to the profession of Christianity. It was hoped by all missionaries that this might be true; but accepting the returns of 10,000 Army accessions as genuine, where these critics say they cannot show 100, what then? Is it not affirmed by Bishop Thoburn and others that they could baptize 100,000 a year of these "raw" heathen if they would do so, and that they are obliged to limit the number they will accept to the approximate number to whom they can afford further instruction after they are initiated by baptism? Otherwise they will have baptized "raw" heathen, who will go from them in tens of thousands as they came to them.

The Salvation Army can erect no exception to this rule. Are they prepared to follow up the reception of the thousands who accept the red jacket for a farthing or for full value? If not, 'is not their entire result vitiated?'

It is doubtful if the Army has any considerable mission at all to the great heathen communities until they are furnished with the apparatus of vernacular training in the rudiments of Christian doctrine and practice, after the reception of these masses into the Army.

There are tens of thousands of Europeans and Eurasians to whom they may have access with the same or greater value as among similar classes in Great Britain, and by indirection thus greatly advance the conversion of the native races. This is stoutly believed by all those best able to judge; but that they can secure permanent results by admission to the ranks of a nominal Army of great multitudes of heathen without provision for their Christian development is simply unthinkable.

ARE CONVERTS MADE ONLY FROM LOW CASTES IN INDIA.—Those not friendly to mission work often sneer at its ill success, as they suppose, in the

fact that converts are only of the lowest castes in a country like India. The writer of the following lines, himself a converted Brahman, and now a professor in the Bareilly Theological Seminary, gives an illustration of the fact that success is not confined to low castes only. The matter is worth thoughtful perusal.

T. J. SCOTT,

*Bareilly Theological Seminary.*

"I have often heard our educated non-Christian brethren remark in a sneering way that the success of the spread of Christianity in India is solely among the uneducated, down-trodden masses, whereas it utterly fails among the high caste and educated people of the country. They forget that it is an old and long-refuted sneer unworthy of the nineteenth century, used by the Pharisees nearly nineteen hundred years ago, when they said, 'Have any of the rulers or of the Pharisees believed on Him? But this people who knoweth not the law are cursed' (John 7:48, 49). The Pharisees, however, soon learned how erroneous were their utterances when they found men like Nicodemus, Joseph of Arimathea, Saul of Tarsus, and many chief rulers among the followers of the Nazarene, and their sneer was turned into animosity when they found the Jews of several cities, such as Antioch, Lystra, Derbe, etc., casting their lot with the Christians. It is a pity that our educated brethren who make such remarks do not study the facts which have been occurring among them for the last forty or fifty years. Leaving aside the conversions of the highly educated gentlemen from among the respectable families, such as Rev. K. M. Banerjee, D.D., LL.D., C.S.I., Rev. L. B. Day, Rev. R. C. Bose, M.A., Mr. K. C. Banerjee, LL.B., Pandit Nilkantha Shastri, and a host of others, let me respectfully present a list of the gentlemen of education and high descent who have embraced Christianity during the last fourteen or fifteen months only, and who have come under the

notice of the humble writer who has not very carefully studied all such cases all over India, his chief guide being the *Indian Christian Herald*, the *Epiphany*, and the *Indian Witness*, all published in Calcutta. The gentlemen above referred to are the following :

"1. Mr. Sri Ram, a Brahman of Al-mora.

"2. Babu Surendra Kumar Datt, Calcutta.

"3. A Brahman who is a clerk in one of the government offices at Rohtak.

"4. Maulvi Hafiz Ahmed of Delhi.

"5. Mr. Gopal Vinayak Joshi, a respectable Brahman of Poona.

"6. Moulvi Mirza Abdulla Beg, who is very learned in Arabic and Persian, Poona.

"7. Babu Kristo Dhan Banerjee, head master, Church Missionary Society boarding-school, Calcutta, with his wife and four children.

"8. An ex-ziladar, Baddo Mall, Sialkote.

"9. A ziladar, Sialkote.

"10. Swami Achari, Tinnevely.

"11. Mr. Bharatharaj Pillai, a respectable Hindu of high caste.

"12. Mr. Mathuswami Pelay, an undergraduate, Palamcottah.

"13. The head master of the Church Missionary Society middle school, Tenkasy.

"14. Mr. Raja Ram, B.A., assistant professor in government college, Jabalpur, with his wife.

"15. Babu Gyan Chandra Ghose, honorary magistrate of Residency Circle, Simla, Kansaripara, Calcutta, with his wife.

"16. A young Brahman, the son of the civil surgeon at Bankura.

"17. A Brahman of Navadin (Nad-dya), who became an ascetic at the age of twenty-five, and practised Joga for some twelve years, named Satyananda Nath Banerjee, better known as Sadananda Swami.

"18. Babu Bimalananda Nag, Dacca.

"19. Dr. Binal Behari Ghose, assistant surgeon, Azamgarh.

"20. The learned Pandit Prasanna

Kumar Vidyaratna, C.S.I., of Calcutta, translator of the Rig Veda, the Manava Dharm Shashtra, and the Bhagvat Gita into Bengali, was formally readmitted into the Christian Church on August 7th, 1892, after sixteen years' separation from it, and his two sons and his faithful servant Ram Lall Rai, a Khetrya by caste, were baptized on the same date.

"21. Babu Bipin Behari Ghose, Calcutta.

"22. Babu Surendra Nath Ghose, B.A., Calcutta, with his family.

"23. Babu Nagendra Nath Sarcar, Krishnagar.

"24. Babu Mahendra Nath Mukerjee, district engineer, Pratabgarh, with his wife and six children.

"25. Mr. Lakshmi Krishna Subramanyam Iyer, Madras.

"26. Raja Shiam Singha, of Tajpur, District Bijnour.

"27. The Burmese Prince, Puthoor.

"Now this list, altho far from being exhaustive, decidedly shows that Christianity is making good progress among our educated community.

"Farther, if the proportion of the highly educated to the uneducated of the country be considered, it will not be too much to say that Christianity is making as much progress among the highly educated as among the low caste and despised people. According to the last census returns the population of India is 285,000,000, out of whom only 11,000,000 can read and write—i.e., the percentage of the latter is only about 4; how much less, then, must be the percentage of the really educated! So even the imperfect list given above is enough to prove the point.

"Christianity is indeed spreading its arms, and is every year embracing and elevating in social, intellectual, moral, and religious status thousands and tens of thousands of the long-despised and down-trodden children of the soil, whom other religions have kept enchained for ages with cruel customs and unequal laws to fret and die; but

which candid minds will be unwilling to admit that this its benevolent course is not for its shame, but for its glory.

"H. L. MUKERJEE."

### Hindu Religious Toleration.

BY PROFESSOR DAVID GILMORE, RANGOON, BURMA.

I have recently been reading a report of a lecture on the Vedantic philosophy, delivered before the Twentieth Century Club of Boston, by Swami Vivekananda. In this lecture Vivekananda is reported as making some statements which show an amazing ignorance of the history of his own country, or a great readiness to impose upon the ignorance of his auditors. He says, for instance, "In India there never was, by the Hindus, any religious persecution." This he claims as one of the fruits of the Vedantic philosophy.

But what he says is not a fact. It is matter of historical record that in India there has been by the Hindus much religious persecution. In support of this statement, I quote from "A Brief History of Ancient and Modern India," by Sir Romesh Chunder Dutt. Sir Romesh is a Hindu, an official of high position under the Government of India, a member of half a dozen learned societies, and an historian whose writings have received the highest praise from the English press.

He says, referring to the period of Indian history which began about 750 A.D.: "This is the political history of the Dark Age of Northern India, and with this political revolution there was a religious revolution also. We have seen that Buddhism flourished in India side by side with Hinduism under the successors of Vikramaditza. But this toleration was forgotten in the Dark Age which followed. Sankaracharya, who was born in Southern India in 788, was the most famous among the Hindu scholars who attacked Buddhism during the Dark Age with remarkable success. Circumstances favored the attack; the Rajput conquerors, who had no sympathetic regard for Buddhism, and who were proud to be styled Hindu Kshatriyas, acted in consonance with the views of Hindu priests and scholars; and wherever Rajput princes conquered, Buddhist monasteries and churches disappeared, and Hindu temples rose. And by the close of the tenth century Buddhism was well-nigh stamped out of India, and Kanonj and Mathura and other towns boasted of

those beautiful Hindu temples which struck Sultan Mahmud of Ghazni when he invaded India." The italics are mine; but the words, let it be borne in mind, are those of a prominent Hindu historian. This does not look much like "that wonderful reverence" which Vivekananda says the Hindus have for "all the religions of the world." The Rajput princes referred to above were Hindus in religion.

It must be admitted that the Hindus have often shown themselves tolerant, even when they had the power to persecute. The record of Hinduism in respect to toleration is good. But to say that Hindus have never persecuted on account of religion is false.

On the same occasion, Vivekananda made another statement, surprising to one who knows anything of the history of India. He said: "This Vedantic spirit of religious liberality has very much affected Mohammedanism. Mohammedanism in India is quite a different thing from that in any other country. It is only when Mohammedans come from other countries and preach to them about living with men who are not of their faith, that a mob rises and fights." The one reason why the Mohammedans in India do not now interfere with the professors of other religions is, that the English enforce toleration throughout all India. It is a matter of historical record that so long as they had power to persecute, the Mohammedans in India did persecute. Dutt's history (for I like to quote Hindu authority) mentions bitter persecution of the Sikhs by the Mogul emperors as late as the first quarter of the eighteenth century; and even then the Mogul Empire was tottering to its fall, which took place in 1761, while Clive was laying the foundation of that English Government which has given the Hindus the first religious liberty they have enjoyed since the beginning of the seventeenth century.

Vivekananda declares that "Buddhism did not really decline in India." Dutt's statement, which I have already quoted, is historically true. "By the close of the tenth century Buddhism was well-nigh stamped out of India." To be sure, Buddhism has left deep and permanent traces on the religious and social life of India. If this is what Vivekananda meant, his statement may be admitted; but it is not what he is quoted as saying, and hardly what his hearers would take him to mean.

I have written this to show that Vivekananda is not to be relied on in his statements of facts, and that this unreliability must necessarily vitiate

any arguments based on his facts or any inferences drawn from them.

### A Revised Parliament of Religions.

BY REV. DANIEL S. GIFFORD, SEOUL, KOREA.

We have learned with a sense of sadness and anxiety that a second Parliament of Religions is being projected, to meet in 1900, in connection with the World's Fair in the city of Paris. I use the editorial "We," because I believe there are others who share my sentiments. We believe that the projectors of the Parliament of Religions of 1893 were Christian men of a high order, and that their motives are not to be impugned. And yet in planning for a second similar gathering it does seem as tho experience ought to teach them certain lessons.

While from a great many points of view the Parliament of Religions of 1893 was undoubtedly most interesting and wonderful, from the view-point of the interests of the foreign mission cause, we believe it was an unfortunate mistake.

What we principally object to is the manner in which the non-Christian religions were presented. The picturesque, fascinating orators who championed their cause, unmindful of accuracy in statement, presented a roseate view of their religions, which, like Sir Edwin Arnold's "Light of Asia," was very good poetry, but not true to the facts.

No opportunity being given to correct these impressions, or to answer the attacks that were made upon our missionaries, we believe that the net result of the Parliament was to discredit the work of foreign missions in the minds of a large part of the reading public, who have never taken the pains to inform themselves upon the life and religions of Oriental lands; for if these non-Christian religions are as fair as they were painted, missionary work in such lands must be gratuitous.

Who can tell to what extent this imparted impression was responsible for the virulence of the attacks made by a large part of the secular press of England and America against foreign missions last summer, upon the occasion of the cowardly missionary massacre in China.

Nor has the impression conveyed to the English-reading public in heathen lands been any more fortunate, for Rev. Robert P. Wilder, of Student Volunteer fame, has stated in a little book that he has published, entitled "Christian Ser-

vice Among Educated Bengalese," describing the especial work he has been doing among the educated young men of India, that the influence of the Parliament of Religions has been one of the forms of opposition with which he has had to contend; and he mentions cases of young men in an inquiring frame of mind who had been hardened thereby.

On page 40 he tells in the following words of an interesting inquirer: "But still he wavered. In a most solemn interview with him, he told me that his agony of mind had been so great that one night he called out in his sleep to God for help. A student heard his cry, and learned in subsequent conversation that H. was drawn to Christianity. In order to divert his thoughts from Christianity and make him satisfied with Hinduism, this so-called friend handed him a copy of the 'World's Parliament of Religions.' 'This,' said H., 'was God's answer to my cry for help.' He continued, 'I see that the leading men in Europe and America point out truths in Hinduism, and praise our religion. Why should I leave it?' This young man, having grown up a Hindu, and having heard of Hinduism from Hindus, had no special admiration for it. But the expurgated Hinduism of Max Müller and the sugar-coated Hinduism of the Parliament of Religions attracted him. In hundreds of personal interviews with educated Bengalese *I have not found one helped by the Parliament of Religions*. I have found some who have been distinctly hindered by it."

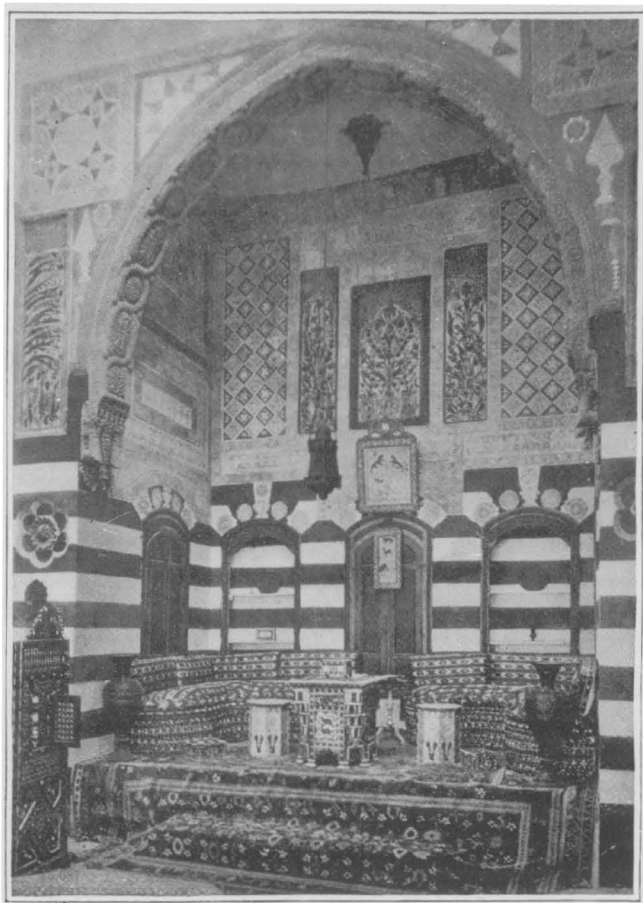
On page 52 he speaks of some of the hindrances which keep educated young Hindus from becoming Christians: "When Hinduism is left behind, many paths open before the Babu. Theosophy, agnosticism, atheism, and all forms of skepticism open out before him. All these cults come from the West. Before the Babu accepts Christianity he faces Renan, and Rousseau, and Voltaire, and, it may be, Ingersoll, and, worse than these, he is confronted by new Hinduism. What a temptation to turn back from inquiry to one's ancestral faith which receives praise from Max Müller, and which is lauded at the World's Parliament of Religions! . . . Why be baptized and cut off from all that heart holds dear? Why be baptized and risk the loss of life or reason by being drugged? If the Holy Spirit were not in Christianity this religion would make no headway among the educated classes." Such is the testimony of the young man so well known in all the colleges and theological seminaries of America.

### Hindu Society as Seen by a Hindu Lady.

[The *Gyan Patrika*, a native paper of India, recently contained the following, which is reproduced here at the special solicitation of one of our corresponding editors, himself a learned and veteran author, who accompanies the request with the remark that "Since the Parliament of Religions it has been the fashion in some quarters to speak too favorably of Hinduism as contrasted with Christianity. Educated representatives of Hinduism who visited America misled some persons." Pandita Ramabai is a converted Hindu lady of the Brahman caste, on whom the University of Brahmans, as one might phrase it, conferred the highest degree for learning known among them. She established and conducts a "widow's home" in India.—J. T. G.]

The *Gyan Patrika* says: "From the *Indian Christian Herald* we quote part of the Pandita's report, in which she answers those who were 'shocked' at the conversion of twelve of the young widows under her care: 'They are mourning for these girls, for they think they are lost to society and that the nation has been made weak by this loss of strength. These good people never think of the thousands of young widows who are yearly led astray, and whose lives are wantonly destroyed by men like themselves. They never think of mourning for them, and for the hundreds of innocent lives that are sacrificed upon the unholy altar of caste. . . . Men who live in open sin, daily violating the rules of morality, and who are plagues of society, are received and honored everywhere in their caste; while a man following his conscience, either by marrying a widow or by embracing Christianity, is made an outcast, and persecuted.' And again, warning 'the good men and women of the West' against the specious representations of Hindu philosophy and religion which have captivated the imagination of some in America and perhaps lessened their zeal for spreading 'the

light of the glorious Gospel of Christ' in India: 'I beg of my Western sisters,' writes the Pandita, 'not to be satisfied with looking on the outside beauty of the grand philosophies, and not to be charmed with hearing the long and interesting discourses of our educated men, but to open the trap-doors of the great monuments of ancient Hindu intellect, and enter into the dark cellars, where they will see the real workings of the philosophies which they admire so much. . . . Let them go round . . . the strongholds of Hinduism and seats of sacred learning, where the Mahatmas and Sadhus dwell, and where the "sublime" philosophies are daily taught and devoutly followed. . . . I have . . . seen enough of those learned philosophers and possessors of superior Hindu spirituality who oppress the widows and trample the poor, ignorant, low-caste people under their heels.' Some 'have deprived the widows of their birthright to enjoy pure life and lawful happiness.' Some 'send out hundreds of emissaries to look for young widows, and bring them by hundreds and thousands to the sacred cities to rob them of their money and their virtue.' Some 'entice the poor, ignorant women to leave their own homes to live in the Kshettras—i.e., holy places—and then, after robbing them of their belongings, tempt them to yield to their unholy desires.' Some 'shut the young, helpless widows into their large Mathas (monasteries), sell and hire them out to wicked men so long as they can get money, and, when the poor, miserable slaves are no longer pleasing to their cruel masters, they turn them out in the streets to beg their livelihood, to suffer the horrible consequences of sin, to carry the burden of shame, and finally to die the death worse than that of a starved street dog!' But not a philosopher or Mahatma has come out boldly to champion their cause and to help them. . . . Education and philosophies are powerless before the caste rules, ancient customs, and priestcraft. . . . They mourn over a few women who have the boldness to declare themselves as free women, and to follow their conscience; but they say nothing of the thousands who die every year or lead shameful lives."



INTERIOR OF A HOUSE IN DAMASCUS.

### III.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

#### Palestine and Syria,\* The Jews,† Educational Work,‡

##### PALESTINE AND THE JEWS.

Palestine is being more and more opened to the return of the Jewish nation, and the movement to repeople the Holy Land with the sons of Israel is gaining great momentum.

The present Jewish population in Palestine has been much questioned. In 1874 Dr. Baedeker put the number at between 14,000 and 18,000. In 1894 he gave the population in the chief towns (Jerusalem, Hebron, Tiberias, and Safed together with Joppa) as about 60,000. Adding those in the coast towns, it would make over 80,000 altogether. In Jerusalem there are said to be about 15,000 Jews within the city walls, and over 20,000 more living in the so-called colonies just outside the city walls. The number is constantly increasing. They are building new synagogues, schools and hospitals, and getting possession of real estate in and around the city. The new railroad from Joppa is stimulating business activity. The old city is being modernized. New streets are being laid out within and outside the walls. The water supply is being improved. Factories are being established. Electric lighting and telegraphic and telephonic means of communication have been introduced. In the country regions, too, many projects of a public nature have been undertaken, and He-

brew capital is playing an important part in these new enterprises. Taking all Palestine, there are now about 80,000 Jews settled as residents—a greater number than at any time since the second century. Taking the rate of increase of the last ten years, a decade hence the Jewish population of the Holy Land will exceed a million. Prophecy is being fulfilled.

A Jewish rabbi thus epitomizes the Jewish creed :

- "1. I believe in God.
- "2. I believe in reward for good and punishment for evil.
- "3. I believe in separating the sacred from the secular.
- "4. I believe in a Sabbath for man and beast.
- "5. I believe in filial devotion to parents.
- "6. I believe in right to life and liberty.
- "7. I believe in the sanctity of marriage.
- "8. I believe in the rights of property.
- "9. I believe in truth and honesty.
- "10. I believe in the unselfish love of fellow-men."

Compare this with the Apostles' Creed, and you get in contrast the fundamental articles of Judaism and Christianity :

"I believe in God the Father Almighty . . . and in Jesus Christ, His only Son, our Lord. . . . I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting."

The Christian believes all that the Jew affirms; but he also believes, on the evidence of Christ and His resurrection, in the immortality of the soul, in a divine provision for delivering the individual from the sins with which he has entangled himself, in a spiritual communion with others, based on and the expression of his spiritual character, and in a direct and immediate converse with God, speaking to and dwelling in the hearts of His children. The Judaism of David and Isaiah believed this, but the present-day rabbis make no mention of any of it in their creed,

\* See also pp. 776 (October) ; 911, 914 (present issue). *Recent Articles* : "A Day in Palestine," *Sunday Magazine* (April) ; *Missions in Syria* (monthly).

† See also pp. 57 (January) ; 277, 301 (April) ; 899, 911, 914 (present issue). *New Books* : "History of the Jews," H. Graetz ; "History of the Jewish Nation," Alfred Edersheim. *Recent Articles* : "Israel among the Nations," *Review of Reviews* (January) ; "The Modern Jew and the New Judaism," *Fortnightly Review* (March and April) ; "The Emancipation of the Jews," *National Review* (May) ; "Jewish Missions," *The Mission World* (August) ; "The Mission of Judaism," *Fortnightly Review* (October) ; also monthly issues of *Biblical World*, *Jewish Chronicle*, *Jewish Herald*, *Jewish World*, *Hebrew Christian*, and *The Scattered Nation*.

‡ See pp. 129 (February) ; 208 (March) ; 542 (July) ; 829, 841 (November) ; 904, 923 (present issue).

## IV.—EDITORIAL DEPARTMENT.

## The Outlook.

It must be acknowledged with sadness that the outlook generally at the close of this year 1896 is by no means encouraging and inspiring. Clouds hover over most of the political and even ecclesiastical landscape, and we have to seek relief from the gloom in the sovereignty of God.

Near home, Cuba is in a state of revolt. About 150,000 Spanish troops occupy the island—said to be the largest military force ever yet transported to such a distance in any war—and yet even this vast force proves unequal to the emergency, tho it costs Spain well on toward \$5,000,000 every month; and the diseases peculiar to tropical climates are proving allies to the insurgent forces in fast reducing the number of available Spanish soldiers. General Weyler's administration has awakened much hostile criticism; and one of his most absurd and tyrannical acts has been to decree that Spanish paper money shall be accepted as the equivalent for gold, which commands a premium of 12 per cent. The new bank bills are without security, and \$3,000,000 were in circulation in October, and a further issue of \$10,000,000 was decreed. The effect was a paralysis of trade, as retailers could not induce wholesalers to sell at any price if obliged to accept such currency in payment—a very significant lesson just now for the advocates of free silver in the United States to consider. Independent of Cuba, Spain has her hands full in the Philippine Islands and at Madrid; the seeds of revolution are liable at any time to ripen into a reign of terror.

The grave aspect of the Turkish question continues to absorb attention. It is a curious if not significant fact that Prince Lobanoff, who held the portfolio of the Foreign Office in Russia, should die at the very time of the Armenian

horrors, for which his policy will largely be held responsible. The very journals which contained the news of the late massacres on the Bosphorus reported the death of this leading Muscovite.

The destruction of 5000 Armenians in the very streets of Constantinople was due incidentally to that most daring seizure of the Ottoman Bank by twenty-five Armenian dynamiters. As tho the extermination of the whole Armenian people had been decreed, the *women and children* were spared in this butchery; but the carnage of *men* was such that, as Professor W. M. Ramsay phrases it, "the scheme was deliberately carried out to ensure that no Armenian woman over a large tract of country should become the mother of an Armenian child." Professor Ramsay has drawn a parallel between the massacre sanctioned by Diocletian and that sanctioned by the Sultan, conclusively showing that the latter is the worse. He refers to a people deliberately burned alive by thousands, killed by famine, nakedness, and cold in tens of thousands, and adds—as to the enormity just referred to, whereby the natural multiplication of the Armenian family is deliberately prevented—that it is such as never before entered into the mind of man to devise. And he adds, in view of the horrors of winter among such a people, naked and starving, that if we are not going to interpose in their behalf and deliver them out of peril, "it is well to kill them outright."

Turning to Africa, the sudden decease of Sultan Halim, of Zanzibar, in August, was the occasion of a usurper's seizing the palace and proclaiming himself Sultan. This pretender was Khalid, a nephew of the dead man; and, England being responsible for Zanzibar, British guns brought him to terms, and Hamoud, the late Sultan's brother, was made his successor.

Meanwhile, the Kongo Free State con-



times to disgrace history by a mismanagement and even cruelty of administration seldom paralleled.

In Madagascar, Anarchy reigns. Outside of the limits of French rule there has been a series of organized acts of robbery and violence. Three hundred or four hundred churches have been burned and many church officials put to death. A mixed multitude of lawless Malagasy, aboriginal savages, who blindly hate civilization, and maliciously hate foreigners and missionaries, have joined disbanded troops of the queen's army in these acts of nameless violence. They come suddenly upon a Christian village and compel the inhabitants to submit or die, and whichever way they decide, their property is at the mercy of these robbers. French occupation has broken up the native police force and military control, but has not yet given the Malagasy any substitute for former fairly good government.

A missionary in Madagascar writes to *The Christian* that he has "a class for French soldiers, and about twenty-four out of forty attend, and sometimes the officer in charge when not prevented by other occupation. The class is nominally for teaching them Malagasy; but the chief text-book is the Gospel of Luke, of which there are copies both in French and Malagasy. They read from the latter, and talk about it in French. Sometimes one gets a little talk with one and another of the men, all of whom are quite young fellows. So far they have behaved very well, and remain in favor with the people.

"It is a very sad time for the Malagasy Christians, especially the country preachers, teachers, and evangelists, now. They are the special objects of hatred and persecution by the insurgents, and many have had to flee for their lives; one young teacher in this district, a faithful Christian, gave up his life rather than deny Christ. The ruffians first shot and then beheaded him, and refused to let his body be given to his friends for burial.

"Several evangelists have had their property looted and their houses burned either by the insurgents or by the soldiers sent out to quell the rebellion. But for the presence of the garrison it

would be very dangerous for us to remain in our houses at all. Even as it is, we have to take special precautions, at night in particular, to be ready for any sudden attack in the dark. In case of any alarm the soldiers would hasten down to our assistance at once.

"But I am more anxious for the natives than for ourselves, especially for those placed in responsible positions by the Government. The native Governor of Ambohimanga is between two fires. If he does his duty and reports persons whom he has reason to suspect, he earns the hatred of his own countrymen. If he refrains from so doing, he endangers his head to the French. It is rumored that our resident general is to be removed and a military man sent in his place. He is accused of being too kind to the natives and also to the English, and we hear that a representation was sent to the President of the Republic, signed by all the French citizens in Antananarivo, requesting his withdrawal."

Another writes from Antananarivo, June 1st:

"At present we have a very troublesome time out here. The people are rebelling against the French in several places and murdering many Europeans. It is not only a rebellion against the French authorities, but also a rising against Christianity. The old idols are restored, the churches burned, and missionaries, as well as their faithful adherents, persecuted and killed. Churches and school-houses are burned, Bibles and other books destroyed.

"Our mission in the North Betsileo has had a very severe loss. One of our best stations has been altogether destroyed; and at another, Antsirabe, many valuable houses have been ruined. The station that has been ruined is called Toharano. All the churches belonging to these stations (altogether 75), with three or four exceptions, have been burned. At Antsirabe, we had a hospital, a sanatorium, and a leper home, with 300 lepers in about 60 houses. In the leper village there was also a church and a little hospital. All these buildings, as well as the doctor's dwelling-house, have been destroyed.

"By God's great mercy all our missionaries and their families have been saved from a cruel death. But for three days and two nights, 2 missionaries, 16 ladies, and 9 children belonging to the mission were in the greatest danger, besieged by many thousands of cruel men, who thirsted after their blood. All these friends were together in the mission-house at Antsirabe, along

with 4 Frenchmen and some native militia. The 4 Frenchmen were the means of saving their lives. In the last moment the resident and the governor-general came and saved them all. Terrible destruction has been done. The mission has lost property worth £5000 to £6000. In those terrible two days, when we thought our friends at Antsirabe were burned alive, it was difficult to have faith and hope. But the sympathy shown us was a great consolation."

On Sunday, October 11th, the Christian Missionary Alliance marked another advance in gifts for missions. In August, at Old Orchard, \$101,500 was subscribed, the largest amount ever taken up at a single meeting. On Sunday morning pledges were received for \$122,000. D. L. Moody was present at the service, but the large gifts were in response to the appeal of the Rev. A. B. Simpson, pastor of the Gospel Tabernacle, Eighth Avenue near Forty-fourth Street. Last year the Alliance had an income of \$140,000 and sustained 300 missionaries in the foreign field. Next year the income promises to be \$250,000, and there will be a corresponding extension of the work.

While the denominational boards are half paralyzed by debt, and frantic appeals for help seem met with semi-indifference, this man, calmly resting on God and trusting in Him, single handed, and with no denomination behind him, receives a quarter of a million of dollars to carry on the work, and all from volunteer gifts! We happen to know the cheerful self-denial accepted by many of these givers. One poor mechanic moved into a flat and reduced his family expenses by \$1000 in various ways that he might give that amount, etc.

Almost the only regular "board" of which we know as having kept out of debt and beyond need of retrenchment is the Church Missionary Society, 63 of whose missionaries serve it without pay. But the China Inland Mission, the Missionary Alliance, the George Müller mission work, and all these in-

dependent forms of mission enterprise which distinctly espouse the faith principle, depending on no appeals and looking direct to God for help, seem to be going straight on.

The fact is that debt paying in mission work is never popular. The churches give grudgingly and meagerly. The effort made last year by the Presbyterians secured little more than *one third* of the Million Dollar Fund asked for to free the boards of the Church of burdens. The Methodist Church appointed a debt-paying day at the close of the General Conference—Sabbath, July 25th—for general contributions to the burdened Missionary Society, whose indebtedness at the beginning of the fiscal year was \$220,000. The special collection brought only \$32,000, only one church in five apparently paying any heed to the day.

It becomes increasingly apparent that something is wrong—perhaps many things are wrong in our church life. And with the new year we hope to begin a brief series of articles on the great spiritual movements of the latter quarter century, both in Britain and the United States, which indicate that God is leading us to new emphasis on *holiness and prayer*. The fact is, there is no sure basis of permanent mission work except in a higher standard of piety which identifies us with our Lord and makes passion for souls and consecrated giving a natural part of holy living.

To say that the Christian Church cannot give more than \$12,000,000 a year to missions is the worst sort of lying. The income of the 15,000,000 church-members in the United States and Canada is estimated to be at least \$2,250,000,000 a year. Yet out of this vast sum, only *one four hundredth part* gets to the mission field! It is so in Britain, only that the wealth is not so evenly distributed; there are fewer people who have a handsome competency, among those who would not be called very wealthy. Taking the nearly 50,000,000 Protestant Church-members in the whole

world, there is no doubt that, not calculating the vast estates and capital represented, the *income* alone of this vast body averages \$300 a year for each individual, which aggregates the immense sum of *fifteen thousand millions yearly!* So that the amount actually given to missions among the heathen is but *one dollar in twelve hundred and fifty!* Meanwhile, the Fiji Islanders gave last year \$25,000, themselves just emerging from cannibalism and heathenism.

A friend from Manchester, England, writes :

"In presence of the miserably small aggregate of British money contributions to missions, I am persuaded that what we need on this side the water is rather a stimulus to practical concrete obedience of Christ's commands (John 15:10; Acts 5:32 [last clause]; Ps. 19:11 [last clause]; Mal. 3:10-12) than exhortations to abstract holiness; and I incline to think that a series of addresses in something like the following order would both do great good to individual Christians and at the same time rally everywhere the chief promoters of mission work.

"The first one, say, a powerful defense of Scripture. Next, an address displaying the glorious blessings we have individually received through these Scripture certainties about Christ and God, and our consequent resistless obligation to extend them to others still in spiritual slavery. 'Freely ye have received, freely give.' After that, one showing what missions have done with relatively insignificant resources, and how many charming fields white unto harvest are, morally speaking, rotting for want of laborers to reap them. Lastly, one on 'The Secret of Giving' (consecration of income and the scriptural principle and method [1 Cor. 16:2] of storing)."

The American Missionary Association, which has recently held its fiftieth anniversary in Boston, has done a grand work among the so-called "despised races" of the United States—the negroes, Indians, "mountain whites," Eskimos, and Chinese. This society, besides many other noble enterprises, has organized Hampton Institute, Howard, Fisk, and Atlanta universities, to-

gether with numerous other Southern schools and colleges. Ten thousand dollars were contributed at the jubilee gathering to decrease the debt, which now amounts to \$56,000.

The committee appointed by the Conference of Missionary Secretaries of America to plan for an ecumenical missionary conference suggests that the conference be held in New York City, April, 1900. Such a gathering should be heartily supported, and will doubtless greatly promote missionary interest and efficiency.

The latest contribution which has reached us for the Armenian sufferers is \$10, collected by a child in Denver, Col., and forwarded by Mr. O. E. Taussig.

Rev. Richard Burgess, who has for some years acted as honorary organizing secretary of the International Bible Reading Association (I. B. R. A.) for Wales, has sailed for India, and has by this time reached that land of his aspiration. In the recent tour of Wales by the editor-in-chief, for the purpose of promoting spiritual life and missionary zeal, Mr. Burgess acted as local secretary, and was most efficient and helpful. He is a man of rare devotion to Christ, sound in faith and earnest in work. He is humble and imbued with passion for souls. It is safe to predict for him a wide service as the successor to the late Dr. J. L. Phillips.

The tenacity and persistency of lying and misrepresentation are amazing. We find in the *Detroit Journal* of July 20th the following paragraphs :

"Efforts of Christian missionaries to convert the natives of India are wasted, according to the testimony of Arthur G. Bristow, of Assam, India, who was at the Hotel Cadillac yesterday. Mr. Bristow is connected with a large India tea garden, and says that during his three years' stay at Assam he has never known of a genuine conversion of a native. The natives, he says, are too

well satisfied with their own religion. Many profess a liking for the Christian religion in order to secure presents of clothing, articles of food, and money.

“The missionaries in India have a pleasant time,” he said. “They do very little work, and they can and do live easily on the funds sent them from England and America. Of course there are a few men and women among them who are really in earnest and are zealous in their work; but even these the natives impose upon, get their money, but do not actually become converts of the Christian religion. Generally, the natives regard the missionaries as fanatics.”

Mr. Bristow is to us a stranger; but such statements as he makes have been contradicted and shown to be utterly and maliciously false so often that one is amazed at their repetition; and we can only suppose, in charity, that in this case these misrepresentations are second-hand, and that Mr. Bristow has spoken without adequate personal investigation, depending too much on others' reports. How any man can spend three years in any part of India and not see signs of the deep and radical transformation of native life by the Gospel it is hard to understand. But from the days of Carey till now only one thing has been more wonderful than the transformations wrought in native converts; and that greater wonder is the stupidity and blindness of those who, confronted with these miracles of grace, *do not see them*. A woman, after eighteen months' stay in the Japanese capital, reported that missions were a failure; that she had resided opposite the mission chapel for a year and a half, and never saw a Japanese enter it. And yet, never having entered herself, she did not know that it was a chapel for English-speaking residents only!

It is interesting to note the progress of missionary enterprise among the Friends, who have now been active in the mission field for thirty years. The individual effort of Friends in world-wide evangelization dates back to the time when George Fox spent twenty months in preaching to the American

Indians in 1672-73; and others went to Australia, China, and other parts of the world. But the time came for organized effort, and lately, in the city of Darlington, the first Foreign Missionary Conference of this society was held. Over four hundred delegates were present, and Sir Theodore Fry stated that there were now 75 missionaries in the field, or about 1 for every 213 of their whole membership, and an income of \$60,000 is assured. The Society of Friends is particularly interested in the growth of the kingdom of God in Madagascar, from which place many cheering reports were presented, altho the island is in a very bad state.

We make a few extracts from the *Student Volunteer*:

“The record of Student Volunteer progress all round the world continues. Mr. Donald Fraser's account of the springing up of the continental movements, and the touching testimonies of our foreign brothers to the work wrought in them and through them by means of the Liverpool Conference, must give us a mighty confidence in our God. Still more thrilling is the news received from India of the first regularly organized Volunteer Movement in a mission land.

“‘Make Jesus King,’ the report of the Liverpool Conference, is now to be obtained at the office, 93 Aldersgate Street, London, E. C., England. One or two serious errors have crept into the text. It should be noted (p. 206) that the area of Africa is not 120,000,000 square miles, but 12,000,000, and the number of missionaries required on Mr. Pilkington's plan is not 120,000, but 12,000. Lower down on the same page, not *one*, but at least *two* Europeans are needed to superintend every 100 native workers; and again, the population of 10,000,000 is not *in Uganda*, but in an area comprising 200 miles radius all round Uganda. In the report of Miss Guinness's address on page 220, in her remarks on Brazil, 116 *missionaries* to a population of 16,000,000 should be read instead of 2 *missionaries*.”

The best known of the late Baron de Hirsch's benefactions are said, by Mr. Oscar S. Straus, in the *Forum*, to amount to nearly \$22,000,000. This is

an enormous sum for any individual to give in charity, yet there are several men or estates in America and Europe that could make equally large gifts without in the least altering their financial standing or diminishing one *iota* the sums they are able to expend upon their own personal indulgence or the enjoyment of their families. The most lavish personal expenditures possible by any individual, provided he does not gamble, must fall far below the revenues of many existing fortunes, despite the most frantic and reckless extravagance. Multi-millionaires, and, indeed, every conscientious Christian, may profitably read the last chapter of 1 Chronicles in this connection.

The general director of the Gospel Union, Kansas City, sailed for Guayaquil, Ecuador June 20th, due there about July 5th. With him went Mr. J. A. Strain, of Kansas, and Mr. F. U. Farnol, of Michigan, who purpose to give their lives to the work there. It is Mr. Fisher's purpose to assist in locating the mission and then return to this country in the fall, at which time Messrs. Strain and Farnol's families are expecting to go out to them, accompanied by a party of several missionaries, looking to God alone for support. Ecuador has heretofore been closed to Protestant missionaries. There are movements now on foot there, however, led as they believe by God, looking toward religious liberty. In the late elections the liberal party is reported victorious over the clericals, and a convention was called to meet at Quito, August 10th, to take measures for the opening up of the country and religious liberty. The minister from Ecuador, at Washington, has been very kind, giving Mr. Fisher a letter to the president of the republic and in other ways. The work of the Gospel Union in Morocco is being blessed of God in a remarkable manner.

God's mathematics are not man's. "One of you shall chase a thousand, and two put—not two thousand—but—ten thousand to flight." Again, in distribution of barley loaves, as man subtracted, He added; as man divided, He multiplied; and as man decreased by giving, He increased for giving.

We are very glad to publish a correction from a writer in the May number of this REVIEW. He says:

"I regret exceedingly that I was led by deep conviction of the truth of my position in regard to Mr. L. D. Wishard's book, 'A New Plan in Missions,' to accept too readily as corroborating evidence what has now turned out to be not grounded in fact. I refer to my remarks, published in your May number, concerning the Meiji Gakuin, of Tokyo, Japan, which were included in a criticism of the above book. I have been informed by Rev. E. P. Miller, D.D., of Morioka, Japan, concerning the work and status of that institution. He says: 'From the catalogue which I forward you, you may see that instead of but 12 students during the last ten years, there have been 94 graduated. You may further see that of this number (including two who did not finish their full course, but who have since become pastors) there are now 8 pastors, 11 ministers (many of whom are acting as pastors, but are not installed over churches), 51 evangelists, 2 professors in Christian girls' schools, 1 head of an orphan asylum, and 19 who are marked "not certain" either as to their whereabouts or their present occupation, besides 4 who have died since graduation. All which may be considered a fair showing for a Christian missionary institution of no greater maturity than the Meiji Gakuin. In reference to graduates who have gone over to the Unitarians, as far as we know Mr. Satori Katō is the only graduate who has joined that body, and, as is well known, he has since returned to our body.'

"Mr. Miller also denies in particular the statement made about the school started by 'a bright, consecrated young professor of the Meiji Gakuin,' claiming that it was not started as a protest against the unorthodoxy of the professors in the theological department of the Meiji Gakuin, but rather by 'the pastors in the city of Tokyo after consultation with the cooperating missions, when certain changes in the curriculum of the theological department of the Meiji Gakuin were made, for the special purpose of training men who were somewhat advanced in life and were not prepared to take the full theological course in the Meiji Gakuin.' Also Mr. Miller says: 'The number of students graduated from it [the Bible school for evangelists referred to in my article] is as follows: In 1890, 11; 1891, 3; 1892, 2; 1893, 1; 1894, 2;

1895, 2. The present number of students is 5.'

"I willingly hasten to communicate these corrections of the parts of my article referred to, and to express my sincere regret that I was not more careful to avoid doing the injustice to the Meiji Gakuin that I have done.

"Yours truly,

"E. H. JONES."

SENDAI, JAPAN, June 18, 1896.

### Letter from Constantinople.

The following letter, written September 8th, 1896, has come from a personal friend of the editor, and is, for obvious reasons, published without the signature of the writer. It conveys important and trustworthy intelligence.

"The events of the past few days here have doubtless been dealt with at some length by the American press, but I doubt whether the attention they deserve has been paid them, for of course the political campaign there attracts and holds all attention, so far as concerns the mass of the people.

"For some months this city and vicinity have been quiet but for the little flurry caused by the deposition of the Patriarch, Mgr. Ismirlian. But threats had been heard on the part of the Armenian revolutionists that they were going to strike another blow soon, and that in the capital. For a day or so previous to the capture of the Ottoman Bank the Armenians knew that something was coming. I myself was informed that very Wednesday morning that bombs were to be thrown and the troops attacked on that day. But we did not feel certain that this was to take place. However, at one o'clock that afternoon (August 26th) the trouble began. The revolutionists, by a well-planned and rapid attack, got possession of the Ottoman Bank Building, while other bands from other points did much the same thing on a smaller scale; there were several simultaneous sieges and pitched battles with the troops. . . . Significant as it may be, in this as in every other instance of a revolutionary plot, the leaders have been Russians. Russia is the home of nihilism. As these false patriots expected, their dastardly daring excited both government and mob, and the horrid work began.

"In most quarters the soldiers merely stood by and watched, keeping foreigners at a safe distance from the mob. Sometimes they pitched in and helped the mob to kill and plunder. Certain

of the Armenian quarters were perfectly safe, and have escaped untouched; notably that where the Sultan's newly appointed Armenian patriarchal *locum tenens* lives, Mgr. Bartholomew. But in other regions the storm was so fierce that hardly a single man escaped alive. Notable instances were the towns or quarters of Psamatia and Hasskeuy, and the shores of the Golden Horn in general. Slaughter and pillage there continued from Wednesday afternoon till Thursday evening at half past eight, and then the work stopped as if by magic. The secret of this was discovered the next day. The six ambassadors had met at their summer residences, and had sent thence a joint telegram, couched in very strong terms, direct to the palace of Yildiz, that these affairs must stop at once. No sooner had the telegram reached the Sultan than the whole massacre was at an end. These various facts—the sudden stop, the attitude of the soldiers and police, the quarters that were spared, and other indications—leave no doubt that the massacre was by order of the Sultan and controlled by him. This unanimity of opinion may make unity of action easier. But large bodies move slowly, and the action (or, rather, inaction) of the powers thus far does not promise much for the future.

"As to the number of dead, no accurate figures can be given, at least for a long time; for some counted as dead will be turning up after their time of hiding, and others, whose friends now hope they have fled, will never return. A conservative estimate a few days ago put the number at 2500 or over; this was soon raised to 4000, while the German Embassy, we understand, thinks the true figure will be nearer to 6000. It is, of course, impossible for any one at the distance of America to form any idea of what that really means, and of how awful the carnage has been. The whole Armenian population is still in terror a week after the outbreak, and they will of course be so for many weeks to come. No business goes on among them; their shops are still almost entirely closed, and the prospect is very drear. What is to be done? So many times have words of reassurance served to bring back the trembling Armenians, only that another massacre may put them out of the way, that now who is to restore confidence? Last year's massacre killed off 250 men, according to the best calculation; this one seems to be 2000 per cent. worse. The question is, What is to prevent another within another year as much worse again?

"Foreigners and foreign property were in general left alone last week, as in the previous outbreak, but not so completely. The house of the American Board Mission at Hasskeuy was pillaged of everything, furniture and all, the fortunately the ladies who occupy it were away for the summer and escaped death. Their servant, however, is missing—probably he is dead. And several business offices of British residents were broken into and completely destroyed in the search for insurgents and arms supposed to be hidden there. This is not quite the time, perhaps, for demands to be made for indemnity, but the Hasskeuy property will come under the same category with that in Marash and Harpoot, for which as yet not even a promise of indemnity has been secured by the United States. Is our country going to stand such destruction of the property of its citizens and not act vigorously? Why does France receive indemnity and not the larger republic?"

"In some cases the troops and police did good service in restraining the mob; the only reason why the Bible House was not sacked and its employees all killed was probably, under God, the presence and vigorous action of a squad of cavalry, and later of a guard of soldiers, sent there by request of Mr. Terrell. Both this building and the American College for girls, in Scutari, and Robert College, as well as many other foreign buildings, are at present under military guard, and are thus supposed to be protected from danger. But one cannot but ask the question, What is the source of danger, if not these very soldiers? And again, our trust is without any other foundation than God and His goodness. When even the decimation of the Armenians at the capital does not move Europe to action, what is to prevent another wholesale butchery in other places more remote from their eyes?"

Mr. Duncan, who is at the head of the well-known "Metlakatla," among the Indians in Alaska, was requested to write an article for the REVIEW. He is very much opposed to appearing in print and too busy to write anything. But Dr. H. J. Minthorn has written a letter, which we venture to publish, as it contains some things about this work which ought to be widely known.

He says:

METLAKATLA, ALASKA,

September 11, 1896.

*Editor of THE MISSIONARY REVIEW OF THE WORLD.*

1. When I read your books "The Acts of the Holy Spirit" and "The New Acts of the Apostles" I determined to ask Mr. Duncan *how* he came to enter the missionary work. He said that when he was a young man—twenty-three years of age—he went to his church one night when the regular service was omitted and a missionary occupied the time. While listening to him he thought, Why could not I go? And the thought came to him the next day, and that evening he called on his pastor and told him what he had thought of. The tears came into the minister's eyes, and he said, "William, I was looking right at you while that man was speaking and asking the Lord to put it into your heart to go." The minister urged him to at once offer himself to the Church Missionary Society of London, England, and the next day he wrote a letter to the secretary of the society, and that night went again to see his pastor, who approved the letter and also wrote himself to the secretary. Next morning, as Mr. Duncan started down street to his place of business, some one hailed him and asked him if he had heard the news. He asked, "What?" and he replied, "Your pastor died last night." This and other circumstances so impressed him that he was led to go first for three years, then for ten, and now he has been here forty years!

2. The conditions that made possible the industrial feature of Mr. Duncan's work are somewhat (perhaps) peculiar to Alaska—viz., (1) a very large territory sparsely settled and abounding in resources; (2) a people willing to work.

While this is, compared with the work of spreading the Gospel, comparatively unimportant, yet it enters into the thoughts and calculations of many very good people. To illustrate what I mean, I will take a single instance (there are very many more). There is an Indian village fifty miles from here (Kassan, near the center of the east side of Prince of Wales Island) where there is a resident population of about one hundred, and a floating population of about as many more. They have never had the Gospel or a school, or any help (at their home) in the way of Christianity, education, or other helpful influences. Yet they have resources that, with some help, such as has been given to these people by Mr. Duncan, would enable everything to be self-supporting

just as they are here—that is, the church and school both supported by the people without outside help. The Indians who fished for the canneries this summer averaged nearly \$400 each. An able-bodied young man without much if any capital could go to Kassan, rent an Indian house, start a school, and preach the Gospel, and during the months of June, July, and August could fish with the Indians, and make \$300 or \$400, and also secure dried fish, venison, and berries enough to keep his family a year. Of course it would be still better for him if he had enough capital to equip a small store, and still better if he could put up a cannery, as Mr. Duncan has. It would also be much better for the Indians, as it would keep them at home and save them great expense and exposure in going thirty or fifty miles to a cannery or store. There are many such places, and they are being occupied by men who are no help to the Indians, but a curse to them. Still better, if it were possible, would it be to put a missionary and store and cannery (or other industrial establishment) at every Indian village in Alaska, and adopt a cooperative system of buying goods of manufacturers and selling the products of the industrial enterprises to the best advantage; also, in the near future, when Alaska comes into the Union as a Territory or State, they could cooperate in getting the right kind of a constitution providing for education and protection from evil influences.

But right now, to-day, a young man and wife (many such) need not fear to come to Alaska as missionaries so far as their support is concerned, even without much capital or prospect of outside help, and their prospects in life will be as good here as the average in the United States.

The Cross-Bearers' Missionary Reading Circle gives as its "literature for 1896-97":

1. Biographical: "Life of John Williams," 75 cents, Rev. James J. Ellis; "Life of John Livingston Nevius," \$2, Helen S. Coan Nevius. 2. Medical: "Medical Missions," \$1.50, John Lowe, F.R.C.S.E. 3. Educational: "Life of Alexander Duff," \$1, George Smith, LL.D. 4. Periodical: THE MISSIONARY REVIEW OF THE WORLD, \$1.90, Rev. Arthur T. Pierson, D.D., Editor.

Membership fee, 50 cents.

For further information, apply to Rev. M. L. Gray, President C. M. R. C., St. Louis, Mo.

Rev. A. Merensky writes from Berlin:

"The old Berlin Missionary Society (Berlin I.) has recently published her annual report for 1895. The society has a staff of 82 missionaries, of whom 8 are working in China and 73 in Africa. Besides those European workers she has in her employ 164 native agents, and 463 native helpers who receive no payment or remuneration whatever. Many of those natives, especially in Africa, have been true supporters of the work and true servants of Christ for a period of twenty or thirty years or even more, and have been a very source of blessing for their countrymen. And the whole work of the society has been blessed in the past year abundantly. In this year 683 adults were admitted to baptism, and in South Africa there were 1407 men and women under instruction as inquirers and candidates for baptism. Not less than 5285 children are visiting the schools every day. The whole of the Christians under care of the society numbers 27,497 souls in Africa and 818 in China.

"The society has occupied two new fields since 1895. It has sent missionaries from Transvaal to Mashonaland, where they have occupied two stations, and find that the Mashonas are prepared everywhere to receive missionaries and to listen to the preaching of the Gospel, so that the itinerant native evangelists are much encouraged; but the wars have put a stop to the work, and the missionaries have suffered a good deal from fever.

"The second new field is in the north end of Lake Nyassa among the Konde people. There are laboring 9 missionaries, of whom 5 are married, on 5 stations. The language of the people is reduced to writing; the gospels of Luke and Matthew are translated, and in all the stations the Gospel is preached by devoted men in the language of the country. All these Berlin stations are situated in the eastern part of Kondeland, whereas in the western parts of the country the Moravians have 3 stations and 1 farther north in Utengule, the capital of Merere, a great potentate of this part of Africa. The course of the Gospel is spreading. Within five years 9 stations were occupied in this remote part of Africa, and a well-organized work is carried on among a people that was scarcely mentioned in the world before. And it is very gratifying to hear that everywhere the people are willing to listen, whereas in some places more than that could be observed. There are some beautiful villages of the chief



Muankenga situated on the banks of the Bufira River, in the midst of luxurious banana groves. There are living the natives on a comparatively high standard of African life, in clean homes among plenty of food and African luxuries. They are poor, ignorant, destitute heathen, but they are eager to hear. One of the missionaries could scarcely find rest when he was stopping there on a journey. His listeners wanted to hear more, even late in the night, about the relation of men to God, and when the missionary retired they told him he would not have time to sleep long, and really they made him rise at a very early hour because they wanted to hear how they could become children of God. And Rev. C. Nauhaus, who visited the same place in the beginning of this year, writes in the course of one afternoon some 1000 people heard the Gospel; even late in the evening some 600 people were assembled around him inquiring and listening in a way that inspires us with bright hope for the future."

The Presbyterian Church of Queensland is extending her missions to the Kanakas in the Mackay district, Queensland, and asks for an additional missionary, who will attend to the Polynesians on the north side of the Pioneer River, Mackay—the present missionary, the Rev. Mr. McIntyre, henceforth confining his labors to the south side of that river. In this way, it is hoped that the whole population from the South Seas in the district will be reached.

At the close of the war there were in the United States only three colored physicians; now there are about 800. Then there were only two colored lawyers; now there are 300. Then there were no colored teachers, now there are 2041 in Virginia alone, and of these 1130 are women, receiving on the average \$26.86 per month. It was then against the law in many of the Southern States to teach a colored person how to read; now there are more than 25,000 colored teachers in the South. Since then more than 2,500,000 have learned to read and write, and about 1,500,000 are now in the public schools. There are 57 colored college presidents, 500 theological grad-

uates in the ministry, and 2500 other men who have studied for one or two years in theological seminaries, and are now preaching; there are 65 dentists and 65 pharmacists. There are 200 newspapers and 4 magazines edited by colored men. In 1892 the colored people contributed \$300,000 for education, and paid taxes on property valued at \$274,000,000. One hundred books on poetry, biography, religion, science, and general literature have been written by colored men; essays, poems, and other articles have been published in the leading magazines of the country. Four banks and 37 building and loan associations are also conducted by them.

The Church should not give occasion to such criticism as appeared lately in the *Forum*. A writer, with stinging sarcasm, tells us that the American churches are prolific in novelties; that they have such unheard-of things as "the clam-bake sociable, the strawberry sociable, the pink tea, and the broom drill." A Baptist Church in New Jersey had a successful "poverty sociable," at which, apparently, its members appeared in cast-off rags. The Baptists of another city had a war concert; the Universalists, a lawn *fête*; the Free-Will Baptists, a chocolate drill; the Congregationalists, a Jarley wax-work show; the Swedenborgians, a May-pole frolic; the Episcopalians, a *café chantant*; and the Zion Church, a cake walk. "Such follies seem altogether incredible, and we feel sure that all lovers of pure and undefiled religion will regard them with horror and contempt. Such innovations as these work incalculable havoc—they disgust the simple-minded, they degrade those who patronize them, they discredit the Church, and they bring Christianity into disrepute. A return to primitive Christianity would make short work of these questionable expedients, would mean the purging of the temple, and that temple would once more become the synonym of simplicity, beauty, and purity."

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

### Extracts and Translations from Foreign Periodicals.

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

#### CHINA.

—Dr. EDKINS, writing in the *Chinese Recorder* for last November, remarks that the Mohammedans in China seem more inclined to make common cause with the Christians against polytheism and idolatry than to oppose them. They have also the sense of community in the fact that they, too, profess a Western religion. Of course, as Moslems, they are bound to be horrified at the vile attacks made on Jesus, whom they acknowledge as the Word and Spirit of God, and the Messiah by some of the literati, by whom, as Dr. Edkins remarks, they too are scornfully regarded.

—“A conspicuous victim of one of the earlier persecutions was the Dominican *Francis Ferdinand de Capellas*, who by his zeal and capacity had rendered himself peculiarly odious to the obstinate heathen. Altho the then reigning emperor was thoroughly favorable to Christianity, yet under the orders of the viceroy of the province, who then, as now, had almost independent authority, Capellas was arrested and brought before a vindictive judge. When the judge asked him where he dwelt, and what were his means of life, he answered: ‘I have no other house than the world, no other bed than the earth, no other means of life than those which the Divine Providence daily sends me, and no other aim than to labor and suffer for the honor of Christ and for the salvation of them that are willing to believe on Him.’ The judge ordered him to be beaten with clubs and condemned to death. The sentence was executed on January 15th, 1648. The martyr passed ‘through the

gate of death as joyous as a bird into a pleasant grove.’ His words and demeanor witnessed before the countless throng, which was present at the martyrdom, of peace of heart and gladness of mind.”—*Dansk Missions-Blad*.

—We observe, in the *Chronicle*, an obituary notice of William Lockhart, F.R.C.S., first Protestant medical missionary to China. He returned to Great Britain in 1867. He had been nearly thirty years in China.

—It appears that in Korea, until lately, a widow was not permitted to marry a second husband, except of inferior rank. Classes are sharply divided there, so that this restriction was a serious disadvantage. Under the influence of Japan, however, this usage has been abrogated. Women in Korea stand socially high, higher apparently than even in Japan, much higher than in China. A widow is not, as in India, held in disdain.—*Missionsfreund*.

—A Korean Christian was asked how long he had known the Savior. “Three months,” he answered. “Surely longer; you have been a Christian two years.” “Yes; I have known something of the Savior for two years; but Himself I have only known for three months.”

—“If we wish to imagine an ideal Confucian character, we must think of a man who is polite and ceremonious in his manner, but at the same time cold and distant. Toward anything supernatural he is skeptical and scornful. He is fond of his children, and is scrupulously devoted to his parents, whether alive or dead. He is just and upright in all his dealings, and does many generous acts. He is a good man, and for many reasons claims our respect; but a high state of civilization is absolutely impossible with a nation of such characters.”—*Chinese Recorder*.

—Dr. Ernest Faber remarks that the physical and climatic conditions of China are more favorable than those of Germany, and the Chinese are, on the whole, more frugal than the Germans. China, therefore, being twenty-four times as large as Germany, ought, he judges, to have a population forty times as large. In fact, it has one only eight times as large. This proportion reflects unfavorably on Chinese administration.

—Culture is well defined by Dr. Faber as the making of nature subservient to man. This definition is doubly applicable. First, external nature is made subservient to humanity; second, the body of man is made subservient to his spirit. The glorification of lust and lawlessness, which is called realism (genuine realism being a wholly different thing), is a reversion toward savagery.

—Missionary Waidtlow, in the *Dansk Missions-Blad*, gives an amusing description of how things go at a Chinese inn, in this case in the far northeast. "The solemn moment comes when we are to eat. First, in the surrounding throng are to be found certain dirty youngsters. We hear from them very distinct expressions of utter astonishment when we are seen to use knife or fork. Meanwhile the teacher and the cook are overwhelmed with questions: Where we come from, what land we are from, how far it is from China, whether we are merchants, what our names are, how old we are, what wages our people get, etc. We encounter the same questions continually. When they ask what land we are from, and we answer Dan-gva (*gva* means land), they are almost sure to repeat it in a tone implying extreme astonishment, for a new country is added to their geographical knowledge, which is usually limited to this, that there are lands, which are called: In-gva (England), Doe-gva (Germany), Fo-gva (France), Mei-gva (America), Gan-li-gva (Korea), and lastly, Yrban (Japan), the existence of which last they first be-

came acquainted with last year, but then, it is true, very thoroughly."

—Fräulein VORBEIN, of Hong Kong, writing of a visit to Japan, in the *Calwer Missionsblatt*, remarks: "Many contrasts between the two nations drew my attention; above all, the composure of the Japanese and their extraordinary courteousness and friendliness. What a contrast it forms to the cold contemptuousness of the Chinese, which yet does not restrain them from an importunate curiosity! On the whole journey in Japan I was not a single time annoyed by word or look, but found everywhere a ready obligingness, even where it was difficult to make myself understood." Miss Vorbein also remarks on the great freedom with which Japanese women move about in public, as compared with the Chinese. Yet the Japanese women seem immeasurably inferior in strength of character and native intelligence to what we are assured of the Chinese.

—Dr. H. Blodget, of the American Board, has published an interesting pamphlet advocating the use, in China, of T'ien Chu for God. Then, he says, all Christians in China would, as they do in the world at large, use the same term for God. *Shên* is equivalent to Spirit. *Shang-ti* is said to be equivalent to Jupiter. T'ien Chu means "Lord of Heaven." The Roman Catholic missionaries had long and exhaustive discussions as to these various terms, and finally, supported by Rome, have decided for T'ien Chu. The Greek Church has also approved this decision. As Dr. Medhurst has said, why should all these thorough discussions and this mature decision go for nothing with the Protestants? That would be too much like copying the idiotic refusal of North Germany to accept the Gregorian calendar before 1700 and of England before 1752. Of course, we out of China are not competent judges, but when we find T'ien Chu approved as a basis of union by such authorities as Dr. Edkins, Presi-

dent Martin, Hon. S. W. Williams, LL.D., Bishop Burdon, Bishop Schereschewsky, and various other eminent missionaries, we may well presume in its favor.

#### MISCELLANEOUS.

—In Württemberg, where the Sunday-schools and continuation schools are regulated by the State, an ordinance was passed last year that home and foreign missions should be among the subjects treated in the course of religious instruction.

—"Why, why, pray, cannot Rome leave our simple Christian congregations in Java at peace! Toward Mohammedans and heathen, who surround the little Protestant flocks by thousands and thousands, Rome must follow another line of policy. We do not understand how it is possible, in this time of culture and enlightenment, that men and women of Christian belief and Christian love can have peace in such transactions, which are utterly at variance with the spirit of Jesus Christ, which they can learn out of the Gospels just as well as we. How is it possible that men and women who feel themselves called to do God's work can take men into service to cause others to fall away—men as to whose walk and conduct it is best to be silent!"—*Maandbericht van het Nederlandsche Zendelinggenootschap.*

—The report of the Woman's Foreign Missionary Society of the Free Church of Scotland says: "Year by year the work in the field grows, and so grows that the committee are baffled in their efforts to keep pace with it. Every year the record is one of extension, but how rapid it is can only be understood when we look at a period, say, of ten or twelve years. In 1883 the General Assembly anew gave special recognition to the Society, and in answer to a petition authorized its better organization through presbyterial auxiliaries and congregational associations. With that sanction and encour-

agement, the committee set about the work not only of organization, but of diffusing fuller information and awakening interest, under the sense of the pressing need and urgency of the work abroad. What has been the result? The following figures may indicate the marvelous expansion. In twelve years the staff of European missionaries has been multiplied threefold—there are now in round numbers 60 Scottish ladies in the field, where in 1884 there were only 20. The native Christian agents have similarly increased from 186 to 410; the number of girls in the schools has risen from 5600 to about 11,000, and the standard of education has greatly advanced. Two medical missions, at Madras and Nagpur, have been founded and developed, each with an efficient staff of Europeans and natives, a hospital and two dispensaries, relieving last year about 14,000 cases. Evangelistic work carried on by women among women has also been greatly extended both in India and Africa. The normal schools for the training of native Christian teachers and agents have been largely developed, and an institute for the training of missionaries has been established at home.

"The significance of this remarkable growth will be the more apparent when it is added that neither the Church nor the committee have led the way in it, but have only tardily followed. It is the Lord Himself who has opened the doors and thrust the Church into them by blessing the labors of His servants in the field. Every new step that has been taken, every new agent, we may say, that has gone out, has been, on the urgent appeal of the Mission Councils, composed of the ordained missionaries and the Society's own agents. Every department of mission work not only helps all the others, but is indispensable to their success, and that holds most of all in respect of the work among the two sexes. It is impossible to Christianize the men while leaving the women in heathen darkness and bondage, and accordingly the ordained mission-

aries, for the sake of their own work as well as for the sake of the women, have been the most earnest advocates and helpers of the Women's Foreign Missionary Society.

"The remarkable progress, then, has been initiated and achieved first in the field, and the Church at home has only inadequately followed it up. This is manifest when we compare the expansion abroad with the means supplied at home. The work, speaking broadly, has grown threefold; the home income has only doubled. The staff of 60 European missionaries and 410 native agents receives support from home to the extent of only £11,000, and of this congregational contributions supply but one half. How is it possible, it may be asked, to do so much on so little? The answer is found in the facts, first, that the Society has both in India and Africa some honorary agents, who give not only themselves but their means to the work; that valuable help is rendered by some of the missionaries' wives; and that the schools are to a considerable extent aided by government grants and the fees of the pupils. But, withal, not only are the resources at the committee's disposal strained to meet the necessary demands, but a strain is also put on the strength of the missionaries, and urgent appeals for help have to remain without the right response. Yet while this is the position of the work through God's blessing on it, there are still some hundreds of congregations in the Church that give no help to the Woman's Mission, and many more even of the wealthier that give most inadequately."

*Mutatis mutandis*, this representation of the work growing abroad faster than the sustaining interest at home applies to all churches and all countries.

### English Notes.

BY REV. JAMES DOUGLAS, M.A.

*Baptist Missionary Society.*—A new station has lately been opened at *Yukusu*, Stanley Falls. In a letter written

by the Rev. J. Dodds to the *Missionary Herald*, the new station is described as a "fairly large town, of some 600 inhabitants, and with the prospect of enlargement week by week. *Yukusu* is situated on the far bend of the river, . . . planted on a very high, steep bank. The mission station is built in the middle of the town, a convenient spot to meet all the folk of the village as they pass to and fro to attend the different markets. . . . Altogether we feel that at and around *Yukusu* we have a wide field for work."

Mr. Dodds and his colleague, Mr. White, are looking prayerfully forward to the time when they can sow the precious seed in this their new sphere.

*Chinese Converts.*—The Rev. Herbert Dixon writes the following from Shansi: "Chao-hsia-yün is a native of Shantung. While still a boy at school he heard the Gospel from a Chinese evangelist connected with our Chou Fu work. It led to his conversion, and on volunteers being called for to help open a work at Shansi, he offered himself and was accepted. This was some thirteen years ago; . . . he has gained the respect and goodwill of the people generally. He is my right-hand man, and took temporary charge of my work during my visit to England in 1893." After instancing other cases of similar encouragement, Mr. Dixon concludes his letter with this appeal: "These are specimens of the power of God's grace among the Chinese, and if only the committee will send us the promised reinforcements, we hope to multiply such specimens indefinitely. Oh, that the churches at home could see and realize the thousands upon thousands around us here who have never heard the glad tidings of salvation, I am sure they would attempt something more serious in the way of self-denial!"

*Wesleyan Missionary Society.*—In the current number of the *Missionary Notices* the present need is most impressively stated, not for the purpose of starting new work, but of carrying on

such missions as are already in existence. To do this, 14 men are required at once. The evangelistic work of the Jaffa Mission is increasing to such an extent as to need another worker, and similarly work at Hyderabad, Madras, Negapatam, and other districts will suffer unless men come forward.

"In presence of these calls, the committee has to report that even if the expenditure for 1896 does not exceed that for 1895, the ordinary income of 1896 must exceed that of 1895 by not less than £2000 in order to avoid a deficiency. The committee, therefore, represents to the conference the special necessity that exists for immediate and effective relief."

*Work in the Transvaal.*—The Rev. Thomas Goodwin, at the end of a year of hard work, shows that in spite of all the political disturbances a solid work is begun, and there is every hope for the future. Mr. Goodwin's sphere is called "East Rand," and includes an area of about 10 square miles on the gold reef east of Johannesburg. At the close of the first meeting held, 8 persons expressed a desire to join in Christian fellowship, and accordingly a Methodist class meeting was immediately formed. There are now 7 places in the district of East Rand where services are conducted, and there is good prospect of further additions.

The minister's strength has for the most part been devoted to Vlaktefontein, as the situation was promising as a good center for the work; the result has been wonderful. The work was hindered for a time by the disturbances, but after the disarmament of Johannesburg Mr. Goodwin sought to gather the broken threads, and after a great deal of labor—manual and spiritual—a house of God was opened for public worship in April, 1896.

"Vlaktefontein is not alone in its possibilities; it is but an instance of what is being done, and what wants doing. All the agencies found in the strong Methodist societies of England are now

in full swing, and it is not difficult to prophesy that ere long we shall have the strong head of a strong Methodist circuit.

"The story of the Redeemer's love is bringing joy and gladness to hearts that were cold, callous, and hard, and is doing much to shake the destinies of this great country.

"The harvest truly is plenteous, but the laborers are few."

*Notes from Kandy, Ceylon.*—"Two conversions at Laggala, the first true Kandians we have won in that neighborhood, have given us much joy. I was much struck by the intelligence and moral earnestness of the answers to my questions in my first interview with these young men. In answer to the question, 'Why do you wish to become a Christian?' each man said, 'To save my soul.' Again, 'Why do you turn to Christianity to save your soul?' one answered, 'Because there is no Savior in Buddhism,' while the other added, 'No, Buddha is dead.' When they were baptized, some six months after, one went to work in the fields with his heathen friends and announced, 'I am no longer a devil's man—I am Christ's man.' That was four months ago or more, and he and his friend are standing firm to-day."

*Church Missionary Society.*—In an article written by the Rev. E. A. Douglas, on the Church Missionary Society's mission in Tinnevely, the past and present condition of the mission is clearly stated, the main note and character of the past being *individualism*, and that of the present *corporate action*. The results accruing from this change are all beneficial, and altho it is early to speak confidently of actual results, yet one or two seeming benefits may be pointed out:

1. *A greater spirit of liberality has been evoked.* The Tinnevely native Christians have, in spite of famines and privations, largely increased their contributions, and are becoming filled with a

desire to have entirely self-supporting churches.

2. *A larger spirit of independence is being shown.* The natives no longer merely acquiesce when in council with their bishop, but feel in increasing measure that the welfare of the Church is something they themselves should interest themselves in. Accordingly adequate efforts are being made by the people themselves toward self-government.

*Eastern Equatorial Africa.*—Mr. Wray writes concerning his work in this part of Africa: "The present time may be considered as halcyon days; the Lord hath done great things for us, for which we have most abundant cause for most fervent thanksgiving. The beginning of the end of Satan's kingdom has begun to appear. The haughty spirit is broken, and a spirit of inquiry arisen. . . . The people will now do almost anything I ask, and some have offered voluntary labor; and further, as a proof of their goodwill, they have given to the society the hill where they used to meet and hold their councils of war, etc., the most sacred spot in the mountain. They come to us with their troubles, the children are ours to teach, and some of the young men are thirsting for knowledge. Older men question the younger on what they have learned from me, and urge them to make haste and learn in order that they may teach them. Such, then, is a sketch of our present position."

*Western India.*—The missionaries at Poona, the Revs. W. A. Roberts, R. S. Heywood, and H. T. Jacob, made an itineration in February and March in the direction of Bombay, visiting some 80 different towns and villages, giving simple addresses wherever possible. The journey was attended with much profit and blessing to the natives of the villages through which the missionaries passed.

The most striking facts which im-

pressed the travelers in the journey were:

1. The intense ignorance of the truth that exists in the district—without knowledge, hope, and comfort.

2. The wide-reaching influence of the street preaching in large centers.

3. The immense importance of elementary schools. The people are steeped in ignorance, but if a hold might be taken of the children this would eventually be altered, and the thought of the people turned from the groove in which the minds and lives of their ancestors have moved for ages.

4. The absolute necessity of greater and more systematic work if any good is to be done. What can be done by one solitary visit or a visit once a year among such people?

## THE KINGDOM.

—Five of the larger and older missionary societies can be named which in the aggregate have nearly 350,000 communicants in their churches. Dr. George Smith estimates the number of native Christians at 4,500,000. It is more than likely that 12,000,000 or even 15,000,000 have been rescued from idolatry since Carey's beginning a century since; nor is it unreasonable to expect an ingathering during the century to come of 50,000,000 or even 100,000,000.

—As the *London Christian* suggests: "It has been pointed out that whereas, in the first century of Christian missions, a large portion of the work has been done among the lowest tribes, the Church is now face to face with the ancient religions of the East, and has a very different and much more difficult task on hand. It is different in form, no doubt, but whether more difficult in fact may be questioned. The conflict has been with the animalism of men, but now it will be with the sins of the spirit, with subtle theories as to God and man and nature; yet underneath the one and the other lies the obstruction in the

condition of the heart. The carnal heart, and not mere habits of life or modes of thought, constitutes the supreme hindrance to the truth in every nation. But even taking the intellectual difficulties at their worst, they need cause no anxiety. At the beginning the Gospel grappled with the most rampant sins of the flesh, and with the sins of the spirit, and with the ablest pagan thinking the world has ever known—and conquered. What can Benares, or Calcutta, or Peking, or Tokio put forward that Jerusalem, Athens, Corinth, and Antioch did not also oppose to Jesus Christ? Yet they opposed in vain."

—Well may we watch and marvel over the multiplication of secular helps to the spread of the Gospel, like the Suez Canal, the great steamship lines, and the monster railway systems of the world, which make the ends of the earth so easily accessible. In 1862 the *New York Times* pronounced the Pacific Railroad "the grandest proposition yet submitted to human effort or to engineering skill, and if successful, is to be the highest achievement." That scheme, however, contemplated the laying of only 2500 miles of iron rails. But now, behold Russia is altogether eclipsing all antecedent attempts by pushing forward her 7000 miles of track, destined to span both Europe and Asia, and so to bring the farthest Orient into the near neighborhood of the Occident!

—Dr. Griffiths well reminds us that literary criticism is a very potent weapon in the overthrow of traditions that are false, corrupt, and cruel. Thus in India the strength of suttee maintained itself largely by references to the sacred books. But scholarship has in great degree weakened the authority of such references. So the conceit of the Chinese and Japanese, so far as fostered by extravagant and unverifiable passages of their literature, is in process of reduction by the methods of historic criticism.

—Not till the word barbarian was struck out of the dictionary of mankind and replaced by brother can we look for even the beginnings of our science. This change was effected by Christianity. The idea of mankind as one family, as the children of one God, is an idea of Christian growth. The science of mankind is a science which without Christianity would never have sprung into life.—*Max Müller*.

—Ursinus objected to a proposed mission among Greenlanders, Lapps, Tartars, and Japanese, on the ground that the holy things of God should not be cast before such swine. A Dutch church in Cape Town posted over its door the notice: "Dogs and Hottentots not admitted." The Jew used to pray that he might never see a Samaritan in heaven. The man who can thus pray is not likely ever to see anybody in heaven. God's evangel is for every creature; in His thought there is no human hog or human dog. Grattan said of Fox: "You must measure such a mind by parallels of latitude." The Divine mind cannot be measured even thus; it knows no boundary lines. The purpose of grace is to save and unify the race in Christ, to sum up again in Him all things now disunited by sin.—*Rev. T. J. Villers*.

—Missionary! Oh, the measure of the meaning of that word to us and to the whole universe of created beings, and to the uncreated One Himself! He is the eternal missionary, and all that we know of Him to-day has come to us through His omnipotent missionary service. From everlasting to everlasting He is God. Love sending, sending. He is Christ loving, loving, coming, coming, sending, sending, "As the Father hath sent Me even so send I you." Missionary? Aye, in so far as we are God-like and Christ-like we are missionary. If we are not missionary we have as yet no part or parcel with Him, and are in need of His missionaries—heathen still in a Christian land, without hope and without God in the



world. "If any man has not the spirit of Christ he is none of His."—*Rev. W. E. Witter.*

—"Only a missionary; yes, but, omitting all the qualities which are primary and essential, note what varied and eminent services he performs outside of his great business. As one of this *genus* affirms (with his eyes especially upon Americans), they "are not what prejudiced people choose to consider them, mere religionists or fanatics caught in the toils of other worldliness or devotion to narrow propagandism. They are no meddlesome zealots. They are students, linguists, authors, translators, explorers, antiquarians, scientists, educators, historians, medical men, and especially philanthropists. They are pioneers in and promoters of civilization. Wherever they go commerce follows them, and industry is introduced." And with his eyes on Turkey, he continues: "The country is full of sewing-machines, cabinet organs, pianos, clocks, stoves, implements of a hundred kinds."

—It has strangely "happened" more than once that missionaries whose death was "untimely," coming while they were yet on the threshold of their work, or after a brief term of service, have nevertheless stirred the hearts and molded the lives of thousands for many years—such as Brainerd, and Martyn, and Ion Keith Falconer, and Harriet Newell.

—Alas! alas! It is too true, it applies to every denomination, and it is a shame. But what shall be done? As the *Church at Home and Abroad* protests and pleads: "While the Board's debt, in its huge proportions, may seem formidable, it must be remembered that our Church has a large membership, and is possessed of great wealth—\$300,000 for 1,000,000 people is 33 cents apiece. The poorest member in all the Church would not think a debt of *thirty-three cents* a very serious matter. It would be just a little more than

*half a cent a week for a year—even if no one gave any more.*

—Tiger-bone soup is used by the Koreans as a medicine for cowardice. At the worst it must be harmless. So let us try it thoroughly in all our congregations which hold such numbers who are sadly deficient in backbone and clear grit.

—The dean of the Boston University School of Theology knows of 50 young men in that institution, many of them with "slenderest financial resources," who "will not hesitate to wash windows, run errands, take care of sidewalks and furnaces, post bills, distribute circulars, or wait on table. Their intelligence, business experience, and guaranteed honesty commend them to minor positions of trust as night clerks, collectors of bills and of rents." Let not the missionary secretaries fail to search out and lay hold of all such.

#### YOUNG PEOPLE.

—The College Department of the Calcutta Y. M. C. A. has come into possession of a splendid piece of property worth \$50,000 in the very heart of the city. More than 4000 students are found within a half-mile, more than 6000 within a mile, and 10,000 are resident within two or three miles. These are the picked men of the Bengal Presidency. It is this most important and most interesting class that Professor W. W. White, late of Mr. Moody's Chicago Institute, is for two years to endeavor to win to Christ.

—The Y. W. C. A. was born in England in 1855, has attained there to a membership of 100,000, and has penetrated into many lands, with India among them. Mrs. A. M. Reynolds, the World's Secretary, is on a two years' tour of the globe, and has already visited 4 continents.

—The Lutheran (General Synod) young people's societies on the territory of the Central and Northern Il-

linois synods have made a splendid record for themselves. During the summer vacation of 1895 William M. Beck, a student in Carthage College, visited a number of Endeavor societies and secured pledges to the amount of about \$600. Last summer he completed the work, and now reports pledges amounting to \$847 annually for a period of five years. This money is to be over and above the amount usually contributed by the churches and Sunday-schools.

—An incident as beautiful as it was unique occurred on Commencement Day at Iowa College, when, under the lead of President Gates, the sum of \$500 was raised on the spot for the purpose of sending and supporting for one year a tutor in Anatolia College at Matsovan. The sum thus raised was put to immediate use in the sending of Mr. H. H. Riggs, a native of Turkey, who will at once enter upon work. Mr. Riggs graduated last summer at Carleton College, Minnesota, and has already sailed for Turkey, where his coming will supply a great need.

—The names chosen by various Circles of the King's Daughters and Sons are significant of many phases of service and effort. Among them are Opportunity, Diligent, Helping Hand, Sunshine, Comforting, Loyal, Mizpah, Ministering, Praying, Stedfast, Burden Bearers, Wayside, Dorcas, Inasmuch, Help a Little, Royal Helpers, Epaphras, Tongue Guard, and, most common of all, Whatsoever.

—Some 75,000 bouquets of flowers were sent to the Chicago Flower Mission this year by Iowa Christian Endeavor societies. One junior society alone within four months sent 1200.

—A father was weeping at the bedside of his little daughter who lay sick and near to death, and the strange question came from her lips and was repeated until some reply must be made, How much do I cost you every year? After a sum had been named, he said, "Why do you ask?" "Because, I

thought maybe you would lay it out this year in Bibles for poor children to remember me by." With a heart swelling with emotion he kissed the cold brow and replied, "I will, my child," and then after a pause added, "I will do it every year, that you may draw others after you to heaven."

## UNITED STATES.

—The following gifts, exceeding one million of dollars each, have been given by individuals to educational institutions in America: Stephen Girard, to Girard College, \$8,000,000; John D. Rockefeller, to Chicago University, \$7,000,000; George Peabody, to various foundations, \$6,000,000; Leland Stanford, to Stanford University, \$5,000,000; Asa Parker, to Lehigh University, \$3,500,000; Charles Pratt, to the Pratt Institute of Brooklyn, \$2,700,000; Paul Tulane, to Tulane University, New Orleans, \$2,500,000; Isaac Rich, to Boston University, \$2,000,000; Jonas G. Clark, to Clark University, Worcester, Mass., \$2,000,000; the Vanderbilts, to Vanderbilt University, \$1,775,000; James Lick, to the University of California, \$1,600,000; John C. Green, to Princeton, \$1,500,000; William C. De Pauw, to De Pauw University, \$1,500,000; A. J. Drexel, to the Drexel Industrial School, \$1,500,000; Leonard Case, to the Cleveland School of Applied Sciences, \$1,500,000; Peter Cooper, to Cooper Union, \$1,200,000; Ezra Cornell and Henry W. Sage, to Cornell University, each \$1,100,000; \$1,000,000 by President Low, to Columbia College.

—The Board of Health of New York City has been waging war upon the rear tenements of the city. About 40 of them have been condemned as unfit for human habitation, and their destruction ordered. The landlords have protested, and have carried the case into the courts in order to test the constitutionality of the law and the legality of the action. Another point to be

settled by the courts pertains to compensation for the destroyed tenements, which were removed by the Board of Health under the clause of the act of the legislature giving it power to seize tenements that are unfit for habitation and incapable of being made fit, and to pay as damages only the value of the old material. Under this clause the Board of Health has offered \$200 for tenements for which the owners asked \$25,000.—*Christian Advocate*.

—The New York Police Board has appointed nearly 800 patrolmen within the last year, and nearly 800 more must be appointed within the next four months. The requirements for the position are a good bodily development and a fair mental capacity. The salary is at first \$1000 a year, and within five years it rises to \$1500. All the higher positions on the force, numbering over 400, are filled by promotion from the ranks, the salaries for these higher positions ranging up to \$6000 a year. At the end of twenty-five years the officer is retired on a pension of half-pay for life. President Roosevelt, in behalf of the board, has written to religious papers in New York asking them to call attention to this opening in the New York City police force for men of good moral character and physical strength.

—Mrs. Rose Hawthorne Lathrop, daughter of Nathaniel Hawthorne, has taken humble rooms in a poor old East Side tenement-house, where she will make her home with the purpose of devoting the rest of her life to the sympathetic care and nursing of poor women and girls afflicted with cancer and unable to get admission to hospitals or discharged therefrom after the experimental six months' treatment shall have shown them to be incurable.

—The polyglot quality of Chicago's speech may be inferred from the fact that the City Tract Society reports that its colporteurs are distributing tracts written in German, French, Dutch, Swedish, Norwegian, Danish, Finnish, Russian, Polish, Bohemian, Bulgarian,

Lithuanian, Italian, Spanish, Welsh, Greek, Hebrew, Chinese, and Arabic, and finding eager readers for them.

—Mayor Pingree's famous potato patch in Detroit has achieved another triumph. The report for the present season shows that with an outlay of less than \$2300 for seed and preparing the ground there was produced about 45,000 bushels of potatoes and large quantities of other vegetables. The Commission figures the potatoes alone to be worth \$25,000. The average yield to each family was 26 bushels, and 1700 families cultivated patches. Families who refused to avail themselves of the opportunity thus to help themselves are debarred from help by the city.

—Hampton Institute began its twenty-ninth session October 1st, with 440 negroes and 125 Indian boarding and 300 primary day scholars. Dr. H. B. Frissell, who succeeded General Armstrong as principal, is rapidly developing the work. A trade school building, to cost \$40,000, with equipment, is under construction, and in it instruction will be given in the technical and theoretical branches of the trades, the student later entering the trade shops where they can more practically apply the principles learned.

—The American Volunteers are steadily increasing and doing effective work which is telling for good in the enlargement of their operations. At the central offices in the Bible House, New York, there are daily on duty 28 officers and 14 employees, 42 persons being regularly engaged in the work of the organization. The weekly five-cent organ of the movement, called the *Volunteers' Gazette*, has already attained a paid circulation of 20,000 copies weekly, and 1000 Defenders, most of whom are well known in society, have subscribed \$5 each toward the expenses of this new organization.

—The Volunteers are to undertake a systematic work for convicts after their

discharge from prison. The work is to be begun at the penitentiaries in Sing Sing, Clinton, and Auburn, N. Y. The plans include a home for the temporary shelter of convicts when first released, until they can find work; personal acquaintance with the convicts' families, both during imprisonment and afterward; and in general, all methods that will promote the self-respect of the convict and start him on the road to honest manhood.

—The Salvation Army has opened a home for ex-convicts in Chicago. The building is four stories high, and not only provides a home, but also workshops. The management proposes to open the doors to all ex-prisoners who cannot find employment, and to give them work and provide for their wants until they are able to secure positions.

—The 9 missionary societies which recently held a notable interview with Li Hung Chang represented 7,747,209 church-members, and maintain in China 733 missionaries, male and female, of whom 97 are medical missionaries, upward of 400 schools of various grades in which there were under instruction in 1895 about 12,000 pupils, as well as some 60 hospitals and dispensaries, in which were treated in the same year 493,089 patients.

—According to Robert E. Speer, it much behooves the Presbyterians to be up and doing. He says: "We have taken possession of more of the world than any other church, and we do not yield our ground. We have 27 missions full of brave people. Of Japan's 40,000,000, one-fourth is our share. We were first to enter upon the 12,000,000 of Korea. We have 4 missions in China, the whole of Siam, 2,000,000 of India, 9,000,000 in Persia, and 2,000,000 in Syria—160,000,000 the share of the Presbyterian Church of these United States. To Presbyterians in this country belong \$3,000,000,000, with annual increase of \$100,000,000. We manage by great effort to raise \$1,000,000 for for-

eign missions (and did that but once), one three thousandth part of our wealth."

—Two years ago the United Presbyterians of this country sent out 13 missionaries; last year a party of 16 followed, while during 1896 as many more have already taken their departure for India and Egypt, or are soon to go.

—The Roman Catholic Church has about 75,000 colored members in the principal cities, Baltimore leading with 35,000, Natchitoches following with 9000, New Orleans with 8000, New York 8000, Mobile 2000, Natchez 1700, Philadelphia and Pittsburg 1500 each, etc. Thirty-one priests minister to them in 55 church edifices.

—Father A. R. Doyle, General Secretary of the Catholic Total Abstinence Union, in his report to the recent annual convention in St. Louis, shows that there are 583 societies of men, with 34,089 members; 197 of cadets, with 14,624 members, and 115 of women, with 7271 members. He says: "Of course, the difficulty of thoroughly persuading the public (of the hostility of the Church to the saloon) has arisen from the fact that too often have names presumed to be Catholic been seen over liquor stores, and too frequently have people, supposed to belong to the Church, been convicted of drink crimes; and commonly people judged by facts and not by words. But in spite of these difficulties, we can to day rejoice in the fact that in public opinion we have got where we belong. First, last, and all the time, the Church stands for law and order. First, last, and all the time, the Church stands over against the saloon. The name of Catholic is no longer allied with intemperance, and some of the virtues which characterize a true-hearted Catholic people are sobriety and good citizenship."

—The Mormon Church has recently received \$300,000 restored by the Government, and now one of the ablest men of the Church goes out to establish missions in all the cities of the land.

It is said that the 1200 missionaries now in the field seeking converts to the system are to be re-enforced by several thousand, who will continue their work in the South, and in the cities.

### SPANISH AMERICA.

—The New York *Sun* says: "In the 22,000 electoral colleges of Mexico, the recent vote for the re-election of Porfirio Diaz (anti-Jesuit) to the Presidency was unanimous. Never in any previous presidential election in Mexico, or, perhaps, in any other republic, was there a result so remarkable."

—The *Christian Advocate* gives these up to-date and authoritative figures relating to mission work in Mexico:

Centers of operation.....	87
Congregations.....	615
Ordained missionaries.....	85
Assistant missionaries.....	60
Foreign women teachers.....	67
Native preachers ordained.....	120
Native preachers unordained.....	175
Native teachers.....	190
Other native workers.....	100
Total foreign and native workers....	731
Churches organized.....	450
Communicants.....	18,000
Probable adherents.....	60,000
Training and theological schools.....	9
Students in same.....	90
Total schools.....	163
Total scholars.....	8,218
Publishing houses.....	10
Church buildings.....	120
Parsonages.....	30
Value of all mission property.....	\$1,200,000

—Dr. W. W. Bremner says of Cordoba, Argentine Republic, that it is "entirely untouched by Protestant missionary effort. I have lived there for over two years, and had on an average for some months 9 meetings per week, scattering over 50,000 tracts in town and neighborhood, besides selling hundreds of Bibles and Gospels, and in this work have visited every house for a distance of 30 miles around."

### EUROPE.

**Great Britain.**—It is estimated that Queen Victoria now rules over 367,000,-

000 people. If David prayed for grace to wisely rule his little bailiwick on the hills of Palestine, there would seem to exist a still greater necessity for prayer for continued guidance on the part of the Victoria who when a young queen offered fervently this petition: "God help me to be good!"

—In 1894 there were 326 Indian students in England, of whom 157 were Hindus, 105 Mussulmans, 53 Parsees, and 11 Burmans. In 1896 there are 284 in all, so far, of whom 164 are Hindus, 74 Mussulmans, 37 Parsees, and 9 Burmans. Of those who are following special professions, 43 are studying law, 4 are reading for the Indian civil service, 4 for the medical profession, and 1 for engineering. The 284 include 20 Indian women now being educated in England, of whom several are girls in school.

—The English Presbyterians have entered upon the jubilee year of their China Mission. Forty-nine years ago the work was begun by setting apart a solitary laborer, William Burns; while to-day the Church is represented in China by 18 ordained missionaries, 20 women, and 10 medical missionaries, together with a staff of native pastors and evangelists. There are 130 mission stations and 10 hospitals, besides institutions for the training of native workers. In addition, the Church has a mission in India, and one to the Jews in London and Syria. The total income last year was £20,606.

—The Society of Friends recently met in mission conference. At no previous gathering has it ever been possible to have so many missionaries from the field present, nor has the work of Friends' foreign missions ever been in so healthy or advanced a state. There are 75 missionaries under the care of Friends, or one in every 213 of the membership of the Society, costing over £12,000 annually. In Madagascar alone, before the French invasion, there were 157 congregations in the Friends'

district, with 10,000 children in the schools. India, China, Syria, Bulgaria, and Constantinople have all Friends' missions, and industrial, educational, medical, and evangelistic work is carried on in them.—*London Christian*.

—In early October, under the auspices of the Church Missionary Society, two remarkably interesting meetings were held in Exeter Hall in connection with the departure for the foreign field of 149 missionaries. Of these 71 are returning to work after furlough, and 78 are recruits. The returning missionaries include 2 bishops (Tugwell and Fyson), 26 clergymen, 1 doctor, 7 evangelists, 12 women, and 23 wives of missionaries. The recruits include 23 clergymen, 5 doctors, 12 evangelists, 35 women (of whom 2 are fully qualified doctors), and 3 wives. More than two thirds of the clergy are university men, of whom Oxford sends 4; Cambridge, 9, and Dublin, 3.

—At a recent garden *fete* and *café chantant* held by invitation of Mr. E. Edwards at Kidbrooke Lodge, Blackheath, on behalf of the Lady Dufferin Fund, the honorary treasurer, Sir Alexander Wilson, said during the ten years of the work £400,000 had been given by native princes, 70 hospitals had been established, and 3,000,000 of women had been medically treated.

**The Continent.**—There are 462 Scandinavian foreign missionaries at work, of whom 145 are Norwegian, 264 Swedish, 46 Danish, and 10 Finnish. The Old Norwegian Synod sends 3 missionaries to the Zulus in Africa and 1 to China, all of whom were educated in this country.

—The Lutheran Church in Denmark has sent 2 missionaries to Manchuria, hitherto occupied almost exclusively by the Irish Presbyterian and the United Presbyterian missions. The field is wide, and the Presbyterian missions are giving a cordial welcome to their Danish brethren, and allotting to them a great district as their own. The mis-

sionaries from Copenhagen have been touched by their kindly reception, and they propose to work their district on the lines which have already been signally successful there.

—The Norwegian Missionary Society, which labors in Natal and Madagascar, has 43 ordained missionaries, 6 unmarried female teachers, 17,000 church-members, 38,000 school children, 44,000 adherents, 16 native pastors, 900 native teachers, \$80,000 contributions from Norway and \$12,000 from America.

—While Dr. F. E. Clark was in Sweden he attended a meeting of the Sveriges Söndagsskolförbunds, which, being interpreted, is Sunday-school Union, but, lo, in his honor it was transformed into Kristna Endeavour-föreningarnas, or, as we would say in English, Christian Endeavor Union.

—“To reduce the large foreign mission deficiency for 1894,” says the *Moravian*, “the amount of \$20,000, which had been set apart from the jubilee fund for the building of the new Kaffir College, an institution greatly needed by the mission in Kaffraria, was very reluctantly appropriated. Mr. J. T. Morton's generous gift of \$20,000 just replaces the amount appropriated for the deficiency, and makes the building of the college possible.”

—Next year Portugal is to celebrate the four hundredth anniversary of the departure of Vasco da Gama on his famous voyage to India *via* the Cape of Good Hope.

## ASIA.

**Islam.**—Out in the suburbs of Teheran, Persia, Dr. Wishard said to a woman whose son had a cleft lip, “If you will bring this boy to our hospital we will make him well like his brothers.” She replied, “Why should I wish him made well? He is just as God made him.”

—In 1881 there were about 180,000 Mohammedan pupils in the schools and

colleges of India ; in 1895 there were 490,000.

—S. M. Zwemer writes : “ It was a surprise and a pleasure to meet at Busrah recently a young captain in the Turkish Navy whom I met at Sanaa, Yemen, in 1893. Then I suddenly came upon a Turk in a coffee shop reading an English book—‘ Tupper’s Proverbial Philosophy ’ ! Our friendship was soon made, and he spoke very earnestly of his interest in Christianity. Since he has been reading ‘ Sweet First Fruits ’ and other books, and seemed convinced. He asked for a letter to one of the missionaries from America at Constantinople, where he has been transferred, and we hope to hear from him again.”

—Dr. Lyman Abbott asks : “ Do you suppose that He whose ears heard the cry of the few oppressed Israelites, that He whose eyes looked upon the massacres of the Roman Empire, that He who beheld with restrained indignation the lash and the chain in America—do you suppose that He does not see the thousands that have marched to a cruel grave in Armenia ? That he does not know the silence of Powers that call themselves Christian ? That He will have no word of accounting with England and Russia and France and Germany ? ”

—“ *O, our God, wilt Thou not judge them ? For we have no might against this great company that cometh against us ; neither know we what to do : but our eyes are upon Thee.* ”—2 Chron. 20 : 12.

**India.**—The *Pioneer* gives the substance of the decision of the Government of India, insisting upon the right of all classes of British subjects to the same facilities for business and other lawful purposes in native States as are enjoyed by subjects of those States in British India : “ The Nizam’s Government have now been informed that in the opinion of the Governor-General in Council the British Government have a

right to insist that his Highness’s Government shall give to all classes of British subjects the same facilities for trade or other legitimate purposes as are extended to Hyderabad subjects in British India, and that this right is in no way affected by the circumstance that jurisdiction over European British subjects vests in the Government of India, as it does so as a prerogative of the paramount power and not by virtue of express treaty with the Hyderabad State. Among the essential facilities which are conceded to Hyderabad subjects in British India, is the power of acquiring premises for carrying on their business or other lawful purposes, and the Governor-General in Council expects and requires that the Nizam’s Government will extend to all British subjects in Hyderabad a fair measure of liberty and encouragement. In particular it is necessary that such persons should be allowed to purchase or hire with complete freedom any private buildings which they may want for the purpose of legitimate trade or occupation, or any private land for the erection of such buildings. The Government of India cannot allow any native State in India to prevent a European British subject from enjoying in any part of the empire so common and necessary right.”

—Attention has been called to the fact that brass images of many of the Hindu deities are manufactured in large quantities in Birmingham and exported to this land, where they are bought and worshiped by multitudes. Miss Brittan, formerly superintendent of the Union Missionary Society’s work in Calcutta, now of Yokohama, Japan, was in Birmingham a few years ago. She had a friend holding a responsible position in one of the brass foundries, and with him she visited the works. She says she saw thousands of brass images of Krishna, Ganesha, Vishna, Parvatti, and other Hindu idols, ready for shipment.

—“ It would be difficult to describe

the pitiful condition of the lower caste people of Travancore. They experience the very extreme of poverty, and I feel sick at heart every time I pass the wretched huts which are all they know of home. Most of the houses are only a few feet square, and built of mud; no windows, only a low door through which you must stoop considerably to enter. Darkness, dirt, and insect life reign supreme, and in these holes—they are hardly worthy of a better name—a great part of the young life of India is being lived! The houses inhabited by Christians, however, are usually much superior, and prove how wonderfully the religion of Christ not only changes and uplifts the lives of the people, but improves their surroundings also. Here you will find more clothing on the bodies, more light, more cleanliness altogether, and this makes one long to take scores of poor heathen children and train them in a Christian atmosphere, so that they may be a means of blessing not only to their own generation, but to all generations to come.”—*A Missionary*.

—About the end of last year an old Hindu died in Bombay in whose household Christian family worship had been held regularly for forty years. His wife and children read the Bible, and the father prayed to Jesus. Many years before, he had uttered so brave a testimony for Jesus, as professor in a government school, that some Parsees and Mohammedans were led to believe in Christ, and he was dismissed from the school. He never was baptized, and thus there was always something wanting to his confession; tho not so great a want, by far, as there is in many a baptized Christian who lives for himself and the world. But these secret Christians are a hopeful sign of the times. Our traveling preachers in Malabar find many a house where the New Testament is read, where Jesus is worshiped, and where the messengers of the Gospel are made welcome, and begged to come more frequently.—*Evangelisches Missions-Magazin*.

—“At a largely attended meeting at Amritsar it was resolved that the Golden Temple should be lighted with electric light, and machinery and plant introduced at a cost of Rs. 30,000, for which a special appeal is to be made to the Sikh gentry of the province.”—*Madras Christian Patriot*.

—A recent return gave the information that out of 678 Salvation Army officers in India, all but 81 are natives of that empire.

**China.**—Medical missions have peculiar importance and prominence in this empire. Of the societies at work, the American Baptists, Presbyterians, Methodists, of the North and South, the Congregationalists, Episcopalians, Dutch Reformed, Woman's Union Mission, and Canadian churches have established hospitals and dispensaries, together with the English Church Missionary Society, London Missionary Society, Presbyterian, United and Irish Presbyterian, and China Inland Mission. At Canton a boat, under Rev. A. A. Fulton and a medical assistant, renders great aid by touring. The universal opinion of those in the work seems to be that the value and efficiency of their work is in direct proportion to the presence or absence of a hospital. “Even itinerating work is of less value,” says Dr. Sims. From a thousand miles away a patient has been known to come, as at Moukden, Manchuria, whither one patient was attracted by a cure of seven years previous.

—Medical work at Chiningchow, Shantung, last summer exceeded anything in the past. Sometimes 180 in-patients were on the mission premises at one time, and, tho it is the station principle to give a new missionary an entire year for the language, Dr. Van Schoick was forced to call upon Dr. Mary Hill to lend a hand.

—In Fuhkien Province, where 8 missionaries were martyred last year, a spirit of inquiry has since been poured out upon the Chinese and baptisms



have taken place, beyond what has ever before been witnessed there. An American missionary has received 100 to the church at Ing-hok, and at a recent communion at Gak-liang, 63 adults were received. About 30 English missionaries, 23 of them women, have gone or are about to go into Fuhkien.

—A whole town of 500 inhabitants on the coast of China, near Foochow, has adopted Christianity. In the suburbs was a mission chapel in charge of a native helper, and the town was occasionally visited by missionaries of the Church of England. Last summer the people became so angry with all foreigners on account of the trouble between France and China, that the missionaries were obliged to discontinue their visits; but the native preacher kept on his work earnestly and faithfully. In midsummer cholera came to the village in a virulent form, and death followed death in quick succession. The terror-stricken people fled to their gods; but the one Christian besought them to come to the true God, who could hear their prayers and save some. Because of their despair they listened, and joined with him in asking God to stay the plague; and God honored their faith, imperfect tho it was, and the plague was stayed *that day*. The people then held a conference, and as a town they resolved to accept the new religion and worship the God who helped them, and now have contributed more than \$100 to build a chapel.—*Chinese Recorder*.

**Korea.**—The Protestant Church has been in Korea for just ten years. During that time it has labored to some purpose, as the following statistics will show:

Regular congregations.....	42
Out-stations .....	20
Communicants .....	528
Catechumens....	567
Sabbath-schools.....	9
Sabbath scholars.....	455

Six of the churches are ministered to

by native pastors; and during the past year contributions have been made to the amount of over \$1000. The oldest Presbyterian church, organized in 1887, has a membership of 156.

—Missionaries in heathen lands are compelled to enter upon even the most obvious and necessary reforms with great caution, for fear of treading upon some peculiar native custom. For example, missionaries in Nak Tong, in Korea, have only recently ventured upon the introduction of two European customs in their missionary hospitals. One of these is the adoption of European bedsteads. It is expected that the natives will rebel, for long centuries of habit have rendered it a part of their lives to sleep on the hot mud floor. The second innovation is the use of female nurses among the male patients. This the Koreans will consider a great breach of propriety, as they will permit no women to nurse them except their wives.

## AFRICA.

—In some respects Cairo and not Mecca is the center of Mohammedan influence. As witness its 300-400 mosques, and its great "University" for the training of missionaries.

—A new map of the Kongo has been printed in connection with the East London Institute, which shows on a novel plan the enormous extent of territory washed by the great river. It is printed in red over an ordinary map of Europe, and shows how the Kongo, were it placed in Europe, would draw its tributaries "from Bergen, John o' Groat's, Nzsala, Helsingfors, and St. Petersburg, in the north; from Moscow, Odessa, and Smyrna, in the east; and south from Athens, Naples, and Sardinia; and would water the whole of Germany, Italy, France, Austria and Hungary, Greece, Turkey, Servia, Bulgaria, Roumania, the Netherlands, Denmark, Southern Scandinavia, and the western half of Russia. South and

Central Europe could do without rivers had it but this one stream."

—Rev. Kenred Smith, recently arrived on the Upper Kongo, writes: "My traveling experiences, altho differing somewhat in detail, were, I suppose, in the main very similar to those of other African travelers. Even as others I have enjoyed the luxuries of tramping over miles of stony hills in a blazing sun; of marching through forest glades reeking with malaria; of wading through, or being carried over, bogs of black and miasmatic mud; of peregrinating through long and tortuous avenues, in the broad sweeps of lanky grass, often from 10 to 18 feet high. Even as others I have enjoyed the delights of jiggers and prickly heat; of tropical storms and tropical insects. A caravan of lazy native carriers by day, an army of affectionate mosquitoes by night, a bed in a shed, a bath in a bucket, a meal from a tin plate. Oh, the luxuries of traveling in Africa!"

—On September 6th the *Edward Bohlen* sailed for the Kongo with 6 Roman Catholic missionaries, Messrs. Dierkes, Janssens, Manders, Segers, Van der Molen Bracq, and one "brother," M. Overman, besides 8 Sisters of the *Charité de Gand*. "These new reinforcements," writes the *Mouvement Géographique*, "are necessitated by the constant extension of these valiant missionaries' efforts on the Kongo. Their work is rapidly developing, the staff numbering at the present moment 30 missionaries *de Scheut*, 3 priests *de Gand* (at Matadi), a dozen Trappists, 20 Sisters of Mercy *de Gand*, and 8 Franciscan Sisters of Mary—a total of 73 missionaries." One of the last founded Romish establishments, the mission de Saint-Trudon, situated on the Lubi, 4 miles above Luzambo, numbers, according to the *Mouvement Géographique*, about 300 adherents.

—A Foreign Office Report on the German colonies in Africa reveals some curious facts about their missions. In

Togoland the white population numbers less than a hundred, of whom 22 were missionaries, with the same number of officials. Similarly in the Cameroons the missionaries and the officials are about equal in numbers. Each missionary gets a government grant of £50 a year and a free customs pass for goods "imported for missionary purposes."

—Rev. Mark Guy Pearse has been visiting the Transvaal, and he writes to the *Methodist Times* an account of his treatment as an Englishman traveling in the country. As the result of all, he says: "I came to South Africa with the feeling that if Englishmen entered the Transvaal they must be content to become subject to the conditions that the authorities choose to lay down, and to use only constitutional methods to secure what they want. I came out of the Transvaal with very different feelings from those with which I entered it. I am not a jingo by any means, but I have tried honestly to see things as they are and faithfully to describe what I saw. I saw enough to stir my blood to a fever of indignation that I felt it difficult to control. To speak Dutch was to have the mystic sign put at once upon everything. To be English meant an irritating snub."

—The American Board missionaries *en route* for Gazaland have been detained on the East African coast, first on account of the prevalence of the rinderpest, which has made transportation difficult, and, latterly, by the disturbances caused by the uprising of the Matabeles. It has been decided that Mrs. Bates and Miss Gilson should remain in Netal until Mr. Bates can make satisfactory arrangements for reaching Mt. Silinda.

—During the eight months of Bishop Tucker's stay in Uganda he visited every station where missionaries are located, except Koki, spending nearly four months in traveling, and confirming no less than 2052 candidates.