



THE ORIGINAL PIONEER TIBETAN MISSION.

"Miss Taylor and her Tibetan servant Pontso have now separated from this Band, Miss Taylor having started an independent mission."



A GROUP OF PUNJAB MISSIONARIES AND NATIVE PASTORS.

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GEMS GATHERED AT THE LIVERPOOL CONVENTION.

BY THE EDITOR-IN-CHIEF.

The Convention has passed into history. In time full records of its pregnant proceedings will be furnished for permanent preservation and wider circulation. Meanwhile it may be both wise and helpful to cull, in brief form, some of the many utterances which made this occasion memorable, availing ourselves of such reports as that of the *Christian*, of London, which has been prepared with uncommon carefulness and fulness. As it would occupy undue space to enter into the details, and as a previous paper has outlined the Convention as a whole, we shall now put before our readers what seems most of importance or interest, and can be most easily made of use, in furtherance of the objects for which the Convention was held.

Bishop of Liverpool : "The Church of Christ to-day is often taunted with its divisions, and sometimes there is too much reason for the taunt. How delightful, then, to find an assemblage like this, representing so many lands and so many varied sections of the Christian Church, all united in the one aim of advancing the kingdom of our Lord and Savior in the distant parts of the world."

Rev. Charles Garrett, of Liverpool : "The essential unity of the Christian Church is seen in the midst of manifold outward variety. From the domains of nature and of society may be drawn many illustrations of this point. To a child all the stars may look alike, but astronomers know well that one star differs from another star in glory. Look at the human face divine. In that, as in every department, God is always original ; He never makes a copy. A fond mother says of her babe, 'There never was such a child,' and she is right. There never was, and there never will be. And one reason why all the churches should unite in saving all the children is because each child is the only one that God has ever made or will make of that exact type. If the Church is God's workmanship we must look for the same characteristics in it that we find elsewhere. The gar-

dener with his shears can trim dead trees to make them all look exactly alike. Let the trees be alive and he will seek in vain to preserve their uniformity. The day after to-morrow the likeness will be gone." Mr. Garrett, referring to his ten children, said he rejoiced in the diversity of form and character among them ; the one supplied what the other lacked ; so with the Church of Christ.

Mr. Donald Fraser, of Glasgow University : " This is not the first world's convention, on the subject of missions, held in this city. There was held a great missionary conference in Liverpool in 1888, when one hundred and fifty representatives from British societies came together to receive reports of past work and lay plans for the future. The composition of the present conference is, however, much wider. There are thirteen nationalities represented, while forty-two British societies have sent official delegates. The students are but ' volunteers,' but these workers are veterans straight from the field. Their best contribution will be that they go forth from the conference to spread the fire which the Spirit will kindle, among the home congregations and the missionary stations when they return to their distant fields. My fellow-students, make the most and best of the holy influences and impulses that will be generated during the days of conference, by communion with God and one another. Let us wait for God, not for man, not for crowds, nor for eloquence. Our hope is in the living God ; we wait with hushed spirits to hear what He will say, and, in obedience, to fulfil his commands."

Rev. A. T. Pierson : " In introducing me the chairman expressed the hope that when in due time I return to my native shores, I would take back the assurance that between the English-speaking peoples, who read the same Bible, there may be peace as long as the world lasts. I reciprocate to the full these sentiments of amity as to the peaceful relations of the sister lands. If two such closely related nations should be found embroiled in warlike conflict, there would be a jubilee nowhere but in hell. As a visible and tangible expression of my feelings on this point, and as representing the Christianity of the United States, allow me, venerable bishop, to shake hands with you" (a little episode endorsed by the heartiest cheers of the audience). " Turning to the specific business of the Convention, let me call attention to the plan of God in the ages, of which I have long been a most interested student. We find in the Epistle to the Hebrews the magnificent conception that, as God took matter and constructed the material worlds, so He has taken time and is building it up into time worlds, or ages. There are ages of preparation, of experiment, and of transition ; by and by there will be ages of completion and consummation. As Christ is the corner-stone of the ages, He is yet to be the capstone of the whole structure.

" With respect to the world's evangelization, we have three features specially exhibited in connection with this evangelistic age. First of all, there is a double *universality* : first, as to the *objects* of effort—' Go ye

into all the world, and preach the Gospel to every creature ;' secondly, as to the *subjects* addressed—' Go ye.' Not a man, woman, or child who believes in Jesus Christ as a Savior is exempted from the responsibility or excluded from the privilege of proclaiming that Savior to a dying world.

" The second feature in this plan of the ages is *celerity*. The King's business requires haste. In His last command, Jesus Christ manifestly contemplated that each generation of believers, while on earth, should undertake the evangelizing of the generation of which they formed a part. And in the primitive, apostolic day, the work was more nearly accomplished than in any subsequent generation from that time to this. As to the work to be done by our own generation, let us note (1) the marvellous modern multiplication of facilities for carrying the Gospel to the ends of the earth ; (2) the remarkable multiplication of instrumentalities and agencies, such as the epiphany of woman in the service of the Church, the work of the Y. M. C. A., the rise and growth of that marvellous if mixed movement, the Salvation Army, the Y. P. S. C. E., and this Student Volunteer Movement. (3) It seems as if in these last days there is an intensification and a condensation of history, so that centuries are compacted into years, years into days, and days into hours, which greatly intensifies responsibility also.

" The third feature of God's plan in our age is *spirituality*. He emphasizes not machinery, organization, or carnal energy, but the power of the Spirit. If our dependence is on any other secret of success we shall fail. The Spirit of God is in and with the Church ; and the more vigorously we push the lines of missionary activity in dependence on the guidance of the Holy Ghost the sooner will the world be evangelized. Machinery is important, but is only cumbrous, unwieldy, and useless without a motive power ; and God's one and only *motor* in holy service is the spirit of life and power. Without dependence on Him we are hopelessly weak, and no one truth needs to be taught and learned in these days more than this, so thoroughly learned in apostolic days, that God, the Holy Ghost, is in the midst of God's people, ready to become to them the sevenfold spirit of wisdom, power, understanding, might, knowledge, utterance, and guidance.

Eugene Stock, Esq., C. M. S. Secretary, at the ministers' meeting : " I am more and more deeply impressed with the conviction that on the clergy and ministers in our churches there lies a responsibility which the great majority of them have as yet failed to realize. In most cases it is anything else first, and the advancement of Christ's kingdom last. The churches exist, not that they may have splendid singing, beautiful services, and such like, but that they may evangelize the world. We call this a great missionary epoch, but there will have to be a much wider awakening of missionary interest in the churches than we have yet seen. One despairs of the older men, but our hope lies in the fact that the youngest of our ministers are the most alive. Every pastor who cuts loose from home

ties and goes abroad is a grand example to the others ; but those who remain at home may be great channels of blessing to the churches and to the work of missions. In the late visitation of his diocese by the Bishop of London, he urged each clergyman to preach at least *twenty missionary sermons* a year in his own church for the purpose of educating his people in the duty of evangelizing the world."

Rev. L. Wardlaw Thompson, Secretary of the L. M. S. : "I do not think that ministers generally are so backward in missionary interest, but they are so immersed in the multifarious and minute duties attaching to the pastoral office that neither time nor strength is left for missionary effort. They ought, as leaders in the work of the Church, to hand over the smaller matters to others, keeping themselves fresh and strong for the greater matters ; and this missionary question is certainly one of the great matters that ought to be attended to. People may differ about many aspects of missionary work, but the thought that it is possible for the men of this generation to make Christ known to all in the world at present ignorant of Him, ought to kindle enthusiasm in the most sluggish heart. If that thought were to get into the hearts and minds of all ministers of the Gospel, the life and zeal of the churches would be mightily quickened. The more spiritual propulsion we put into our efforts the further they will go, and the more effectually they will accomplish the desired ends. Ministers can best discharge their responsibility in this matter by constantly keeping the subject before the people. That would involve much new study and research, but the reflex influence on their own life and preaching would be wonderful, not to speak of the direct effects on the congregations. It would be the grandest thing that ministers could do if they would go through the study required for preaching twenty missionary sermons a year to their own people."

Rev. W. E. Burroughs, of the C. M. S. : "I believe that not one in ten of the ministers in my own denomination could tell, offhand, what were the *last recorded words* of the Lord Jesus Christ. I have often asked the question over the tea-table ; directing the question, of course, to some juvenile member of the household, but really aiming it at the clergyman, who generally could not tell that the words were : '*the uttermost parts of the earth.*'"

Dr. George Robson, of Perth : "Let me give you a few leaves from my own pastoral experience. I was prevented from going to the mission field thirty years ago ; my interest in missions became focused and intensified through the great missionary conference in London seven years since ; and that awakened interest affected my influence on those under my pastoral care so that their gifts to missions largely increased, and some gave themselves to work abroad. But first of all it stimulated me to a close, careful, and prolonged study of missionary history and biography, and led me to give my people frequent addresses on missionary heroism and triumphs. At the first of these services only twelve or fourteen were pres-

ent ; but they subsequently were attended by hundreds of deeply interested hearers."

Rev. A. T. Pierson : " I desire to urge my fellow-ministers to study four books : The Holy Scripture, the book of nature, the book of Divine Providence, and the book of God's grace, where His energy is seen in transforming human lives. We have many works on apologetics ; the *energetics* of God are the greatest apologetics in the world, and these are found gloriously exhibited in missionary history. There is no proof of the living and mighty God more convincing and accessible than the history of Christian missions, showing that the lowest of mankind can be reached, moved, molded anew by this Gospel."

Dr. Gillison, of Hankow : " My theme is the desirability of a full medical curriculum for those purposing to engage in medical mission work. I maintain that the work of the foreign field demands the very best and ablest of our Christian men and women. No one can be too good to go, and very few are good enough. The man who neglects intellectual training is using only five out of ten talents with which God has entrusted him. I strongly advise the cultivation of methodical habits of life and work ; these would stand the student in good stead when he reaches the foreign field. I would not say a word against partial medical training if more cannot be had, but am very strong in advocating the full course. The medical missionary has to undertake many things in the mission field that he would not be called on to do at home, where the aid of the specialist may be invoked. People in heathen lands cannot discriminate, and they judge the whole profession by the failures or successes of those who are laboring among them. It would be far better, in the long run, for a man to wait at home the extra two or three years needed for the full course of study, than to go out earlier only partially qualified. Missionary societies ought to have it laid on them as a burden to give the medical missionary full support, and to see to it that a hospital is put at his disposal wherever possible."

Eugene Stock : " I wish to add some plain, practical words on the training of character. Besides the kind of training to which the previous speaker referred, and even more important, is the building up of personal character. That cannot be done in the mission field. Three considerations I submit to my student hearers as of supreme import : ' I and my work ; I and my comrades ; I and my Lord.' As to the first, the student must recognize that there are diversities of operation ; and while he believes thoroughly in the special sphere to which God may have called him, he must not belittle the work of others. The second point is illustrated by the apostolic dictum, ' In honor preferring one another.' As to the third consideration, while the work is God's and not the missionary's, there is room for the play of his personality. We are to speak and work as if the whole depended on us. Faith and fatalism are not the same thing. Above all it is to be borne in mind that every worker is to be absolutely

at God's disposal, and that He is entitled to loving, loyal, continuous service."

Mr. Stock's talk was so grandly simple that a fuller outline may be helpful :

I. I and my work.

1. Recognizing diversity of gifts and sphere (1 Cor. 12).
2. Believe in your own work as a definite allotment.
3. Be willing to take the lowest place or highest.
4. Think *soberly*, remembering who it is hath dealt, etc.
5. Do small things first and faithfully.

Compare parable Pounds and Talents, one spoken four days earlier to a different audience : one to disciples and the other to multitude.

II. I and my comrades.

1. Appreciate God's gifts and graces in others (Rom. 12 ; Cor. 12).
2. In honor preferring one another. A great principle.
3. Learn to fit into your place in connection with them.
4. Don't expect perfection, but allow for defects.
5. If any difficulty *must* arise, *have it out*, etc.

III. I and my Lord.

1. His work, not mine and yet mine (Acts 14 : 1).
2. He is my Lord. He is mine, and I am His. His will and title.
3. He is my example in all my work.
4. He is my Savior (Rom. 12 : 1).
5. He is my final arbiter of reward.

Rev. A. T. Pierson : " This Conference reminds of Pentecost ; but here is a moral miracle greater than the gift of tongues. There believers found themselves speaking in languages hitherto unknown, proclaiming in many tongues the wonderful works of God. Here many tongues, accustomed to heathen worship and idolatrous prayers, unite in testimony to faith in one God. There the believers were mostly of one nation, speaking in tongues not their own to strangers from other lands. Here believers are from fourteen different nations, speaking in tongues which are their own vernacular, and declaring to English-speaking disciples their recovery out of superstition and alienation from God. At Pentecost the miracle was that of a transformed tongue ; here, of a transformed soul and life. No one can estimate the possibilities growing out of this gathering. Who can forecast the work, service, self-denial, heroism, martyrdom, which the next thirty years may develop out of the raw material here gathered ? What wide dispersion over various fields of service and suffering, what testimony to Christ, what missions founded, what schools, hospitals, orphanages, and training institutes for the education and salvation of souls ! Only God can look forward far enough to see the final outcome of this great gathering. But a regiment of soldiers in uniform is not a regiment of veterans with torn flags and honorable scars. It remains to be seen how memorable we are to make this convention ; how august its place is to be in the plan of God and the march of the ages, by proving ourselves good soldiers, enduring hardness and valiantly fighting the fight of faith.

Charles Garrett grandly referred to Sir Charles Trowbridge, who at the distribution of medals in Hyde Park to the heroes of the Crimean War could not, because he had lost both legs in battle, himself ascend the platform where the honors were conferred ; and so the Queen graciously came down to him in his wheeled chair, and with her own hands fixed the medal on his breast. Who among us is to be honored with the Lord's 'Well done' ?

"I wish now to add a word to the churches of Christ to support the Student Volunteer Movement by sympathetic recognition of it as a movement under God's leadership and the power of earnest, sympathetic, and importunate prayer. It seems to me that apostolic prayer is almost a lost art in the churches. I believe that the day is coming when Christian parents will rear up their children for God and His service as distinctly as the husbandman grows a crop of wheat for the people's bread. Let family life be so hallowed that parental aim and endeavor shall have reference to the proclamation of the Gospel to the ends of the earth, and not to the amassing of fortunes or the securing of social distinction and titular dignities."

Mr. L. D. Wishard telegraphed from Athens : "Let us make the colleges in all lands mission stations."

Five members of the Union, now in India, sent a message : "India claims one thousand volunteers."

A telegram came from Messrs. R. P. Wilder and J. R. Mott, in attendance on a conference of Indian students at Colombo : "Asia's crisis demands thousands of mountain-removing volunteers."

Rev. Egerton Young : "Go with me across the sea to the land of the Red Indians of North America. It is a striking fact that the first Protestant mission (in the time of Cromwell) was to these Indians. How deeply interesting are the memories of Eliot and Brainerd, and their work among the redskins ! Those to whom they preached have all vanished, and so have their descendants ; but their work and testimony remain. Brainerd's journal fell into the hands of Carey, Henry Martyn, and John Wesley, and its contents thrilled these men, whose names will never be forgotten in the records of missionary effort. I had my first call to the work in the Northwest, while a city pastor in Hamilton, Ont. I counsel the young missionaries to give much attention to the acquisition of the language, so as to be independent of interpreters or interrupters. The advantage to the missionary of having even a little medical knowledge is well illustrated by some of my own experiences among the Indians. My diocese was larger than all England, and I had many rough experiences in travel ; but the joy of harvest in seeing these sons of the chase led to Christ was an ample reward. The power of Christ's Gospel was seen in its uplift of woman. In the old days the Indian men's treatment of the squaws was cruel and terrible indeed. But a change came in the course of years, through the blessed influence of Gospel preaching."

Mr. Young moved and thrilled the meeting by his vivid narration of the wondrous changes thus wrought in the hearts of those Indians, already given to the readers in these pages (July, 1895).

Mrs. Duncan McLaren, of Edinburgh : " Let us ask, ' How the various nations pray.' " Then Mrs. McLaren pictured the ardent but blind devotions of faithful Mohammedans, Hindus, Parsees, Chinese, Buddhists in Japan—all worshipers of false gods, that see and hear not, and can neither answer nor understand. " How dark would be the outlook if we could look only on such scenes as these ; but many of these very heathens have seen the light of the Gospel, and have come to its rising. How earnestly the native Christians pray ! How they understand the value of intercessory prayer ; and they call on us who have long known the Savior to bear them up in our prayers unto God. Their idols have all been abolished, and prayers to these are a thing of the past. Many of us in Christian lands might take a humble place beside those native witnesses for the Gospel. Most of the converts in Manchuria are the fruit of the labors of the native converts themselves. How the elevating power of Christ's Gospel has been seen among the women and the children of heathen lands ! God is using even the children to confound the things that are mighty. Does any one ask if missions pay ? From far and near the answer comes from lives that have been redeemed and hearts that have been transformed. It is too late to ask such a question. Let our earnest endeavor be to make them pay better in the years to come than they have in the days that are past. If we are faithful His promise is sure—the light shall arise and the darkness shall flee away."

Mr. Charles T. Studd [after prayer by Professor Simpson, of Edinburgh, in whose rooms Messrs. Stanley Smith and Studd united in prayer when they spoke to Edinburgh students nine years ago. It was out of that time of revival among Scottish students that the British student movement arose] :

" My word to my young friends is, ' Do it.' It means something—loss, sacrifice, far more than we anticipate ; but if we are not prepared to do it, we must give up saying that we love the Lord Jesus. The sight of so many young men and women stirs one's heart. Let them hear the words of the Apostle : ' I write unto you young men because ye are strong, and have overcome the wicked one.' We must get to know that we can do nothing of ourselves ; then the Lord will make His life and power to be manifest in and through us. Think of the spiritual destitution of vast regions in China, with its teeming millions of population. ' God is love ;' but there is no love anywhere among the Chinese without the Gospel. Think of 400,000,000 souls ignorant of God and Christ ; and then think of 40,000,000 of Britishers who would be insulted if they were thought to be ignorant of these things. What a disproportion in the workers ! For all China only 2000 workers, and half of them women ; for our own 40,000,000 we have at least 50,000 specially appointed ordained

workers, not to speak of private Christians. Think of the cruelty to animals in China ; worse than that, of the child murders ! Still more terrible, perhaps, the foot-binding, the occasion of such unimaginable cruelty. Notwithstanding these deformed feet, the Chinese women, when they get interested in the Gospel, will walk twenty miles with a child on their back to a mission service, being ill treated and neglected all the way. How their lives shame us !

“ The wonderful changes that take place through the power of the Gospel are seen very much at the Communion, where you see the people utterly broken down at the fresh view they have received of God’s love. I have been asked if I thought the communion was to the Chinese a means of grace when administered by unordained hands ; my only answer was, ‘ Rather ! ’ [The audience cheered to the echo.] “ God search our British hearts as we think of the devotion and self-sacrifice of these Chinese converts ; of sacrifices, losses, and persecutions endured by those who come out wholly for Christ in a Chinese community. My whole soul goes out in these words, as I think of our Lord’s last command : ‘ *Go and do it.* ’ ”

Rev. G. H. C. Macgregor : “ Paul’s question to disciples at Ephesus was, ‘ Have ye received the Holy Spirit since ye believed ’ ? We ought to expect a wonderful work of the Spirit in our hearts and lives as Christians, even after conversion, as shown by various incidents in the history of the early Church recorded in the Acts. Wherever the lot of a missionary may be cast there cannot be an adequate blessing on his labors unless he knows experimentally the fulness of the Holy Spirit. This experience is one that is possible for all believers ; it is the birthright of all. Further, it is imperative. God’s command is, ‘ Be filled with the Spirit,’ and this command is as binding on a Christian as any other. Do we not need to ask forgiveness from God for the sin of not being thus filled ? It is our risen and exalted Lord who bestows this blessing. It comes only to the believing, obedient, and surrendered soul. What hinders ? Self-will. If we knew in their fulness the meaning of the two words, ‘ absolute surrender,’ most of our difficulties in the spiritual life would vanish. This experience may come to us suddenly, tho not necessarily so. But God can bestow on us an amazingly big blessing in a very short time.

“ One of the effects of this bestowment will be an enlargement of our knowledge of the character and purpose of God. The heart blessing of joy is another result. Love one to another, a different relation to the will of God, and to worldly possessions, would also result from this surrender to the fulness of the Holy Spirit. Then it would not be possible for men who had offered their lives to the work of missions to be rejected for want of means to send them forth.”

Rev. F. B. Meyer : “ This truth about the Spirit needs to be applied in immediate and full submission to God. Those who have an intellectual conception of the endowment of Holy Spirit power must pass on to a con-

scious claiming and reception of it as a personal experience. Hindrances must be put away, such as lack of separation unto God, power in prayer, consistency in testimony. Before Pentecost there must come Calvary. We must have our share in the death of Christ before we are ready to be anointed with the Holy Ghost. If there be not a full renunciation of all, it would keep back the soul from claiming and possessing by faith this ineffable blessing of the indwelling, the inworking, and the outgoing of the power of God's mighty Spirit. *Take, reckon, and act* faith, and as the soul believes so it will be done. This is a deeply solemn and impressive time, and many a soul may here have a silent transaction with God that will color and influence the whole future life."

Miss Gollock (connected with the Bombay settlement, of which more hereafter) : "I spent last winter in India, with its many peoples and its great needs ; but since my return I have seldom been able to speak of it, because I feel that missionary inspiration comes more from the personal claims of Christ on the soul than from the needs of any particular country. Paul, in his time of imprisonment, with only his pen free to work, thus summed up his life aspiration : 'To me to live is Christ.' That was the secret of his service ; and it forms the deepest consecration text in all the Bible. Those who can underline the text and write their names against it in solemn covenant have learned something of what it is to live. Too many Christians have not realized their right relation to their Lord. If they had, that would settle their relations to work abroad. Not service or success, but Christ, should be the keynote of the Christian life. Christ and the student, hand in hand and heart to heart—that relation lies at the basis of the evangelization of the world. Let every soul face it and see that the Son of God, the Savior of the world, says : 'My son, give Me thy heart.' Before your service He claims yourself. How may this exclusive relationship be manifested in daily life and service, as a preparation for work abroad ? There is no mantle of grace which falls on an outgoing missionary. He has only what he had before, with many new and strong temptations to be fought. If there has been failure at home there will be failure abroad. If there be not daily and deep communion at home, the habit will not be formed abroad. Give the preparatory years to the deepening of the inner life. Seek to know and walk with Christ by the light and teaching of the Holy Ghost. Then, when the time comes, the student and his Lord will go forth together.

"As to life in the colleges—speaking specially as to women students—some principals and tutors in the colleges will be found to be in sympathy with spiritual things, and others not. In contact with others, remember that Jesus Christ is full of sympathy with everything in formation—far more so than our human teachers. When in doubt on many points, and when seas of thought surge around, remember that Jesus Christ remains ever the same. Put Him honestly and loyally into the center of the life, and He will lead the trusting soul into all truth. When everything

else is shaky, hold fast to the Rock of Ages. In the college itself there is a work to do for Christ, beyond and apart from any mental and intellectual calls on the student. From the center Christ we can look out fearlessly in any direction. Returning from India this verse : ' To me to live is Christ,' came with peculiar power to me when in Egypt. The Spirit of God pressed it home time after time, and it was marked in my Bible. A succeeding visit to Italy, with its artistic seductions, revealed the need of this pledge to look at every phase of life solely from the standpoint of Jesus Christ. College work is not easy work. It may mean reproach, difficulty, and often rebuff ; but whoever has said, ' To me to live is Christ,' will go straight on and never mind ; not in self-strength, but in dependence on the guidance of the Holy Ghost, looking alone at the glory of Christ.

" This also comes as the motto while working in the Church at home. There is a definite responsibility toward pastor and church organization, and the student who is given up to Christ will seek to manifest Him in all home work. As to the great work of the future, unless Christ is the Life, far better not go abroad at all ; but if He is the center of the life at home He will choose the station and the life work. He yearns over heathendom, and there are many posts which only students can properly fill. And the very best equipment is needed. In looking around for a sphere, the well-equipped lady student will perhaps be tempted to think that no post offered is good enough for her capacities ! Can we forget that our great Master, with all His powers, human and divine, ' threw Himself away ' on Galilean peasants ? If God has touched our hearts by His Spirit we cannot do better than throw ourselves away like that."

Rev. A. T. Pierson : " This has been a day of the Holy Spirit. I therefore change my intended subject and speak of the relation of the Holy Spirit to the character and service of the missionary. We are now preeminently in the dispensation of the Holy Ghost ; yet the personality, the presiding presence, and administrative work of the Spirit are very largely ignored. In John 14-16 our Lord tells of the character and province of the Spirit of God. In these chapters we have the foundation of the teaching given in the Acts and the Epistles. He is at once the Spirit of light, of life, of love, and of order. As to character, we are absolutely dependent on the Spirit for all attainments in holiness. Behind all intellectual accomplishment lies character. Holy living is as much the product of supernatural power as was Peter's walking on the water. We are taught in Rom. 8 that the Holy Spirit is *the element* in which the child of God can alone live, and grow, and prosper.

" We notice about an element five things :

- " 1. It is always greater than the animal that lives in it.
- " 2. It supplies vitality to such animal.
- " 3. It is independent of, yet indispensable to such animal.
- " 4. Elements are contrary one to another, so that the life one nourishes the other stifles.

“ 5. There may be rapid transition from one to the other, as from water to air, etc.

“ All these facts have corresponding ones as to the relation of the Holy Spirit and the believer. The Holy Spirit is vaster than any disciple who lives in the Spirit. There may be a transition from one element to the other ; but the life of the Spirit cannot be lived in the element of the flesh. ‘ He that abideth in Him sinneth not.’ All the great questions about holiness are solved here. There can only be defeat when we walk in the energy of the flesh ; but when we walk and live and pray in the Spirit, conquest comes out of defeat.

“ As to the service of Christ in the work of missions, we find that the Spirit of God is the channel of Divine activity. He is the organizer of the Church, the edifier of the Church, and the multiplier of the Church. But the Holy Spirit also condescends to guide individuals. As a mother has a care for each member of her family, so the Holy Ghost, the nursing mother of souls, has a regard for the feeblest babe in Christ. He brings together the seeker and the servant who can give guidance to the inquiring soul. He opens the eyes of the blasphemer, and turns a Saul into a Paul. The Holy Ghost separates every worker to his special work, and sends him forth with a personal authority. He restrains a Paul from Bithynia, and directs him to Macedonia. So in modern times He restrained Carey from going to the South Seas, and directed him to India. So He kept Adoniram Judson from India and sent him to Burmah ; and Livingstone God shut out from China, where he essayed at first to go, and thrust him into the dark continent. If we are wholly given up to the Spirit of God, He will bend the heavens and come down and guide the individual worker to his work. Then seeming failures will be turned into successes, and we can praise Him through all our diversified pathway. Another thought is that the Spirit gives utterance to the consecrated worker. The God who made man’s mouth can take out of it any obstacle to the fullest witness-bearing. There is also the ‘ demonstration of the Spirit,’ by which the apostle claimed to speak. The Spirit’s logical processes are wonderful. He reveals God to the unbeliever, and uncovers hell to the accusing conscience. If we have not learned to depend on the Spirit, let us tarry till we do, or our work, whether at home or abroad, will be in vain.”

Nothing has been more humiliating than to see European powers stand idly by and witness the wholesale massacre of 25,000 Armenians, with outrages never perhaps paralleled in modern times on an equal scale ; and yet all this inertia and apathy due to mutual jealousy ! It reminds one of the Jew who fell among robbers, and escaped with his money-bags because the robbers were fighting among themselves as to who should get the booty ! Mr. Gladstone’s saying describes the situation : “ The Sultan triumphant in his dark designs against the Armenians.” Cold diplomacy is not the vigorous champion whereby to meet and defeat even the wholesale annihilation of a people and an ancient church.—A. T. P.

NINE CENTURIES OF BUDDHISM.—I.

BY F. B. SHAWE, LADAK, TIBET.

Among the philosophical and religious creeds offered to mankind at the present time to replace Christianity as the road to universal happiness, Buddhism, with its modern offshoot, Theosophy, probably occupies the foremost place ; and it is hardly asserting too much to say that the addresses of Mr. Dharmapala were among the most interesting, attractive, and influential of all speeches delivered at the Chicago Parliament of Religions. The speaker, all alive as he was with fervent belief in his own system, and scathing in his denunciation of what we all know to be the vices of so-called Christendom, could not fail to impart to others a reflection of the fire which he felt glowing within his own breast. But a moment's thought will give us an opportunity of asking : "The Buddhist speaker found enough to blame among us ; would we find nothing to blame in Buddhist lands ?" This is, indeed, a natural question and a vital one, urgently demanding a plain answer. Unless both sides of the question are presented we cannot form a true judgment ; and the difficulty for the ordinary European lies in the impossibility for him to live in a Buddhist country and study the daily life of professing Buddhists. Several years' residence in Ladak have placed me in a position to do so, and I propose to note down some of the observations made, placing them for the purpose of easy comparison opposite to the theory of Buddhism as stated in Buddhist books.*

It cannot be said that Ladak is not a fair field for observation, on the ground that Buddhism has not had time to develop its full powers. The date of the introduction of Buddhism into Ladak is uncertain. The great Buddhist King Kanishka, a contemporary of Christ, claimed authority over Kashmir and Ladak, so that it is possible that Ladaki Buddhism and Christianity are of equal age. But Ladak is at present and has for centuries been in the closest religious connection with Lhasa. In order, therefore, to avoid any overstatement, we will assume that the conversion of Ladak was connected with that of Tibet. Buddhism was introduced there in the eighth century A.D., but probably did not become the ruling religion until the tenth century. Giving Buddhism the full advantage of any doubt, we shall not go wrong in assuming that Buddhism has been established in Ladak since about the year 1000 A.D. , Buddhism has, therefore, had *nine centuries* to show what it is really capable of. A longer period than this will not be claimed by any religion as necessary to develop its powers.

Nor can it be urged that it is not fair to take for examination a country where the Mahayana form of Buddhism has been propagated. Such would

* I must apologize if this method appears somewhat learned. It seems to me to be necessary, if the reader is to fully understand the real state of affairs, and I trust that my remarks will not be quite devoid of interest, if only on account of the fact that they treat of Ladak, a country the social conditions of which have rarely been treated of by previous writers.

indeed be the case if Hinayana Buddhists renounced their Mahayana brethren, much in the same way as a Protestant would object to a purely Roman Catholic country like Spain being taken as an example of a Christian land. Southern Buddhists, however, do not object, and not a voice is raised in Ceylon against the practices of Tibetans. The Maha-Bodhi Society, established for the express purpose of propagating Buddhism, has for its patron the Dalai Lama of Tibet, and for its president the Sthavira (Chief Priest) of Ceylon, while Buddhists from Ceylon, China, Japan, and Burma are mentioned as vice-presidents. Buddhists themselves do not consider Tibetans to be schismatics.

Taking, therefore, Ladak as in every way a fair field for examination, what book shall be taken as a fair exponent of Buddhism? Voluminous treatises are unsuitable, but Buddhists have provided short compendiums of their belief. I have before me a Buddhist Catechism by Subhadra Bhikshu. The preface states that the book is written with the express purpose of presenting an epitome of Buddhism to the Western reader. I have not yet met with a disavowal of this book in any Buddhist periodical, and in its tone it is quite what we are accustomed to hear from promoters of Buddhism.*

After a short *Introduction* of six questions, the Catechism is divided into three sections, respectively headed: *The Buddha* (questions 7-68); *the Doctrine* (questions 69-156); and *the Brotherhood of the Elect* (questions 157-171). Then follows an *Appendix* containing the inevitable quotations from the Dhammapada, and finally a number of explanatory notes.

Some remark is called for in regard to the *Introduction*.

II. 2. What is a Buddhist?

Answer. One who reveres the Buddha as the dispenser of spiritual light, the supreme guide and teacher of all living beings; who believes his doctrine, observes his precepts, and has given public and solemn testimony to this by repeating what is called the "Refuge" formula.

If this standard is to be applied, not one Ladaki (or Tibetans generally) can claim to be a Buddhist. In Ladak not the faintest attempt is made to observe the Buddha's precepts, and I have yet to find a Ladaki layman who even claims to know what the precepts contained in the canon are. Some lamas (priests) have made the claim, but failed utterly to substantiate it.

II. 3. What are the words of the formula or declaration so called?

Answer. I take my refuge in the Buddha; I take my refuge in the Doctrine (Dhamma); I take my refuge in the Brotherhood of the Elect (Sangha).

This formula is constantly on the lips of the people, but I have never heard it repeated as a "solemn testimony." It is gabbled over hundreds

* I cannot pause to criticise the book at present, but take it for what it asserts itself to be, "an outline of the doctrine of the Buddha Gautama." If each question were fully dealt with, a large volume would have to be written, and I am obliged to confine myself to what appears to be the most important points.

of times in the same way as the celebrated "Six Syllable" prayer, to be noticed hereafter. Scarcely any Ladaki can give any meaning for the words ; much less is the orthodox meaning attached. On inquiring what the three "Refuges" are, I have been repeatedly informed that they are the so-called Dalai Lama of Lhasa, the Panchen Lama of Trashilhunpo, and the Dharma Rajah of Bhotan.

Now follows part first of the Catechism—the *Buddha* :

II. 8. Is the Buddha a God who has revealed himself to mankind ?

Answer. No.

II. 10. Then he was a man ?

Answer. "Yes ; but a man far superior to ordinary men ; one of a series of self-enlightened supreme Buddhas who appear at long intervals in the world, and are morally and spiritually so superior to erring, suffering mankind, that to the childlike conceptions of the multitude they appear as Gods or Messiahs.

The Tibetan word for "refuge" is "konchog ;" Buddha is "Konchog," which cannot be equivalent to "God" according to Buddhist theory. But with reference to "konchog" Jaeschke says in his dictionary : "To every Tibetan 'konchog' suggests the idea of some supernatural power, the existence of which he feels in his heart." In Ladak I have often asked : "Why does the rain fall ?" *Answer.* "Konchog sends it." Prayers are offered to "Konchog" for snow. In arguing about the origin of the universe, the few thinking laymen and lamas usually admit that the world must have been created by "Konchog." Protestant missionaries use the word "Konchog" for "God," and are never understood to mean any one of the three "refuges." Therefore tho the single person Buddha, the abstract doctrine, and the plurality of persons the "Brotherhood" are each of them "Konchog," the Ladaki know of another "konchog" as God far above any Buddha and carefully distinguished from the deities they ordinarily worship, which are designated by the word "Iha." In this case the Ladaki are better than their creed.

In the following questions and answers (13-68) the history of Gautama is given. Of this history, the Ladaki, laymen or clerics, know absolutely nothing. Nor does this ignorance in any way trouble them. The Buddha is of no importance whatsoever ; he is quite pushed aside in favor of a crowd of deities, demons, and saints, of whom the Hindu deities, Shiva and Kali (Durga), and the saint Urgyan Padma are the most prominent. Subhadra has, however, woven into the history of the Buddha a few remarks on his teaching which call for comparison with the actual state of affairs.

II. 28. Did he (Gautama) nevertheless persevere in his ascetic life ?

Answer. No. He was now convinced that asceticism . . . was only a stumbling-block in the way of truth and moral perfection. (In a note to this passage we are further informed :) For this reason Buddhism rejects all self-torture and mortification of the flesh as useless and injurious.

If this be so, why are hermits looked upon as unusually holy men ? Both lamas and laymen sometimes take upon themselves vows of silence and retire to caves in the hills. In the autobiography of Mila Raspa, a

very popular book, the author tells us that he once retired to a cave, and, placing a butter lamp on his head, he remained motionless until the butter was exhausted—a period of eleven months. In a later period of retirement he was reduced to absolute nakedness, and subsisted entirely upon nettles until his whole body became green like a caterpillar. Tibetan books abound with similar stories of a more marvelous nature, the inference drawn being that the greater the asceticism the greater the moral merit and holiness attained. Such people are, however, only known as having existed formerly; at the present time cases are not wanting in which a man and woman have withdrawn for such periods of “meditation” (*anglicé*—absolute mental vacuity and sleep) to caves or huts not very far apart, with the result that the woman has subsequently given birth to a child.

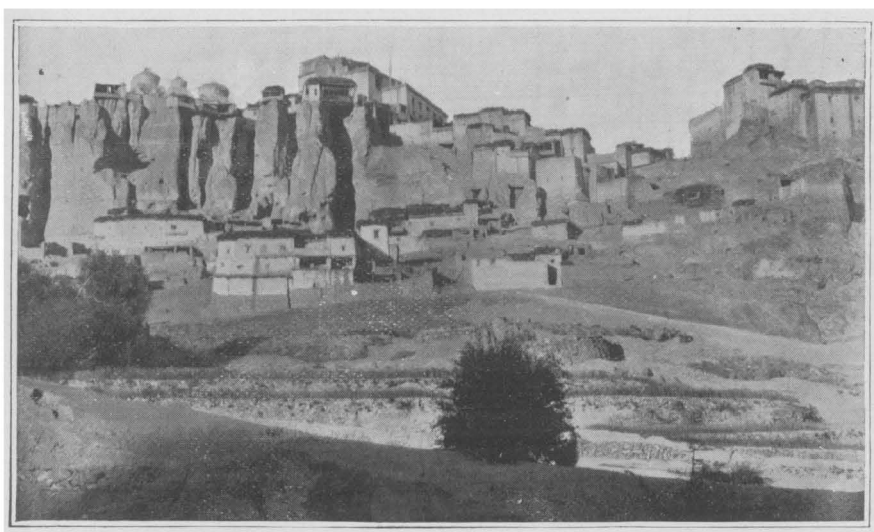
In a note to II. 43 we are informed that

Buddhism neither denies nor affirms the existence of gods. Every one is free to believe in one or a plurality of gods if he has a wish to do so.

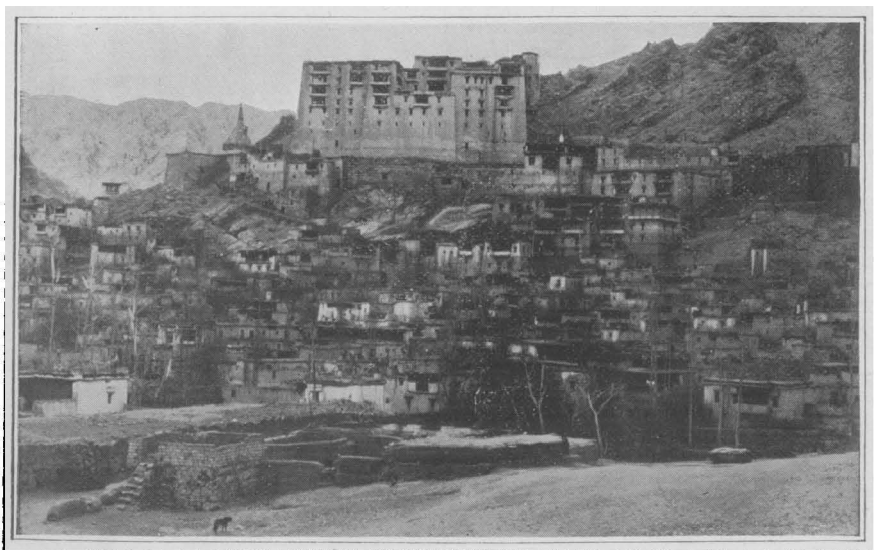
Ladaki, and Tibetans generally, know of an infinite number of deities, both male and female (called “*lha*,” not “*konchog*”). Deities taken from the Hindu pantheon play an important part. But besides these originally Hindu divinities, every village, every hill, every spring has its own deity, whose rights must be respected. A Hindu Wazir of Ladak once caused some stones to be removed from a sacred hill near Leh, and the epidemic of small-pox occurring in the autumn of the same year was universally attributed to the wrath of the god of the hill in question. The gods of springs must be propitiated by offerings, and to remove stones surrounding the spring is a heinous offense.* To cut down or lop certain trees would bring untold calamities on the inhabitants of the nearest village.

Only a short time ago a woman of Leh hit her foot with a mattock while working in her field. As the foot was swollen and painful on the following day, a lama was called in for advice. After consulting his books he replied that the accident had been caused by the local god of the field; for this reason medicines were useless, but religious services should be held to propitiate the offended deity. The woman accordingly went to great expense to pay the lamas for performing services; but as their efforts during a fortnight proved of no avail, she finally came to the missionary for medical treatment. During this time the wound had ulcerated so badly that upward of six months were required to effect a cure. And all this solely because Buddhism “neither affirms nor denies the existence of gods.” On another occasion a woman came with a very painful fistula in the lower jaw, of which a large portion was found to be detached. She stated that it had been caused by a “*lu*”—i.e., a snake demon residing in

* With regard to springs, the Ladaki point to the air bubbles rising with the water as conclusive proof that the deity beneath is alive and breathing.



LAMAQUADA MONASTERY, LADAK, TIBET.



Palace of the former kings.
A VIEW OF THE TOWN OF LEH, LADAK.

springs and running streams. Renewed inquiry elicited the fact that at the time the trouble began a native practitioner had extracted a molar tooth from the same jaw. She was, however, in no way shaken in her idea of the cause of her trouble by the very natural inference that the man had broken her jaw on that occasion.

A curious custom in Ladak is the so-called "pa-spun," by which a number of families join together in forming a sort of burial society under the protection of some particular god or goddess. Once a year the members of this union assemble and present to the image of the deity a goat, together with a cupful of the water and droppings of the animal. It is of great importance that the goat tremble in presence of the image, for if it should not tremble the enraged deity will revenge itself on the members of the union. The goat is henceforth holy, and is neither shorn nor slaughtered. At the same time a sealed pot of barley is placed before the image. On the occasion of the following annual offering this pot is opened, and if the barley is found to have been transformed into wheat, it is a sign that the deity will procure a good harvest to its adorers. I have been repeatedly assured that this miraculous change often takes place! Unbiased observers will think it a pity that Buddhism has not dared to pronounce decisively on the question of a plurality of gods, but has left its votaries open to relapse into or to remain in idolatry and harmful superstitions.

In the note to II. 54 Subhadra says :

"Each member of the Brotherhood (*i.e.*, each priest, lama) is provided with one of these bowls (*i.e.*, alms-bowls), in which he collects the daily food."

On certain stated occasions the lamas do go begging, but this is a mere form. The lamas live on the revenues of the monastery and never beg their daily food in the sense that they depend upon begging for means of sustenance. When on a pilgrimage they find hospitality in the houses of the laity, but so do laymen engaged in the same way. Nor do the lamas ever carry an alms-bowl. They have a wooden cup designated by the same name and of precisely the same shape and manufacture as those of the laity. Both cleric and lay always carry such a cup about with them. I have, however, more than once seen a sturdy lama walking through the fields dispensing blessings to the bowing people, while a man behind him groaned under the burden of huge sheaves of corn which he was carrying home for the lama.

The note to II. 55 reads :

"No member of the Brotherhood is allowed to go unattended into the house of a woman."

Nevertheless they go, often for immoral purposes.

In the answer to II. 6^r he Buddha's words explaining the necessity of his death are quoted as follows :

"There is no such thing as eternal duration. Everything born . . . of neces-

sity inherits dissolution. How, then, could it be possible that any human being, yea, even a supreme Buddha, should not be dissolved?"

Ladaki, in common with all Tibetan Buddhists, however, are wiser than the Buddha, and their "avatar" system is in direct contradiction to his doctrine. The avatars are saints who might at any time enter into Nirvana, but who decline to do so, as they would thus be deprived of the possibility of "furthering the welfare of wandering beings." On death they therefore promptly reincarnate themselves in some child and resume their position at the head of their monastery. The most important and celebrated of these avatars are the Dalai Lama of Lhasa and the Panchen Lama of Trashilhunpo, in Central Tibet; but every monastery of importance has its own avatar—usually the founder of the institution. The superiority of these avatars over the supreme Buddha is evident. Gautama taught and then extinguished himself forever in Nirvana. He was, therefore, at bottom a very selfish being, while the Tibetan saints in their compassion are willing continually to refuse the repose of Nirvana and to reenter this world of trouble. The above-mentioned Mila Raspa explicitly says that the doctrine of Southern Buddhists is really very selfish, and that the Tibetan form is far higher. Of course the avatars will have to disappear at the end of the present kalpa or world age, when everything comes to dissolution. Strictly speaking, therefore, they also are finite; but as the end may not come for billions of billions of years, they are for all practical purposes immortal, and the forty-five years of the Buddha's career make a very poor show when compared to this boundless perseverance in loving compassion.

The infinite absurdities connected with this system cannot be described here, but two special cases deserve mention.

The head monastery of the red lama sects in Ladak, Hemis, had been for many years unlucky with its avatars. A number of them in succession died young, before their education in Tibet had been completed. In despair a young avatar was finally bought for 1000 rupees from the yellow sect and solemnly enthroned in Hemis in 1891. This story was several times repeated to me, and not till they noticed that it was used to point out the absurdity of their whole belief did the people turn round. Now, of course, it is as stoutly denied as it was asserted then.

In the autumn of 1892 there was a small-pox epidemic in Ladak which carried off a large number of people. In the following spring small-pox occurred only in a single village and in the Trikse monastery, the avatar of which died. The explanation given me by a lama was that he had voluntarily died as an offering in order to stay the small-pox. But why did he, then, not die in the previous year, when the small-pox was really bad? His death at the time it took place was remarkably *post festum*. Moreover, the avatar of the Spituk monastery had caused himself to be vaccinated, evidently to avoid death; he must therefore be less compassionate than his colleague at Trikse. Yet both are alike absolutely devoid of all sin and love of life,

inasmuch as both of them could at any time enter Nirvana should they choose to do so. Here is a bad dilemma for a Buddhist.

In this Catechism there now follows the famous story of the boar's flesh. By an ingenious disposition of the matter Subhadra gives the impression that the boar's flesh had nothing to do with the Buddha's death, a view which in the opinion of most authorities on Buddhism is contrary to the meaning of the sacred record. But we are here interested in the explanation given by Sughadra of the Buddha's motives. The story is as follows: A certain Chunda offered the Buddha rice, cakes, and boar's flesh. Taking the pork for himself, the Buddha ordered the rice and cakes to be given to his companions. At the close of the meal he said: "Whatever is left over of the meat, that bury in a hole, for there is none in heaven and earth, among Samanas or Brahmanas, among gods or men, by whom such food may be eaten without hurt to himself save alone the Tathagata" —i.e., Buddha. Sudhadra comments:

II. 66. What did the Buddha mean by saying so?

Answer. He wished to intimate to his lay adherents that the flesh of animals is no proper food for men and beings of a higher order, and that every one who partakes thereof does it to the injury of his own body and mind.

This answer involves us in great difficulties. If the Buddha really considered flesh to be harmful, why did he, as stated in the Kangyur, allow its use under certain conditions and not expressly forbid it? The intimation conveyed here is so dark that Ladaki Buddhists may be excused for not understanding it. They are to a great extent vegetarians, not of choice, but of necessity. Meat is too costly to be a regular article of diet, but it is an essential part of every good dinner. The people are so eager for meat that the carcasses of fallen cattle are always consumed. Further, why is this instruction given only to the "lay adherents"? Are we to suppose that what is harmful to the layman is good for the cleric? If so, the Ladaki monastic practice of eating as much meat as possible might be excused. Unfortunately, however, one monastery in Ladak does not even allow any meat to be brought near the buildings, thus plainly showing that flesh is forbidden food, as indeed it must be, because meat involves the slaughter of animals and the taking of life, which is contrary to one of the fundamental rules of Buddhism.

II. 67. Why did the Buddha take some of the wild boar's flesh himself?

Answer. Because he was anxious not to infringe his own precepts, according to which the brethren (i.e., the clerics, lamas, monks) are not allowed to refuse anything that is kindly offered them.

This answer is marvelous. The Buddha pronounces a thing bad; but if it is "kindly offered" it becomes good, or at least indifferent! In other words, if an ignorant layman entice a monk to do wrong, the latter is at liberty to do so with impunity provided the intention was kindly. Can this be Buddhist doctrine? Then the lamas are certainly blameless in habitually transgressing nearly every rule of their order. But then why make rules at all? They are evidently, like pie crust, "made to be broken."

(To be continued.)

THE CHANGE OF FRONT IN INDIA.

BY REV. JACOB CHAMBERLAIN, M.D., D.D., OF MADANAPALLE, INDIA.

A generation has fully passed since the writer, in 1859, joined the ranks of those attempting the conquest of India for Christ. How different the condition and the outlook then and now ! Then India was just emerging from the troublous and turbulent times of the great Sepoy Rebellion. The sway of the East India Company, which had been growing for some two centuries, had recently been merged into the rule of Great Britain's Queen, and religious toleration had been proclaimed throughout her dominions. Then the first two hundred miles of railway had just been opened ; now some twenty thousand miles run through all the provinces. Then Western education was in its infancy ; now fifteen millions of the educated classes all through the land, but chiefly in the large cities, freely use the English language, and are more or less well up in Western science and Western thought, the vernaculars, however, still retaining undisputed sway in the households of all.

Then Hinduism was as firmly seated on its throne as it had been at any time since the days of Moses. It had, indeed, passed through a slow process of modification, of deterioration. The essential monotheism of the Védas of Moses' age had degenerated into the polytheism of the Shastras and the Puranas, and, farther, into the gross forms of idolatry of the later period, with its three hundred and thirty millions of deities, named and unnamed. The system of caste, invented long after the Védic times, and gradually imposed upon the people, binding them hand and foot and preventing all genuine progress, still manifested all its power, and one would sooner die than break caste rules and lose his caste and so his soul.

Then Hindus thoroughly believed and upheld and practised their religion. Then Benares, Tirupati, Sri Rangam, Rameshwaram, and the host of holy places were monthly thronged with their scores of thousands, and in their yearly festivals by their hundred thousand pilgrims, and on all the roadways you would meet the returning pilgrims with two brass pots hanging from their *kavadi*, or neck-yoke, filled with holy water at the Ganges, and replenished at each of the sacred streams as they wearily walked their thousands of miles to their distant homes. Then they believed in the efficacy of these pilgrimages and penances and tortures.

In February, 1861, I met a venerable Brahman pilgrim who told me of his sixty years of pilgrimages—of twice ten thousand miles—to every sacred shrine in India, all made on foot and begging his food by the way. "And yet," said he, sadly and with disappointment—"and yet the burden of sin is just as heavy as when, a young man, I started on this quest. Oh, sir, does your Vêda tell how I can get rid of this burden of sin, and be at peace with God ?" One sees no such pilgrims now.

Then hook-swinging and spike-walking and self-torture and immola-

tion were real verities. Yearly the shrine of Juggernaut saw its throngs of a hundred thousand devotees, from hundreds or thousands of miles of toilsome pilgrimage, and thousands gripped the long cables dragging the ponderous car of Juggernaut, while devotees were throwing themselves beneath its wheels.

Now all is changed. Britain's sway, indeed, has put a stop to torture and immolation, but the waning faith of the people in their religion has been putting a more effective quietus to the ancient order of things, until recently Juggernaut's priests issued the dismal wail that not enough pilgrims came to pull the car around its annual outing, and scarce were they able, with all the coolies they could hire, to move it back to its home.

The throngs of devout worshipers, making toilsome journeys with costly gifts, have ceased. Lessening multitudes now go, indeed, but by train, with more or less comfort, to many of the shrines, and perfunctorily engage in some of the less irksome ceremonies, but little or none of the religious spirit is seen.

Then the rich endowments of the temples were yearly increased by the liberal gifts of those who believed they could thus buy release from sin. Now myriads of temples are slowly going to ruin, and a wail comes up from the priests of the most noted shrines at the smallness of the offerings, while the people are openly accusing the priests of squandering in voluptuous licentiousness the revenues from the endowments of the pious dead. But let us note Hindu testimony upon this point.

One hundred of the chief residents of Tirupati, the most noted shrine of Southern India, signed and sent a memorial to the Viceroy of India in May, 1894, calling his attention to the desperate condition of Hindu religious endowments in general and of those of Tirupati in particular, and praying that government would provide more efficient means of safeguarding the interests of such endowments.

The Daily Hindu, one of the strongest native papers in India, the organ of the orthodox Hindus of Madras, published the memorial, and thus commented upon it :

" We may well feel shocked at the true yet wondrous tales of huge frauds and heinous crimes which the memorialists have catalogued. The glory has departed out of our religious institutions, and what once contributed to purify the minds of millions of men and women are now the grovelling ground of some of the most ignorant and wretched of human beings, . . . who merely wallow in a mire of voluptuous pastimes, wasting the pious contributions of the widow and the orphan, and breeding around them a whole host of idle, able-bodied vagabonds. The vast majority of these endowments are corrupt to the core. They are a festering mass of crime and vice and gigantic swindling."

What a change of front since the leaders of Hindu thought were the ardent supporters and rich benefactors of these very temples !

The Reis and Rayyet, an influential Calcutta orthodox Hindu paper, sneers at Mrs. Besant's ecstasies over the beauties of Hinduism, and justly says :

"When an English lady, of decent culture, professes to be an admirer of Tantric mysticism and Krishna worship, it behooves every well-wisher of the country to tell her plainly that sensible men do not want her eloquence for gilding what is rotten. . . .

"If the Upanishads [commentaries on the Védas, etc.] have a charm for Mrs. Besant, she is quite welcome to proclaim her views on the subject. But the Upanishads do not form any part of the religion of the Hindus as it is found in their every-day life. In actual practise they are either Sivites or Saktas or Krishna worshipers. In fact, abomination worship is the main ingredient of modern Hinduism, and we therefore ask Mrs. Besant to study the subject a little more carefully than she yet appears to have done. If she will follow our advice she may, provided she is sincere herself, admit sooner or later that the course she is now pursuing is fraught with mischief."

Of the Brahmanic priesthood in India at the present day, *The Hindu*, the representative native newspaper before referred to, speaks in these scorching words :

"Profoundly ignorant as a class, and infinitely selfish, it is the mainstay of every unholy, immoral, and cruel custom and superstition in our midst, from the wretched dancing girl, who insults the Deity by her existence, to the pining child-widow, whose every tear and every hair of whose head shall stand up against every one of us who tolerate it on the Day of Judgment ; and of such a priestly class our women are the ignorant tools and helpless dupes."

It seems now to be the profound conviction of all thoughtful Hindus that Hinduism as it now exists, as it was when Christian missions began their campaign in India, as it has been for the last thousand years, *must go*.

"The stanch, orthodox Brahman editor of a vernacular newspaper" is quoted by *The Missionary*, London, as taking this gloomy view of the situation :

"We entertain no more any hope for that religion which we consider dearer to us than our life. Hinduism is now on its death-bed, and, unfortunately, there is no drug which can be safely administered to it for its recovery. There are native Christians nowadays who have declared a terrible crusade against the entire fabric of Hinduism, and many men of splendid education are also coming forth, even from our own community [Brahmans], who have already expressed a desire to accept Christianity, and should these gentlemen really become first Christians and then its preachers, they will give the last death-blow to Mother Hinduism. This terrible crusade is now carried on by Christians with a tenacity of purpose and a devotion which in themselves defy failure."

But while all thoughtful Hindus seem to agree that Hinduism, in its modern form at least, must go, they are not by any means agreed as to what shall take its place. All agree in fighting aggressive Christianity. They have even borrowed Christian tactics, and have formed in many cities of India "Hindu Tract and Preaching Societies," and are issuing millions of pages of tracts attacking Christianity and scattering them broadcast. Some of them are of a most blasphemous character and filled with grossest falsehood. Others are simply designed to arouse Hindus to

a sense of their danger. One of these, as translated from Tamil by Dr. J. W. Scudder, makes use of the following language, a singular admission for enemies to make :

“How many thousands of thousands have these missionaries turned to Christianity, and keep on turning ! On how many more have they cast their nets ! If we sleep as heretofore, in a short time they will turn all to Christianity without exception, and our temples will be changed into churches. Is there no learned Pandit to be secured for money who will crush the Christians ?

“Do you not know that the number of Christians is increasing, and the number of Hindu religionists decreasing every day ? How long will water remain in a reservoir which continually lets out but receives none in ? Let all the people join as one man to banish Christianity from our land.”

There are three distinct trends of thought on the part of those who unitedly oppose aggressive Christianity.

One party seeks to resuscitate Védic Hinduism ; to purge modern Hinduism of all its undesirable later accretions, and restore it to its pristine purity. But no two agree as to what its “undesirable accretions” are, nor as to what the “pristine purity” should consist in. Some say that it must be monotheistic and without caste. Others wish to retain a few of the more popular gods, and to keep up caste distinctions. There seems at present no prospect of an agreement as to what this “Revival of Hinduism” should consist in, tho there are multitudes of preachers of such a revival. What will be the outcome of this no one can say.

The second trend is toward the acceptance of a *Christianity without Christ*—that is, the accepting of Christ’s teachings as a system of morality, without accepting the name of Christians, and without admitting Christ to be Divine.

The Indian Social Reformer, edited by non-Christian Hindus, in a notice of the American Arcot Mission’s annual report for 1894, makes this evident, as in the following extract :

“Why does not Christianity progress ? The situation at present, admits the report, is ‘unpleasant and disheartening’ to the missionary. Why ? The reason, to our minds, is this : The ordinary missionary attaches more value to the name than to the spirit of Christ, and judges of his labors by the number of his [avowed] converts. The true Christian spirit, which is also the true spirit of all faith, is making way. It is so very difficult for our missionary friends to see that the mind which revolts from the dogmas and extravagances of Hinduism will not accept those of Christianity ; that the man who rejects the theory of the incarnation of Rama would not believe in that of Christ. No ; no. Emancipation is once for all. A godlike man is still a man and not god. There is our difference with our Christian brother in a nutshell.

“We concede that Christ is one of the most perfect, the noblest of men. We read the Bible and listen awe-struck to the Sermon on the Mount, and pass on to the soul-stirring sacrifice on Calvary. Does it move us one whit less—this immortal heroism—that we believe that the hero was a man ? And why do you want more ?”

A few would go still further in their admissions, and in their willingness to borrow from Christianity, even professing to believe in the incarnation of Christ, but, with the same breath, declaring that they believe Buddha and Zoroaster to be incarnations of the deity.

The Amrita Bazaar Patrika, a stubbornly orthodox Hindu newspaper of North India, in an editorial has these words :

“There is scarcely an educated man in India who has not read the Bible. It is impossible for a Hindu not to feel a profound respect for the Bible. The real fact is that every true Hindu is a believer in Christ also. There is not a true Hindu all over India who does not believe in the *Avatar* [incarnation] of Christ. Indeed, in the matter of devotion to Christ the Hindus and Christians are on a perfectly equal level. There cannot be the least objection on the part of a Hindu to pray, ‘Save me, Father, for the sake of Jesus Christ.’”

They would simply add Christ, with His inimitable life and teachings to their pantheon, but remain Hindus or non-Christians all the same. To this end “The Arjya Literary Society in Calcutta, composed of non-Christian Bengali gentlemen,” we are told, “are now engaged in translating the Bible into classical Bengali. They have asked and obtained the assistance of representative men of the Christian communities, lest anything should appear in the translation which should make it anti-Christian in tone.”

The third distinct trend is toward agnosticism, and this I regard as the most portentous trend of all, for it exists not only among those who openly so avow themselves, but untold numbers who for social reasons ally themselves with some one of the other parties, have really thrown themselves into blank and cheerless agnosticism, and the number is increasing faster than we know.

There is, however, in spite of all the above-mentioned opposition, an unquestionable undercurrent tending toward evangelical Christianity. There came to me secretly in my tent, when out upon a tour, a native gentleman high in office, in caste, in social position, wishing to have a private conversation with me on the claims of Jesus of Nazareth to be the Savior of the world. After a somewhat extended conversation he said to me, in substance :

“Sir, I am not a Christian. I am still regarded as a devout Hindu. I still perform enough Hindu ceremonies to avoid suspicion, but in my heart I dare not deny the claims of the Bible. I see the power of Jesus Christ in the lives of His followers so distinctly that I cannot deny His Divinity. He must be Divine or He could not work such a change in the lives of those who become His disciples. He is not yet my Savior. Caste, wealth, position, family, all hold me back ; but even now I never allow Him to be spoken against in my presence. I have long been reading the Bible in secret. The more I read of Christ and ponder over His life and teachings, and the power to conquer sin which comes from embracing His

religion, the more do I feel that in the end I shall have to accept Him at any cost, as my personal Savior ; but how can I do it now and bring ruin upon my family ?”

There are more such than we have any idea of. The surface currents so often fail to tell what the deep-sea movements are.

Sir Charles Elliott, Lieutenant-Governor of Bengal, for thirty years a close observer of missionary activities and missionary problems in many provinces in India, said in a public address :

“ There is unquestionably an undercurrent working among the higher classes in India toward Christianity in spite of all the open manifestations against it, and we may look forward with confident expectation to the day when all India shall bow at the feet of Christ, who alone can uplift, purify, and save.”

This changed front, then, gives royal vantage ground to work for India's redemption. The old apathy ; the old supercilious indifference ; the old silent, but dogged resistance ; the old conviction that naught could shake Hinduism's firm foundations has passed away, and passed never to return. Religious thought in India is drifting hither and yon. The time to rally all Christ's forces has come. Let earnestness of effort and persistence in prayer bring out and energize these secret half-disciples. The currents that are veering away from Christianity may now, by God's blessing on trebled effort, be turned toward the Cross of Calvary, and India yet be won in this generation. The time for work is now.

THE PRESENT POSITION OF THE ANTI-OPIUM MOVEMENT.

BY JOSEPH G. ALEXANDER, HON. SECRETARY OF THE SOCIETY FOR THE
SUPPRESSION OF THE OPIUM TRADE.

India's opium traffic with China has been the subject of protest from English Christians, and even from upright men who do not call themselves followers of Christ, ever since the year 1839, when the Rev. A. S. Thelwall published a pamphlet entitled “The Iniquities of the Opium Trade with China.” That same year saw the temporary stoppage of the traffic by the Chinese Government. Its seizure of contraband opium was abundantly justified by international morality, tho all its proceedings toward British subjects cannot be defended. The result was the Opium War of 1840, of which Mr. Gladstone said at the time, in the House of Commons, that he had never read of “a war more unjust in its origin or more calculated to cover this country with permanent disgrace ;” while Dr. Arnold, of Rugby, wrote of it as “a national sin of the greatest possible magnitude.” China was humiliated and compelled to pay an indemnity for the opium so righteously destroyed, and the trade flourished more than ever. In 1858, after a second war, not so directly connected with opium, China consented to legalize the traffic and to share the revenue

derived from it. How reluctantly she took this step is proved by the dignified remonstrance addressed by the Tsung-li Yamen (Foreign Board) of China to the British Minister at Peking in 1869, in which England was entreated to join with China in joint measures for the total suppression of the poppy culture and opium manufacture in both India and China. To this document no reply has ever yet been vouchsafed.

The first leader of the movement was the good Earl of Shaftesbury. In 1843, while still a member of the House of Commons, and in 1859, after his succession to the peerage, he brought forward motions in Parliament attacking the traffic. The first parliamentary division on the subject was taken in 1870 by Sir Wilfrid Lawson, now so well known as the leader of the temperance party in the British House of Commons. His attack was repulsed by 151 to 47 votes. From that time onward the agitation has been continuously kept up. In 1874 was formed the Society for the Suppression of the Opium Trade, with Lord Shaftesbury as its first president, and for its parliamentary leader Sir Joseph Pease, a member of the Quaker family which is inseparably connected with the name of George Stephenson and the early history of railway enterprise, and himself at the present time chairman of one of our great English railways, the North Eastern. Other organizations have since been formed with similar objects.

In 1885 the movement won its first victory in the settlement of the long-standing difficulty with regard to the opium clauses of the Chefoo Convention. This settlement, under which the Chinese Government obtained a greatly increased share of the profits derived from Indian opium imported into China, proved a barren victory for the friends of morality, as the decrease in the import of Indian opium has been but small, and has been far more than made up by the increased production in China itself. It has, however, greatly diminished the profits obtained by the Indian Government from the trade in opium, and may thus have an important bearing on the ultimate issue of the agitation.

In 1891 the House of Commons virtually adopted, by a majority of 161 to 130, Sir Joseph Pease's motion declaring "the system by which the Indian opium revenue is raised" to be "morally indefensible." This vote led to some concessions by the British Government, mainly with regard to the increasing consumption of opium in India itself. This side of the question had recently come into prominence; and there was only too much reason to fear that an unscrupulous and influential section of the Indian Government were desirous of stimulating the consumption of opium in India in order to compensate for the loss of profits from the China trade. Even the modicum of reform announced in the House of Commons was very imperfectly carried out in India.

In the autumn of 1892, as the result of the general election of that year, Mr. Gladstone's last administration came into power. Most of his colleagues in the House of Commons had voted with Sir Joseph Pease in the division of the previous year; and an early appeal was made to the

new Secretary of State for India, Lord Kimberley, to give effect to the policy endorsed by the votes of his colleagues. The influential deputation which waited on him could scarcely have had a more unfavorable reception. Lord Kimberley told them plainly that India could not afford to dispense with so important a revenue as that derived from the opium traffic, and he held out no hope of reform, with one noteworthy exception. He promised that in Burma, where the Buddhist priesthood and the Christian missionaries were equally opposed to the traffic, and even the officials bore unanimous testimony to the disastrous effects of opium on the Burmese, a measure of prohibition should be granted. This promise was eventually carried out ; and tho the measure is faulty in several respects, especially in being applicable only to the Burmese and Karens, it is undoubtedly a great reform, and the most important positive result yet attained by the anti-opium movement.

Lord Kimberley's hostile attitude rendered it necessary again to bring the subject before the House of Commons. Accordingly in June, 1893, a resolution was proposed which, after referring to the vote of 1891, asked that practical measures be taken to carry it out by the appointment of a commission charged to inquire, not into the morality of the opium traffic, but into the best mode of satisfying the legitimate needs of the Indian exchequer while dispensing with the revenue from opium, without any increased pressure on the tax-payers of India. The motion proposed to refer it to the commission to inquire whether a temporary grant from the British exchequer would be necessary for this object. Mr. Gladstone's government, however, yielding to the pressure of the India Office, refused to accept such an inquiry. It met the motion by an amendment proposing a commission for a very different purpose—namely, to inquire “whether the growth of the poppy and manufacture and sale of opium in British India should be prohibited except for medical purposes, and whether such prohibition could be extended to the native States.” The inquiry was to include various subsidiary points, as to the effect on the finances of India, the consumption of opium in the different districts of India, and, finally, the willingness of the Indian people “to bear in whole or in part the cost of prohibitive measures.” The Government resolution was carried, after a plausible speech from Mr. Gladstone himself, by 184 votes to 105, the latter figures representing the strength of the anti-opium party in the House of Commons.

The commission was constituted of nine members. Lord Brassey, the president, is a man of enormous wealth, considerable ability, and that kind of reputation as a philanthropist which is not very hard to acquire by a kind-hearted man who can figure well at public functions and can give away large sums of money. He is a man of extraordinary vacillation of purpose ; but this weakness is combined with a shrewd perception of the line of conduct likely to lead to popularity and advancement. Since the close of the commission he has been appointed to an Australian gov-

ernorship. Besides Lord Brassey, the commission was composed of two Anglo-Indian officials ; a medical man and a Conservative member of Parliament, who were supposed to be impartial members ; two representatives of the anti-opium party, Mr. Arthur Pease and Mr. Henry J. Wilson, M.P. ; and two Hindu gentlemen of high standing.

The English members of the commission began their work in the autumn of 1893 by a week's sittings in London, where evidence was taken from various ex-officials, missionaries, and others from India, China, and the Straits Settlements. They then proceeded to India, where they were joined by the native commissioners, and made a four months' tour, beginning at Calcutta and proceeding by way of Northern India to Bombay, taking evidence at various centers along the route.

Bishop Thoburn has remarked that the commission visited India at a peculiarly unfavorable time. The ever-swelling military expenditure on the northwest frontier of India, combined with the continuous depreciation of the silver currency, causing an aggravation of the weight of the "home charges"—that is, the sums payable by India to England, in gold, for pensions, furlough allowances, and interest on loans—had brought about a deficit in Indian finance. At such a time to talk of cutting off the revenue derived from the sale of opium to the Chinese seemed to most residents in India, whether European or native, who had anything that might be taxed, a most untimely display of morality. The official world of India was strongly opposed to the anti-opium agitation ; and it is difficult for Englishmen or Americans, accustomed to the air of perfect freedom, to conceive the influence possessed by Government in India, especially as regards the native population. Under these circumstances, it cannot be deemed surprising that a great mass of evidence, extenuating the evils of the opium habit, extolling it as "an unconscious safeguard" against malaria, and attributing to it other (sometimes contradictory) beneficial consequences, was brought before the commission. The really astonishing thing is that there were everywhere found witnesses—missionaries, native Christians, and a considerable number of gentlemen from the small but important class of Indian social reformers—who came forward boldly to express the conviction that the opium habit, in whatever form, is a curse and a disgrace.

The majority of the English commissioners readily accepted the crude theories and loose statements put forward by the official witnesses and supported by the Europeans and Indians whom they had mustered to support them. In the course of their Indian tour, all of them, except Messrs. Pease and Wilson, had plainly shown their bias toward the views prevalent among the Anglo-Indian officials by whom they were surrounded, and frequently entertained. The medical member of the commission, Sir William Roberts, as has been pointed out recently in the *Indian Medical Record*, an influential Calcutta paper, was strongly predisposed by his own published writings to the view put forward by several leading official doctors in that city, that

opium-eating (more properly, swallowing), which is the common Indian form of the habit, has some special relation to the racial and climatic conditions of India. He had propounded the general theory that all habits of taking stimulants, such as alcohol, tea, and coffee, are in themselves well-nigh conclusive evidence of some craving which they satisfy. When, therefore, these Calcutta doctors applied his theory of the benefit of "dietetic stimulants" by boldly asserting, on the flimsiest possible foundation of observation, that opium performed just the same service in assisting the digestion of the poor Indian ryot which alcohol had been asserted by Sir William Roberts to fulfill in the case of the English laborer, he readily accepted this opportune confirmation of his own pet idea, and worked it out in an appendix to the majority report. The *Indian Medical Record* has shown, however, that stubborn facts and figures are absolutely irreconcilable with this theory. One of each must suffice as a specimen. The fact is, that the Indian ryot, except in a few districts, which are or have been poppy-growing tracts, does not consume opium at all; the figures show that, on a careful computation (see Mr. Wilson's Minority Report, par. 21, and notes M and N), not more than four in a thousand of the total population of India are habitual opium consumers, and that among these the urban populations supply the greatest proportion, while the least proportion is found in some of the most malarious districts.

Before leaving Bombay the commissioners, except Mr. Wilson, who was kept away by an attack of fever, drew up a series of resolutions to form the basis of their final report. The report itself, however, did not appear till fourteen months later, having been drafted in London by a fresh secretary, an India Office official, who had not been with the commission in India, and who incurred the censure of the Secretary of State for India by communicating to the *Times*, some days before its presentation to Parliament, an extremely one-sided and misleading summary of its contents. This report, which justified the opium policy of the Indian Government in every respect, bore the signatures of all the commissioners except Mr. Wilson. Even Mr. Arthur Pease, Sir Joseph Pease's brother, had been prevailed upon to sign it. Mr. Pease is a Christian man, and had no doubt brought himself to believe that it was his duty to do so. He had not taken a very active part in the anti-opium movement before being placed on the commission; during his tour in India he moved almost exclusively in official circles; and his close political alliance with the liquor interest at home, through whose assistance he has since succeeded in gaining a much-coveted seat in Parliament, was not calculated to make him enthusiastic for the suppression of the Indian opium traffic.

The two Indian commissioners, who did not come to England to join in the final discussion of the report, appended to it separate memoranda containing important reservations. They both urge the adoption of strong measures for the suppression of opium smoking, a habit which is, relatively, of modern introduction into India, and which the great mass of

Indian witnesses, including most of those who came forward in defense of the opium revenue, decidedly condemned. Even the Majority Report admits that it is generally regarded in India as a disreputable habit. They also urge the need for an improved system of selling the drug in India, one of them proposing to put it into the hands of medical practitioners instead of the "ignorant opium farmers or venders under the present system," and the other adding the suggestions that, as under British law at home, it "should be sold in bottles or vials labeled 'poison,'" and that "the minimum dose which is likely to be fatal should be legibly printed in the vernacular on these labels."

Mr. Henry J. Wilson, M.P., presented a Minute of Dissent remarkable for its conciseness and brevity, on the one hand, and, on the other, for its impartial reference to and quotation of evidence on both sides. In these latter respects it forms a striking and suggestive contrast to the Majority Report, which, tho three times as long, does not contain anything like as many references, and does not give one solitary quotation from the anti-opium witnesses except in a few cases where they have made admissions that can be turned against them. Mr. Wilson entirely endorses the anti-opium program; he shows that the cultivation of opium is to a great extent unpopular, because unprofitable, among the cultivators; that it is principally produced for export to China; that "opium in China is a gigantic national evil;" and that "it is altogether unworthy for a great dependency of the British Empire to be thus engaged in a traffic which produces such widespread misery and disaster." As regards the sale of opium in British India, he makes recommendations similar to those of the two Indian commissioners.

The report of the commission was discussed in the House of Commons three weeks after its presentation, on the last evening of the session of 1895 which was available for other than Government business. The fact that the House had had so short a time in which to master the voluminous documents laid before it was made the most of by the Secretary of State for India, Sir Henry Fowler. But he made no answer whatever to the grave charges formulated by Sir Joseph Pease and his able seconder, Mr. John Ellis, against the Indian Government and the majority of the commission for a series of unprecedented and unconstitutional proceedings calculated gravely to prejudice the inquiry. Tho defeated by a large majority on what was virtually a vote of censure of the commission, the anti-opium leaders have good reason to congratulate themselves on having embraced what has proved to be the only opportunity which they could have had, while their own political party was still in power, to repudiate the authority of the report.

The debate cannot be said to have produced much effect on public opinion; and it was quickly overshadowed by the fall of the Liberal Government shortly afterward. The new Conservative ministry can hardly be expected to be more friendly than its predecessor to the anti-opium agitation.

The press, only too eager to get rid of a "fad" which is inconvenient to both political parties, has generally followed the lead of the *Times*, declaring the whole movement to have been founded on a delusion, which the commission has finally dispelled. It is not yet clear how the attention of the British public can best be recalled to the main question at issue, which the majority of the commission has done its best to obscure: Shall the name of Christ still be blasphemed among the Chinese because of Britain's participation in the traffic which feeds her great national cancer? Not only have the commissioners overlaid this question by devoting more than nine tenths of their report to the Indian branch of the subject, notwithstanding their own admission that more than nine tenths of the opium produced in India is exported to China and the Straits Settlements, but they have actually stooped to gross misstatements of facts and garbled quotations of evidence in their discussion of the Chinese traffic.

A veteran American missionary, Rev. Dr. Ashmore, of Swatow, one of those invited by British consuls in China to furnish replies to questions issued by the commissioners, is a victim of the latter offense. He had stated: "Some men of *vigorous vitality* will use opium for many years and not show marked results." In the rest of his evidence, all the more weighty for the careful reservation of these exceptional cases, he clearly expresses his opinion that "nearly all of those with whom the habit is fully formed" consume opium "with great injury." Yet he is quoted in support of the statement that some of the missionaries "take a less decided view" than the majority of his colleagues, by whom, it is admitted, "the use of opium is strongly condemned." He is made to differ from them by the simple expedient of omitting the three important words in italics, the rest of the sentence being quoted without any indication of its incompleteness. The Rev. A. Bone, of Canton, is even worse treated—two disconnected passages being pieced together as if they formed part of one sentence, in order to make him out a dissentient from the general voice of his brethren. Three sentences may be quoted from the report containing three allegations directly contradictory to fact. "It may be added," says the report, "that there is no evidence from China of any popular desire that the import of Indian opium should be stopped." There is, in fact, a considerable body of such evidence. "In the British consular service the prevailing opinion is that opium smoking in moderation is not harmful, and that moderation is the rule. . . . The medical opinions were in general accord with those of the consular body." Two careful and accurate writers, Mr. Joshua Rowntree and the Rev. F. Storrs Turner, have shown that these are untrue representations of the balance alike of the consular and the medical evidence, both of them, in fact, showing a strong preponderance of opinion contrary to that here stated. It is difficult to get the British people to believe that a number of presumably honorable men have put their signatures to a dishonest report; yet when these charges, which have already been publicly made without any attempt being made to answer

them, are established to the satisfaction of our fellow-countrymen, as they certainly can and will be, there must be a great revulsion of feeling, and an outburst of indignation which will sweep away the Indian Government's opium traffic forever. In what precise mode this result is to be brought about is a matter which we can leave to Him who has throughout been looked to for guidance and inspiration in our crusade. Meanwhile, we are doing what we can to utilize the platform, the press—so far as it remains open to us—and, above all, the Christian churches, in pressing forward the necessity of putting an end to this great national sin, and removing this serious stumbling-block from the way of the Gospel in China. We believe that our God is leading us on to certain victory, and that, mighty as are the forces of interest and prejudice arrayed against us, “they that be with us are more than they that be with them.”

KACHIN TRADITIONS AND RELIGION.

BY REV. O. HANSON, BHAMO, BURMA.

The people of Upper Burma (called by the English Kachins, and by themselves Chingpaws or Singphas) occupy the country extending from the 23° to the 27° 30' of north latitude, comprising the mountain ranges on both sides of the Irrawaddy. It is believed by some that the Kachins are closely allied to the various tribes residing in the almost inaccessible regions bounding on Tartary. However this may be, if the Kachin traditions are in any way reliable, there can be little doubt as to their original home. Like the Nagas and other tribes on the Assam side, with which the Kachins have much in common, both in language and customs, they must have descended from one of the aboriginal hill tribes of Northeastern India.

The Kachins in their mountain homes are savage, superstitious, easily offended, revengeful, and to strangers unusually reserved. It is especially hard to induce any well-informed Kachin to reveal the mysteries of his religion. Generally, out of a superstitious dread of the Nats, he will keep back, even when closely questioned, the most important and interesting parts. This religion, altho at present mostly a degraded creation of a degenerated race, must have had a purer source than is at first discernible from a superficial observance of the rites and ceremonies now practised. Confucianism and Buddhism have had little influence over these wild mountaineers, even tho they must have been in close contact with Chinese, Shans, and Burmans for centuries. From the Kachin traditions alone we meet with occasional glimpses of a life, knowledge, ideas, and aspirations not now in their possession. It is here attempted to give in a condensed form some leading thoughts found in the traditions, customs, and religious beliefs of this strange but interesting race.

Traditions.—(a) The creation. The main points in the lengthy account which a Nat priest can give on this interesting topic are the following : Originally, “ before the beginning,” only wind, clouds, and a mysterious being, half human and half avian, existed in some unaccountable manner through a self-creative power. From these elements were brought forth, by means of a generative process, the first cosmical matter and the primitive spirits or Nats. These Nats in their turn brought forth vegetation, animal and human life. While the elementary parts of this world still existed in their rudimentary forms, a great Nat, named Chinun, gave birth to a monstrous giant, half spirit and half man, named Ninggawnwa. It took seven years for him to be born, and he held at his birth a great hammer and a pair of tongs in his right hand. With these instruments he in due time gave form and order to the visible earth. As soon as the arrangement of this earth was completed, Chinun brought forth a great pumpkin, which the “ omniscient” one (also a later son of Chinun), after the death of his mother, divided into two parts. From the part to the right the first man was made, and the first woman from the one to the left. This human pair dwelt at the central part of the earth, by a beautiful mountain created from the head of Chinun. Man was made immortal, but because of a foolish desire to see a dead being, and having by a lie brought over himself the wrath of the Sun-Nats, death was imposed upon him as a punishment. A number of cattle were sent to eat the “ fruit of life,” which otherwise would have served as a preventive of death. The first human pair gave birth to another, and so on until the third generation, when nine sons and nine daughters were born to a certain Wachstwa. These are the progenitors of the different Kachin tribes, or, as some would assert, of the Asiatic races in general. The pedigree of white people can be traced to a certain kind of monkeys, and according to some were not found until after “ the great flood.” Everything is now existing through itself, and an overruling providence in the Christian sense is not recognized. The Nats at times shake the mountains, thus causing earthquakes, or send a great frog to swallow the sun or the moon, which causes eclipses, but are not otherwise interfering with the regular order of the universe. The Kachins, as far as I have been able to find out, do not believe in any interruption of the present order of things. Everything has for them an endless existence.

(b) “ The great flood.” It has often been observed that the story of the deluge has in some form or another been preserved, with surprising exactness of detail, in most separate countries and by widely different races. The Kachins having no written language, and consequently no literature of any kind, form, however, no exception to this interesting fact. Their unique story of the “ great inundation” runs in somewhat the following way : Some time after Ninggawnwa had finished his creative work and appointed to the different races separate places where to live and dwell, an attempt was made by him to build a huge bridge, at the central

part of the earth, over the mighty Irrawaddy. Nine jealous brothers, determined, out of envy, to frustrate the work, came one day and said to him, "Your mother is dead." This did not greatly trouble him, as he thought it easy to find a stepmother. After some time the brothers returned, saying, "Your father is dead." This caused him great sorrow; his heart was filled with anger, and he crushed in his wrath an adjacent mountain, after which he abandoned his work and returned home. Now he discovered that he had been greatly deceived, and the subject of a most perfidious treachery. In order to take revenge on the nine brethren, their relatives and humanity in general, with which he was now displeased, he caused a great flood to overflow the whole earth, and intended to extinguish every form of life. Two orphans escaped, however, in a great oval-shaped drum. They took along with them nine cocks and nine iron needles. A needle was dropped for each passing day, and on the ninth day they heard the last one ring against the stones. The last cock also crowed, and thus they knew that the earth was dry. One of these orphans some time after this great catastrophe was killed and eaten by a furious Nat called Chitong. The other married a being half Nat and half man by the name of Ningcut. A child was born to this pair, which Chitong killed when its mother was absent from home, and prepared its liver for her to eat. The body itself he chopped into small pieces and scattered them over an adjoining field. From this "seed" a new race sprang forth, in everything like the antediluvian one, and is now inhabiting the world.

(c) The lost book. A third tradition deserving attention is the following: After the world was set in order and the different races were settled in their respective homes, Ninggawnwa, at a great feast, met with representatives from the chief and most powerful surrounding tribes. At the close of the feast they all asked him to become their ruler. This he refused, but gave to each of them a book. To the Chinese he gave a book of paper; the Burmans received a book of palm-leaves, and the Kachin book was made of parchment. On the way home the one who had received the Kachin book prepared it as food and ate it. (Some Kachins assign as the cause for this that the man was hungry and had nothing else to eat; others, which I think are more numerous, give no reason whatsoever.) Since then the Kachins have had no book, but the great Nat priests and professional story-tellers can by a kind of inspiration relate its contents. This is always done at their great feasts, when it takes three nights and days to rehearse it all. It contains the only authentic records known regarding creation, the flood, the different human races, the origin of the Nats, and their work and worship.

A number of narratives in the same vein could be given, but the above may suffice to give a general idea of their contents. It would be interesting to know something about the sources from which these shallow streams have been flowing.

Ideas of a Supreme Being.—Some writers have been anxious to prove

that races and nations have existed or are now living who are wholly without ideas of a supernatural being. It has, however, always been found that such statements were founded on an imperfect knowledge of the races described, and that behind the crude exterior some apprehension of a supreme power is entertained, altho at times extremely vague. It would hardly surprise us if it was found that the savage and barbarous Nat worship of the Kachins had blotted out all higher ideas of the supernatural. For centuries the vilest practices have been perpetuated in connection with this worship. An educational system, even in its most rudimentary form, is unknown; any especial worship of a supreme being does not exist. Still, even here it is clearly discernible that God has not suffered Himself to be unknown. The Kachins have ideas of a being higher and more powerful than any Nat. He is called by different names, such as "The one higher than the clouds" (this name has to some Kachins an almost magical power); the "Omniscient" one, whose wisdom was especially manifested at the creation of man; the "Creator," who also was active in giving life to man; the "Spirit," or the Spirit above all spirits. Other names, as the "Lord of heaven and earth," may also be given, but the same being is indicated in every case. It is true that a further attempt to explain his ideas of the supreme would bring a Kachin to what a Western mind would regard as an almost hopeless confusion. He would assert that the same being is indicated in each of the above names, and also that the "Omniscient" one and the "Creator" had something like a human birth, while this would not be admitted in the case of "The one higher than the clouds." To us some form of incarnation, or something resembling an Avatar of Vishnu, would offer the most natural explanation, but a Kachin feels no necessity of solving this mystery. It is enough for him to know that there is some one greater than the Nats. These Nats, the greatest number of which have once been human beings, are in their present state immortal, but not omniscient, omnipotent, or ubiquitous. All of these attributes are without hesitation applied to the one above all. Beings half Nat and half man were endowed with supernatural power, but were subject to change and death, and exist at present in the same way as any other who has passed into the realm of the dead.

The knowledge of a supreme power exerts, however, hardly any moral influence over the Kachins. It is commonly believed that he ordinarily does not concern himself about human affairs. Only in extreme cases is it suspected that he punishes an extraordinarily wicked person, but when and how this happens no one claims to know. When any great calamity befalls a tribe or family; when war, famine, or pestilence is raging, and the Nats do not seem propitious, then supplications are made to the Lord of all, but no sacrifices are offered. That we here meet with a few remaining ideas from the original monotheism of India seems almost certain. God has been forgotten by more favored nations than the Kachins, but those in closest contact with these wild children of nature have had occa-

sion to see that deep down in the savage heart a Divine spark is still flickering, ready at any moment to be fanned into a living flame.

Nat Worship.—The real religion of the Kachins, as far as they have any, consists in Nat or demon worship. These Nats are now innumerable, and occupy almost every imaginable place above and below. Certain Nats rule the sky, the sun and the moon ; others dwell upon earth and are found in every mountain-top, hill, streamlet, river, spring, or well ; every field, wood, and even individual trees have their guardian Nats ; every tribe, village, and family acknowledge some special Nat to whom they must pay honor. These Nats must not be confounded with Grecian nymphs, naiads, and satyrs, or with fairies or goblins of medieval Europe. Most of them have once been human beings or descend from the early half Nats who took such an active part in the first stages of the world. They are a constant terror to the people. They watch with jealous carefulness every occupied place, and are always ready for revenge if any trespasses are committed. If the usual sacrifices are withheld, if a vessel consecrated to the Nat service has been unduly touched, if any one out of mistake has stepped in the place set apart for the household Nats, punishment may at once overtake the transgressor. Even if a Nat without any known cause desires a new offering, some misfortune will at once befall the intended family or individual. Houses may be burned, fields devastated by wild animals, "bad luck" will attend every undertaking, and poverty will be the sure result of all. The most common form of punishment, however, is by diseases of different kinds. The Nats alone possess the remedies necessary in case of illness, but do not administer any when offended, unless properly propitiated. As soon as a person is taken ill, a Nat priest is at once sent for. The dwelling-place of the offended Nat is found and the desired sacrifice ascertained. This is done by a kind of divination. The greatness of the sacrifice depends upon the importance of the case. Ordinarily, for slight offenses, a little whisky, a few eggs, some dried fish and meat, or a few fowls will suffice. In more important cases, or if a great work or expedition is to be undertaken, pigs and cattle of any kind must be offered. When larger animals are sacrificed, the flesh is prepared and distributed among the inhabitants of the community where the sacrifice is made. As the Nat priest receives a part of the animal offered, the size of the sacrifice often depends on his personal desire of profit in the case at hand.

A few particulars regarding this Nat worship may be of special interest. A large number of Nat altars are always found outside of every Kachin house. They are usually made of bamboo, and are only used as receptacles for certain parts of the offering. The Nats are invoked to come down upon them and to accept the sacrifice made. A new altar must be built for every sacrifice, even if offerings are successively made to the same Nat. Inside the houses of chiefs and other prominent men a large altar of a different kind is often found, which is used as long as the

house is standing. The sacrifices most acceptable and of greatest worth are those of cattle. A tradition says that when the cattle, after the first transgression of man, ate the "fruit of life," a promise was given that they should always willingly offer themselves as sacrifices for the good of humanity in all ages to come. When such a life is given to the Nat, his anger is appeased and the sacrificer's request is fulfilled. The blood is not of any value as a sacrifice. The Nat receives the life (which the Kachins connect with the breath and not with the blood), while the offerer and his friends eat the flesh. In a case of insanity, when other sacrifices have proved of no avail, a goat is selected, and after appropriate ceremonies sent off among the mountains. If he does not return it is supposed that the Nat who troubled the insane person has taken his final departure. No one would kill or eat the flesh of such an animal. At the time of sowing and harvest, several days are often set apart for larger sacrifices. No work is being done during such a time. Offerings are made at every birth or death, and I have counted as many as thirty skulls of large oxen around the grave of a chief. In order to prevent witchcraft, to procure "good luck" at any enterprise, if a person begins a journey or ends one—in short, at every occasion of any importance—the Nats are consulted and sacrifices offered.

This sacrificial system has always kept the Kachins in a hopeless state of poverty. They never know when their turn may come to offer up the last oxen, pigs, or fowls. It is not an unusual thing to hear the Kachins complain about the insatiable greediness of these burdensome Nats. But wholesale offerings will soon be a thing of the past, as sacrificial animals are getting more expensive and scarce, and the Nats are even now forced to be satisfied with less valuable gifts. Christianity is also slowly but surely uprooting former superstitions, and only this power can give the help now vainly sought.

GOSPEL WORK IN ISRAEL.

BY PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

In a recent number (March, 1895) of *Nathanael*, the Jewish mission bi-monthly, published by Professor Strack, of Berlin, Lic. Dr. Dalman, of Leipzig, since the death of Delitzsch certainly the most reliable authority on this subject, publishes a detailed survey of the work done during the years 1893 and 1894 for the evangelization of Israel all over the globe. A brief summary of his facts and figures will give an excellent bird's-eye view of the problems and data of this species of church work.

The anti-Semitic agitation has during these two years calmed down somewhat, and as a consequence the national movement in Israel, which largely owed its vitality to the anti-Semitic agitation, has also become a

less powerful factor in Jewish thought. As yet not a single Jewish mission society has been willing to make use of this agitation for its purposes ; and the organizations effected in recent years for the purpose of agitating the re-establishment of a Jewish state in the ancestral country of Israel, such as the Jewish Christian Patriotic Alliance of London, founded in 1892, have not been able to make their influence felt. The Jewish-Christian plans of Warszawiak, in New York, have not materialized, and the venerable convert, Rabbi Lichtenstein, of Budapest, who still declines to be baptized, but aims at the organization of a Jewish-Christian church, has been cast out by his people. Rabinowitz, of Kishnef, has given up all ideas, seemingly, of organizing a distinctively Jewish-Christian congregation, and is virtually a *vox clamantis* among his people in Russia and the East. Pastor Gurland, of Riga, together with 72 Jewish Christians, went in June, 1893, to Palestine, but no further news has been heard of them.

The most noteworthy fact in this connection is the organization of a Jewish-Christian congregation in Smyrna, in the summer of 1894. The head of this movement is a Karite from Sebastopol named Abram Levi, who, while an inmate of the Scotch Jewish Mission Hospital in Smyrna, through the study of the New Testament learned to know Christ, and began his work by calling together Jews for the study of the Sacred Scriptures. These men organized themselves into a separate congregation, the original number being 64 heads of families. Of these just one half again withdrew, leaving 32 families and 17 young men, or a total of 185 souls.

This association, in its statutes, says that it is "a society of Jewish Christians ; that its first principle is the faith in God and in the Trinity of God according to the teachings of the Messiah, but not according to the teaching of any commentary or principles of any other communion [thereby excluding the teachings of the Talmud] ; that each one binds himself to live according to the teachings of the New Testament ; that circumcision shall continue to be practised, not as a law, but as a national symbol indicating that they are the children of Abraham and of the other patriarchs ; that each one promises to live in accordance with the spirit of the Messiah—namely, in love, unity, and truth."

Christians of non-Jewish origin have also recently attempted to organize Jewish converts into separate communions. The principal effort of this kind was made in London by John Wilkinson, the director of the Mildmay Mission, under whose leadership 11 converts were thus united into a "Jewish-Christian Church." A modification of this idea found its exponent in A. C. Gäbelen, of New York, who, in his jargon periodical, *Tikwath Israel*, reports the organization of a congregation consisting of 20 members. His position is practically that of Pastor G. A. Krüger, of France. His program is more distinctively Jewish-Christian than any other of its kind, and includes both the acceptance of Christ as the Messiah, and also the continuation of the observance of the Mosaic law in so far as this is not contradictory to the fundamentals of Christianity. In

his organ, *Our Hope*, he pleads for the pure preaching of simple "Messiahism," without any admixture of Gentile Christianity. These are about the sentiments also put forth by Gedalrus in Berlin.

In Germany the work is entirely that of efforts to win individual souls from Israel, the enterprise being carried on by a number of societies, such as the Leipzig, the Berlin, the Bavarian, and others. Representatives of foreign Jewish mission societies are gradually being withdrawn from Germany. Dalman himself has inaugurated a new enterprise by publishing a Jewish-German monthly called *Berith Ain*, in which enterprise he found emulators in Pastor Werber, of Baltimore, and Gäbelein, in New York. The leading mission organs in Germany for Jewish work are the *Nathan-ael*, and the veteran journal, founded by Delitzsch, the *Saat auf Hoffnung*, of Leipzig.

In Austro-Hungary, Norwegian missionaries have begun Jewish Gospel work, especially Pastor R. Gjessing and Philip Gordon, with headquarters at Budapest. Another laborer here is Rev. A. Moody, representing the Scotch Society. Rabbi Lichtenstein is sending out tract after tract, pleading with his people to accept Christ.

In Roumania the London and Berlin societies, as also the Norwegian, are at work; the first mentioned with headquarters at Bucharest, where there is a flourishing school for girls; the second at Jassy; the third at Galatz. Russia is naturally the greatest field for Jewish mission work, and even the government has at times aided the societies in spreading the New Testament among the Israelites; and fully half-a-dozen depots for this purpose have been established in the empire, the leader of the work being the late Axelrud, a son-in-law of Rabinowitz. Faltin, the veteran of Kishnef, continues in his propaganda, and Gurland has been doing excellent work in Riga. The Orthodox State Church had also entered upon this work, but its chief agent, Joseph Levin, recently died. In Poland, Swedish messengers are busy, and Dr. Ellis, from London, has been able to report a large number of baptisms. For 1892-93 the number was 78; for 1893-94 it was 103. In the last three years there have been 235 Jewish converts in Poland.

In the Scandinavian countries the contingent of the Jewish population is exceedingly small; but the Scandinavian Christians have a warm heart for the work, as is attested by other contributions, societies, and messengers sent forth by them.

In France the London Society has been at work, as also the French Protestant Society. Naturally England is the headquarters of Jewish mission enterprises. Here are found the greatest and the most societies of this kind, and by far the greatest liberality for the cause. At least a dozen periodicals are published in the interests of the work, and it is supported by men and means throughout the Jewish diaspora. The Mildmay Mission alone in 1893 disposed of 18,406 Hebrew New Testaments, and 69,657 parts of the Testament in the jargon. Since the beginning of this

literary propaganda, in all 208,313 Hebrew New Testaments have been used, and 467,577 parts in the jargon. In every way the Christians of England do as much, or even more, for the cause of the evangelization of Israel than all the other Christian peoples put together.

The immigration of Russian and Roumanian Jews to the further Orient has made the latter a more important field of operation. The headquarters naturally are such centers as Constantinople, Smyrna, and Jerusalem, and, in a secondary way, Saloniki and Damascus. Fully a dozen societies are found represented in these districts from half-a-dozen sections of Christianity, and laboring in many methods and manners.

In North Africa, the London Society has its stations, especially in Tunis, Algiers, and Morocco. The Falashas, or Black Jew, converts in Abyssinia are being reorganized again under a native leader, Michael Argawi, after a period of persecution in which Jewish Christianity in that venerable land was almost eradicated. In Persia, the headquarters are at Ispahan and Hamadan, and in India in Bombay, where the leading mission worker is J. Henry Lord, aided by the periodical *Ha-Mebasser*. In America, the work for Israel has been manifold and multifold, being in charge of fully a half-dozen different churches, such as the Episcopalians, Lutherans, Adventists, and others, and partly controlled by individual lovers of the chosen people. Jewish mission journals in English, German, and the jargon are published in considerable number.

In Australia, both German and English societies have stations in various parts of the island.

HINDUISM AND ROMANISM.*

In much of its teaching Romanism is far more pagan than Christian ; for the Roman Catholics believe in Christ, it is not the Christ of the Gospel, but either a wafer god manufactured by the priests, or a stern judge ready to punish the guilty (in the same way that the Hindus regard many of their gods), and only to be approached through His tender-hearted mother, or some other merciful saint or intercessor.

Perhaps, placed in parallel columns, the comparison will be more readily understood.

HINDUS

are subject to the Brahmans, on whom they rely in the performance of all religious rites, and whom they are taught to reverence and bow down to.

ROMAN CATHOLICS

are under the power of the priests, by whom they are taught exactly what they must believe, and through whom they receive forgiveness of sins and all the benefits of religion.

* The following comparison was printed in the *Missionary Herald* (Baptist), from a letter by Mrs. T. R. Edwards, of Serampore College.

Are not allowed (except Brahmins) to read the sacred books ; these may only be read and explained to them by the priests.

Regard Sanskrit as the religious language ; it is used in worship and ceremonies, tho not understood by the people.

Bathe in the Ganges and certain sacred rivers to wash away sins.

Use Ganges water in various religious ceremonies.

Bow down to and utter prayers before idols.

Dress the idols in fine and showy and sometimes costly raiment.

At certain festivals have great processions, carrying the idols.

Pray to various gods and goddesses.

Offer sacrifices.

Say that when the priest utters certain words, the image they have made becomes alive by the indwelling of the deity invoked.

Are taught that there is a great merit in making pilgrimages to various sacred places and shrines.

Believe that at certain shrines miracles of healing are performed by this or that god.

Have great faith in amulets and charms as a protection against various misfortunes.

Are enjoined to fast on certain occasions.

Count beads in repeating the names of gods and goddesses, to invoke their assistance.

As a rule are forbidden to read the Bible, which the priests alone may read and explain.

Regard Latin as the sacred language ; it is used in worship, tho unknown to the majority of the people.

Are taught that they are regenerated by water in baptism.

Use holy water in the churches.

Bow down to and say prayers before images and pictures.

Clothe the images of saints in gorgeous apparel.

At certain festivals in Roman Catholic countries have great processions, in which sacred images are carried.

Pray to saints and angels and especially to the Virgin Mary.

Offer the sacrifice of the Mass.

Say that when the priest utters certain words, the wafer becomes the very Christ.

Are taught that it is meritorious to go on pilgrimages to Rome and other sacred places.

Believe that at certain churches and places miracles of healing are performed by this or that saint.

Wear medals blessed by the Pope as charms against misfortunes.

Observe prescribed fasts.

Count beads in saying prayers, especially to Mary.

Use lighted lamps in certain ceremonies, even in daylight.

Use incense in worship.

Some priests (chiefly a wandering order) are not allowed to marry.

Some Hindu religious orders consider that the highest ideal here is the extinction of all desire and all feeling, such as joy, sorrow, hunger, pain.

When death is imminent they are taken to the river-side, and the face smeared with the sacred mud of the Ganges.

After the death of relatives, in order to assist the spirit in the next world, they perform Shraddha ; it consists of various ceremonies, and especially large presents to the priests.

Comparison might also be made between Romanism and Buddhism, as there is much in common, as the veneration of relics, forbidding priests to marry, large houses of monks and nuns, etc.

Use lighted candles in religious worship, even in daylight.

Use incense in worship.

Priests are not allowed to marry.

The aims and ideal of monks and nuns is to become like a corpse in the hand of the superior.

When death is imminent, they send for the priest to administer extreme unction, which includes anointing parts of the body with oil.

After the death of relatives, in order to liberate the spirit from purgatory, and take it to heaven, they pay considerable sums to the priests for masses to be performed.

THE ATROCITIES IN ARMENIA—IS GOD ON TRIAL?

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

I have recently heard good men—professing Christian men—question the goodness and power of God. They have asked, Is God indeed a God of love while He yet permits His people to suffer such dreadful and prolonged barbarities as those which have been witnessed in Armenia? Or does He lack the power to prevent them? Is Satan, after all, mightier than God? Notice:

1. Such questions have been asked before. Jeremiah, Asaph, and Job are Old Testament examples. Thousands of years ago the souls of the righteous were vexed with this same problem. But *they* approached its investigation not from the standpoint of doubt but of faith. God help us to do the same. In all his affliction Job did not charge God foolishly. Asaph's feet had almost gone, his steps had well-nigh slipped into open infidelity, almost, but not altogether, because he held to the fundamental postulate that "God is loving unto Israel, even to such as are of a clean heart." Jeremiah would talk with God of His judgments, but he begins by affirming his belief that He is righteous. In no other way can we expect light to come to us on this Armenian question.

2. Let us remember that similar atrocities have occurred before. God's people have known these things in all ages. Israel in Egypt under Pharaoh was not essentially unlike Armenia in Turkey under Abdul Hamid II. Compare the current correspondence from Constantinople with the opening chapters of Exodus in proof of this. And what about "the noble army of martyrs" who suffered at the hands of the early Roman emperors? What

about the tender and delicate women who were thrown to the wild beasts in Roman amphitheatres? What of those who were covered with tar and set on fire to illuminate Roman gardens? What of the heroes of the Reformation? What of the victims of the King of Spain and the Duke of Alva? What of the massacre of the Huguenots on St. Bartholomew's Day? What of the fires of Smithfield? What of the Catholics, as well as Protestants, who for their loyalty to God were dragged at the cart end, beheaded, drawn and quartered, and burned in "Merrie England" even as late as Queen Mary's day? What of many of the Jews of Europe in the present decade who are realizing the fulfilment of Moses' prophecy that "among these nations shalt thou find no ease"?

3. Let us remember that such atrocities as these were not only fore-known, but predicted in the Word of God. "They shall put you out of the synagogues," said Jesus; "yea, the time cometh that whosoever killeth you will think that he doeth God service." Paul exhorts the Thessalonians that "no man should be moved by these afflictions"—that is, he should not be moved away from his faith, because "we are appointed thereunto." Peter warns the "strangers" scattered throughout these very parts of Asia now so much upon our minds that their "adversary, the devil, as a roaring lion, walketh about seeking whom he may devour," whom they are to "resist steadfast in the faith." John "saw under the altar the souls of them that were slain for the Word of God, and they cried, saying, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And it was said unto them that they should rest yet for a little season until their fellow-servants also and their brethren, *that should be killed as they were,* should be fulfilled."

4. Let us remember that God gives grace equal to such emergencies as this. Martyrs have gone to the stake with joy. Those who were tortured in an earlier age would not accept "deliverance." Archbishop Cranmer of his own accord thrust his right hand into the fire because it had deceived him into signing the recantation of Protestantism. We have an illustration to-day of an Armenian in this country recently bereft of his family in Turkey—four of them imprisoned and one murdered—who is nevertheless sustained in his daily calling and enabled to go from city to city and platform to platform awakening our citizens on behalf of his outraged countrymen. Paul had a great affliction, for whose removal he thrice besought the throne of power and mercy. But His answer was, "My grace is sufficient for thee." The great apostle to the Gentiles found it to be so, and he was able to declare, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." There is many a Christian martyr in Armenia at this present moment, man, woman, and child, naked, sick, and in prison, who is saying the very same.

5. Such atrocities as these furnish the strongest evidence of the reality and power of the Christian religion. This conflict in Armenia is between Mohammedanism and Christianity, between darkness and light, between Satan and God. Our Christian brethren in that land could purchase deliverance and peace at the price of apostasy, but they will not pay it. Do the ages show a sublimer proof of the Divine origin of Christianity? Men speak of this event as weakening to faith! It would be if the Armenians recanted; but as it is, the event is a wonderful *strengthenener* of faith. Had it occurred eighteen hundred, or even one hundred years ago, it would be employed to prove that; and the Christian apologist or evangelist of the coming century, in his efforts to point men to Christ, will speak of

these Armenians who loved Him so as to be willing to suffer the loss of all things for His sake.

6. God is not on trial in Armenia, nor Christianity, but man. Man is on trial there. And it is not man in the persons of the Armenians, nor yet in the persons of the Turks. It is man as represented by the civilized and the Christianized (?) nations of Europe. People sometimes complain of God that He does not convert the heathen ; they find fault that so large a portion of mankind are denied the blessings of the Gospel which they enjoy ; but it has been found effectual in stopping their murmurings to inquire why they themselves do not convert the heathen. Have they fulfilled their personal obligation in the premises and done all that lies in their power to do to carry out the command, "Go preach the Gospel to every creature?" It is poor logic which charges neglect on God of which we ourselves are guilty. And this principle holds good in the present case. Could we ask God to do more than He has already done to deliver His people in Armenia from the barbarities of the Turks? Has He not put the power in the hands of His professing people in Russia, and Great Britain, and Germany, and France? Who doubts for a single moment that these nations could stop the outrages referred to whenever they said the word? And why do they not say the word? Is it anything but selfishness that restrains them? If all were agreed as to the piece of territory which each should receive in the inevitable division of the Turkish Empire, would there be any longer delay? Who is on trial in this matter? Is it God or man?

7. God will reckon with these nations when their time comes. The mills of God grind slowly, but they grind exceeding small. General Grant was no visionist ; he was never charged with giving currency to fanciful speculations, but he tells us with all soberness that nations, like individuals, are punished for their transgressions. He cites as an illustration our own Civil War, the most sanguinary and expensive of modern times, as a divinely inflicted penalty for our unjust treatment of Mexico in the annexation of Texas. Turkey will yet pay dearly for her cruelty, and the other nations will have cause to remember that they helped it on.

8. Let us remember that the situation, which seems to us to be so entangled, is very clear and plain in the mind of God. In an earlier day, when the kings of the earth set themselves and the rulers took counsel together against the Lord and against His Anointed, He had them in derision, and set His King upon His holy hill of Zion. It is with reference to this same King and this same holy hill that the present commotion reigns. The cry of America for the Americans, and Germany for the Germans, is soon to be extended to Judea for the Jews. The capital of that nation is yet to be "a cup of trembling unto all the peoples round about," and then "He that cometh will come and will not tarry," and "out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

9. Let us remember, finally, that there is one who can kill the body, indeed, but after that has no more that he can do. "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." These Armenians dwell where Satan's seat is, but they are holding fast the name of Christ, and they are not denying His faith ; and He who once remembered and recalled the name of His faithful martyr Antipas has His loving eye upon them, and to him that overcometh will He "give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it."

THE RELIEF OF ARMENIA.*

The situation in Armenia is simply appalling ! No words can describe the suffering which these Christians in the land of the Turk are experiencing daily and hourly. In the dead of winter, wounded and weak and weary, many of them without homes or even a place of shelter from the wintry blasts, barefooted and almost naked in the snow, they are likewise perishing from hunger by thousands. All Christendom has been thrilled with horror at tales of robbery, rape, and murder, which has been heaped upon innocent and defenseless men, women, and children. In a single province a Moslem official underestimates the total killed as nearly 40,000 men, women, and children ; of these 30,000 were murdered outright, and 10,000 perished in their burning homes. Besides this deaths from cold and hunger (in the one province of Harpoot, remember) number about 10,000 more. Women violated and abused in unspeakable ways number nearly 6000, and those forcibly circumcised (converted to Islam) are over 15,000, besides 1500 women and girls consigned to Moslem harems. The heroism with which hundreds—nay, thousands—have stood ready to suffer the most horrible and ignominious tortures, and to submit to a lingering death rather than deny their Lord, makes them worthy to be added to the memorable list of the “ heroes of faith ” (Hebrews 11). Christian pastors have unflinchingly faced death and called upon their congregations to follow them ; women have by hundreds sought death rather than submit to a worse fate—surely these are they “ of whom the world was not worthy.” No one with a spark of Christianity or even of humanity in them can read these tales of persecution without being moved to his inmost soul with sympathy and a desire to help them, and yet there are thousands in Christian lands who have not as yet lifted a finger to relieve the distress of the survivors. In the province of Harpoot nearly 100,000 Armenians are destitute of the bare necessities of life, and in other parts of the country there are three times as many more. Many have generously responded to the call for help, and much has been done to relieve the sufferers. From the first, money sent from America and England has been distributed through the members of the British Embassy and the American missionaries. Amid direst peril these missionaries, men and women, have stood nobly at their posts, and thus have been the one hope of the Armenians. Now that the Red Cross Society has entered the work, the door has been opened to distribute food in new centers. The method of relief work is generally to establish soup kitchens and bread bakeries, employing large numbers of the sufferers in preparing food and clothing. About twenty relief stations are in operation, and \$200,000 has already been expended in food and clothing, but not more than one half of the destitute are yet reached. Only about *one to two cents* a day is needed to keep a man from starvation, but this means \$4000 to \$6000 a day. At Van alone 16,000 gather each day who have no other means of subsistence than that offered by the missionaries. The need is most urgent ; competent and reliable agents are ready to receive and wisely distribute the aid which is so sorely needed. It is heartrending to see the suffering of these people without the means to relieve them. No man, woman, or child can afford to lose the opportunity to give something to this cause ; give it NOW !†

* Valuable information regarding the Massacres, Destitution, and Relief Work in Armenia may be found in the following : “ The Rule of the Turk,” by F. D. Greene (Putnam) ; *Christian Literature Magazine* (February, 1896) ; *Independent* (March 5th, 1896) ; also weekly editions of the *Christian Herald* (New York).

† Sums in any amounts from one cent upward will be received and forwarded without delay, if sent to the Managing Editor of this REVIEW, or to Frank H. Wiggin, 1 Somerset Street, Boston, or to Brown Brothers, New York (Agents for Red Cross).

II.—INTERNATIONAL DEPARTMENT.

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

The Rapid Baptisms and Mass Movement in North India.

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

The great movement among the poorer castes of North India holds on unabated. From fifteen to twenty thousand annually are added to the Methodist mission alone. The United Presbyterian mission of the Punjab is also having a large ingathering. In some cases in the Methodist mission deputations have come in from a long distance asking for teachers to come and teach them Christianity and open schools for their children. In several directions thousands of inquirers are asking for baptism. One pastor in three months had baptized four hundred, and was expecting to add at least one thousand to his Christian community during the year. The great demand is for native pastors and evangelists to conserve and carry forward the work. The theological seminary at Bareilly is taxed to the utmost to meet the want. The score or more trained men turned out annually is far below the need. It is much to be regretted that friends in America do not at once furnish the \$40,000 called for to put this seminary on a larger basis at once. Instead of eighty at least two hundred students should be on the roll under training to push and conserve this great work.

This is no sudden movement. For more than a third of a century the Gospel has been faithfully preached in these regions, and many copies of the Scriptures circulated among the people. They have had the truth held up. The sense of sin has been awakened, and the true way of salvation has been before them. So the baptisms are not "hasty" in the sense of some critics. Preachers, European and native, have been sounding out the Gospel for

years, and multitudes have been thinking. Thus the present harvest, amounting to perhaps 85,000 of a Christian community among the Methodists, is not a sudden thing without ample plowing and sowing and watering. True, the harvest has been largely gathered in more recent years. Some 65,000 have been added within four years, and the number will soon run up to 100,000, and more, if a pastorate to care for the multitudes gathered in can be raised up.

This is no superficial work. It is, to be sure, not matter for surprise if tares are found among the wheat in so large a harvest. A mass movement like this must carry along with it and catch up a good deal that is not altogether good, and in this it differs in nothing from large revival movements in the home land. But will any one say such revivals are failures? The weak are strengthened and the utterly worthless are eliminated. So the missionaries deal with this movement which has its critics in the field, particularly among less successful missions. Those who know the work realize that a strong substantial church is being raised up, served by a native ministry, and that effective self-support is being developed. Tried by the tests of self-support, spiritual life, endurance of persecution, and martyrdom, a true church is being founded. Rev. P. M. Buck, in a recent letter written in the midst of this work, says, "These converts manifest a very encouraging willingness to do what they can to support the work among them. Persecution has been common and persistent. In the region where the greatest number of baptisms has occurred, the leading men of a large number of villages assembled in council, where it is said several hundred were present, and they bound themselves under a curse to suppress Christianity and prevent its fur-

ther spread. Petitions were made for assistance to native government officers. Money was freely offered to bribe for the same purpose, and one of our workers was asked to name a sum he would be willing to take and retire from the field. Our people have been beaten, and were for a time deprived of pasturage for their cattle, and of fuel for cooking their food. One was imprisoned under false charge, and from one village a company of recently baptized converts have been expelled, and the case awaits settlement in the court. In the face of all this opposition, resulting in various other petty annoyances as well, I have heard of but one man who has lapsed from Christianity, and he a little later, when we held a meeting in the neighborhood came with his offering for the collection made, which, however, his brethren refused, telling him he had gone over to the enemy in the time of trial."

In all this we have the evidence of a true work of God, and the home church may rejoice that great victories are won in pushing the conquest of the world for Christ.

Korea's Permit to Christianity.

BY REV. R. S. MACLAY, D.D., SAN FERNANDO, CAL.

During the earlier portion of my life in China, commencing with the year 1847, I met in the streets of Foochow City, where I resided, a few shipwrecked Koreans who had been picked up at sea by Chinese sailors, and were *en route* to their native country. Their strange costume, erect forms, and agile movements greatly interested me, and I felt it would be a high privilege to carry to the people of Korea the precious tidings of salvation; but at that time Korea was not open to foreigners, and besides, my time was fully occupied with my duties in China.

In the year 1872, shortly after the return of the United States naval expedition to Korea, I spent a short time in New York City, and being deeply

moved by the reports brought by the expedition concerning the religious condition of the people of that country, I published an article urging the missionary society of the Methodist Episcopal Church to establish a mission in Korea. The subject was considered by the society, but, owing to the pressure of other claims, it was deemed impossible to provide funds for the proposed mission.

August, 1882, one of our Japanese converts called on me in Yokohama, and requested my wife to teach English to a class of Koreans, whom their government had sent to study in Japan the principles and methods of the civilization adopted by the Japanese. Mrs. Maclay gladly consented, and soon became interested in the young men, finding them to be bright and extremely anxious to acquire the English language. Shortly after Mrs. Maclay took up this work, Kim ok Kuin, the Korean officer who had charge of the students, called to thank her for consenting to teach the class, and expressed his desire for the introduction of Western civilization into Korea.

March, 1884, while living in Tokio, Japan, having removed to that city from Yokohama, because of my appointment to the presidency of the Anglo-Japanese College, I received from the Rev. John F. Goncher, D.D., of Baltimore City, Md., a letter dated January 31st, 1884, in which he wrote as follows:

"Under date of November 6th, 1883, I wrote to the Missionary Committee that if they deem it expedient to extend their work to the Hermit nation, and establish a mission in Korea under the superintendence of the Japan mission, . . . I shall be pleased to send my check for, say, two thousand dollars toward securing that result.

"Could you find time to make a trip to Korea, prospect the land, and locate the mission? For once we may be the first Protestant church to enter a pagan land. It is peculiarly appropriate that Japan should have the honor, and it

would be a fitting addition to the services you have been enabled to render your church already if you could inaugurate the enterprise."

This letter from Dr. Goncher opened the way for the accomplishment of a long-cherished desire, and impressed me at once as being a Divine call to do what I could toward opening Korea to Christian missions. The Japan mission supported Dr. Goncher's suggestion, the missionary society indorsed it, and instructed me to go forward.

Communication on the subject with the Hon. John A. Bingham, United States Minister to Japan, and Hon. Lucius H. Foote, United States Minister to Korea, satisfied me that the movement was practicable, and, after completing the necessary preparations, I embarked June 8th, 1884, at Yokohama, with my wife, on board the English steamer *Teheran*, Captain Nantes, for Nagasaki, where we left the *Teheran*, and June 19th, having procured a Korean gentleman to act as interpreter, took the steamer *Nanzing*, Captain Balburnie, for Chemulpo, the port of Seoul, capital of Korea. Next morning we were off the port of Fusan, near the southeastern point of the peninsula of Korea; but a dense fog prevented us from seeing the land, and it was not till noon that the steamer could enter the harbor, and I felt that at last I was within Korean territory.

Fusan is a place of historic interest and commercial importance. It is not improbable that from it sailed the bold clans who conquered and whose descendants still hold Japan. Certain it is that here landed the military expeditions of the Japanese, which from the early centuries of the Christian era have harassed and overrun Korea. It was pleasant and assuring to think that times had changed, and that in our day there came from the shores of Japan those who desire to give the Koreans the tidings of salvation through faith in our Lord and Savior. We remained thirty-six hours in Fusan, during which time we landed, paid our respects to

some of the Korean and Japanese officials, enjoyed a season of conversation and prayer with a Christian Japanese colporteur operating here, walked through a park-like grove in the vicinity of the town, and called on Mr. Lovett, the American superintendent of Korean customs, who gave us a cordial welcome. Fusan is one of the ports at which foreign trade is carried on. In the portion of the town which we saw, the streets and houses bear the impress of Japanese influence and many Japanese families reside here. The place with its harbor and surrounding scenery presents a charming appearance.

Leaving Fusan, we spent forty-three hours in steaming round the southern end and up the western side of the Korean peninsula. The fog enveloped us most of the way, and the almost incessant sounding of the fog-horn, together with the consciousness that we were sailing along a dangerous and imperfectly surveyed coast, did not contribute to the pleasure of the passage; but through all these discomforts the Lord brought us in safety, and at 1 o'clock P.M., June 23d, we reached Chemulpo, the termination of our passage by sea. The following morning we landed from the steamer, and being opportunely assisted by T. Kobayashi, Esq., Japanese consul at Chemulpo, we procured conveyances and proceeded up the valley of the Han, a distance of twenty-five miles, to Seoul, where, 6 o'clock P.M., we were most kindly received at the United States Legation by General Lucius H. Foote, United States Minister to Korea, and his excellent lady, under whose hospitable roof we spent our first night in Seoul. Next morning we took possession of a small building adjacent to the Legation grounds, which General Foote, in accordance with my request, had procured for our temporary use; and as we had brought with us a Japanese cook and some provisions, we were soon settled in our new quarters, and were ready for business.

Addressing myself directly to the

task before me, I soon learned that the political situation was not assuring. The party of progress, it is true, controlled the government of the country; the Korean embassy had recently returned from the United States bringing a very favorable report, and to a fair degree the business of the country was reviving; but still there was among the people an undertone of discontent, a feeling of insecurity prevailed in many quarters; public opinion was divided, and it was matter of common rumor that the old conservative party, inflexible and active in its opposition, was secretly scheming to overthrow the present ministry. The entire outlook, indeed, seemed so threatening that even my official advisers did not suggest any method of procedure, or offer me any encouragement to expect the attainment of the end I had in view. It was intimated to me that being in all probability the first Christian missionary to enter openly the capital of Korea, it would be necessary for me to exercise extreme caution, both in going about the city, and also as to divulging my purpose in visiting Seoul. To increase and aggravate my difficulties, I discovered that my own interpreter was connected with the anti-progressive party, and consequently could not aid me in communicating with the present government, and, further, that it would be difficult, if not impossible for me to procure another interpreter. The situation appeared to be well-nigh hopeless, and for a time I knew not what course to pursue.

"At evening time it shall be light."
"Man's extremity is God's opportunity." Fortunately (may I not say providentially?) Kim ok Kuin, the Korean officer already referred to, with whom Mrs. Maclay and myself had formed a very pleasant acquaintance in Japan, was now a member of the department of foreign affairs in the Korean Government, and resided in Seoul. The problem was solved. Our plan of action was easily settled. Among my papers was a letter which, without an-

ticipating an emergency so acute as the present one, I had brought with me from Japan. The letter was written in Japanese, and contained an expression of our desire to come to Korea, together with a brief statement of the lines of work upon which it was our purpose first to enter. We felt that if this letter, conceived in the true Christian spirit, and expressed in the most respectful style, could be brought to the notice of the king, he might be moved to grant our request. June 30th I forwarded the letter to Mr. Kim, requesting him to lay it before the king at his earliest convenience, stating also that our time was limited, and that we must soon return to Japan. Having taken this important step, I felt that the appeal had now been made, and with prayerful expectancy and ever-brightening faith awaited the issue. Believing that Mr. Kim would do everything in his power to help us, and knowing that he was in close communication with the king, I ventured to call on him July 3d. He received me very cordially, and at once proceeded to inform me that the king had carefully examined my letter the night before, and in accordance with my request had decided to authorize our society to commence hospital and school work in Korea. "The details," continued Mr. Kim, "have not been settled, but you may proceed at once to initiate the work." The king's favorable response to our appeal was so prompt and complete, that I could not fail to recognize it as from the Lord, and after tendering to Mr. Kim hearty thanks for his good offices in our behalf, I took my leave, repeating to myself, as I rode through the crowded streets of the city, "The king's heart is in the hand of the Lord, as the rivers of water. He turneth it whithersoever He will."

The afternoon of the same day Mr. Kim made an official call on me, during which he tendered congratulations on the success of our appeal to the king, expressed his gratification at the

prospect of our society's commencing work in Korea, and stated his readiness to do anything he could to aid in the execution of our plans for the benefit of his fellow-countrymen.

We remained a few days longer in Seoul to gather information and select a site for our proposed mission. The elevated grounds near the United States Legation impressed me favorably, and I arranged with Minister Foote to purchase the house I had occupied as soon as our society could select and send out suitable men to initiate the enterprise. July 8th we started from Seoul on our return passage to Japan, grateful to Him who had thus far preserved us in peace and safety, and had enabled us to accomplish so satisfactorily the object for which we had come to Korea.

I cannot close this article without referring briefly to the subsequent sad life and tragical death of my friend Kim ok Kuin. It is difficult to know just what credence to give to the rumors that reach us concerning political troubles in Korea. It is, however, generally conceded now that in the unsuccessful *emeute* which occurred in Seoul, December, 1884, the members of the progressive party were the aggressors, and that Kim ok Kuin acted a prominent part in the lamentable affair. The friends of Kim ok Kuin seek to extenuate his conduct by urging that he was acting in self-defence, that he simply availed himself of recognized military strategy in striking the enemy, who was preparing to strike him and other members of his party. It is stated also that in what he did Kim ok Kuin was acting in accordance with the instincts, traditions, and precedents of his nation; and, further, that his proceedings were authorized by the existing government of Korea. We gladly accord to this plea all the force to which it is fairly entitled, and yet most deeply regret Kim ok Kuin's connection with this attempted *coup d'état*. "It was a grievous fault, and grievously hath he answered it." For ten long, weary years he lived in exile, a homeless, unresting

wanderer from country to country, with a price on his head, and the sleuth-hounds of revenge ever on his track, until deceived and betrayed, yet always pining for the dear home-land, he fell at last by the hand of the assassin at Shanghai, China, in the year 1894, and his body, cut to pieces, ignominiously carried about, by order of the government, through all the provinces of the kingdom.

It is terrible to think that the gallant officer who, on that bright July morning in Seoul, announced to me the king's favorable response to my appeal, that the young statesman, filled with the enthusiasm of humanity, who gave promise of a brilliant career as patriot and reformer, should be overtaken by such a fate. Let us hope that during the long period of expatriation, his heart yearned toward the Savior of whom he had imperfectly heard, and in whose teachings he had become interested. Let us believe that in the time to come, as come it will, during which Koreans shall rise to a higher appreciation of the blessings of Christian knowledge, experience, and civilization, in that noble army of martyrs to the cause of civic and religious liberty, which will then move into a position, far above canonized warriors and other heroes, a grateful nation will not fail to assign a worthy place to him who, knowing the time, in the interest of his country and the truth, procured from the king Korea's permit to Christianity.

Industrial Missions in Africa.

Mr. Joseph Booth, who represents the Baptist Industrial Mission of Scotland, and has been before heard from in these pages, a few months ago arrived in Scotland from British Central Africa, to plead for fifty millions of people, accessible by the Zambesi and lakes, who still wait for the glad tidings which are for "all people," who have a *right* to the Gospel, and from whom we have no *right* to withhold it.

His words are so timely and pungent, we give them a place in our pages and

ask that they be well pondered. Tho addressed particularly to Baptists in Britain, they are pertinent to all.

Of the Central Africans Mr. Booth says :

"They are the constant victims of slave-raiding, village-burning, poison-drinking, polygamy, and domestic slavery ; yet under Christian and industrial influence they rapidly become intelligent, manly, accessible, and tractable. They voluntarily abandon slave-catching and selling when employment is offered them that will supply clothing. It is only to buy calico that they sell slaves. They are both willing and able to work, and prefer doing so to fighting and trafficking in human flesh—hence industrial mission centers find much favor with them because of the visible temporal good. Great Britain is in no small degree responsible for the slave-raiding habits these people have fallen into, since history records that duly authorized British ships carried fifty thousand slaves yearly from the coasts of Africa for many years prior to the abolition period.

"The position of the women in many tribes is pitiful : their value but a few fathoms of calico ; their clothing miserably scant ; their children often wrenched away from them ; their bodies not their own property ; in this life they endure oppression and degradation, and of the life to come they have no knowledge. *Who is answerable for these things?* Is it not those who have the remedy placed in their hands and withhold it? Is it not those who are commanded to carry the glad tidings of relief, but tarry at home, with one consent making excuse?

"For thirty years past have the needs and claims of this people been solemnly registered in our midst by that man of God, David Livingstone, he who died on his knees praying for Africa. Let us have a care that he be not a witness against us *in that day*. As yet not one messenger of the cross has been sent *by the whole Baptist denomination*. A little has been done by others, but only a

little. *We are made watchmen*, and the Book declares their blood 'will I require at the watchman's hand.' Truly this is an age generous in profession, but parsimonious in performance. God is not deceived by our much speaking. If by any effort or self-denial on our part we are *able* to give these the Gospel, does not our Lord and Judge hold us responsible for doing so? In many cases our churches, houses, ornaments, pictures, investments, and modes of living are a visible evidence that we are able to do vastly more. Shall we not take up this cross and turn some of earth's fleeting baubles into heavenly and eternal treasure? It is written, 'If thou *forbear* to deliver them that are drawn unto death and those that are ready to be slain. . . .' 'He that keepeth thy soul, doth not He know it?' 'And shall not He render to every man *according* to his works?'

"We live in an age clever in compromise. We compound with our Lord's final and imperative command, 'Go YE,' by an easily made and modest donation to some society. We flatter ourselves that we can thus easily transfer our personal liability to service ; that we can thus lightly lift the shackles of bond-service the Lord has riveted upon us. Our ingenious low-level reasonings will doubtless satisfy a self-considerate and self-centered age whose theory is 'Seek first the kingdom of God,' but whose practice proclaims, 'Make sure of the comforts of life.'

"The inconvenient and pungent utterances of our Lord are too often met with an averted gaze, skilfully evaded and toned down. Nevertheless, the standard He has given remains immovable. 'The word that I have spoken, *the same* shall judge you *in that day*.' Even to the dim vision of time present the shame and poverty of our service is visible in the mirror His words afford. 'Whosoever will come after Me, let him *deny himself*, and take up his cross, and follow Me.' It may be that some of the prayers we offer and the declarations we make before heaven and earth, in

song and sermon, will become the very gibbet upon which is displayed to the wondering gaze of angels, man's marvellous powers of self-deception, and his complacent nakedness. An empty offering of prodigious professions without the person and possessions, what is it before God? 'Sell all thou hast, . . . come, follow Me, and thou shalt have treasure in heaven,' is a recommendation and assurance worth reckoning with.

"We are conscious that a thousand million beings with an eternal destiny, all entitled to the Bread of Life, tread this earth with us for a brief period; that this great cloud of witnesses will with ourselves soon be ushered into the presence of the living God; that the fierce light of the Great White Throne will soon beat upon the shallow excuses coined by deceitful hearts, yet the pulse of service and surrender beats low. Truly we are a wonderful people. In scientific or worldly affairs the nineteenth century is vastly ahead of the early centuries of this era; but in the God-given work of a world's evangelization, with facilities in wealth, numbers, and means of transit incomparably beyond the first and second centuries, we are immeasurably behind in proportionate effort.

"Generation after generation has had its day of probation and passed away, leaving God's great work unfinished; none has yet arisen which sought 'first the kingdom of God' with sufficient zeal to tell every fellow-traveller to eternity that the Son of God had tasted death for every man, and commanded that every man should know it. This is *our* day of probation. God is testing us. The responsibilities of the present generation are greater and more awfully distinct than ever before. Wide open doors, speedy locomotion, ample resources, leave this generation of Christ's followers without excuse. Nothing but the idols of self, of comfort, and of position hinders the completion of the great work entrusted to man by the Son of God.

" 'Lovest thou Me more than these?' has a message for us as well as for Peter. Our artificial standards of greatness will soon shrivel away and give place to the standard of Him who declares, 'He that would be greatest among you let him become the servant of all.' Upon those who already have the Gospel in Great Britain forty million pounds yearly is spent, while upon those who know it not, and to whom we are commanded to give it, we expend one and a half millions only. The mariner from time to time adjusts his compass and seeks to detect any deflection from his true course. Should we not do likewise?

"The baptized believers of this age alone *are able* to give the Gospel to the whole heathen world in this generation. Let them be yielded up unto God, 'as those that are alive from the dead,' and this shall be accomplished. Only let God have *His way* with us, and we shall behold wondrous things. Let us have common moral honesty and give to God His own, all we are, all we have, all *He* can make of us. Anything less than this, and we keep back part of the price.

"In mission expenditure is not 'back to Carey,' 'back to Paul' the watchword needed? Carey lived on £40 a year, while he earned and devoted to the mission over £1000 yearly for forty-three years. In East Central Africa cost of maintenance is small; £40 per year is ample. Those who prefer to permanently support missionaries without industrial effort can accomplish this upon the outlay named. Many are able to go with their own means or support their own representative. In West Central Africa the Baptists of Britain have an important work on the Congo. The lives there laid down for Christ's sake will surely bear abundant fruit. There are about thirty missionaries; the yearly total outlay is £15,000 to £16,000. Between the East and West Coasts there remains fully one hundred million souls still unreached by Gospel light—one tenth part of the

whole heathen world. Let us consider this definitely and earnestly. How shall we give these the Gospel in this generation? How give one missionary to every five thousand of these? On present and popular methods that would require £10,000,000 yearly. Can we hope to accomplish that task? or shall we put to the test Carey's principle—viz., make missions self-supporting and self-propagating. Does not the greater hope lie in this direction?

“‘The Africans are a nation of unemployed.’ Hence their rich country lies undeveloped. The country and the people have both vast latent resources. Both are the Lord's; what more fitting than that men of God shall go in to shepherd these lost sheep and develop the resources God has stored there, and devote the same to His purposes. Shall this great but broken people be left entirely to the exploitation of the ‘children of the world’? No, by the grace of God it must not be. By the mouth of His servant Isaiah, God has covenanted to give ‘the treasures of darkness, and hidden riches of secret places . . . that they may know from the rising of the sun and from the west’ His purposes concerning them. Let us send men of faith and skill suited to the work. God has the men for the work if we do not shut them out by human and artificial standards.

“At present £1500 capital will complete a station on the basis indicated, and thus put, in three years, six or eight workers in the field. This, judging from the facts being realized, seems able to produce a constant revenue sufficient to plant a duplicate station yearly after the fourth year, and further, to create a reserve fund with which to provide against contingencies. In the event of time proving this to be practicable for twenty-one years in steady progression, each parent station would by re-duplication give one missionary to twenty-five hundred persons, reaching a population of five millions. If only one half or one third of this be found attainable, the task of evangel-

izing Africa is a measurable one. It may also ultimately result in supplying vast funds for the evangelization of other needy parts of the mission field. Perhaps we have too long set aside Carey's example and precept. Is it wise to stake all upon one method of working—and that an expensive one?

“Stations of this class seem to strike at the root of the slaving propensities. The employment furnished is twice as profitable to the African, therefore the chief sends his people to work instead of to war. The words of ‘peace and goodwill to men’ assumes a practical form in the daily round of duties; the influence of cheerful Christian artisan workers becomes a rapidly convincing spiritual power—a living epistle the observant native quickly reads and profits by. Preaching only he views with suspicion, for he is a born talker himself. He asks awkward questions, such as, ‘If white men have known these great words so long, and believe them, why have they not let all our people know them before?’ Does not this foreshadow the charge of the heathen in the Day of Judgment? There are already earnest converts among the Chikunda, Makololos, Manganja, Ajawa, and Angoni tribes. The first seven were baptized on July 19th, 1893.

“Ten stations are asked for, and an adequate river transport service. *Life is short*, and our opportunities will soon have passed away. *The work is great*, but we are bidden to get it done, counting not the cost. *God is able*, and if we are found willing in the day of our visitation, His power and glory will be seen. Let us not stagger through unbelief, or seek subterfuges in multitudinous excuses. Where is the church to be found that has put forth its *utmost effort* to give the heathen their rights in Christ?

“Brethren! let us take heed. *We shall only pass this way once*. Let us work and endure as seeing Him who is as yet invisible, but before whom we shall shortly appear; let us ‘give’

or 'go' as may best forward the end for which Christ died and rose again."

Laos Notes.

BY REV. W. C. DODD, LAMPOON LAOS VIA BURMA.

Rev. W. C. Dodd, of the Presbyterian Mission, Laos, in a personal letter, writing under date December 9th, 1895, says:

"In some of the older stations our mission has reached the second stage of development. The mere novelty of the Gospel message is wearing off in the neighborhood of these older stations. There are beginning to be Gospel-hardened heathen, and our native churches are beginning to face some of the intricate problems of self-support. Some friction is engendering. New responsibilities call for new graces. The field is large compared with the meagre force of missionaries. How shall we dispose of our forces so as to get two or three men's work out of each missionary? We need the Spirit of wisdom. So heathen Laos Christians and foreign missionaries alike stand in peculiar and profound need of the power from above.

"Some of us feel that the vacation in the home land, and especially the last annual meeting of the International Missionary Union, together with our more or less protracted stay in the atmosphere of the Clifton Springs sanitarium chapel, have prepared us especially for waiting on the Lord for this blessing.

"And our long journey from New York has not been without its store of spiritual food or its share of spiritual uplift. On the Atlantic we were sixteen. Seven were *en route* to Eastern Africa to inaugurate the African Inland Mission for ninety million Africans. Rev. E. W. McDowell, whom you will remember as a new member of the International Missionary Union, was returning to Mosoul, Turkey, without his family, but accompanied by a new physician, Dr. Hansen. Four of us were returning to this Laos Mission in North Siam, Rev. D. G. Collins and wife, and Mrs. Dodd and myself; and we had with us three recruits, Rev. and Mrs. L. W. Curtis, and Miss Ghormley. In London we were joined by Rev. William Harris, Jr., and in Bangkok by Dr. McKean and family and Rev. J. H. Freeman.

"Altho there were only three members of the International Missionary Union among us, we had frequent missionary conferences *à la* Clifton

Spring. Some fundamental questions of polity were discussed. We needed a President and Executive Committee to properly mix things, but we managed without. But our greatest profit was derived from the exchanging of spiritual experiences. The unswerving faith and unflinching devotion to duty manifested by our friends for Africa had a tonic effect upon the whole party. Frequent evangelistic services were conducted by us, and well attended.

"As for the rest of the journey after leaving the Atlantic, new and old missionaries have united in the study of the Laos language. All the recruits can already read the Laos Scriptures with some degree of facility. Our view has been broadened by contact with the English, the Scotch, Maltese, Italians, Arabians, Africans, and the people of India and the Malay peninsula, as well as the already familiar Chinese and Siamese. Contact with these peoples, and later with our own Laos people, has served to deepen our impression of the simplicity, the comparative purity, the gentleness, and the docility of the Laos. We are more firmly convinced than ever that God has here a prepared people, to whom He is sending us as prepared messengers. May He complete the preparation!

"During the nearly eight weeks' river journey from Bangkok we have been in constant contact with the Laos boatmen, most of whom are heathen. Devotional services every evening and on Sabbath mornings in the vernacular have been well attended, and some of the boatmen have become avowed inquirers. Picture charts of Bible scenes have been used of the Spirit in blessing some darkened minds with a grasp of Bible truth. We leave the increase with the Spirit. During all this long journey it has been a pleasure to remember the International Missionary Union in daily prayer."

Progress of Evangelical Work in Italy.

BY E. C.

Liberty of thought in Italy, that has in its ranks many unconscious Protestants, has lost of late in Ruggero Boughi one of its guiding stars. Almost the last public act of this Catholic, who wrote a Life of Christ placed in the Index, and whose greatest delight was in whetting his brilliant wit and scathing sarcasm on the Vatican, was the contribution of articles in the daily paper, *La Riforma*, and the periodical,

Le Vita Italiana, on that burning question of the day, the King of Portugal's obedience to the Pope's veto to his intended visit to the Quirinal. In *La Riforma* Bough expressed himself thus :

"If the Government of Lisbon has bowed its head to the threats of the Vatican, this is not our affair. The threat of recalling the nuncio Jacobini, if King Charles had entered the royal palace of Italy, reveals all the intrigue practised to fetter the free-will of the faithful king. For us, meanwhile, this clearly follows that Catholic kings would have no difficulty in coming to the Quirinal, and that the fable of their reluctance to enter the royal palace of Italy is destroyed, . . . and the Vatican has recourse to threats to keep from the Quirinal the sovereigns of Catholic States, using the arms of faith to ends most contemptible and not deterred by the responsibility of engendering revolution in the States of Europe that desire to keep in friendly terms with us."

Pas mal for a Romanist, don't you think ?

I wish I could depict to you, happy people, my readers, who adore God and honor your rulers with a quiet conscience, the condition of a nation that has to choose between its church and its king, of a country in which to adore God without being a heretic one must close one's eyes to the testimonies of good sense and reason. Is it so strange that atheism, agnosticism, indifferentism, with all that follows in their train, should be rampant ? Oh, if this people, that by its hatred of superstition is obeying the soul's impulse toward the source of all light, could be made to know the true God !

The reports of the work of evangelization are most encouraging. I have before me a letter of the Cardinal Luigi Cappellini, of the Military Church, published in the *Italia Evangelica* of October 5th. In it he gives an account of his work among the soldiers at the time of the grand maneuvers this autumn in the Abruzzi. Very cheering to him were the fruits of past work he

found in regiments he had been among years before ; most gratifying the attendance at the services he held before the dispersion of the troops. He was able to talk with many of the younger officers, some of whom had read the Bible, "and from their faces joy manifested itself on knowing and being convinced that the wafer and the wine, that the actual laws might still oblige me, in this century of progress, to adore as God, are really but bread and wine."

I glean from the annual report (1894-95) of the Waldensian Church of Rome : "There were twenty-six new admissions. A group of brethren has been formed to visit the sick, the afflicted, the isolated. The Sunday-school numbers sixty-five children."

On November 5th, in the great hall of the Palazzo Salviati, at Florence, the new term of the Waldensian Theological Seminary was inaugurated. Signor G. P. Pons presided, moderator of the table, surrounded by many Italian and foreign evangelical ministers, some of whom came expressly from other cities to be present. Among them were the Rev. Mr. Miller, Dr. Gray, and Mr. Brown, of the Free Church of Scotland, Messrs. Shaw and Eager, of the Baptist Mission, and many others. After the opening prayer Professor Comba addressed to the many persons present a most eloquent and admirable discourse on the Bible in Italy and its many versions. Mr. Miller, of the Scotch Church at Genoa, next spoke, and then Dr. Gray, who particularly desired to represent the Scotch Bible Society, of which he is the agent in Italy. He joined Professor Comba in the hope expressed by the latter in his discourse, that from this theological school a new translator of the Bible in Italian might arise. Most interesting was the testimony of Professor Castelli, an eminent Jew, to the Bible, especially as regards the New Testament. With words from the Rev. Mr. Shaw and Rev. Mr. Eager and of the president, and with a prayer and the singing of the *Te Deum*, the ceremony closed.

III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIERSON.

India,* Ceylon, Burma,† Hinduism,‡

INDIA.

Twenty-three thousand souls pass into eternity every day in India. What are the Christians of the world doing to give them an opportunity for eternal life? The population of this great dependency of England is nearly eight times that of the British Isles, or equal to that of all Europe (excluding the British Isles), or about four and one half times that of the United States. Among these nearly 290,000,000 people about 1700 missionaries are laboring, or one representative for about every 25,000 Protestant *communicants* in the world! If every one of these missionaries could reach (in separate parishes) 50,000, there would still be 200,000,000 without any means of learning the way of salvation. The call for more workers and more funds to carry on the work comes from every part of the field and from every missionary society at work there. Consecrated men and women of almost every type may here find opportunity to use their talents to the greatest advantage, for there are all kinds and conditions of Hindus among whom to work—edu-

cated and outcaste, rich and poor, men, women, and children.

Work among Brahmins and students in India offers a tremendous field for labor. The Young Men's Christian Association has recently entered India, and is doing successful work in many of the colleges and universities of that land, especially at Calcutta. The University of Calcutta alone examines yearly over 10,000 students, of whom more than 6000 are candidates for entrance. To many the problem of the speedy Christianization of India seems, humanly speaking, the problem of Christianizing the young men while they are still young and while they are passing out from under the cloud of superstition in which they have been reared into the light of knowledge. Their period of education is a critical stage in their career, and only Christianity can prevent their passing from the darkness of heathenism to the cold, lifeless state of skepticism or atheism. Much success has attended this work of the Young Men's Christian Association, but the leaders are greatly hampered by lack of funds to support sufficient workers and to supply the necessary apparatus to carry on the work successfully.

Women have an opening for Christian work in India such as, perhaps, they possess in no other land. The seclusion of Indian women in zenanas makes it possible to reach a large class of them only through their Christian sisters; they occupy a position at once degraded and unhappy—thus making them peculiarly open to the influence of the Gospel—and influential—thus rendering their conversion of special importance. As wives and mothers they are the mainstay of Hinduism, and, converted, may become a tremendous power for the conversion of the whole empire.

* See also pp. 21, 41 (January); 260, 286 (present issue). *Books*: "The Cross in the Land of the Trident," H. P. Beach; "Bishop Heber," Dr. George Smith; "Modern Missions in the East," Lawrence. *Articles*: "Studies on India," *Student Volunteer* (October, November, December, 1895); "Kashmir," *Littell's Living Age* (January 11th, 1896); *Church at Home and Abroad* (1896) and *Gospel in All Lands* (April, 1896). *Stereopticon Views and Lecture*. Address Librarian of the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York.

† See also p. 49 (January); 272 (present issue). *Article*: "Burma," *Cornhill* (January, 1896).

‡ See also p. 280 (present issue). *Books*: "The Religions of India," E. W. Hopkins, Ph.D. *Articles*: "The Religions of India," *Bibbia* (January, 1896); "Studies in Non-Christian Religions," *Student Volunteer* (February, 1896).

Another important branch of the work is the education of the children, the future men and women of India. Sunday-school work has been carried on with much success. In one year the number of Sunday-schools increased 1775, and scholars 66,396. The work is now carried on in 25 languages among 250,000 scholars. Orphanages and schools are only limited by men and means to push forward the work. About \$35 a year given for ten years will educate an orphan into an effective native Christian worker. More than 20,000,000 girls of school age in India have still no opportunity for an education other than their heathen homes afford.

An unintended testimony to the efficiency of the methods of missionary work in India is the imitation of those methods by the Arya Somaj, one of the societies of Hindu reformers. They spend much money on educational work, have built orphanages, and opened meeting houses in many parts of the empire, where they hold Sunday services. This society also publishes tracts explanatory of the Vedas and issues newspapers in which Christianity is abused, but idolatry, caste, child marriage, and other evils are also opposed.

Another remarkable and more specific testimony to missions is given by a Brahmin, V. Nagam Iyer, in his chapter on education in the census report of Travancore. He says :

"By the unceasing efforts and self-denying earnestness of the learned body of Christian missionaries in the country the large community of native Christians are rapidly advancing in their moral, intellectual, and material condition. . . . But for them the humble orders of Hindu society would forever remain unraised. . . . The heroism of raising the low from the slough of degradation and debasement was an element of civilization unknown to ancient India. . . . Neither Brahmins nor non-Brahmins can claim to have done thus."

Rev. J. H. Wyckoff, of India, in commenting on this remarkable encomium, well says that this statement, coming from the pen of a Hindu of the highest caste and in a public document

submitted to the government, is interesting and significant. It shows the selfishness of the Hindu system and its inability to raise the lowly ; it is a striking acknowledgment of the power of Christianity and to the success of Christian missions.

In spite of the many difficulties to be encountered in India and the lamentable lack of support on the part of the Christians at home, the outlook was never more bright than at present. The remarkable progress made during the past twenty years still continues. There is, first of all, a marked difference observable in the attitude of the people toward Christianity. Even the exponents of Hindu systems seek to make their beliefs appear as much like Christianity as possible without being Christian. Christian Hindus are also much more highly respected than formerly. Rev. J. E. Scott enumerates the following signs of promise for further advance :

1. Caste is breaking down. It is seen in the way people eat and drink, dress and work ; in the way they travel, in their schools, on their trains, steamships, and in their mills.

2. The poor are coming up. The coming man in India is the converted sweeper.

3. The people are broadening out. The National Congress, the Social Congress, the newspapers, the patronage of Western science, the study of law, medicine, and engineering, all indicate that.

4. Christ is honored more. Many among all classes now look upon Him with favor. Brahmos, Brahmins, and Mohammedans speak well of Him.

5. The Christian missions are succeeding. Never before in the history of India were they advancing so rapidly as now. "The workers were never so numerous ; the schools never so spiritual ; the methods never so good ; the fraternity and unity never so strong ; the converts never so numerous ; the Church never so spiritual as now."

6. The native Church is taking hold. Often it is becoming self-supporting. The people are appreciating their own pastors. Strong men are being raised up.

7. All feel it is worth the effort. Here are 282,000,000 people.

CEYLON.

"India's Pearl" presents a prosperous field for mission work; medical and educational work are especially prosperous, and the only cloud on the horizon is that of threatened failure of support by Christians at home. Everywhere the call for "retrenchment" brings sorrow and apprehension to the missionaries' hearts, for it not only means hardship and trial to themselves and inability to reap the fields which are white to the harvest, but it means that the unconverted will have another occasion to scoff and heathen communities and weak Christians lose faith in the stability and truth of Christianity. Calls come for funds for medical dispensaries for women and for schools to educate the youth. Over 200 have professed their faith in Christ during the past year, and many others are inquirers. The mission schools contain 14,868 and the Sunday-schools 6405 children. Jaffna College has 160 students, and the high school 391.

One hundred dollars will support for a year four native village school-teachers in Ceylon. Each teacher would have on the average 50 pupils in his school, so that \$100 would prevent the giving up of four schools, and therefore keep 200 children in Christian schools, under Christian instruction, for a year. Twenty-five dollars would keep 50 children in school; \$10, 20 children; \$5, 10 children; \$1, 2 children. "Quick help is double help."

The dispensary for women at Chavagacherri (opened in July, 1894, through the self-sacrificing efforts of Miss Leitch) has now over 100 patients daily, patients who had previously been shut out from European medical treatment, owing to native female modesty, which prevents them from consulting male physicians. Rich and poor consult the lady physician, and receive spiritual as well as temporal aid. Many evince their appreciation by their contributions to the sustenance of the work.

BURMA.

Since 1886 Burma has been under

British control, and this has given the work there a fresh impetus. The recognition of the Rangoon Baptist College by the State as one of its normal departments has also given new life to the educational work. The pacification of Upper Burma has made it possible again to man the station at Bhamo, and push the work there. In all there were, in 1895, 148 missionaries, 710 native helpers, and 600 churches, with 33,337 members, of whom 2187 were baptized in 1894. There are in connection with the missions 505 schools, with 13,306 pupils. The native churches contributed \$1.56 per member—a sum that should put to shame many churches in America. The toils, privations, and sufferings of the pioneer missionaries have not been in vain. Rich harvests have already been reaped in Burma, and we are justified in believing that still greater triumphs are in store for us in the near future, if we do not become weary in well-doing.

"The Master is sending patients to our dispensary in the most marvelous way. We have 400 out-patients a day to whom the message is given, and since the dispensary opened, less than a year ago, have preached to nearly 35,000 coming from nearly 800 villages in this district. To follow up the preaching in the villages is what we want to do; but the work is so heavy at headquarters we have no staff for itineration." So writes Mr. Monro from Ranaghat District, Nuddea, Bengal.

A Parsee Christian Association has been formed, with headquarters at Bombay. Parsee converts residing there feel the need of a bond of union, and that if all Parsee Christians throughout the world were so united, it would encourage others to join the Christian Church and openly confess Christ. Rev. Dhanjibhoy Nowroji, minister of the Free Church of Scotland, is president. Almost every Parsee Christian in India belongs to the association, and within six months five new converts have been baptized.—A. T. P.

IV.—EDITORIAL DEPARTMENT.

While the editor-in-chief is on his missionary tour in the British Isles it is his earnest wish that all who hold the interests of the Kingdom dear to their hearts would unite in earnest prayer that God's blessing may attend these services. We append a list of both past and future appointments, that by united prayer of God's people the Holy Spirit may manifest Himself throughout the whole tour. Thus far God's blessing has been manifest in a marked degree. From one to three services are held daily, the subjects considered being: The Inspiration and Authority of the Bible; the Personality and Power of the Holy Spirit; the Culture of the Christian Life; Christian Missions and Systematic Giving. The list of engagements is as follows:

January 1-5	S. V. M. U. Conference, Liverpool.
" 6-9	Southport.
" 11-17	Cardiff, Wales.
" 19-21	Hereford.
" 22-23	Aberthillery.
" 24	Brecon and Trevecca Colleges.
" 26-28	Newport.
" 29-31	Abergavenny.
February 1-6	Croydon and London.
" 7	St. Paul's Cray, Kent.
" 9-12	Cambridge.
" 13-14	Colchester.
" 16-20	Oxford.
" 23-26	Dublin, Ireland.
" 27-28	Waterford, Ireland.
March 1-4	Cork, Ireland.
" 5-6	Galway, Ireland.
" 8-11	Belfast, Ireland.
" 12-13	Newry, Ireland.
" 15-17	Londonderry, Ireland.
" 19-20	Aberystwyth, Wales.
" 22-25	Bristol, England.
" 26-28	Exeter.
" 29-April 1	Bath.
April 3	Croydon
" 5-9	Brighton.
" 10-13	Lewes.
" 14-16	Hastings.
" 19-May 9	Scotland.
May 10-13	Barrow-in-Furness.
" 14	City Temple, London.
" 17-20	Manchester.
" 21-24	Warrington.
" 27	C. I. M. Annual Meet- ing, London.

May 28-June 1	Burnley.
June 2-5	Birmingham.
" 7-10	Leicester.
" 11-12	Bournemouth.
" 15	Christ Church, London (C. E. Anniversary).
" 16-19	Exeter Hall (London).
" 20th	sails for America on "Lucania."

The March of Events.

The difficulties which have arisen in the Salvation Army in consequence of the recall of Commander Ballington and Mrs. Booth from the United States are much to be regretted, tho such a crisis in the Army might have been expected to occur sooner or later. Dictatorship has its advantages at certain periods and for some people; but when a fallible man is dictator, and uses his authority to dictate a course which is against the judgment of independent and strong-minded men, a "rub" is sure to come in the course of time. None will deny the successful progress of the Army or the many noble Christian principles upon which it is founded, and according to which its work is conducted; neither is the conscientiousness of the General or of the Commander and his wife called in question. If the Commander still believes in the principles and practice of the Army, he should abide by the General's order; if he has lost confidence in them, it is time for him to withdraw. No doubt there was undue precipitation on the part of the representatives of the London Headquarters, which forced Commander Booth and his wife to the step they have taken. They have the hearty sympathy of all Christian people in these trying circumstances. This is a time for Christian *moderation* and charity to be manifested by both parties. It is earnestly hoped that the Army will remain united and continue its noble warfare, tho ready to alter its policy when circumstances demand it. When the forces of evil are united, the forces of Christ's army can-

not afford to be rent with internal strife.

The situation in Armenia remains unchanged so far as the attitude of Christendom and the Turk is concerned, but it has been growing worse daily and hourly in the increased suffering and death-rate among the destitute Armenians in Asia Minor. Russia and Turkey seem to have made a compact to stand against the other European powers. The Sultan has agreed to allow Miss Barton and her Red Cross workers to distribute food and clothing for the relief of the starving and freezing men, women, and children. This enables the work to be carried on more rapidly and in points inaccessible to missionaries. The central station for the Red Cross work will probably be in or near Zeitoun, where the misery and sickness among the refugees are indescribable and inconceivable. A recent letter says: "Can you in America realize what it means to flee for your lives from a burning home, having lost property and money, relatives and friends; to walk for miles barefooted and wounded through the snow, and then thank God for His wonderful mercy in preserving you from death?" Intelligence and rumors still reach us from time to time telling of fresh massacres and increased suffering, and there are fears of further dastardly work by the Turks during the holy month of Ramazan. The Sultan meanwhile seeks to deceive Europe by pledges of reform and to stop contributions from America and England by reports of "Turkish Relief Work." But the Turk is neither able nor willing to relieve the Armenians. Whatever funds are collected are used for Moslem subjects—for the Turk seeks to exterminate the Christians. Are followers of Christ in America and England content to look quietly on while their brethren and sisters die by the hundreds for want of succor in their distress? "*Whoso hath this world's good and seeth that his brother have need and shutteth up his bowels of compassion from him, how*

dwelleth the love of God in him?" There must be *immediate* relief or it will be *too late*!*

China's Millions says: "The Mohammedan rebellion in Kan-suh, far from being quelled, is spreading into the adjoining province of Shen-si. It has been stated that the rebels are led by a man of relentless energy and high ambition. A great gulf of religious prejudices and hatred separates the Moslems from their neighbors. The authorities are helpless; they have had to deal, not merely with an army concentrated at one spot, but with a general rising carried out on every hand and breaking out wherever and whenever opportunity occurred. To add to the difficulties of the situation, the secret societies, organized for the overthrow of the Manchu Government, are acting in concert with the rebels. Half the province is said to be in their hands. The slaughter of women and children has been appalling, and the people in the two provinces are panic-stricken."

A Presbyterian rally for Home Missions was held in Carnegie Hall, New York City, March 3d, at which nearly four thousand people were present, and speeches were delivered by Dr. Sheldon Jackson, Booker Washington, and others. The meeting was too long and not a financial success. Christians need more than a temporary enthusiasm for the spread of the Gospel—they need to be more thoroughly enthused with the spirit of Christ and more keenly and constantly alive to the needs of the work at home and abroad. While almost every mission board is burdened with a load of debt, they could be supported ten times over if Christians everywhere gave systematically even one twentieth of their income.

Dr. J. Henry Barrows sailed on February 25th for India, where he will lecture on the Christian religion. He will endeavor to present Christianity in such

* Contributions sent to the managing editor of the REVIEW; to Frank H. Wiggin, 1 Somerset Street, Boston; or to Brown Brothers, New York (agents for Red Cross.)

a light that educated Hindus will recognize its simplicity, its truth, and its power. There may be some difference of opinion as to the utility of this tour, but let the prayers of God's people attend him, that he may be used to convince men that salvation by the vicarious atonement of Christ is the *only* salvation, and that they may confess His name with boldness.

Three men of wide influence have recently been called to their reward. Rev. Talbot W. Chambers, S.T.D., LL.D., one of the most prominent Christian ministers of New York City during the past generation, died on February 3d in the seventy-seventh year of his age. He has seen great changes in the city, and has himself been an important factor in the making of many of them. He was widely known as a scholar, a preacher, as a loyal and honored citizen, and an able exponent of missions.

By the death of Rev. Sandford Hunt, D.D., Treasurer of the Missionary Society of the Methodist Episcopal Church (North), not only that society and Church, but the whole Church sustains a great loss. For many years he has ably filled his positions of trust and has left the record of a noble life.

Dr. H. C. Bowen, editor and proprietor of the *Independent*, died on February 24th, in the eighty-third year of his age. It is largely due to his energetic and able management that the *Independent* has developed into one of the foremost weeklies of the day.

If any of our friends think the editorial demurrer as to Dr. Jessup's article on the Jews (pages 889-891, of 1895 volume) was uncalled for, it may be well to let a very devoted child of God from the other side of the sea add his testimony. He says: "I am disappointed exceedingly to see the paper by Dr. Jessup in the December REVIEW. It is most painful reading and full of shocking skepticism. Dr. Jessup's God is evidently dead and can work no miracle. It contains these errors:

"1. That the United States is to be the future land of promise to the Jews is a piece of national conceit on a par with our insular conceit which breeds such a theory as Anglo-Israelism over here.

"2. That there is to be no return of the Jews to the Holy Land, but only a 'spiritual' 'return to Christ,' is, to my mind, dead contrary to Holy Writ. For I believe that the 'most stupendous miracle ever performed' will most certainly be performed.

"3. 'The Christian Church to-day is the Israel of God'!! We had that thesis as one of our two subjects at the last meeting of the Prophecy Investigation Society, and Rev. Prebendary Webb-Peploe demolished it beautifully. As John Wilkinson says, 'You cannot make a spiritual Israelite out of a Gentile.' You must have a raw potato before you can have a cooked potato; you must have a natural Israelite before you can produce a spiritual Israelite.

"Dr. Jessup talks of the 'literal interpretation as being extremely improbable.' Does he forget that there is a *living God*? and that 'the things that are impossible with men are possible with God'?

"To my mind, Dr. Jessup's paper just bristles with controvertible points, all opposed to the premillennial and personal coming of our Lord and His reign over the house of Israel."

While the editor gives room to the above remarks—which were not meant for public eye, and thus gives them publicity in order to show how such methods of dealing with Scripture shock certain reverent students of prophecy, among whom the writer of this letter is one of the most beloved—we wish our readers to understand that no personal hostility to this eminent missionary in Beirut actuates the criticism either of the editor or his correspondent. Opposition to a view or opinion may be most positive and unhesitating, while affection for the party holding it is most tender and true. We regard Dr. Jessup as one of the most self-sacrificing and serviceable missionaries now on the field, and the more do we regret that he has fallen into that ready, and, to our minds, irreverent method of handling prophecy which leaves men to dispose of prediction upon the basis of *human probabilities*.

The predictions about our Lord's first coming seemed even to Jewish rabbis so contradictory (*e.g.*, Isa. 53) that they could only understand them by imagining a *double Messiah*—one suffering and dying, the other reigning and triumphing. And in view of the fact that such impossibilities as birth from a virgin and resurrection and such paradoxes as prophecy presents *were* fulfilled and reconciled in Christ's actual career should make us hesitate at least about saying that predictions about Christ's second advent, and the future of the Jewish nation, are impossible of fulfillment or absurdly paradoxical. And thus to affirm of any prophecy is a blow against the inspired Book, since it assumes that the human reader is to judge what is possible for God to bring about. This is judging prophecy by the probabilities of events, instead of determining the certainties of the future by the infallible Word of God.—A. T. P.

A Canadian correspondent calls attention to an extract from Dr. Adolph Saphir's "Divine Unity of Scripture" *apropos* of the article by Dr. Jessup on "The Jews in Palestine," respecting the covenant about the land :*

"The covenant with Abraham embraces three points, and you cannot take any one of them away. First, from Abraham was to come an exceedingly numerous nation ; second, that nation was to possess the land of Canaan ; and third, that the seed of Abraham was to be the center of blessing to all the families of the earth. When we look at these three points, if it were not for the middle point of the promise of the land, it might be possible for people to say that when Christ came, and when Christ by His death became the Savior of sinners, the promises to Abraham were fulfilled. He had become a numerous nation ; the Messiah had come ; and through that Messiah blessings had gone forth to all the nations of the earth. Take all the promises which are based upon this covenant that God made with Abraham in a literal and concrete sense, and never for a moment forget the land of Canaan, in which these promises were to be fulfilled.

You can find no promise in the Old Testament with reference to Israel—their conversion and the outpouring of the Holy Spirit upon them—except in connection with their national restoration to the land which God gave to their fathers. In that very chapter in Jeremiah, when God says He will make a new covenant with them and give to them a new heart and put a right spirit within them—in that very chapter and in the subsequent chapters are described to us distinctly that, in that very land which He gave to their fathers, all this would take place, and also that their national existence would endure as long as the sun and moon and the heavens ; and so you find in all the prophets that these things remain steadfast and sure ; and Jesus Christ Himself confirmed these promises, the oath which God swore to Abraham."

Dean Farrar has publicly stated that 7000 of the English clergy are avowed supporters of the Romeward movement. How that movement proceeds is being illustrated at St. Pancras, where the confessional is being openly used ; at Stratford-on-Avon, where a communicant was refused the cup because declining to receive the bread in the form of a wafer ; and at the opening of a mission chapel in Landport. A procession was formed, of which the following is a description :

"First came a thurifer swinging the censer, from which was emitted the fragrant odor of incense. Beside him was an acolyte carrying the crucible. Both were attired in red cassocks, with shoes, stockings, and skull caps to match ; and above the cassocks was worn a white surplice or robe. Other acolytes, similarly dressed, came next. Some bore aloft long white candles, and another the cross. Following came the choir, the clergy, and other acolytes with an upraised crucifix, and a censer with incense. Immediately behind the choir came the bishop, and on each side of him walked two clergymen. Most of the clergymen wore birettas. The company of clergymen was brought up by 'Father' Dolling in gorgeous cope and alb ; and then a large number of worshipers, walking four abreast, completed the pageant."

To offset the extreme ritualistic and Romanizing tendencies of the Anglican Church, a course of lectures on "Dif-

* P. 304.

ferences between the Church of England and the Church of Rome" are being given at St. Peter-upon-Cornhill, by Archdeacon Sinclair, on Tuesdays and Fridays. The subjects are "Papal Supremacy and Infallibility;" "Sin and Forgiveness, Penance, Purgatory;" "The Sacraments, Transubstantiation, Sacrifice of Mass, Withholding of Cup;" "Veneration and Invocation of Saints and Images, the Virgin Mary, Image Worship;" "Worship of Relics;" "Prayers in an Unknown Tongue;" "Pius IV.'s Addition to the Creed." This is an unusual step, and it is to be hoped these discourses will be put in permanent form and scattered among the people.—A. T. P.

We acknowledge \$20 for the *Armenian sufferers* from the Salems congregation of the Reformed Church, received through the pastor, J. H. Beck, of Waynesburg, O.; also \$9 from the United Presbyterian congregation of Saltsburg, Pa., forwarded by Robert H. Wilson. Both of these sums have been transmitted immediately to the scene of suffering.

The murder of Mr. and Mrs. Johnson and son in Madagascar is the more surprising and disappointing because not the work of untaught pagans, but of those who had been in attendance at the church and schools of their teachers, and who plundered also adjoining dwellings. The heathen mind is prone to distrust, and its suspiciousness is not always allayed even by self-denying labors of Christian missionaries. This seems a day of tragedies even in lands not usually linked with the apprehension of such deeds of violence.

An Indian missionary, Mr. Wyckoff, expresses himself in the following way about the outlook in India:

"I have never in my whole missionary life felt so hopeful of the triumph of the Gospel in India as to-day. Unless I am greatly mistaken in reading the signs of the times, the antagonism to Christianity on the part of the edu-

cated classes, that has been so pronounced the last few years, is on the wane, and there is slow but sure movement toward the Gospel. The revolt from materialism is as marked here as in Europe and America; attempts to reform Hinduism have ended in acknowledged failure; theosophy has been tried and found wanting; and the eyes of thoughtful Hindus are unmistakably turning to Christ as the one and only fulfillment of their hopes. Precisely in what way the Lord will lead this people to Himself I would not dare to prophesy—for 'my ways are not your ways,' saith the Lord—but that He is moving among the high and the low in this great land, and preparing the way for the coming of His kingdom, is manifest to all who have eyes to see."

[Book Notice,

The systematic study of missions is demanding more and more attention, especially on the part of those who have in view work in the foreign field. There is a growing demand for books which present in a clear and forceful way the state and characteristics of separate mission fields, but as yet this demand has been but sparsely supplied. As a study of *India*, we would heartily recommend Harlan P. Beach's series of studies, "The Cross in the Land of the Trident."* These studies were prepared especially for Student Volunteers, of which movement Mr. Beach is the Educational Secretary, and abounds in valuable information and suggestions as to the land, the people, and the work of Christian missions. One of the most useful and unique features of the book is the list of "Suggested Readings" from all the best books which treat of Indian history, life, and religions. The book is packed full of information; it is a thesaurus on missions in India. We hope that a future edition will contain one or two maps and charts, and some additional tables of statistics regarding the work of the various societies in the field and the territorial distribution of missionaries.

* Fleming H. Revell Co., New York, Chicago and Toronto. 50 and 25 cents.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

INDIA.

—The *Harvest Field* of a few months since had a valuable paper by S. D. PEARS, Esq., entitled "The Missionary and Anglo-Indian Society." Mr. Pears thinks that the missionaries in India seclude themselves too much from general society. He says: "I believe that far more might be done by personal influence than is done toward converting the great mass of secular society in this country from a mere apathetic dead weight round the neck of missionary effort in India into an active and vital force for good, if only missionaries would bring the power of their individual personal influence more closely into the midst of non-missionary society. I know that in some stations missionaries do belong to the clubs and do intermix in the closest friendship with lay society, but I believe these are rather the exception than the rule, and from my own experience I know that there are other stations where the missionary and the non-missionary sections are as completely apart as tho an ocean divided them. In one such station I remember the complaint being made by a missionary in the pulpit that the evil lives led by certain laymen were the greatest possible hindrance to their mission work in the town. Was the complaint justified, I ask, seeing that the missionaries did absolutely nothing to influence or reform the evil lives in question? Again, I heard a man not long ago, not merely in his right mind, but of rather conspicuous ability, set to work to abuse missionaries, one and all, as a class without exception. To be a missionary, he said, was to be, *ipso facto*, a hypocrite.

You may smile, but I know that not only has that man held that view for years, and still holds it, but that many men hold that same view. Now is it conceivable that any man, the most unfair of men, could long abide in such an opinion except from absolute ignorance of the personal character of missionaries as a class? And surely it is for the missionaries and not for us to remove this ignorance."

The *Harvest Field* thinks that Mr. Pears exaggerates the power that missionaries could have over Anglo-Indian society, and hardly brings out in its full force the deliberate and obstinate ungodliness of much of this society.

—The Basel Report of South India, among other grounds of conversion, speaks of being "driven into the fold of Christ by fear of demons." "Early one morning not long ago the old Christian widow Hanna was seen hastening to the mission station at Padur. It must have been something important that induced her to leave her cottage so early and to come to the missionary. Almost breathless she arrives and tells her story. That same morning at day-break her neighbor had knocked at her door and told her with streaming eyes that she could no longer bear the fear of the *bhutas* (demons). There was her son lying sick at home, and all she did to pacify the *bhutas* was of no avail, her son was growing worse and worse. She had long observed that in Hanna's house there was peace and no fear of *bhutas*, and she had now made up her mind to come to the Christians with her whole house to serve the God of the Christians in order to get peace and to have her son made well again. Shortly afterward the grown-up son of the house arrives and corroborates her story. He is encouraged in the belief that God Almighty hears prayer, and

can save his brother if it be His will. Mr. Singer, accompanied by his catechist, went to the house in question, which was about two miles distant. The inmates were an old widow, aged about sixty-five years, with a face in which grief had left visible traces; two grown-up sons, one married to a girl-wife, the other a widower; a widowed daughter, and the sick son, aged about twenty, and looking more like a skeleton than a living man. These folks belong to the caste of the Halepaikaru, Kanarese-speaking people who settled here in ancient times as soldiers. After a short address and prayer the paraphernalia of the *bhuta*-worship were destroyed, and then the people were visibly relieved and said, 'Now we belong to you.'—*Harvest Field*.

—The Basel Report says very sensibly, and we need not say is confirmed by the *Harvest Field*, which always takes the sound view of things: "We desire to enter a protest against the custom prevailing in some of our churches of ransacking the Bible or the German and English dictionaries in order to find names for the new converts. We do not find that the apostles of our Lord changed the names of their converts. We find that even the names of Roman and Greek gods, such as Hermes, Apollo, etc., were retained. Why should we pretend to be wiser than the apostles? Why should we assist in denationalizing our Christians by giving them Hebrew, English, and German names? Why should we be guilty of lowering in the minds of our people the estimation they have or ought to have of the holy rite of baptism by giving them cause to believe that baptism is only a ceremony of giving or changing names? Why should we degrade ourselves and our converts by giving our Christians names of persons whose society we should shun if they were alive now, such as Tamar, Bathsheba? Why introduce foreign names which to their bearers can have no meaning at all, such as Asuba, Kerenhappuch, Jemima,

Methusela, Carolina, Abiathar, Abigail, Samson, Abithal, Absalom? We know that after this custom has been introduced by the missionaries, the native Christians of some parts have now taken it up and sometimes select the most singular names for themselves or their children; but we are convinced that the custom can be and ought to be opposed by all right-minded persons, be they missionaries or natives."

Ramkrishnapunt was a name that emphasized only the more emphatically the conversion of the eminent preacher who bore it, and who, like Hermes, Hermas, Phoebe, Demetrius, and many other apostolic converts, never dreamed of changing it.

—Missionary SCLESCH, of the Danish Tamil Mission, remarks that the Shivaïtes have 1008 holy places. It will be remembered that the great sectarian division of Hinduism is that between Shivaïtes and Vishnuïtes, representing respectively salvation by works and by faith. Which represents which the present writer is never able to keep in mind. A missionary remarks that when a preacher of either sect is holding forth, you may often see the adherents of the other sect listening with an expression of fury in their faces compared with which the extremest religious animosities within Christendom seem mild. It is, of course, understood that Vishnuïtes and Shivaïtes equally enjoy all the privileges of caste.

—"It seems to me that if Hindus of English education can be won for our Lord, their families will naturally come over to Christianity with them, and then first be accessible to personal influence. The relations of Indian family life assuredly render almost impossible—or inconceivable—that a wife should be convinced before her husband; their want of independence is so complete and pervading, that an uncultivated Hindu wife will never come to a resolution, not even in the commonest every-day matters, not to speak of questions of religion. Therefore it

would be very doubtful, indeed, whether a European woman, however capable and zealous, would find herself able to influence Indian women (that is, such as are bound by family ties) so that they could be said to be in some measure awakened to a recognition of the misery of sin, so as really to seek a Savior from it. I will never call it impossible, for nothing is impossible with God ; but hard, immensely difficult it is, demanding strenuous labor and well-fitted instruments in the Lord's hands. If it is immensely difficult for us men to bring Hindu men, even those of English education, to true conversion—and experience makes only too clear how hard it is—it is a hundred-fold more difficult to lead ignorant, superstitious, servile women to the same goal ; and such are the wives of the Hindus, even of most of the cultivated Hindus ; therefore, like minor children, we must wait for them to come with their guardians."—REV. ANDREW LARSEN, in *Dansk Missions-Blad*.

Mr. Larsen then goes on to speak of various ways in which the missionary ladies can win the confidence and gratitude of Hindu women, and so prepare the way for their future coming over with the men.

—"The acute-minded Brahman, whose studies and knowledge entitle him to a place among the disciples of a Hindu school of religious thought, is in a different mental state for hearing the truth from the Pariah, whose thoughts seldom rise above the routine of daily life. The man whose mind receives fresh ideas and stimulus from the monthly serials that come from Europe and America must have the truth presented to him in a different way from the man whose thoughts are limited to the range of his vernacular studies. These distinctions are marked, but there are others quite as definite. The mass of those around us have their moral natures and their religious sensibilities protected against the truth of Christ by the hard crust of conven-

tional ideas produced by traditional teaching and by the services of the temple and the mosque. As the Christian advocate tries to reach the heart, he finds arrayed against him as protective barriers the doctrines of fate, of transmigration, of the use of sacred ashes, etc., and no progress toward the inner citadel can be made till these are removed. Then there are some who are dissatisfied with the religious practices of their forefathers and neighbors, and who are in a state of unrest. This may have been produced by occasional glimpses of the realms of truth lying beyond the sphere of accepted beliefs, caught when circumstances brought them to earnest thought about the present and the future, or it has been brought about by the religious instruction received in mission schools or from Christian publications. Such men have been seized upon by some truth, and they can find no rest till they yield to it. They cannot believe what their forefathers believed, and yet they can give no satisfactory reason for their disbelief. They are wrestling with they know not what. When the evangelist meets with such, he has to be an interpreter of 'thoughts in the air ;' he has to be in sympathy with the onward movement of religious thought and feeling ; he has to place himself in contact with their inner religious life, that he may so present the truth that the intellectual, moral, and religious faculties of those he speaks to may feel that it is from God and claims their allegiance. Then there are many whose condition is such that life affords them no pleasure, and they have no prospect of a better state of things. To them the Gospel of hope, of rest, of joy has to be taught slowly, patiently, lovingly. Thus to all classes it must be made known as they need it and can receive it ; otherwise it will fail of its purpose.

—REV. W. JOSS, in *Harvest Field*.

—"The year has brought much trouble to some members of our congregation, who have been subjected to

persecutions such as have passed out of memory in English history. The Sudra is able to oppress the friendless Pariah in a thousand ways, and, shielded by his caste and wealth, can often perpetrate iniquities which are only possible in a land where slavery exists in all but name. The wealthy Sudra is practically king of his village; his word is law, and woe to the man who attempts to thwart him. In one village toward the end of the year a member of the congregation was barbarously murdered by six ryots (it was said) of his own and a neighboring village. Among these ryots was a man who is the terror of the country-side, a rich unscrupulous Kapu, a descendant of an old Polygar family. So powerful are these men, that altho a warrant for their apprehension was issued and a reward offered, they were able to avoid arrest for ten weeks, appearing openly in their own villages, altho in one of the villages is a police station. They were seen constantly by everybody except by those whose interest it was to be blind. It was with the greatest difficulty that I got the case taken up, but it is now under inquiry."—Rev. F. L. MARLER (L. M. S.), *quoted in Harvest Field*.

—The *Intelligencer*, noticing a work of the Rev. MAURICE PHILLIPS, of the London Mission, Madras, on "The Teaching of the Vedas," remarks: "No little sympathy as well as acuteness of intellect is required to enable a European to enter into the subtleties of Hindu speculation. Mr. Phillips possesses these qualities in an eminent degree. He deals with his subject in the spirit of the motto from Schelling which he has prefixed to his book: 'The religious instinct should be honored even in dark and confused mysteries.' While he respects this instinct, he does not shrink from showing how grievously it has been led astray by the 'dark and confused' system which he examines. He passes in review the Literature, the Theology, the Cosmol-

ogy, the Anthropology, and the Soteriology of the Vedas. Under each heading he shows how his investigations bear upon the theory of evolution [from a lower to a higher religion]. As *literature* the Mantras, the oldest portions of the Vedas, are vastly superior to the other portions, the Brahmanas and Upanishads. In the *theology* of the Vedas we find regress rather than progress. The earliest writings set forth the Divine nature and attributes in such a manner as to suggest the probability that they contain fragments of a primitive revelation, whereas the later writers have a debased conception of the Deity, and in proportion as we come down the stream of time, the number of the gods gradually increases. As regards the *cosmology* of the Vedas, the most ancient theory is that creation took place out of nothing. This account of the origin of the world is given in the 129th hymn of the Rig Veda, which corresponds in a striking manner with the first chapter of Genesis. With the spread of Pantheism came the notion now prevalent, that creation is a phenomenal emanation from the Deity. Here, again, there is a marked deterioration. A study of the *anthropology* of the Vedas leads to a similar conclusion. The old is better. There is no caste, properly so called, in the most ancient part of the Vedas. Lastly, when we consider the *soteriology* of the Vedas, we find that the farther back we go, the purer it is."

"In days of yore, when the Hindu religion was still a living power, princes, priests, and people vied with one another in offering their best to their idols. They decked them with costly trinkets, pearls, and precious stones; they gave their best lands to the temples; they filled the temple treasury with wealth, so that the amount possessed by many temples ran up to millions. This religious enthusiasm has long since died out. Since 1858 the English Government has entirely withdrawn from the administration of this property, and it rests in the

hands of Hindus. It is a sure sign of the approaching dissolution of Hinduism that many temples are the prey of robbers and spendthrifts. Even the idols themselves are no longer safe from the long fingers of the greedy temple thieves. In the Indian newspapers, the complaints of the bad administration of the temple property, the dishonesty, extravagance, and wantonness of the temple authorities and priests, are constantly increasing. The only remedy suggested is to call in the help of the English Government. Last year the most distinguished residents of Tirupati, where there is the most famous sanctuary of Vishnu in South India, sent a long petition to the Viceroy of India, in which they entreated him to publish a new law, appointing special officials to protect the property of the temples, seeing that the state of their religious endowments was desperate. The government in Madras was attacked on all sides, until it laid proposals of the kind indicated before the supreme power in Calcutta. But the Viceroy firmly answered: 'No! The Act of 1863, by which the administration of religious endowments must be left solely and entirely in the hands of the adherents of the religion to which they belong, must be maintained.'—*Leipziger Missionsblatt* (*The Chronicle*).

English Notes.

BY JAMES DOUGLAS.

Baptist Missionary Society.—The news from Shansi, China, shows that while the door is, in a sense, open, there are yet many adversaries. Mr. Towerby writes: "At present it seems scarcely right not to protect our Christians from persecution when this has been secured to them by treaty right." As matters, however, now stand, the mode of redress seems to be the greater evil of the two. Despite all, the work goes on satisfactorily, and inquirers, chiefly through the diffusion of the Scriptures, are springing up.

The Lower Congo.—Wisdom in method is shown in the tidings from this region. The plan adopted by Mr. W. Holman Bentley has been to gather to the station at Wathen two or three boys from each of the principal towns, even to the distance of sixty miles, the aim being not only to educate them and, if possible, lead them to the Savior, but also to train them for Christian work; so that on their return to their towns, they may spread the Gospel among their own people. Mr. Bentley has reaped most satisfactory results from this method. In arranging a missionary journey, Mr. Bentley sends on the lads a fortnight or so in advance of himself; and by this means finds, in many cases, whole towns prepared for his coming, and disposed to hear with avidity the glad message, he has to declare. The plan is worthy of mention, and many may find it worthy of adoption.

Shantung, China.—Speaking on how the light spreads in China, Mr. Ernest W. Burt, B.A., says: "In nine cases out of ten it is through the influence of relations who have already learnt the truth." One effect of this is to make the church, usually small, a rather "close clique;" for if the people at the north end of a village become Christians, then that is one reason the more why those at the south end should have nothing to do with Christianity.

Another point that Mr. Burt notices is the advanced age of candidates for baptism. This, he finds, to be from fifty to fifty-four on an average, whereas in England the probability is that 90 per cent are received under thirty years of age. The explanation is that in a land where there is no Sabbath, and where the struggle for mere existence is all-absorbing, men have little leisure to think of their soul and the unseen world till they have passed the prime of life. Besides in China, the young are repressed, and not expected to have opinions of their own.

London Missionary Society.—Most encouraging results are reported in con-

nection with a missionary tour in Tien-Meu, China. In one town, 10 converts were baptized; in another, 23 candidates for baptism were examined; in Chang village a service was held at which there were 14 baptisms; while two other places are mentioned where 12 and 29 respectively were baptized. In addition to all, much public interest was shown and the privilege enjoyed of much Gospel sowing.

Thibet.—Considerable interest will be felt by many in Mr. F. F. Longman's trial trip into Thibet. Having labored among the Bhutiyas people in their summer quarters in Northern Kumaon, Mr. Longman recently ventured, under the ægis of this wandering tribe, into the forbidden land. His conclusion, as tested by experience, is that "Thibet for the present is undoubtedly closed, but through the Bhutiyas we have an opportunity of reaching and influencing its people which, under existing circumstances, is of unique importance."

Financial.—The Centenary Fund now exceeds £90,000, while the general contributions are a trifle in excess of the amount received under that head at the corresponding time last year. In one London suburban church the penny a week system has yielded over £40.

Western India.—A Parsee gentleman has been baptized at Poonah. It was during his travels abroad he was first drawn toward Christ, and notably by a sermon preached in Leopold Rooms, Ludgate Circus, in April, 1895. The preacher enlarged on God's method of justifying the ungodly, showing that the prevailing idea of gaining righteousness by works was erroneous, and that there was no righteousness comparable to that of our Lord Jesus Christ.

South China.—Writing from Fuh-chow, Archdeacon Wolfe says: "We are already beginning to see the greatness of the blessing which God is about to pour down upon the Fuh-kien Mis-

sion. Last Sunday in this city our big church was crammed with men (at the men's side) who had come expressing their wish to become Christians." Nothing like this has ever been seen before.

Presbyterian Church of England.—The Rev. Thomas Barclay, M.A., is able to speak hopefully of the future of Formosa. Already abundant evidence exists that a new era has dawned for that island, and missionary prospects are brighter than ever before. The Chinese and Japanese alike are sensible of the value of the mediatory services of the missionaries in the interests of peace and goodwill.

China's Millions.—An increasing earnestness in listening to the message is reported from many of the stations of the China Inland Mission. The Chinese Christians have proved themselves most true to their Lord, some under circumstances of severe trial, and others under bitter persecution. In the far-off Provinces of Yun-nan and Kan-suh, which have been much prayed for, tokens of coming blessing have cheered the workers' hearts, and in Ho-nan there have been larger additions to the church than in any past year, and greatly increased numbers of hearers.

THE KINGDOM.

—*The Missionary* puts this pertinent question: "Would it not be well for even Christian people to study afresh those bits of wonderful missionary history from the Book of Acts? Paul is now a hero, and his name surrounded with a halo of glory. In every pulpit and in every Christian home his name and career are a watchword and an inspiration. Yet he lived that wonderful life amid human surroundings just like ours, and, if he were here to-day, and proposed to go to Kucheng, China, or Tanna, of the New Hebrides, or the heart of Congo, how many, even of God's people, would cry, 'Tempting Providence! Why this waste?'"

—This is both Christian and heroic. Rev. Mr. Marshall, the father of Miss Marshall, one of the martyr missionaries of Kucheng, China, said in a sermon: "I believe that I shall see the mighty fortress of Satan, called the Empire of China, handed over to the Captain of our salvation, and on that day, whether it shall be here or in Paradise, I know *I shall rejoice that the one who called me father was a member of that forlorn hope.* And I shall rejoice when those from the land of Sinim acknowledge that the martyrdoms of Kucheng were a large factor in the deliverance of their country from its age-bound heathenism. Wasted lives are not to be found in the noble army of martyrs."

—In a discourse in behalf of the Society for the Propagation of the Gospel, the Bishop of Dover declared: "It is the will of Christ that Christianity shall be the ultimate religion of the world, and not only is it God's purpose, but it is also self-propagating. Therefore, coldness toward missions is nothing but coldness toward God. Christian missions are essentially a part of the Church's life, and the day when any faith ceases to extend is the day of the beginning of its decay and death. We have to make disciples of all nations. There are no exceptions or conditions to be considered."

—Those who would dissuade us from evangelizing countries possessing an ancient civilization get no sympathy from Sir Charles Elliott, who, after forty years in India, has just retired from the post of Lieutenant-Governor of Bengal. For he affirms that it is "impossible to shirk or conceal the feeling that the Christian religion is the one pre-eminently excellent, and that the morality of the Christian faith is what is most desirable for India."

—Dr. George P. Fisher writes in the *Outlook*: "The ethnic religions are not to be denounced as if they were a product of Satan. St. Paul found ethical and religious truth in heathen poets

and moralists. Yet Christianity, as it came in the fulness of time, is itself the fulness of Divine revelation. It is the complement of the other religions. It supplies what they lack. It realizes what they vaguely aspire after. It takes up and assimilates whatever is good in them. Christ is the unconscious desire of all nations. He reveals the God whom they are feeling after. In a word, Christianity is the absolute religion."

—Our lineage is heathen. Missionary enterprise rescued us from paganism. Gratitude for our own emancipation and love for our brethren, the heathen, of all countries, should move us with a mighty impulse to engage in missionary work.—*R. Long.*

—It took three hundred years to transform old Rome so that Christianity became recognized as the nation's faith; and it may take a century to transform South America. The plans of the Church should include the time element in transforming opinions; and, while there is and should be preaching for immediate conversion, there must also be the application of such methods as will more and more prepare the way for the Gospel in the broader sense of national readiness to receive the truth.—*Dr. J. M. Allen.*

—A few years ago a brother and sister in Cuba, having inherited a Bible, could dispose of it in no other way than by cutting it in two and each taking half. And a colporteur tells an interesting story of a Bible he gave to a negro in the mountains of West Virginia. The next time he saw it, behold, all the Old Testament was gone. The owner being asked to explain, said that an aunt living five miles away, and a brother nine miles, had visited him, and each wanted the Bible. After praying over the matter, they concluded to make a division. The owner kept the New Testament, and divided equally the Old between the others. And it was found that each had made good use of what they had.

—"The first thing the Protestant missionary does among the heathen is to establish a home," remarks E. A. Lawrence in "Modern Missions in the East." "He approaches them not as a priest, not simply as a man, but as the head of a family, presenting Christianity quite as much in its social as in its individual characteristics. The Christian home is to be the transforming element in the new community. Into the midst of pagan masses, where society is coagulated rather than reorganized, where homes are degraded by parental tyranny, marital multiplicity, and female bondage, he brings the haven of a redeemed family, which is to be the nucleus of a redeemed society. All the hallowed relationships of domestic life are to be exemplified in the mission home; all the traits of noble social character and intercourse here illustrated; all the regenerating influences of family life are to flow forth from this spot into the darkened, deformed, misconstrued communities about."

—"The teaching of singing is of great influence in winning the wild heathen Sakalava of Madagascar. Long before the children can read, the teacher makes them learn by heart the hymn, which is sung in several parts, and I have often been astonished to find how many hymns they had learned in this way. Hitherto our school has been held in the open air, since we have no school-house yet. It has this advantage, that all who like can listen to the teaching. Few avail themselves of this privilege for the rest of the teaching; but when the hymn begins, quite a number assemble round the singing children and listen with pleasure. Surely many a word of conviction and salvation is thus taken up by their ears, and finds its way to their hearts. And I am sure that there is just as much missionary work done in this way as in many sermons both from natives and Europeans."—*Norsk Missionstidende*.

—Let *somebody* blush for very shame. "So thoroughly Christianized have sev-

eral of the South Sea Islands become that it would be quite safe to leave the natives to themselves, only that they are so troubled and tried by the white man and his sinful practices, and by his religious divisions and jealousies. The trader comes with his rum; the Seventh-Day Adventist comes with his peculiar notions, and seeks to reap the fruit of other men's labors; the Roman Catholic comes with his unscrupulous self-assertion; the pleasure-seeker, with no fear of God before his eyes, comes, and lives like a heathen. To strengthen and safeguard them, their old friends the missionaries still have to dwell among them."—*London Christian*.

—"How to Raise Money for Church Expenses" is the subject of a fine dissertation, which we commend to all such as think that the Church exists principally for the sake of keeping up an unbroken series of shows and suppers. The words are from Paul, and thus lay down the three points necessary in the successful administration of church finance: When to give—"upon the first day of the week;" who should give—"let every one of you lay by in store;" how much each is to give—"as God hath prospered him." There can be no satisfactory system of church finance which fails to cover these three points. Thus far *The Lookout*; but the suggestion is equally pertinent and equally cogent when applied to raising means to carry the Gospel to the ends of the earth.

—The late T. W. Chambers tells of one of the Reformed Presbyterian churches in New York City which numbers about 300 communicants, "the most of whom are in very humble circumstances. A few families are well to do, but there are very few of the young people who do not have to earn their own living. A few weeks ago their offerings to foreign missions were received, and the amount was \$2429. Besides this, one of the elders gives every year \$500 for mountain schools in Syria, and the women give

an equal sum for the same purpose. Also, one young man, a bookkeeper, contributes, besides his regular offering, \$104 annually, or \$2 a week, for a particular form of missionary work, and has done so for the past five years. This is not all. Some years ago the young people agreed to support a missionary in Cyprus for a term of five years. To accomplish this they determined to lay aside a few cents a week (3, or 5, or 10, or 15, and so on) over and above what they gave regularly at other times, and raised in this way not less than \$5300. But liberality is not confined to the foreign field. Their gifts for all purposes save home expenses last year amounted to the extraordinary sum of \$10,000."

—Dr. Graves, of South China, once asked a Chinaman if he felt he was a sinner. "Certainly," was the answer; "I have sometimes eaten beef, and have passed by written paper and let it be trodden under foot, instead of reverently picking it up."

WOMAN'S WORK.

—Using some bold figures of speech, the late A. L. O. E. named these as among the indispensable articles in a missionary's outfit: *Gold*, that is, Faith and Love, in great abundance; *Silver*, which is Knowledge, including small change; *Steel*, or some physical Courage, and a large stock of moral courage; *Leather* of the toughest quality—in other words, capacity for encountering Drudgery; a *Letter-weight* supplied with the smallest weights, by which sound Judgment is meant; a *White-covered Umbrella*, representing prudence regarding health; and, finally, a capacious *Box of Salve* for use upon rubs, scratches, bruises, and wounds certain to be received both from natives and fellow-missionaries!

—Just now the eyes of Christendom are upon Clara Barton and her assistants as they attempt to carry relief to the thousands of perishing Armenians

in Eastern Turkey. And of her nothing better than this has been said: "Before starting, she deprecated being spoken of as 'the noble Miss Barton,' or 'the heroic Miss Barton,' declaring that she was simply a woman, 'an instrument in the hands of a human public,' willing to do what good she could, and determined not to give up the effort until every avenue should be barred."

—London has lately enjoyed the presence of the Countess Schimmelmann, a Danish lady of whom it may be said, "her praise is in all the churches" of her own country. She came in her yacht from the Baltic, in the ports of which during last summer she was engaged preaching the Gospel and advocating temperance principles. In German cities, where such effort on the part of a woman is very unconventional, she succeeded in getting a ready hearing, thousands gathering to hear her. And so it is that even in the conservative Old World woman is forging ahead and making herself profoundly felt, especially in matters pertaining to benevolence and humanity.

—These four denominations sustain 850 women in the foreign field, of whom 53 are trained physicians, and each in number as follows: Presbyterian, 379, 19; Congregational, 214, 11; Methodist, 151, 14; Baptist, 106, 9.

—The Methodist (North) women own \$433,660 of real estate in the foreign field, including 11 orphanages with 450 inmates, and 13 hospitals and dispensaries which minister to 60,000 women each year. The 440 schools have 14,000 pupils, while the teachers, assistants, and Bible readers number 750. The receipts last year were \$289,227.

—The Presbyterians have a Mary Allen Seminary among the Freedmen, and this is a specimen of how the colored girls give: "Some time ago Mr. Smith, the president, asked the girls to contribute 25 cents each toward a scholarship for a girl here. Some are giving it by self-denial, others by sewing,

washing, and ironing. Our Christian Endeavor Society works for Siam, and one of our girls has decided to go as a missionary to Africa. A collection is taken each Sabbath, all of which goes to missionary purposes. In a year these collections amounted to about \$100.

—February *Woman's Work for Woman* contains an article of intense interest by Grace Newton, entitled "Chinese Women, Heathen and Christian." Among other things she sets forth the unutterably cruel and barbarous treatment accorded to babies when about to die, and to their lifeless bodies, and all because "if their babies die it is because they never were their babies at all, but only some evil spirits who came to torment them, and they must hate the devil that caused so much misery!"

UNITED STATES.

—"Happy will that day be when the Church shall learn to honor her self-denying servants at home as she justly honors those who serve in China or Africa!" This sentence occurs in the report of committee on home missions to the Synod of Virginia. It is worthy of careful reflection. The home missionary has no halo of romance, has no security pledged to him by the Church, goes largely at his own charges, and to make his own living, has no periodical seasons of return and public welcome, and is not mentioned in any church periodical, nor written up in books when his obscure life is ended. All the more honorable is the sacrifice he makes, and all the more acceptable to the head and Savior of all!—*Central Presbyterian*.

—The Boston City Missionary Society recently held its seventy-ninth annual meeting. Its income last year was over \$52,000. There were employed 19 missionaries, who made 58,985 visits to 24,311 families, 4549 of the visits being to the sick: distributed 613 Bibles and Testaments, and 106,720 papers and tracts; gathered 827 children into Sun-

day-schools; held 1836 meetings; secured employment for 610 persons; gave away 9052 garments, and afforded pecuniary aid to 1836 families at 7580 times. Through the fresh-air fund there were distributed 48,205 street-car tickets, 2070 round-trip harbor tickets, and 9170 persons were permitted to enjoy a day's vacation or a visit in the country, a larger number than in any previous year. At Thanksgiving 1085 families were remembered, and the whole number of persons who shared the supplies was 4722.

—There are 2 or 3 five-cent restaurants in New York City which furnish a hot meal of beef stew, coffee and bread, and also sell either 20 ounces of sugar, or a third of a pound of tea and coffee, or, say, 2 pounds of oatmeal—other articles in proportionate quantities—for a nickel. Butter, cheese, and pork are sold in dime lots. The quality of the articles used or sold is good. These restaurants are under the auspices of the Industrial Christian Alliance. Charitable persons and business houses buy packages of tickets, and dispense them to the needy. On a recent Sunday 1375 meals were served in one of these restaurants.

—The American Seamen's Friend Society began its Loan Library work in 1858, and up to December 1st, 1895, had sent out 10,264 new libraries, containing 529,726 volumes. As many libraries go out 3 times or more, there have been 11,850 reshipments. By first shipment and reshipment these books have been accessible to 389,502 seamen; 1118 libraries, with 36,857 volumes, have been put on United States naval vessels and in naval hospitals, accessible to 117,889 men, while 151 libraries have been put in as many life-saving stations, containing 5866 volumes, accessible to 1241 keepers and surfmen. Into a neat case, 13 by 26 inches, are put about 43 well-selected volumes: books of biography, of travel and adventure, of popular science, of history, of story, of religion. Into each library

goes a Bible, an atlas, a dictionary, several books in German, Danish, Swedish, and some other language.

—By the Chicago Methodists, December 20th, was dedicated, on Indiana Ave. and 50th St., a beautiful and commodious building to the service of training young women as home and foreign missionaries. The land, the gift of Mr. N. W. Harris, is estimated at \$20,000, and the structure, which has cost about \$30,000, has been provided for by gifts from other sources. The home will accommodate 160 guests; instruction will be without cost, and the instructors even will receive no pay for their services. Applicants for admission need not be members of the Methodist Church.

—At the last communion 24 natives united with the Presbyterian Church at Sitka, Alaska, a number of them coming from a long distance for the purpose.

—According to Sadlier's Catholic directory, official organ of the Roman Catholic Church, there are 1405 convents in the United States, with an average of 60 inmates to each convent, aggregating 84,300 "sisters," or nuns.

—The Baptists of the Missionary Union have 184 men and 283 women in the foreign field, with whom are associated 2583 native laborers. Including Russia and the Catholic countries of Europe, the number of members in the mission churches is 117,382 (and not 102,351, as given in the statistical tables of January). No other American church has so many communicants.

—The American Board has expended upon missions in Turkey during the last sixty years about \$6,000,000, and now holds some \$2,000,000 of property. It has 325 stations and out-stations occupied by 58 men and 118 women, and 878 native laborers. In the 125 churches are 12,787 members, and in the 423 schools 20,496 pupils. Therefore, well may its friends behold with dismay and

deepest solicitude the events of the last six months.

—Bishop Taylor recently said, "I see the dawn of a new missionary epoch." To his practical eye the signs of better times, a larger spirit in missionary activity, are clear and assuring. Are there any such signs in the United Brethren Church? Are we at the dawning of a new mission epoch? We think we are, and we rejoice in it. The statistics of last year show \$69,915 given for the cause of missions in a single twelvemonth. This is not the \$100,000 aimed at, it is true, but it is approaching it. Then a sanitarium, or home of rest, has been provided for in Africa since last May; a new mission field, Japan, has been entered under most favorable conditions; the work is enlarging in Africa.—*Religious Telescope*.

EUROPE.

Great Britain.—*Medical Missions* for January gives a list of medical missionaries in the service of the various British and Irish societies. From this it appears that the Church of England has 30; the Free Church of Scotland, 29; the London Missionary Society, 20; the United Presbyterian Church, 19; the Presbyterian Church of England, 14; the China Inland Mission, 10; the Church of Scotland, 9; and the Society for the Propagation of the Gospel, 8, and other societies each a smaller number. The medical profession of Great Britain and Ireland is represented by 187 men and 39 women. As there are over 30,000 men and 250 women who possess British qualifications, it cannot be said that the number engaged in foreign missions is in adequate proportion. In 1890 the list included only 125 names; now it numbers 226. India has 71; China, 70; Africa, including Madagascar, 40; Syria and Palestine, 16; other places fewer than 5 each. The distribution among the churches is as follows: Presbyterians, 87; Church of England, 51; Congregational, 21;

Methodists, 9; Baptists, 7; Friends, 4; Brethren, 4.

—At the recent conference in Liverpool, Donald Fraser reported that, since the Students' Volunteer Missionary Union was formed four years ago, 1038 had been enrolled—832 men and 206 women, belonging to all the divisions of the kingdom, and attending many different colleges and universities, and representing 26 denominations. Out of the total number mentioned, 212 have sailed; 66 others have been accepted; 22 have renounced; 34 have been rejected, and several died. The best proof of the stability of the movement is the large proportion of volunteers who have actually left for the field. Dr. Duff said that if 10 per cent of the men who offered themselves in a missionary revival ever reached the foreign field, that revival was a great success. From the Students' Union many who have left college are still engaged in home preparation; notwithstanding this, *more than 47 per cent* have already sailed, and 61 per cent have been accepted by the missionary societies. The 212 students who have left are working in 42 different societies and in 29 different countries.

—In *Night and Day* "An emigration retrospect" shows that 8043 trained boys and girls have now been sent out by Dr. Barnardo's institutions to Canada and the colonies, where a success of over 98 per cent has attended them. Dr. Barnardo says: "One of my quondam waifs has been called to the bar; 2 are solicitors; a very eloquent and widely known clergyman was one of my shoeblacks; several are doctors, surgeons, or apothecaries; others are clergymen, ministers, and missionaries; 4 are well-known musicians and singers; while not a few have entered business of a superior sort and are already in comfortable circumstances."

—With the exception of the Moravians, the Society of Friends appears to have a larger number of missionaries in the foreign field in proportion to

their numbers than any other denomination. Out of a membership in Great Britain of 19,000, there are 78 missionaries set apart for work abroad, or nearly one in 250 of the whole membership, or one in 166 of the adult members.

—The Calvinistic Methodists of Wales have a notable mission on the northeast frontier of India, in the lofty range of mountains which separate Bengal from Assam, and among such semi-savage hill-tribes as the Khasis, the Garos, the Jaintas, the Nagas, etc. Since 1840 the difficult work has been pushed forward, and now the last report shows 110 churches with 2726 communicants, 250 stations, 11,608 hearers, and 6191 day scholars.

The Continent.—The latest official Year Book of the Protestant Church in France—that for 1894—gives the following data: The Reformed Church is divided into 101 consistories, composed of 583 chief parishes and 699 minor parishes, with 259 preaching places and 926 churches—a total of 1182; 128 parsonages and 638 pastors paid by the State. The Reformed population numbers 540,483. The Lutheran Church numbers only 6 consistories, 48 parishes, 62 pastors, and 77,553 members. The Lutheran official organ is *Le Temoignage*, issued weekly in Paris. Algiers has 3 Protestant consistories, 16 parishes, 20 pastors—viz., 11 Reformed and 9 Lutherans, and 10,789 membership, of whom 4500 are Lutherans. The total number of Protestants in France is 639,825.

—The Prime Minister of Italy recently gave utterance to some plain truths as to the restless efforts of the Vatican to regain its temporal power: "It is not really for the protection and prestige of religion that our adversaries demand the restoration of the temporal power of the Holy See, but for worldly reasons—from lust of power and from earthly covetousness." Again: "Christianity is a divine institution, which is

not dependent upon earthly weapons for its existence. The religion of Christ, as preached by Paul and Chrysostom, was able to subdue the world without the aid of temporal arms, and we cannot conceive why the Vatican persists in wishing for temporal sovereignty to exercise its spiritual mission. The Gospel, as we all believe, is truth. If it has been disseminated by apostolic teachings, such teachings are sufficient for its existence." The remarkable feature in these utterances is that they do not proceed from a Protestant source, but from one who, in the same speech, recognizes the Pope to be "Christ's vicar."—*Evangelical Christendom*.

THE PLACE OF GERMANY IN FOREIGN MISSION WORK.—An article in the January number of Dr. Warneck's *Allgemeine Missions-Zeitschrift* is devoted to this subject. The progress which has been made within eleven years is shown by the following table :

	Missionaries.	Contribu- tions.	Baptized Na- tives.
1883 . .	517	2,707,318 marks	193,975
1894 . .	685	3,705,456 "	290,899

But it is pointed out that these numbers represent far less than the share which Germany should have in Protestant missions. Together with Switzerland, Germany represents a fifth of evangelical Christendom, while it only furnishes a thirteenth part of Protestant missionary contributions, and a seventh of the laborers. "We work much more cheaply than the English and the Americans, and our share in the success of missions is relatively to the means employed greater than theirs."

—Dr. Leuring, of the Singapore Methodist Mission, has this to tell of an incident which occurred during his recent visit to godless Vienna: "In one of my lectures on Singapore, held in the Wesleyan Church, I happened to mention the numerous islands and places in the coast that can easily be reached by means of a steam launch, and suggested, whether in the course

of time it would not be necessary to have such a vessel in the work of the evangelization of the country. After the service a member of the church, a dame of honor to the Empress and widow of one of the best-known diplomats of Austria, the Baroness Langenau, stepped forward, and said: 'Doctor, you must permit me to present you with that launch.' The plans for the construction of the launch, which will bear the name of *Austria*, according to the express wish of the donor, are now so far finished as to guarantee the hope that the work will be proceeding before long."

ASIA.

Islam.—The situation in Turkey is thus summarized by the *Independent*: "Disaster has overtaken the general equipment of the American Board's missions in Turkey. Except Constantinople and 3 other stations in the extreme west of Asia Minor, all of the American Board's stations have suffered. Probably at least 100 of the village chapels and school-houses have been pillaged and destroyed, or seized by the Mohammedans for purposes of their own. Five sixths of the stock of the books which the American Board and the American Bible Society had placed on sale in scores of the depots and salesrooms in various parts of the country have been carried off, cast into rivers and ponds, or used, after saturation with petroleum, as convenient instruments of incendiarism. Congregations have been scattered, schools are broken up, leading men are dead, and numbers of Christian women and children are missing. The congregations, in general, are financially ruined, and their members are among those now dependent on charity for daily bread."

—These solemn words are fitly spoken by the *Missionary Herald*: "While recognizing cordially, as we do, the efforts of our Government in demanding protection for our fellow-citizens in

Turkey, and in the sending of national vessels into Turkish waters, we are yet frank to say that we cannot understand why the difficulties in the way of reaching Erzeroum and Harput by the men who are appointed to American consulates in those cities should have been allowed to prevent their going to their posts. These consulates have been established by act of Congress, and if the Turkish Government will not give them *esqueaturs*, and provide them safe escort, no greater indignity could be shown us or our nation. Our Government has clearly the right to demand consular representation at points where American interests are at stake, and we cannot see why that right should not be insisted upon at all hazards. If denied, why should not diplomatic relations with Turkey cease, and its minister at Washington be given his papers? In that case American citizens could be intrusted to the protection of the British or of some other embassy at Constantinople."

—We cannot all of us consent to confine ourselves to prayers fashioned for us and prescribed by ecclesiastical authority, but who cannot heartily lift up this petition set forth by the Bishop of New York? "Most gracious God, whose tender mercies are over all, and whose compassions fail not; grant Thy Fatherly pity and protection to all those Thy children, wheresoever they may be, who are suffering from the cruelty of the oppressor, and especially that ancient nation the people of Armenia, whose sons and daughters cry aloud to Thee, their God, and to us their brethren in Jesus Christ, for succor. Stay the hands of those by whom they have been so cruelly wronged and outraged; strengthen the purpose of Christian nations to arise and contend for their defence; enkindle in their hearts a spirit of service and sacrifice in their behalf; and so hasten, we beseech Thee, the day of their deliverance. All which we ask in the Name and for the sake of Jesus Christ our Lord. Amen."

—Arrangements have been made to publish, at Beirut, 1000 copies of Angel's Christmas, translated into Arabic, the necessary permission having been granted by the censor at Constantinople. This will enable the Sunday-school children of Syria to read the story in their native language.

India. — Among Queen Victoria's New Year honors was a knighthood for Nawab Secundas Jung Ikbāl-ud Dowlah Iktadar-ul Mulk Vikar-ul-Umara Batadur, Prime Minister to his Highness the Nizam of Hyderabad.

—The *Darjeeling News* applies these Scripture verses to Sir Charles Alfred Elliott, late Lieutenant-Governor of Bengal, a devout Christian statesman and steadfast friend of missions, adding that nothing else so eloquent and apt occurs to us to say: "And Hezekiah did that which was right in the eyes of the Lord, according to all that David his father had done. He removed the high places, and brake the pillars, and cut down the Asherah: and he brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan (*i.e.*, 'a piece of brass'). He trusted in the Lord, the God of Israel; so that after him was none like him among all the kings of Judah, nor among them that were before him. For he clave to the Lord, he departed not from following Him, but kept His commandments, which the Lord commanded Moses. And the Lord was with him; whithersoever he went forth he prospered. He hath scattered abroad, he hath given to the poor; his righteousness abideth forever" (2 Kings 18: 3-7; 2 Cor. 9: 9).

—It is said that the native evangelist, commonly known as Tamil David, has exerted a greater religious influence in the city of Bombay than any evangelist who has visited Bombay for a number of years past. This illustration of what can be done by a native evangelist fills the heart with longing to see the day

when hundreds of such men shall appear preaching and compelling the people of India to receive the gracious message. Let it be one of the special blessings prayed for that God would raise up such men and give the missions and the churches wisdom to refrain from discouraging them or putting obstructions in their way. An Indian evangelist is not likely to resemble a European evangelist in his methods of work any more than in personal appearance. —*Indian Witness.*

—According to the last census, 76 languages are spoken in Bombay, and each one represents a company of people, or caste, with special dress, or undress, or color, or cap, or turban.

—Some of the missionaries of the London Missionary Society attribute much of the success attending the work of the Salvation Army in India to the fact that it does not administer either baptism or the Lord's Supper. In that country one may attend any meeting, and to any extent, but so long as he does not submit to baptism caste is not broken, and he does not encounter the persecution which befalls those who make a formal profession of Christianity.

—Sir Alexander Miller, in his address at the distribution of prizes in the Calcutta Boys' School, remarked that this school differed from all other schools he had met with in Calcutta in the fact that all the different races in the Empire appeared to be represented among the pupils. The student who carried off the largest number of prizes was a Burmese, an unusual and unexpected occurrence, considering the national reputation of the Burmese for disinclination to sustained effort of any kind. This association of so many different races in the work and life of the school was a matter of much importance in the mind of government. Such intercourse leads to the successful welding of the races of India into a homogeneous community, an object which the Indian Government had constantly in

view, but which hitherto they had failed to realize. —*Indian Witness.*

—Rev. P. H. Moore, of Assam, writes: "Sunday, October 18th, we spent at Balihuri. At eight in the morning we had the privilege of baptizing 31 Kohls in the creek, about a quarter of a mile from the village. There were 16 men and 15 women and girls. There were 9 men with their wives, and altogether the candidates represented 14 households. A preaching service, the Lord's Supper, and Sunday-school occupied the afternoon. In surroundings which would seem strange enough in America, we worshiped in spirit and in truth, and God's presence was revealed. A thatched hut with roof just high enough to stand up under; walls made of reed and plastered with mud, with holes here and there for doors and windows; the floor (the earth) swept clean. In this hut, 34 by 17 feet, picture 100 adults, and children of all ages, some in the costume in which they were born, all sitting on mats on the ground. In the center is a rough pine box, in which the missionary carries a part of his camp outfit, and which is now drafted into service as a table for the Lord's Supper. A clean white cloth hides part of its roughness. A cane stool serves the missionary as a seat."

China.—In 1894 there were in all 1977 missionaries in China—869 men, 562 married women, and 546 single women. Ten hundred and eighty of these were representatives of British, Irish, and Canadian societies, 812 of them of American societies, and 85 of Continental societies. The China Inland Mission leads all others with 593 missionaries, followed by the Presbyterians with 180; the Methodist Church, North, with 140; the American Board with 117, and the Church Missionary Society of England with 110.

—During 1895 the American Bible Society sold and distributed in China Bibles and portions thereof to the extent of 385,875 copies.

—At a recent convention of Chinese ministers, a theme of discussion was, "Shall our women unbind their feet?" The women on hearing of it said, "Why should *they* discuss it? They are our feet; cannot we do with them as we please?" Are women's rights ideas about to enter the Celestial Empire?

—Here is a striking prayer of one of the Hunan Christians: "O Lord, Thou knowest that Hunan means south of the lake, and Hupeh north of the lake; the lake is Tung Ting. Thou knowest, Lord, that there are more people in these two provinces than there are fish in the lake; and Thou hast sent us to be fishers of men. In many places the Gospel net has not been let down, and there is no means of catching the fish, nor is there any fisherman. We pray Thee, Lord, to grant that in every place there may be a Gospel net and skilful fishermen."

—Our praise is never more hearty than when we get gifts from Christian Chinese in America to be used in evangelizing their fellows in China. Such a gift reached us to-day from a Chinese Sunday-school in Ohio. It is \$50, and along with it comes the message, "The Chinamen wish me to tell you that they are very glad to send it, and hope it will do much good in their own land." Their teacher also adds, "We have been very glad this last fall to send home one of the Christian Chinamen. He has been in the class for eleven years, and for the past seven years has lived a consistent Christian life, we believe. He has gone home at his own expense. He hopes to keep a little store in his own village, and thus support himself, his father and mother and his wife."—*China's Millions*.

—Among the matriculants for the present term in that university are a grandson of the private tutor of the last Emperor of China, a nephew of the private tutor of the present Emperor, a son of the imperial commissioner of Chinese railways, and of 14 the proud

literati of the kingdom. The very appointment of a commissioner of railways is itself among the marvelous results of the war, since the very railroad has been considered a wrong, a sacrilege, and almost a direct insult to the memory of the revered dead of China. Among the 14 matriculants are graduates from the 3 grades of government civil service examinations, and from that height of Chinese scholarship, "The Forest of Pencils," which is an imperial academy whose scholars are examined in person by the reigning Emperor.—*Northwestern Christian Advocate*.

AFRICA.

The *United Presbyterian* has the intelligence that Rev. Girgis Anshalian, a member of the Presbytery of Egypt, and pastor of the congregation at Koos, has fallen a victim to the Turkish atrocities in Armenia. He was a native of that country, and in September last, with his wife, returned to visit his friends at Diabeker. At the time of the outbreak they were both arrested, and a ransom of £600 was demanded. The ransom was paid, but instead of being released, the alternative of Mahomet or death was given. With a faith and heroism worthy of the name of Christ, he declared himself a disciple of Jesus, and was at once hacked to pieces by the Turks in the presence of his wife. She and her brother were shot, beaten with swords, stripped, and left for dead.

—The conquest of Ashantee is completed, and the bloodiest kingdom in all Africa is to become an orderly British colony. The military expedition did its work quickly and well and without fighting. King Prempeh seems to have recognized the futility of resistance, and on the arrival of the troops in Coomassie, his capital, abjectly submitted. He was, however, taken as a prisoner to Cape Coast Castle, with his family, his counsellors, and two other petty kings, to be kept as security for the payment of an indemnity of 50,000 ounces of gold. With the return of the

expedition, the country passes under the rule of Mr. Maxwell, the British Resident, protected by a guard of black troops, until such time as the British Foreign Office shall definitely decide upon a permanent form of administration.

—The Paris missionaries in the French Congo State have been cheered by the conversion of a chief and his son, who enjoyed an immense reputation as fetish-men throughout a wide district. If a sick man possessed by an evil spirit had to be cured, or the guilty person found out who had bewitched him to death, it was to Akele the people came. But one day his heart opened to the preaching of the Gospel, and he decided to renounce his fetishes and the gain they brought him. He gathered together all the people of his village, and announced that he no longer believed in spirits, but in the one God. Then, collecting his fetishes and all the instruments of his trade, he threw them into the lake before the eyes of all the people. There was a great sensation, and they expected to see these sacrilegious men fall dead; but nothing happened, save that the former fetish-men repaired to the mission settlement, and asked to be received as catechumens.—*Journal des Missions Evangéliques*.

—Dr. Battersby says in *Niger and Yoruba Notes*: "The question of making a real advance into the Soudan is at present engaging the attention of the Church Missionary Society Committee, and if only suitable volunteers will offer for this service, a forward movement might soon be made.

—In an English paper it is written thus of Sir Cecil Rhodes: "He is a strong man, of the kind that is never finished by a single stroke. And he is strong with the strength of a coarse, ruthless, greedy egotism, the strokes of whose piston-rod force the minds and the money of weaker men into its reservoir. As he was at Oriel twenty years ago, so he is at Cape Town to-day

—lonely, self-absorbed, irritable, and not to be relied upon. He hates women, whom he regards as unnecessary impedimenta in the campaign, and he has no idea of friendship; he only recognizes instruments to be used and enemies to be dealt with. Success accentuated his defeats to the point of disease, and made him so irritable, so self-absorbed, and so insolent that none but parasites could live with him."

—Professor James Bryce has just returned from South Africa, and in addressing the Edinburgh Chamber of Commerce said that Mashonaland and Matabeleland were both possessed of much wealth, but that railroads would be needed to develop it. The most interesting part of his remarks relates to the gold production of the Transvaal. He estimated the probable receipts from that field at £700,000,000 (\$3,500,000,000).

—A recent visitor to Lovedale, with its 800 pupils, writes thus: "Perhaps the most interesting was the Sunday evening service, when there were gathered together for worship all the boarders, numbering about 450, along with the Europeans. In the congregation many tribes were represented. The Kafirs formed the majority, but there were also Basutos, whose home is 200 or 300 miles to the north; Bechuanas, who come from the northwest; and distinctly marked off in appearance from the rest, the Gallas, whose native land is in the north, near to Abyssinia. Those last, of whom there are about 60, were rescued, along with 200 other children, from a slave dhow about 1890, and were sent to Lovedale to be cared for."

—Mr. Pilkington, of Uganda, speaking at a recent conference in Liverpool, said that the Soudan and the Congo could be evangelized from Uganda. How was it to be done? By seeking and finding indications of God's plan, which they could surely now do from the experience they had had of mission work. It seemed that for every foreign missionary there should be 100 natives employed, and thus, in a comparatively short time, the whole of Africa might be evangelized.