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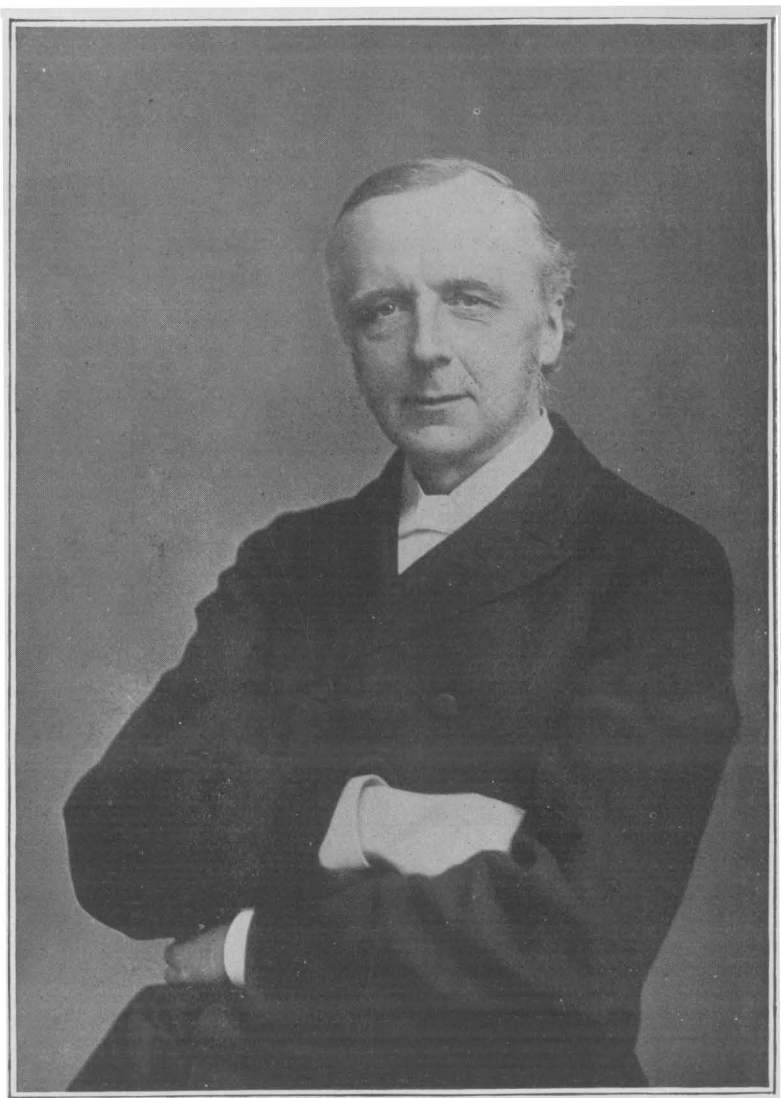
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THE OUTLOOK : SOME SIGNS OF THE TIMES.

BY THE EDITOR-IN-CHIEF.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE MOTIVE FORCE OF MISSIONS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A MISSIONARY ROMANCE.—I.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE FOREIGN MISSIONARY WORK OF THE SALVATION ARMY.

BY ROBERT E. SPEER.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW FORCES FOR MISSION WORK.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



THE BAREILLY THEOLOGICAL SEMINARY, INDIA.

II.—INTERNATIONAL DEPARTMENT.

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

The Bareilly Theological Seminary.

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

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

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

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

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

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

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

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

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

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

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

The endowment so far has mostly

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

Gospel Work in Siam.

BY J. E. BUDGETT MEAKIN.

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

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

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

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

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

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

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

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

The favor with which the Protestant

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

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

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

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

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

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

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

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

Incidents of the Struggle in Japan.

BY DAVID S. SPENCER, NAGOYA, JAPAN.

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

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

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

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

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

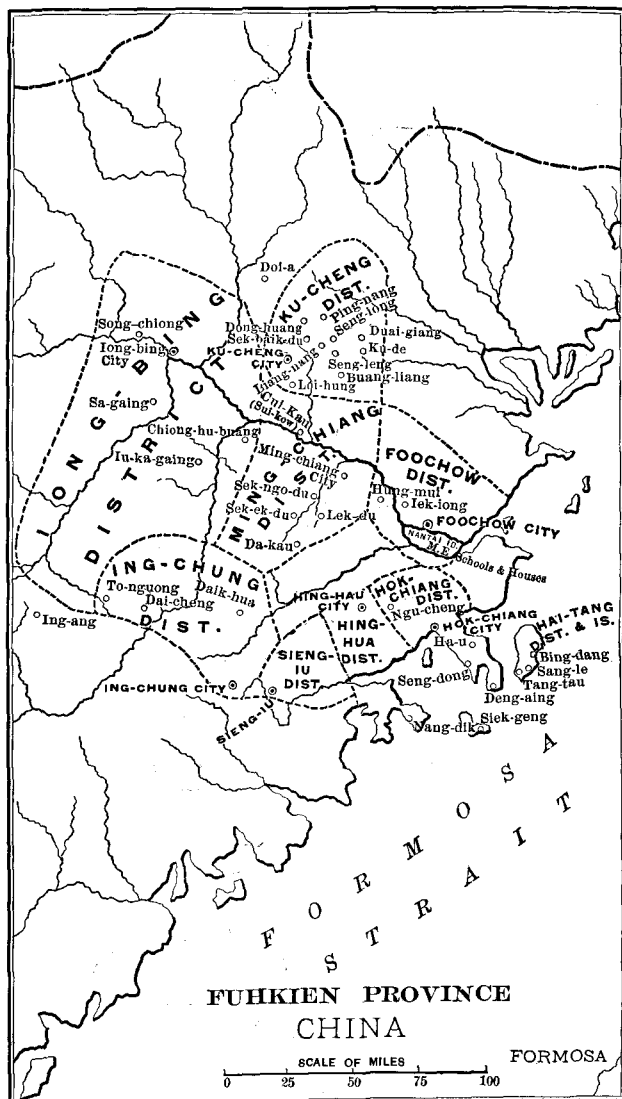
The workers in the Methodist Protestant Church desired in the fall of 1894 to rent a building in Nagoya for use as a chapel or *kegisho*, in addition to what they were already using. The section of the city in which they would locate was chosen, and a house was finally rented of an old man living in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

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

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

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

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



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

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

October 1, 1895.

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

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

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

Notes from the Field.

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

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

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

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

That is something which is almost unknown in Burma.

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

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

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

III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIERSON.

Monthly Topics for 1896.*

JANUARY.

Outlook.
General Survey.

FEBRUARY.

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

MARCH.

Mexico.
Central America.
West Indies.
City Missions.

APRIL.

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

MAY.

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

JUNE.

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

JULY.

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

AUGUST.

Papal Europe.
Roman Catholicism.
Bible Work.

SEPTEMBER.

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

OCTOBER.

Mohammedan Lands¶ and Religion.

Russia and the Greek Church.
Abyssinia and Eastern Sects.

NOVEMBER.

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

DECEMBER.

Syria and Palestine.
The Jews.
Educational Work.

NOTES HERE AND THERE.

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

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

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

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

† Including Tibet.

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

§ Including Australasia.

‖ Alaska, Greenland, Labrador, etc.

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

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

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

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

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

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

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

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

* Translated in the *Literary Digest*.

must be sold to satisfy the tax collector.

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

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

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

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

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

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

8. A sheep tax, 20 cents each.

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

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

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

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

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

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

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

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

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

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

There is now little need to either

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

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

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

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

IV.—EDITORIAL DEPARTMENT.

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

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

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

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

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

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

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

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

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

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

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

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

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

The Melanesian Mission has its own bishop, Dr. Cecil Wilson. In this mission there are 8929 baptized Christians, of whom 1111 have been confirmed; there are 12,183 persons under instruction in 122 schools with 381 teachers. The staff consists of the bishop, 10 white clergy and 9 native clergy and 3 European lay workers.

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

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

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

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

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

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

Central China Christian Missionary Convention.

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

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

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

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

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

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

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

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

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

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

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

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

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

E. T. WILLIAMS.

NANKIN, CHINA, May 19, 1895.

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

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

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

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

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

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

The March of Events.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Zenana Bible and Medical Mission.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Bishop Taylor arraigns heathenism as

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

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

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

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

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

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

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

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

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

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

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

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

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

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

They chose differently.

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

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

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

A very prominent and discriminating friend of missions writes :

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

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

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

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

MADAGASCAR.

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

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

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

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

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

CHINA.

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

—Professor F. HERMAN KRUGER, in

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

English Notes.

BY JAMES DOUGLAS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Statistics of the Missionary Societies of the

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

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

United States and Canada for 1894-95.

work done in non-Catholic Europe, while covering that in behalf of Indians, Chinese, and Japanese in to 1895, the sometimes the year includes a part of 1894. The aim has been to leave the fewest possible

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

THE KINGDOM.

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

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

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

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

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

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

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

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

in Useless Lawsuits?" "Hindrances to Success."

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

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

school for little Arab children on the Nile.

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

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

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

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

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

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

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

WOMAN'S WORK.

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

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

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

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

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

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

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

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

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

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

YOUNG PEOPLE.

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

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

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

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

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

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

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

UNITED STATES.

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

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

Total foreign population.....1,154,902
American born, including negroes.. 390,299

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

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

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

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

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

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

EUROPE.

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

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

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

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

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

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

ASIA.

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

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

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

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

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

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

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

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

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

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

fessors by the educated young men of Bengal."

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

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

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

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

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

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

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

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

Japan.—Yukichi Fukuzawa is the "Grand Old Man of Japan," tho he is some twenty years younger than the members of that more famous triumvirate—Gladstone, Bismarck, and Li Hung Chang. More than any other man, he has brought Japan to that position which she now holds among the civilized nations of the world. Thirty-five years ago he visited America, and on his return home introduced the Webster Dictionary to his countrymen, a book that is considered the foundation of Japan's intellectual power; he also introduced English into all the schools. In days when Japan was divided into two parties—one for and the other against foreigners—he advocated the opening of his country to the New

World; and his book in behalf of Western civilization, which he wrote from his studies and travels in America, had a considerable effect in restoring the dynasty to the throne, of which the present Emperor is a member. Perhaps his greatest benefaction was the founding of a school, known as the Kewgijuku University, which is second only to the Imperial University at Tokyo, in point of numbers and rank of scholarship. Mr. Fukuzawa comes from the common people, and is known as the "great commoner;" and what shows above all the character of the man is that he has never allowed himself to be carried away by his success, and has modestly refused to accept decorations, honors, or even the peerage from the Mikado.—*New York Independent*.

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

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

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

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

AFRICA.

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

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

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

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

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

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

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

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



THE INNER EAST GATE OF PEKING.

Peking has a double wall each of which has sixteen gates surmounted by towers. The space between the walls, several acres in extent, is supposed to be kept free for military purposes; but a few small shops have found foothold within it.

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MIRACLES OF MISSIONS.—XXVI.

THE STORY OF MACKAY AND FORMOSA.*

BY THE EDITOR-IN-CHIEF.

If one were called upon to select from all missionary literature three of the most fascinating stories of modern missions, he could hardly choose any of more romantic and heroic interest than the career of John Williams in the South Seas, of Robert W. McAll in France, and of George L. Mackay in Formosa, each of which covers about twenty-two years.

Reference has been made in these pages in a previous issue† to the marvels which Dr. Mackay has seen wrought in the Beautiful Isle in a score of years; but the recent appearance of his own ampler narrative, in a book of three hundred and fifty pages, with original illustrations, prompts a further emphasis upon this singularly apostolic example of missionary endeavor and triumphant success.

There are some features of this volume which we may pass by in a word, as they do not immediately concern our present purpose, namely, the scientific contributions which it contains to various departments of knowledge. A large part of this work is occupied with careful and scholarly accounts of the ethnological, zoological, geographical, botanical, geological, mineralogical, and other features of the island and its inhabitants. But for most readers the main interest will be found in the chapters (XIV.—XXXVI. inclusive) which are filled with the simple, grand, unpretentious story of the trials and triumphs of his purely missionary labors.

He opens this second third of his narrative by an express declaration that his primary purpose in going to Formosa was, not to gather knowledge of the physical and racial condition of the island, but to evangelize the people, and the rest of the story abounds in proofs of his sincerity. Our friend Mackay pursued methods for over twenty years among the

* "From Far Formosa." Fleming H. Revell Company, New York, Chicago, and Toronto.

† July, 1894.

Formosans which are both a rebuke and a refutation of the modern "advanced" notions both of theology and of sociology. For his conservatism he will be ridiculed by some modern innovators as a fossil, exemplifying the petrified, devitalized immobility and inflexibility of a dead orthodoxy and an antiquity that has no fragrance but the odor of decay. He holds by the old Bible from Genesis to Revelation. In his "Oxford College" none of the higher criticism of the English Oxford finds even countenance. Some of the Oxonian princes would not be allowed a chair in that institution even if they brought an endowment with them. Dr. Mackay believes that the Church of the apostolic age is still the pattern for our age, and that the innovations and improvements of the boastful nineteenth century are attempts to paint the lily or burnish the fine gold.

The book is indirectly an autobiography—in outlining the work the missionary has, unconsciously perhaps, profiled his own character, and that character is a study. What pertinacity! never abandoning what he undertakes until it is accomplished. Out of disaster and defeat organizing victory. What courage—almost reckless daring! Driven out of his mission premises by a riotous Chinese mob, at peril of life, only to rebuild on the very site, not one inch one way or the other, and in the face of diabolical opposition boldly replace the obnoxious sign "Jesus' Holy Temple"—holding his ground, quietly but firmly and fearlessly confronting even the most violent opposition, until he conquers not only a peace, but a positive welcome.

What simple yet effective sort of evangelism! Three features may describe it: uncompromising and unwearied preaching of Christ crucified, aggressive measures in gathering converts and organizing churches, and training a native ministry and placing native pastors in self-supporting congregations. All else is tributary and subordinate to these ends. Christian education, evangelistic tours accompanied by his students, medical work and hospital training, these and much more are lines of converging effort whose focal center is the winning of a whole people to Christ.

If there be any of our readers who have been tempted to lose faith in the old Gospel and its simple ways of reaching men, and incline to think of the methods of the apostles as a range of extinct volcanoes, we advise such to find in this work a new *elixir vitæ* to quicken and revive their confidence in God's eternal truth and Spirit. We feel, after perusal of this narrative, as tho we had been filling ourselves with spiritual oxygen and ozone, and were exhilarated instead of enervated, strengthened instead of weakened. There is something Pauline in this man's faith in his message, something Elijah-like in his confidence in prayer, something Napoleonic in his audacity, something Spurgeonic in his fidelity.

This apostle of Formosa is no idler. We can safely commend his industry to those who, like him, lay claim to no genius. He felt, on landing in Formosa, that the first necessity was a knowledge of the language, especially the colloquial, as his aim, first of all, was the oral proclamation

of the Gospel. He first mastered the eight tones of the Formosan dialect, and then a few words—enough to become a basis of communication with the natives. Then he deliberately accosted the herd-boys that tended the water buffaloes, won them over by concessions to their impertinent curiosity, showing them his watch and letting them feel his clothes and buttons, until they awaited his coming with eagerness; and every day he spent hours with them, studying their manners, watching their words and noting down their phrases, until his vocabulary grew with astonishing rapidity. He shunned everybody who could speak his own language, that he might compel himself to learn theirs; and within five months he had so far drilled his tongue to the strange art of speaking Formosan that he was actually able to *preach his first sermon*, and the text, “What must I do to be saved?” may show what sort of a beginning he made.

While studying the spoken dialect by day he worked at the written characters by night, sometimes giving hours to find out the meaning of one character, until he could use them also intelligently and discriminately.

Mackay felt that he needed, as his first step toward the realization of his purpose among the Formosans, a young man, a native, converted, intelligent and active. Long before reaching the island he had breathed this request to God, and almost immediately after beginning his work that prayer was conspicuously answered in the conversion of A Hoa in May, 1872. That young man became not only a Christian and a student, but a preacher and teacher, and after twenty-three years remains the main pillar on which rests the burden of the sixty churches of North Formosa—a kind of bishop over the whole diocese. He and all others who followed his example in embracing Christ have been taught the fundamental truth that every Christian is a missionary, and that the salvation of one's own soul is not to be the sole or even foremost object of pursuit.

Dr. Mackay's educational methods are unique in their common sense. One of his first tools in this work was a map of the world, that he might show his pupils that China does not—as Chinese maps make out—fill the whole geographical area, but is only one among many great nations. From geography he led on to astronomy, and gave some hints of the greatness of a creation in which even this world is but as a small grain of dust, and from the works of God led the mind up to the Creator.

But the training of his converts was, above all, directed to service as its end. Hence he taught them never to say no when called on to witness, or work, or war for the Master. Audible prayer, and in the presence of others, words of witness, and more extended debates and addresses before their fellow-students, with mutual criticism, constituted part of their training. If there was hesitation in bearing testimony even before foes, the words of the good old Scotch paraphrase,

“I'm not ashamed to own my Lord,
Or to defend His cause,”

put iron into their blood and gave them nerve to face ridicule and opposition.

Best of all, these converts learned to confront personal *peril* for the sake of the Gospel and its Lord. They went about with Mackay on his evangelistic tours, everywhere, even among the savage tribes of the mountains. Whenever unusual risks were run he bade them, if at all faint-hearted, to withdraw and leave him to confront danger alone ; but with surprising unanimity and uniformity they refused to forsake him or be dismayed even when life itself might pay the forfeit. And when not only threats, but acts of violence had to be endured, they rejoiced at being counted worthy to suffer shame and injury for the name of Christ.

One of Mackay's earliest attempts at bringing these Formosans to the sense of sin was the pasting up of the Ten Commandments on a large sheet of Chinese paper, replacing it when pulled down and destroyed, until at last it was let alone. He thus compelled transgressors to face the Law they had not kept, and feel the point of its darts of accusation. No wonder if that Law, first of all, rebuked and condemned their idolatry, since the first two commandments are directed against all other gods save Jehovah, and forbid even His worship to be corrupted by the use of graven images. And one of the most notable fruits of Dr. Mackay's work in Formosa has been the voluntary abandonment, surrender, and destruction of idol gods. When the first of the chapels was built, at Go-ko-hi, more than one hundred and fifty declared their renunciation of idols and desire for Christian teaching. Few things are more moving in this narrative than these demolitions of idols. In the museum at Tamsui may be seen the god of the North Pole, the god of the kitchen, and the god of war, before which a hillman of seventy-four years had bowed himself for threescore years and ten. At Lam-kham, Mackay preached his first sermon with eight idols set on the table before him, surrendered by their devotees ; at one fishing village he more than once dried his clothes before fires whose fuel was idolatrous paper, ancestral tablets, and abandoned idols. In another village five hundred people had thrown away their idols ; and in Ka-le-oan, where a converted cook had been preaching the Gospel in his crude way, Mackay found the people ready for decisive action. He asked all who were for the true God to clean their houses of all idols and take a bold stand. A council was held in which *five villages* were unanimous to a man in wanting to worship the Jehovah God. An idol fane, built for themselves at a cost of \$2000, was handed over for chapel services. The next day a procession went from village to village and house to house, until the entire idolatrous paraphernalia of them were gathered in baskets. These were carried to a yard near the idol temple, and a large pile built of mock money, tablets, incense sticks, flags, and idols. A crowd thronged the place and vied with each other in firing the heap and exhibiting contempt for the dirty, greasy old images. One chief took particular delight in thrusting the objects they had worshipped further into the flames or in



From "From Far Formosa."

BOUND FOR THE KI-LAI PLAIN.

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pulling out and holding up to derisive laughter some half-burned "goddess of mercy."

Then followed a service in the temple, when the hundredth Psalm was sung, as may be imagined, with full hearts and loud voices. The simple entry in Mackay's journal which records this triumph of the Gospel is as follows—it reminds one of the nineteenth chapter of the Acts, and the brief record there given of the conversion of the magians of Ephesus, and the holocaust formed of the blazing books of their occult arts :

"Nearly five hundred idolaters cleaned their houses in our presence.

"They declared themselves anxious to worship the Lord and Redeemer.

"They gave a temple built for idols as a house in which to meet and worship the only living and true God.

"Are missions a failure?"

Among other conspicuous triumphs of the Gospel was the frequent conversion of the *leaders* in violent opposition and malicious conspiracy.

The story of "how Bangkah was taken" is a little epic in itself. This Gibraltar of heathenism was intensely hostile to foreigners, even foreign merchants. For pride and arrogance, idolatry and sensuality, violence and outrage, this metropolis of North Formosa takes the palm. When Mackay made up his mind that God's time had come to take this Jericho, he calmly marched toward it with his little band of students. In December, 1877, altho the authorities forbade all citizens to give him any shelter, he rented a hovel and consecrated with prayer "Jesus' Holy Temple." Compelled to vacate these premises, he at once secured others; and when the roof was torn from over his head and the foundations dug up, and he was ordered to leave the city, his only reply was to show his Bible and his forceps, and tell the mandarin that he should stay, and go on pulling teeth and preaching Christ. In the face of all risks he held his ground, and rebuilt his mission house on the very spot where the previous one stood. Again that building was destroyed by the looters during the French invasion of 1884, but a stone church with a spire seventy feet high now points the people of Bangkah to the God of the fearless missionary; and sixteen years after he made his first entry into Bangkah only to be stoned and beaten, he was escorted through the streets by eight bands of music, with a procession of hundreds of officials and head men, magistrates and mandarins, and companies of militia, with every token of respect that the ingenuity of the people could devise. Bangkah had been captured, and as in the case of Jericho, not a carnal blow had been struck!

Many were the proofs in Mackay's experience that the Book of God is still the sword of the Spirit. More than one of the literati were led to accept its teachings by the sublime account of the origin of all things in the opening chapter of the Beginning. Converts were taught by Mackay to trust the promises of that book, and in the crises of danger they took refuge in the assurance that "as the mountains are round about Jerusalem,

so the Lord is round about them that fear Him." "Thou shalt not be afraid for the terror by night nor for the arrow that flieth by day." They read such promises, and they believed God's words and rested in the shelter of His wings.

These Formosan converts have proved themselves able to endure hardness as good soldiers of Jesus Christ. At Sintiam the mob found the communion roll and marked every name on it for a victim. They began with the first and set fire to his dwelling, plundering, beating, and seeking to kill. But they found that death by drowning, torture by bamboo strips bound about the fingers till the blood oozed at the finger tips, hanging up by the queue—all these inventions of fiendish hate were unavailing. Thirty-six families in that one town were left homeless and utterly destitute, but they stood by their Lord. Those who think the days of voluntary martyrdom past should read the story of Formosa. Persecutions and hardships only bound these simple primitive disciples more closely to their Lord, and illustrated the ancient maxim that "the blood of the martyrs is the seed of the church."

The incidental charms of Mackay's narrative are not by any means to be slightly passed over. For instance, he hints a peculiar reason for building spires on his better chapels. He says they are a standing disproof of the absurd Chinese superstition about *feng-shuy*, or good luck. For instance, it is a popular belief that a sort of equilibrium or indefinable something exists in air and earth which cannot with impunity be trifled with; that, to raise a building high in air is destructive of this subtle equilibrium, and they expect to see it swaying and falling, or some other wreck to ensue from this unbalancing of things. To have a church with a spire *continue to stand* is a perpetual refutation of these superstitious notions.

Mackay's courage is allied with encouragement. He says—and it is a remarkable testimony—"I never saw anything to discourage in twenty-three long years in Formosa." But this is the optimism of faith. He persisted when not a soul would hear his words in village after village, because he felt that his business was to do his duty independent of what men call encouragements or discouragements. Believing that one with God is a majority, he did not stop to count converts, or consult appearances, or measure visible results, but rested on the assurance that God's word shall not return unto Him void, and his simple faith has had an unexpectedly quick and abundant reward.

When, in 1888, Dr. Warburg, from Hamburg, Germany, made a tour of Formosa in the interests of natural science, on parting he left this testimony:

"I have seen sixteen chapels and people in them worshipping God. I have also seen native preachers standing on platforms preaching the truths of Christianity. *I never saw anything like it before.* If people in Hamburg saw what I have seen they would contribute for foreign missions. If scientific skeptics had traveled with a missionary as I have, and witnessed



From "From Far Formosa."

UNSUBDUED ABORIGINES LIVING IN THE MOUNTAINS.

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what I have on this plain, they would assume a different attitude toward the heralds of the cross."

To all of which we can only add our own word of testimony, that, to witness such results from the preaching of the Gospel, is to see a new door opened in Heaven, and a new proof that, in the horizon of missions, heaven and earth meet in the radiance of a celestial dawning.

THE RELIGIOUS HISTORY OF CHINA : AN OBJECT LESSON.*

BY W. P. MEARS, M.A., M.D.

Two vast countries—which comprise between them nearly half the square mileage of the habitable globe, and together contain little short of a moiety of the population of the whole world—two countries—which have remained from prehistoric ages till the days of the present generation shrouded in an impenetrable mystery denser than could be pierced by the utmost repeated efforts of the great nations of the earth, Pagan and Christian alike—these two countries, Africa and China, have now, in the providence of God, opened out, like maps unrolled, before missionary effort and commercial enterprise, under the very eyes of many who have not yet reached the meridian of life.

To those who are called of God to be fellow-heirs with Him to whom the heathen are given for an inheritance, and the uttermost parts of the earth for a possession, how grand is the opportunity, how great the privilege, how urgent the command to enter upon the promised heritage in His Name, and to gather out, with His Son, the people whom He has therein formed for Himself ! When God has set the door of the dungeon wide open, and is showing—not in a vision, as in that of Macedonia, but in actual fact—the fearful condition of those within, bound, as they are, by the devil, in helplessness as to the healing of their bodies and in hopelessness as to the salvation of their souls—dare any mere man disregard the cry which is rising to high heaven from the horrible pit, or hesitate for one moment, least of all on any purely personal or selfish ground, to pass on the aid, spiritual and moral, temporal and material, which God has given to the members of His Church, not only for their own comfort, but, rather, for the comfort of others, whose thanks may redound to His glory ?

The Africa and China are in close resemblance in their past seclusion from the rest of the world and in their present demand upon the whole Church of God, yet, as between themselves, they are in striking contrast. The one is occupied by innumerable, petty, savage tribes, without history or literature, sunken in the grossest superstition, engaged in constant feud each with the rest, and dominated all alike by continuous

* This valuable paper—one of the best we have ever seen on this theme—we take the liberty to reprint from that valuable magazine, *The Church Missionary Intelligencer*.—EDITOR.

fear of the slave-dealer. The other is inhabited by the vast multitudes of a great and civilized nation, whose tradition forms an unbroken record from the time of Abraham, whose literary activity, scarcely later in origin, is without end—a nation possessed of the grandest moral teaching, apart from revelation, which the world has ever seen—a nation which has engulfed without sign more than a score of dynasties, native and foreign, and has come to regard all other peoples as but modern, barbarian, and tributary. In China the Christian missionary finds himself assailed not by the fierce war cry of fanatical superstition, but by the weary sigh of hopeless pessimism; finds his work to lie not in a tangled swamp of gross paganism, but in a dry desert of blank indifference.

China, however, not only presents a striking contrast to Africa as regards its religious state, but also offers to modern Christendom a terrible object-lesson as regards its religious history. In the glorious sunlight of the Gospel, China, so far as its national, religious “time spirit” is concerned, looms before the world of men as the moon before the earth—a warning and a portent; retaining petrified, as it were, its ancient religious form, with all phases of real religious existence behind it, without radiant light outward, without spirit of life within.

In these days—when, in practice, the fact of the providence of God is ceasing to be recognized as essential to the governance of His world; when, in thought, the doctrine of the fall of humanity is being replaced by a theory of the evolution of religion; when, in ethics, the love of God as a spring of action is being set on one side in favor of a social altruism; when, in religion, a trust in the grace of God which brings salvation is being superseded by a belief in a tendency of human nature which makes for righteousness; in these days, and in regard to each of these points, a weighty lesson is offered by the religious history of China.

If that history shows one thing more plainly than another, it is the fact, not of the evolution of religion, but of the natural inclination of the human heart, when left to itself, to introduce its own inventions in place of the service of God, and to separate itself further and further from Him in a process of spiritual decay and death. For that *reverence* due to the Supreme Ruler of the universe which had been brought by their forefathers from the West, the Chinese substituted worship of spirits and of the powers of heaven and earth, and so, losing sight of God, came to give themselves into actual servitude, as at this day, to the supposed influences of the purely material objects of nature.* So, also, in place of *service* to God they put duty to man, and thus, losing knowledge of binding moral sanction, came at the last to regard even duty to man as a matter of mere utility and expediency. Hence the mass of the people were left to fall an easy prey to idolatry; and are to-day, before our eyes, lying bound in

* In the system of geomancy comprised under the title “fêng-shui,” literally (the influences of) wind and water.

body and soul by the power of the devil, whose image is their national emblem, whose trail is over all their land. Hence, too, the leaders of the people, the literary aristocracy, were led to profess a soulless creed, of which the present issue has been well described by an eminent authority* as "materialism put in action."

The study of the religious history of China, then, has a living interest very different from that of the discussion, now necessarily academic, of the religions and philosophies of Greece or Rome. While these long since disappeared as molding forces from the lives of men in general, the native creed of China, at least as ancient in its origin, began to settle into its present form more than two thousand five hundred years ago, and to-day—devoid of power of life though it has become—is still reverentially regarded by more than a quarter of the human race.

A comparison, at any length, between Western pre-Christian philosophies and those of China would be outside the scope of an article in a missionary journal, even were space available. Such a comparison would show, however, that at the very time when, in Persia, Greece, and elsewhere, men were most actively searching for a key to the mystery of life, at that very time Chinese sages and philosophers were engaged in identically the same task; nay more, it would bring out the fact that the sages and philosophers of the East thought the same thoughts, expressed them under corresponding forms, and drew from them similarly divergent conclusions, whether speculative or moral, as did their contemporaries in the West.† The most important use of such a comparison, perhaps, would be the demonstration that the search for an explanation of life was most keen, even if it did not actually arise, at a period—600–250 B.C.—when Chinese religious thought had fallen into a stage of decadence; when, indeed, it was blindly struggling after, or reaching out for, that which it was losing or had lost, namely, a knowledge of God the Preserver and Ruler. Yet even in that stage of decadence some of its speculations took a flight higher than those of any of the pre-Christian Western systems outside the influence of revealed religion; and issued in ethical doctrine which, in comparison with the moral teaching of those systems, lay on a far higher plane. The explanation is doubtless to be found in the extraordinarily conservative instinct of the Chinese, and their associated traditional habit of reverence for the past; an instinct and a habit which, during the early ages of the national existence and well on into historic time, held fast, as a fundamental fact, that belief in one supreme and beneficent Governor of the universe which had been brought by their forefathers from their original home in Southwestern Asia. The loss of that belief formed the *first great downward step* in the religious life of the nation.

* Huc, *Chinese Empire*, ch. iv.

† See "Comparative Sketch of Philosophy, Ethics, and Religion of Taoism," *China Review*, 1891, by Author; also "Note on Philosophy of Chwang-tsze," by Canon Aubrey Moore, in *Works of Chuang-Tzu*, by H. A. Giles (Quaritch, 1889).

In the writings of the sages and philosophers of the period just referred to—of Laô-tsze (b. 604 B.C.), of Confucius (551–478 B.C.), of their respective great successors and exponents, Chwang-tsze (b. 330 B.C.), and Mencius (372–289 B.C.), and of others—frequent references are made to an earlier time when public and private religion was unaffected, and social and personal morality unstained; and, occasionally, to a still earlier primeval and golden age, when men lived lives of simplicity and innocence, free from care and strife and evil. All four philosophers dealt with the same materials handed down from the past; all four recognized how far mankind had fallen; all four wished above all things to lead men back to the original happy state. They took, however, divergent roads. Confucius and Mencius, men of critical intellect, could find no solid ground in traditional belief or in metaphysical speculation, on which to rest. They could rely on nothing but authority supported by evidence; and could accept as their ethical standard only codified rules and observances dealing solely with the duty of man to man—rules and observances based on innate reason and conscience, learned under instruction by laborious application, and carried into practice by sheer force of will. On the other hand, Láo-tsze and Chwang-tsze, the founders of Taoism, sought to guide men into the old paths not by any human effort, and still less by any system of external rules, but by the entire surrender of the will and of the whole being to the creating and preserving self-existing Existence behind the universe; whose personal attributes—infinite power, wisdom, justice, righteousness, and love (in which last all the others found their summation)—would then, in proportion to that surrender, be so spontaneously developed on man's immortal spirit as to save it from destruction “on the lathe of heaven,” and be so outwardly manifested in man's mortal life as to draw all men into harmony and peace and rest. The wonderful system of doctrine and morals thus elaborated—a system which carried man to the very edge of that impassable gulf over which he can cross only by the light of the revelation of God in Christ and by the power of the Holy Spirit—not only far transcended the teaching and practice of any other heathen school, Eastern or Western, but was diametrically and in all points opposed to that of Confucius, and particularly to that of his great successor, Mencius. It was the last dim, struggling outflash, as it were, of the light which had been vouchsafed to the nation in its youth; and its speedy extinction marked the *second great downward step* of the nation in religious life. This step the people took when they turned to ungodliness (human righteousness) from that which might be known of God, and was manifest to them, which God had showed them—the invisible things of Him from the creation of the world, even His eternal power and godhead; so that they were left without excuse (Rom. 1 : 18–20).

Deprived of help in this life and of hope for the next by their first downward step, when they forgot God, and shut in to themselves, by the deliberate declension of their second step, when they turned away from

“that which may be known of God” to a purely human, artificial, secular, and utilitarian code of morals, the nation took yet a *third step, lower still*. They became vain in their imagination and their heart was darkened. Professing themselves to be wise they became fools. In their Confucian system of morality and in their worship of ancestors and of the powers of heaven and earth, of the mountains and the rivers, they “worshipped and served the creature more than the Creator.” They converted the teaching* which had held up to them the last expiring gleam of higher and spiritual religion into a system of gross idolatry; and “changed the glory of the uncorruptible God” (so far as they had known it) “into an image made like to corruptible man” (Rom. 1:21-23, 25). For the help in trouble of which they stood in need they turned to geomancy and magic; for the satisfaction of the yearnings of the spirit, which their own idols could not give, they eagerly embraced the tenets of Buddhism.† Even these tenets proved to be too high for them, and were speedily merged in the products of the then recent growth of native idolatry.

There remained but one—*fourth*—step more; a step followed hesitatingly and at a distance by the uneducated masses, but taken boldly by the literary aristocracy, namely, a lapse into thorough-going *agnosticism, materialism, and religious indifference*. “They did not like to retain God in their knowledge” (Rom. 1:28), but explained away as signifying merely impersonal principle or reason even the very names given to Him in the old classics. With Confucius (but without his personal reverence for and belief in the Supreme) they asked, “When we do not know about this life how can we know about death (and what comes after it)?”‡ or in other words, “When our life is full of pressing concerns of the present time, why should we burden ourselves with thoughts of a future of which we know nothing?” So the end of it all was hopeless, often cynical, pessimism. With individuals as with nations, in private as in public life, the beginning of evil is in forgetfulness of God, the end in helpless slavery to the world, the flesh, and the devil.

The sketch just outlined refers only to the history of the national religious spirit and tendency. Beside the two great systems of Confucianism and Taoism alluded to, there have appeared from time to time many minor schools, teaching views, some good, some bad, very different from those put forward by either early Confucianist or early Taoist; just as there are still many individuals and groups of individuals who long for some more satisfying food for the soul than the utterly dry husks which form the orthodox staple supplied “by authority.” The general process has been—as before said—not one of evolution but of downgrade devolution. Surely it would seem as if it were an incidental part of the great purpose, which has kept the Chinese for long ages shut in to themselves, to demonstrate on a grand scale and at long-drawn-out length how man whom

* Of early Taoism.

† In the first century A.D.

‡ Confucian “Analects,” ch. xi., sec. xi.

"God hath made upright" (Eccl. 7 : 29), turns from his Maker to follow his own imagination, even under conditions of circumstance and habit the most favorable for preserving the great fundamental truth of all true religion that "God is, and that He is a rewarder of them that diligently seek Him" (Heb. 11 : 6). In this respect the religious history of China forms a *complement and a contrast to that of the Hebrews*. The former shows the process of degeneration at work uninterruptedly ; the latter proves how it can be restrained and stopped only by the direct intervention of God Himself in guidance and revelation. Over and over again, in spite of law and of prophets, did the Jews commence to take the same downward course as the Chinese ; and over and over again were they checked and turned back by the punishments and by the love of God. Not, indeed, till the captivity did they come—as a nation—to grasp once for all the foundation fact which is embodied in the First Commandment, and to finally shake themselves clear of the sin condemned in the Second. Truly neither a man nor a nation can return to God, can do aught but wander from God, "except the Father draw him."

The four steps of declension were, of course, *not sudden but gradual*. Thus as to the *first* : it is true that at the date of the earliest authentic records *—say, before the twelfth century B.C., the supreme object of worship was one High God, who governed all the affairs of men with all-pervading righteousness and goodness. Yet even in those writings there is clear proof that there was associated with that worship, though in a secondary degree, the worship of spirits of the departed and of tutelary deities (canonized heroes or sages) who presided over individual families, or localities or arts, under the supreme governance of God. Such secondary worship was very similar in not a few respects to that accorded to saints in Roman Catholic countries. It is also true that with religious observances there was combined the use of divination in conjunction with previous purification, fasting, and prayer—divination seemingly not very different to that alluded to in the history of Joseph, of Balaam, and of others in the earlier parts of the Old Testament. But it is no less clear that idolatry was not practised,† and that morality—political, social, and personal—rested for its sanction directly on the relation of man to the supreme Ruler of the universe. The title given to Him is never used in

* The earlier national odes, which, with later odes, make up the Si-King or Book of Poetry—a classic which Confucius regarded with veneration, and spoke of as a most important subject for moral study. For authenticity and dates see Professor Legge's Prolegomena to the Si-King in his *Chinese Classics*.

† The great Chinese historian, Sze Ma-Ts'ien (of the first century B.C.), whose work is still the standard history, narrates (in the Annals of Yin) how that "King Wu-Yih (one of the last kings of the Yin dynasty) was not virtuous. He made a statue in human form, and called it (by the name of) a heavenly spirit. As if it had intelligence, he made demands upon it. (Shortly afterward), when hunting, he was struck dead by lightning." His sons followed in his steps, and his dynasty in the third generation later was accordingly destroyed. "These (and other similar facts) show clearly," says Sze Ma-Ts'ien in his essay on "The Worship of Heaven and Earth," "that all the dynasties without exception owed their establishment to piety and reverence, but fell little by little through negligence (in regard to those duties)."

the most ancient classics for any other being, mortal or immortal, and is interchanged solely with the name—"Heaven"—used in the same way as it is sometimes used in our own day.* The association of ideas, so originating, acting in combination with the ancient as well as present Chinese dislike to the use of proper or personal names in addresses to superiors, led insensibly to the substitution of the *worship of the powers* (the subtle influences) of heaven for the worship of God. On the other hand, the tutelary deification of ancient sages and heroes tended in a similar way to the worship of the powers (the natural forces) of earth. In course of time, there was further associated with the worship of the influences of heaven that of mythical sovereigns whose virtues were said to have been heavenly and divine; and with the worship of the forces of earth that of legendary personages whose services had added to the material welfare of the nation. So (probably in the early period of the Han dynasty—second century B.C.) the four mythical sovereigns before alluded to (with whom was grouped, as a fifth, the founder of the Han dynasty) came to receive, individually, the title "*Supreme Ruler*," which was originally given to God alone, and, collectively, the name "Heaven," which was originally limited in the same way. To preserve the idea of oneness these "five planetary gods" were subordinated to or comprehended in a vague abstraction, for which a term was borrowed which, also, had been previously limited to God—viz., the Grand Unity (or One)—an abstraction understood and defined by no one, not even by the man himself (Mieu Ki) who proposed the use of the term in this connection. So arose the modern *worship of heaven*. On the other hand the benefactors of the nation in material things came at a much earlier date to be regarded as spirits presiding over the earth and the mountains and the rivers. Of these tutelary deities the most important was Prince K'i, the legendary ancestor of the Chau dynasty,† who was said to have brought the country under regular

* Apart from the internal evidence of the classics themselves as to the early belief in one Supreme Being, without form, Omnipotent, Omniscient, Omnipresent, governing the world and all its inhabitants with all discriminating justice and goodness, there is such evidence as that of Chu-tze (of the twelfth century A.D.), a great, indeed one of the greatest of the later commentators, who, in criticising such a belief, denies that there is a Personal Being on high, who, as if He were a man, though without substance or image, regards the earth, directs men, is pleased with their virtue and is angry with their failure, as the old odes, he says, seem to assert. In so speaking Chu-tze recognizes the fact that worship was once offered to such a Being.

† Chinese legendary history commences with the time of the two great emperors, Yáo (2356-2258 B.C.) and Shun (2255-2208 B.C.), who were regarded by Confucius as embodiments of perfect virtue, but by Láo-tze and Chwang-tze as "robbers," who had taken from the people the beliefs of the mythical golden age and had substituted a fraudulent code of human virtue. Next to Yáo and Shun followed the Hsia dynasty, founded by the exertions of Yü the Great, in 2205 B.C., and ended by the overthrow of the abandoned and savage tyrant, Kieh, in 1767 B.C. by T'ang, the Completer. T'ang, restoring humane and virtuous government, became the founder of the Shang dynasty, 1766 B.C. (called Yin during its last 250 years). Falling into moral decay like its predecessor, the Shang dynasty came to an end in the time of Chow Sin, a Chinese Nero, who was deposed by King Wu, the son of King Wán, the first monarch of the Chau dynasty, in 1122 B.C. This last-named dynasty continued nominally until B.C. 249, though with rapidly failing power after the commencement of the true historical period in B.C. 770. During its last 400 to 500 years its authority was treated with but little respect by the feudatory princes and vassal States, by whose internecine struggles the country was kept in continual ferment and disorder.

cultivation. Deified first as Prince Earth (or "genius of the soil") he became in later centuries identified with the earth itself. So arose the modern *worship of the earth*.

The first downward step had been slow ; the *second* was more rapid. In the midst of the confusion and evil which followed on the loosening of the bonds of good government and moral restraint during the instability and disruption of the latter half of the rule of the Chau dynasty, there arose, side by side, the two great teachers, Láo-tsze and Confucius, each animated by what appeared to him the almost vain hope of checking the current of destruction. Láo-tsze desired to turn it bodily back ; Confucius to regulate the State and the people against its onward rush ; but the former, in hopelessness, retired at last to the wilds beyond the western limits of the empire ; the latter died weary of the fight, and practically broken-hearted. Then disciples and followers took up the burden which the masters had found too heavy, but, in the distracted state of the kingdom, with even less apparent success. Broken up into numerous sects and schools, they spent their time largely in mutual conflict ; while each party for itself searched vainly for that reality which could give rest to the craving of the spirit, and for that power which could confer stability on social and political life. It was then—when the old *régime* was crumbling in ruin ; when the feudatory States were struggling to snatch what they could from the *débris* ; when the princes fought each for his own hand, and suppressed or perverted the ancient records to suit each his individual ambition—it was then that the minds of thoughtful men were stirred to unwonted activity, and sought in every direction for the peace which seemed to have left the earth.

The doctrines of the early Confucian and of the early Taoist schools will be afterward more fully alluded to. It may be said here, however, in addition to the remarks on a previous page, that (1) the Taoists, led by Chwangtze, regarded the nature of man as but a *screen*, worthless in itself, on which the attributes of the Tào (the Supreme)—particularly those of righteousness and love—should be displayed ; while (2) the Confucianists, headed by Mencius, held that human *nature, originally good*, needed only for its proper development that man should act in accordance with it. On the other hand, (3) Seun King, a learned writer of the same period, argued that man's nature was essentially evil, seeking only self-satisfaction, and, if followed, leading man in the end to a state of savageism. If man's nature were good, said he, it would not need like a crooked stick to be restrained into the semblance of straightness by external pressure, as of rules and laws. Again, the fact that men wished to do good proved that their nature was bad ; for the ugly wished to be beautiful, and the poor to be rich. Man craved for that which he did not possess. (4) A fourth school, led by the philosopher Káo, also of the same century as Seun King and Mencius, asserted, as their leading tenet, that human nature was as equally indifferent to good and evil as water to the direction in

which it might be led. By training and education, by habit and association, men became either virtuous or evil. (5) A fifth group, whose views came to be represented long afterward by Han Yu, the Duke of Literature, taught that some men were by nature good and some by nature bad.

Though these schools differed thus widely in their views as to the moral nature of man, yet all alike sought as their final object a development upon or in that nature of principles of humanitarianism and righteousness; the Taoist seeking perfection by obedience to the "way of heaven" (the enwrapping in heavenly virtue), the other four by conformity to the "way of man" (the performance of human duty).

There were, however, among other minor schools, three in particular, whose principles were at variance not only with those of the groups just mentioned, but with each other. Thus (6) Hsu Hing, an itinerant philosopher of the time of Mencius, traveled with his disciples from place to place, clad in rough clothes and carrying instruments of husbandry, and taught that as the highest social happiness was, according to him, to be found in field labor, the sovereign, the magistrates, and the leaders of thought should be actual agriculturalists. Again (7) Yang Chu, in date somewhat anterior to Mencius, laid down one short rule for life, namely, "each for himself," and held to ridicule any effort but that of self-gratification. As with the Emperor Shun and with the sage Confucius, so, said he, was it with the tyrant Chow and the bandit Ch'ih, all alike died the same death, and all alike became but clods of earth. The lives of the former were laborious and bitter to the death; their fame such as no one who knew what was real would choose. The courses of the latter were brilliant and luxurious to the end, and the enjoyment which they had was such as no posthumous fame could give. Each man then should live only for his present pleasure, for neither the past nor the future was his. (8) In striking opposition to *Yang Chu* was *Mih Teih*, a teacher of the early part of the same fourth century B.C. Of the former, Mencius said, "If by plucking out one hair he could have benefited another man, he would not have done so;" and of the latter, "if by flaying himself alive he could have done good to his neighbor, he would not have hesitated so to do." *Mih Teih's* leading principle was that every man ought to love and serve all others. The cause of all disorder, so he taught, was to be found in the absence of mutual love. If a son was unfilial, it was because he loved himself best. So it was with a thief, and so also with contending princes and "warring states." Let mutual love only have sway, and all evil would disappear.

These instances of the teaching of schools, several of which were but short-lived, are cited simply to show how men at the most convulsive period of Chinese history were seeking after rest for the soul; how almost entirely (with the exception of the school of Chwang-tsze) they had lost faith in aid from above; and how far they had gone in taking their second downward step.

Philosophical speculations could not fill the void in men's hearts, however much they might satisfy the craving of men's minds. The yearning after some positive assurance of superhuman help for the present, and of lasting happiness for the future, could not be satiated by scholastic discussion. So it was that, while holding fast, as a guide to life, to the plain, straightforward code of human morality on which Confucius had set his mark of approbation, the people slipped down to their *third* step of actual idolatry. The transition was marked, perhaps, more sharply than the two earlier changes, and was indicated—as from the third to the first centuries B.C., by searches after the islands of the blessed, somewhere beyond the northeastern coasts of China—by practices of magic, in virtue of which the inhabitants of these islands and of the celestial spaces might be brought into communication with man—by attempts to discover, in the processes of alchemy, the philosopher's stone and the elixir of life—and by studies in astrology and in the powers of arithmetical numbers, which might lead to a knowledge of the movements of the spheres in their supposed relation to the lives and welfare of men.

Thus things were ripe for the advent of Buddhism in the next century, and for the subsequent *fourth* stage of gradual decay, during the present era, of religious life of every sort in China.

THE TÂOIST RELIGION.

BY ANDREW T. SIBBALD.

In an attempt to unravel the mysteries of the religions of the Chinese one is confused at the outset by the almost obliterated lines between the three leading forms of religion existing side by side. The process of amalgamation has gone on for so many centuries that one is liable to be misled in an effort to analyze the different creeds. The fact is that Buddhism, Tâoism, and Confucianism have existed until a belief in the distinctive phases of each has become quite common. And even those who nominally accept the Christian religion, either Catholic or Protestant, really add the new to the old faiths, and believe more or less in the four religions. It is thus true that in one mind may be found a belief in four primarily distinct and separate religions—each having added its quota toward a result whose aggregate beliefs are derived from wholly dissimilar sources ; and the result is, as might be looked for, a unique specimen of religionist. In this paper I shall endeavor to indicate the particular features of Tâoism.

This system of religion is pronounced indigenous to China. Its founder was one Lâo-tse, who is supposed to have lived contemporaneously with Confucius, and to have been some years older than that celebrated philoso-

pher. The word *Táo* signifies *reason*, and therefore a *Táoist* is a *rationalist*, in name at least ; but, in fact, the Táoists are the most *irrational* of all the religionists of the East. The tendency in rationalism is toward the utter destruction of belief in the existence of unseen spirits of evil. Enlightened reason dethrones devils ; but Láo-tse created devils innumerable, and the chief concern of the Táoist sect has always been to manipulate these emissaries of evil. Modern rationalists deny the existence of devils, and relegate them to the category of myths and to personified ideas.

Not so the rationalist of the Orient. He finds his greatest pleasure in contemplating the very atmosphere he breathes as filled with spirits constantly seeking his injury ; and to outwit his satanic majesty is the chief end of life.

The sect is founded on the monarchic plan. The chief high priest corresponds to the Pope in the Catholic religion, and all authority is vested in him. His decrees constitute the laws of the sect, and all power to perform miracles must come from him to the priesthood. He has the power to exorcise devils and to heal the sick and avert calamities, and this power he delegates to such of the priesthood as command his favor. Such delegated power, however, is held on sufferance and not on fee simple. It is not necessary that a priest gain favor with his royal highness to get this power, but he must retain said favor in order to hold the power. This has created a vast army of priests, who are the willing tools of the high priest ; and he is thus enabled to wield the most absolute and despotic power over the minds of the people.

The system has the most elaborated code of demonology, and it is likewise patterned after the political constitution of the empire. The head devil lives in the sea, and has been honored by the Chinese people by being adopted as their national emblem. The dragon flag which floats from every staff, from the dome of the royal palace at Peking to the mast-head of the humblest Chinese boat, testifies to the high esteem in which the chief devil of Láo-tse's followers is held. Then the multitude of lesser devils is so great that no man can number them ; and these are on the track of every man, woman, and child, seeking in all methods their injury. To watch the movements of this devil host, and to frustrate their designs, is the province of the Táoist priests.

Here we have a decidedly interesting state of things. The very earth teeming with malicious demons ! Man everywhere exposed to their attacks, and but one avenue of escape—viz., through the intervention of the priests ! Is it a matter of surprise, therefore, that this priesthood wields such absolute power over the minds of the people ? They live on the fat of the land. They are consulted on all occasions, and their instructions are obeyed to the letter by their deluded followers. It is not to be wondered at that these priests look with disfavor upon the advent of Europeans ; that they fill the minds of the people with such antipathy to all

change from the established order. They are wise enough to forecast their own overthrow with the advent of a deeper intelligence.

The priests are celibates, perhaps with the thought that if they were to prove unequal to the task of managing a wife their prestige in devil manipulation might suffer. They keep aloof from the common life around them, and live in mountains and unfrequented and isolated places that they may the better impress their own superiority over their fellows.

The priests are called upon by the people when it is discovered that a home or village is infested by a devil. Devils have the power to materialize themselves into a piece of waste paper or dirt in order to get into the houses unobserved. These devils are not credited with a high order of intelligence. Chinese architecture is governed by this conception. The doors or main entrances are put in unexpected angles and niches in the walls, with the idea that they will fool the devils. They cut up the roof-lines on dwellings into fantastic shapes for the purpose of preventing devils using them for promenade purposes; and, as a matter of fact, these imps have hard work to get into the houses. But when they once get in, no power is able to get them out except the priest.

The white horse is a common form in which devils infest a community. They appear in the form of a white horse walking upon the city walls and over graveyards, and even stepping from one roof to another. They are thus seen by some truthful witness, and the evil omen soon gains currency.

The intervention of the nearest priest is sought, who takes a survey of the situation, and discovers the number of devils, if more than one, and calculates on the necessary steps to capture it or them. The financial ability of the community has much to do in determining the means of safety. If the locality is wealthy, or has a few wealthy men in it, the priests generally make out a strong case. He may require to call in other priests in consultation. All this time the people dwell in morbid fear, pending deliverance. At length the priests announce their ultimatum. It will require a fee of one hundred taels (\$140 American money) to procure safety. The money is raised by public subscription, and paid over to the priest in charge. Then the capture of the devils is the next step. A bottle or jar is secured for each devil, and the priests secure a bait in the shape of imitation gold and silver tinted paper (called joss paper). This paper is imitation money, and when it is reduced to spirit by being burned the devils do not know it from genuine money—here again showing their low mentality—and they enter the bottle in which the joss paper has been burned. When they are thus entrapped the bottle is sealed and carried away by the priest. Then the people feel grateful to their deliverer, and the priest has again proved his importance to the welfare of the community, and at the same time replenished his bank account. The “Tsung-li-Yamen,” or office of the high priest of this sect, is a curiosity. It has large halls and rooms filled with dust-covered and sealed jars, in every one of which is confined a devil, captured on the above unique plan. And

were each and every jar filled with silver, I question if it would equal the sums paid for the capture of these imprisoned devils.

This demonology enters into every phase of Chinese life. The priest is the only medium between the people and their invisible foe. Not a voyage is undertaken until the devils are baited by burning bogus paper money. Not a wedding, but the priest is called in to decipher the omens for good or ill luck. And when a man is sick he is possessed of devils. Chills are the most common form of possession. What makes a man shake if he is not in the power of a devil? So the people believe, and a priest is called instead of a doctor, and prayers take the place of pills. Epileptic fits or convulsions are the devil in a malignant form; and if a man is taken thus in a crowded building, that building is rapidly deserted.

A good doctor could go among the Chinese, and by curing the sick, attending his physic by incantations, enthrone himself as a deity in the belief of that deluded people. When a man is dying, no money would induce a Chinaman to remain near him. I first met this fact on a Pacific steamer bound from San Francisco to Hong-kong. I was walking on the deck with the ship's surgeon, when a stream of Chinamen came rushing on deck from the lower decks like a colony of ants when disturbed. I asked what had caused such a stampede. The doctor replied that a Chinaman was dying. He hurried below, and found a man gasping his last breath with consumption. I discovered later, when pursuing my studies of Chinese religions, the secret of this strange stampede. The devil was after the soul of that poor consumptive, and the rest were not going to take any chances by remaining near him in the final struggle.

Not every wise-looking crow or magpie which alights upon the bough of a tree to rest is the innocent creature it appears to be, but a devil in disguise spying out the lay of the land. Nor do the frightened people seek relief by killing the bird of evil omen, but they call a priest to look into the matter. He generally advises that the tree be cut down in the night and removed.

Thus when the devil, *alias* a crow, returns to his perch he is fooled, and thrown off the track.

The ceremonies so often observed on occasions of death all have their origin in the demonology of the Táoists. Paper clothes, paper palaces, paper pipes, and paper money are burned when a man dies to provide the soul of the dead with means of bribing its way through the devil's kingdom to its rest, and the clothes burned are often patterned after high officials' gowns in order to impress more favorably the spirits encountered on the mysterious journey.

Táoist priests are called to consult the soul of the departed to ascertain its wishes. They discover the locality for burial, and indicate all details of this last service to the dead.

The Shanghai Railroad met its doom from this source. The priest informed the people that the rumbling noise of the cars and the steam-engine

were distasteful to the dead who filled the numerous mounds along its course. To appease the wrath of the dead, Chinese capitalists bought the road, with its equipments, and tore up the tracks, and stored the entire plant under sheds at Shanghai. Thus it is seen that this religion stands in the way of all innovations in that old country, and the first thing necessary in order to introduce railroads into China is to dethrone the priests and infuse a little common-sense into the people.

During the prevalence of the great famine in Northwestern China in 1874-78 there was an unusual flood in the valley of the Yang-tse-Kiang. The priests endeavored to solve the mystery of this uneven distribution of rain. The censure fell upon the royal household at Peking. It is the duty of the Emperor to enter the Temple of Heaven twice a year and invoke the blessings of Heaven upon the people. He always asks for rain among other things, and the impression obtained that the Emperor had hurriedly asked for rain, but had not taken the pains to state where he wanted it. The result was that floods came in some places, while famine from drought came in other parts of the empire. This feeling was producing a general spirit of revolt, when in 1878 the rains came to the rescue in the drought-smitten provinces.

A few of the more intelligent Chinamen at Shanghai with whom I have conversed exhibited an independence of thought which was exceptional. It showed a tendency to break away from the tyranny of ignorance and superstition, which tendency must eventually spread sufficiently to awaken an age of reason. And when it comes the T'aoist high priest must fold his tent and silently march away.

But the dominance of ignorance and the quackery of priests will hold China in slavery to an unreasoning fear and irrational faith for generations yet unborn. Yet the seeds of a better intelligence are being planted in this dark corner of the earth. The people observe that Europeans give no heed to imaginary devils, and nevertheless prosper without the intervention of priests; and thus the realization will eventually dawn upon them of how grievously their forefathers have been hoodwinked, cheated, and robbed by the reign of demonology, created and perpetuated for their own gain by the army of T'aoist priests.—*Harper's Weekly*.

THE EMPRESS DOWAGER OF CHINA.

BY REV. W. A. P. MARTIN, D.D., LL.D., PRESIDENT EMERITUS OF THE
IMPERIAL TUNGWEN COLLEGE, PEKING.

Nothing has done so much to make this august personage known to the people of Christendom as the presentation to her, on her sixtieth birthday, of a Bible by the Christian women of her own country.

Yet in the affairs of the far East she has been prominent for nearly

forty years. She is one of the world's greatest rulers, or rather *was*, for she has recently laid down the reins of power. Her influence, however, is still felt, and it is not improbable that she would take them up again in case of necessity, as Apollo resumed those of the sun when Phaeton was driving too recklessly.

A notice of her remarkable career may serve to awaken interest in the women of China, for may not the highest woman in the empire be taken as their type and representative?

She is not, however, a Chinese. The story of her having been a slave-girl at Canton is pure fiction, without the merit of being within the bounds of possibility. Had she been a Chinese, a law as unalterable as those of the Medes and Persians would have excluded her from the gates of the palace. She is a Manchu, but born in Peking, and so thoroughly imbued with Chinese life that, prior to her elevation, she was unable to write or speak the language of her fathers. Her brother, Duke Chao, still lives there; and Dr. Pritchard, an English medical missionary, being called to see the duke not long ago, his wife, who accompanied him, had the honor of taking tea with the mother of the Dowager Empress and of being served by her hands. She was a fine old lady, erect and active, tho eighty winters were resting on her whitened locks.

By a rare combination of good fortune her two daughters had each become the mother of an emperor—the elder being chosen as a secondary wife to the Emperor Hienfung, and the younger as principal wife to Prince Chun, one of his brothers.

The former on giving birth to her son received the name of Tszehi ("mother of joy"), and further to signalize his delight, the Emperor, who till then had no son, issued a decree raising her to the rank of Empress. She had, however, to yield precedence to his childless consort, who bore the title of Tsze An ("mother of peace"), and lived in the Eastern Palace. She was assigned a palace on the west, from which circumstance she was styled the Western Empress.

In those days there was not much peace in the empire. Seldom have the eyes of a young prince opened on a gloomier prospect than that which now greeted the heir to the throne. Rebels were overrunning most of the provinces at the time of his birth, and before he was two years old the second war with England broke out, in which France took part. When he was five his father's armies were routed by the allies, and the imperial family were forced to seek refuge in Tartary. Scarcely had they arrived there when they heard that their capital had been taken by the enemy, and their beautiful summer resort, the Yuen Ming Yuen, reduced to ashes.

This was a crushing blow to the proud-spirited monarch, who died in exile, leaving his tottering throne to the son of Tszehi.

In China it is an unwritten law that a widow must follow her husband into the other world, unless she has some one dependent on her for whom she is bound to live. Tszehi had her son to live for. As Tsze An was

childless, it might have simplified the situation for her to step off the stage ; but she also claimed the child in virtue of a law which requires the children of inferior wives to regard the chief wife as their mother. Notwithstanding the legal definition of their rights, here was a dilemma full of danger, and had not both ladies been amiable and reasonable, a sword more formidable than that of Solomon might have been called in to settle the question of motherhood ; or was it a sense of common danger that held them together ?

There was only one heir to the throne. Whoever ruled must rule in his name, and blood was yet to be shed to decide who should have the guardianship of the infant emperor. Two princes of the blood, Sushun and Toanhua, took possession of the child and proclaimed him under the name of Kisiang ("Fortunatus"). They at the same time proclaimed the two ladies as regents—apparently without much consultation with them—and expected to have everything their own way. Prince Kung, the child's uncle, who had remained in Peking, standing nearer to the throne than they, was marked for destruction ; but being warned by his father-in-law, the astute old Kweliang, he had them seized on their arrival in the capital and decapitated in the market-place the same day.

The ladies, who seem to have thought that those princes meant mischief to them and to their child, hailed Prince Kung as their deliverer, and conferred on him the title of Joint Regent. To show their displeasure with the conduct of the fallen princes, they changed the reigning title chosen by them and substituted that of Tungchih ("joint government"), in allusion to their dual regency and the cooperation of Prince Kung.

Of the three, Tszehi was the master mind, tho not at first conscious of her powers. By exception—an exception even in noble families—she had been carefully educated. It was to her culture and her *esprit* more than to her charms of person that she owed her influence over the Emperor Hienfung. By the same qualities, seasoned with tact and sisterly kindness, she acquired an unlimited ascendancy over the mind of her less gifted colleague. Certain it is, that never did two kings of Sparta or two emperors of Rome exercise their joint sovereignty with more harmony than did these young widows, who had been wives of one man and were mothers of one child.

Five years after this *coup d'état* the empire was startled by a decree in which the Emperor, now a boy of ten, was made to reproach his uncle, the "joint regent," with want of reverence for himself, and to order him to be stripped of all his offices and confined a prisoner in his own palace. When everybody was expecting an order for his execution another decree came out, saying that "the prince had prostrated himself before the throne, and with flowing tears besought pardon for his offences." Many of his official honors were at once restored, and others were subsequently added ; more, indeed, than he held before, but that of Ichengwang ("joint regent") was not among them.

That was the *mot d'enigme*, the word that explains the riddle. The ladies (*i.e.*, Tszehi, for she did the thinking for both), conscious of their growing power, were not satisfied to have any one so nearly on a par with themselves. They were irritated by the familiar manner in which the joint regent approached them for consultation, not throwing himself on his knees, even when their son was present, unless on state occasions, when they sat behind the throne, concealed from view by a gauze curtain. Seizing on this as a convenient pretext, they launched the bolt that struck him down. To appreciate the courage that dealt the blow, one must understand how easy it would have been for the prince to overturn the government. That he submitted so meekly was, in fact, from a patriotic fear that resistance might prove fatal to the Manchu dynasty.

The Empress Mother seems to have had more to do with the education of the boy Emperor than the other, whose maternal honors were merely nominal, tho the unbridled misconduct of his later years afforded ground to reproach her with neglect, even if she did not for reasons of state encourage his debauchery, as Placidia did with Valentinian III.

To give an example. The lad, who was irascible and self-willed, having one day absented himself too long from his lessons, his teacher, a learned Hanlin, found him shooting in the park. Falling on his knees and knocking his head (his own, *not the boy's*), he implored him in the name of all the holy sages to return to his books. Remaining in that suppliant attitude, a crowd of palace officials gathered about him, but the Emperor, so far from submitting, drew an arrow to the head and threatened to shoot his preceptor for disgracing him in the eyes of his subjects. Just then his mother appeared and led him away to undergo some sort of penance. If she followed the approved model of antiquity, she probably applied the bamboo to one of his young companions, counting on a generous nature to feel it more than if it had fallen where it was deserved.

The young Emperor, shortly after assuming the reins of government, died of small-pox in 1874. A transit of Venus had taken place a few days before, and as the sun is the emblem of an emperor, the people believed that the dark spot which passed over his disk was a premonition of the fate of their sovereign. The Empress Aleuta, in conformity with usage, starved herself to death, and the two dowagers, who had gone into retirement, came forward for another joint regency.

As they had to reign in the name of some one, a sort of Salic law precluding a woman from reigning in her own right, they cast about for a child to adopt, and found an eligible heir in a nephew of the Western Dowager, an infant of three years. He had older brothers, but if he had possessed as many as David, he would have been chosen simply because he was the youngest, giving them a longer lease of power. He is now the Emperor Kwangsü, twenty-four years of age and childless. If he were to die soon (*quod vertat Deus*) there can be no doubt that Tszehi would adopt another son, and be regent for a third time.

Her gentle colleague, I ought to say, died in 1880, leaving her more conspicuously absolute, tho not really more powerful than she had been before.

Proud, strong, and ambitious as Semiramis, she yet possesses a tender heart. A good many years ago one of her eunuchs reported to her that in excavating a tomb for himself he had turned up a hidden treasure amounting to 16,000 ounces of silver. "That is a bagatelle; you may keep it for yourself," she said—treasure-trove in China, as in England, belonging to the crown. Learning later on that, Ananias-like, he had kept back the greater part of his find, she confiscated the whole for the benefit of the starving poor in the Province of Shansi.

"Justice rather than mercy," you will say; but here is an instance in which mercy cost her something.

In the early days of the great famine her colleague, the Eastern Empress, was still alive. The two ladies, ascertaining that the cost of the flesh that came on their table was \$75 *per diem*, announced that they could not allow themselves to eat meat while so many of their subjects were perishing with hunger, and ordered that the amount saved by their self-denial should go to augment the relief fund provided by the State. Where in the annals of any country is there to be found a more touching exhibition of practical sympathy?

An instance of her family affection is worth recording. Returning from a visit to the imperial cemetery, where her husband and son were laid to rest, a journey of three days, she sent word to all her kindred to meet her at a temple outside of the city gate. The rich might come to see her in the palace, but the poor could not, and them she desired to meet again. Laying aside her regalia, she spent some hours in their society, forgetting distinctions of rank and renewing the recollections of her girlhood. Such a scene might have occurred in the experience of Queen Esther, but not so readily in that of European queens, who are imported from foreign countries.

The following, while exhibiting her self-control, may serve to show how the highest in the land are trained to submit to the laws and customs of their people.

She was fond of gay attire, and on a public occasion one of those official censors, whose duty it is to find spots on the sun or shadows in the moon, intimated to her, through one of her attendants, that her head-dress was unbecoming her state of widowhood. Instantly roses and ribbons went to the ground, and her long locks fell in disorder upon her shoulders.

The Empress Dowager governed as well as reigned. Not merely did she choose her ministers, but often directed them, instead of allowing them to direct her.

One of her last public acts was an attempt to secure uniformity in the coinage of the empire. During the reign of Hienfung the government

had sought to force on the people a copper coinage of less value than that to which they had been accustomed. They everywhere refused to receive it, except at Peking and a few other places. The Empress set her heart on removing that relic of fraud and oppression, and ordered her Board of Finance to withdraw the light coins and replace them by honest money. At the time appointed, the restoration of the currency not being complete, she summoned the six ministers responsible for it, and rebuking them roundly sent them away without their buttons.

Her patriotism has stood many a test. When, in 1885, the French fired on a Chinese fleet, she felt that the honor of her country called for war, and she launched the declaration, tho she shed tears while doing so.

Last year her sixtieth anniversary was to be celebrated with great pomp. She was to head a procession consisting of grandees from all the provinces, and proceed to her country palace, a distance of ten miles. The way was to be lined with kiosques, pavilions, and tents of silk and satin, with censers of incense to cover the procession with a canopy of fragrant clouds. The expense was expected to amount to 30,000,000 ounces of silver. On the Japanese invasion she promptly abandoned the brilliant program, contented herself with a private celebration of her birthday, and poured the money thus saved into the war chest for the defence of her country.

Tho female regencies are no new thing in the history of China, of her it may be said in comparison with her predecessors, "Many daughters have done virtuously, but thou excellest them all."

To this distinguished lady, I regret to say, I never had the honor of an introduction, even our foreign envoys having waived their right to a court reception out of respect for the etiquette of a female regency. Last year when they were received by the Emperor in the inner palace, she was there behind a gauze curtain, which, "half-revealing, half-concealing," suggested that she is still a power behind the throne. I might have seen her many a time had I been willing to turn out before daybreak and stand by the roadside, tho even that is forbidden. I had therefore to content myself with the flattering assurance, more than once conveyed to me by her ministers, that the Empress Dowager knew my name and occasionally inquired for me.

Some of my students were in her service in the palace, and from them I heard much of her doings, as well as descriptions of her person. Unlike Chinese women, she has feet of the natural size, but, like them, her hair is or was black, her eyes dark, and her complexion sub-olive. Her form and carriage were singularly graceful, tho she was never renowned for beauty.

To complete this description and enable the reader to remember her, I must add that her full name is Tszehi Toanyu Kangi Chaoyu Chuangcheng Shokung Chinhien Chungsih. A devout Buddhist, and ad-

vanced in years, there is not much likelihood of her embracing a new faith. It is not, however, impossible that some girl, educated in a Christian school, may be drafted into the palace and become the mother of a Christian Emperor. To have a Constantine we must first have a Helena.

DEVELOPMENT OF CONSCIENCE AMONG THE NATIVE CHRISTIANS.

BY H. MARZOLFF. (TRANSLATED BY REV. C. C. STARBUCK.)

There is still much to do in Basutoland as concerns the evangelization of the tribe. But it is above all the churches that have need of our ministry. They bear fruits which prove the reality and the power of the life of Christ in them. Here are facts which testify of their faith. They find in their bosom men and women who consent to expatriate themselves to carry the Gospel to the Zambesi, a country where the pestilence works in darkness, and where the fever smites at noonday. They find the sums needful to fit out and send forth these messengers of the good news. They gather every year the money needed to pay the force of evangelists laboring in Basutoland itself. Thus my church of Maputsing furnishes me yearly from 1500 to 1800 francs (\$300 to \$360), altho numbering only five hundred communicants.

Yet our Christians, who in certain respects give us joy by their faith, their spirit of self-sacrifice, and their confidence in God, are, in other respects, children. *Conscience*, that lever, that solid support both of piety and of pastoral care, is little developed. With the most it is rudimentary; its voice is not raised to a high diapason. Let a Christian be tempted by a heathen to do something evil, and ninety or ninety-five times out of a hundred he will not reply, "My conscience forbids," but will entrench himself behind the discipline, "The law or the missionary will not allow it."

Conscience plays no part in the ordinary life of a Basuto, and a very slight, almost imperceptible part in his conversion. What part could it play? The faculty is not wholly extinct, or how could it be awakened? It is a sleeping Lazarus, which may hear the voice of the Savior and come forth; but it is still in so deep a sleep, that the language has not even a word for it. There is indeed a word for remorse, and even this means properly only "the diaphragm," the Basuto having observed the physical sensation accompanying remorse.

During the fifteen years of my ministry I have not often heard a native speak of remorse as an agent of his conversion. A young Caffre, indeed, but brought up in Basutoland, had long resisted the Gospel, for fear of losing the little fortune which would come in to him from selling his

sisters in marriage. After a long time of gloomy and morose isolation, he came at four o'clock in the morning, and tapping on my window, said to me in his picturesque tongue : “ *Ke getiloé ke letsualo* ”—that is, “ Missionary, I have ended with remorse.”

What is it, then, that plays the main part in the conversion of the Basuto ? For the point of departure of his religious life exercises a great influence on his further development, and clears up many things which otherwise it would be hard to explain. The chief place belongs to the dream. This may seem strange, altho reflection may diminish the strangeness. God cannot speak the same language to the civilized man and to the barbarian. In His saving love He condescends to speak to man the language which he understands ; he lowers Himself to his intellectual and moral level. How large a place is taken in the Bible by dreams and visions ! The Basuto has heard the Word of God ; it works on him insensibly. Little by little it preoccupies him, agitates him, pursues him, possesses him ; he resists. To decide him, there is needed something extraordinary, a Divine intervention (as he regards it) which shall strike his imagination. During the night he sees something, he hears a voice, he has a dream ; in the open field he notices some unwonted noise, whose cause he does not discover ; it may be but the bleating of a lamb, which he seeks everywhere and finds nowhere. God now has spoken to him. It were fruitless to explain to him that he has objectified, projected into the outer world his religious preoccupations, the emotions of his soul ; that he has given a body to the inner voice, to the work of the Spirit of God in his heart. He would not know what you meant.

This Divine intervention—by a dream or by this species of hallucination—appears to our people so in the order of things, that if you ask a heathen who has heard the Gospel when he is going to be converted, he will answer the most naturally in the world : “ When God shall have spoken to me.” An elder of my church one day visited a woman who told him, in much distress, that she had seen during the night ten objects. I do not remember what they were ; they seemed to me fantastic enough. I should have held them for the mere incoherences of a dream. My elder, more sagacious and better advised, a modern Joseph, replied to her : “ I will tell you what these ten things signify. They are the Ten Commandments,” reciting them to her. When he came to the seventh, the woman stopped him. “ That is it ! that is it ! ” she exclaimed. “ This child ”—one a few days old that she had in her arms—“ is not my husband’s.” “ Then call your husband,” said the elder, “ and confess your sin.” She did so, and is now a faithful Christian.

The conversion of the Basuto has then its point of departure in feeling. But when once the heart of the man is turned toward God, when he has yielded to His call, conscience awakes and breaks the thick layer of darkness which covered it, as the young shoot lifts the earth which hid from it the sun. It is only embryonic ; a smoking match ; a spark destined to

kindle a great fire, but still only a spark. Our work now must be to develop it, to educate it, to form it in some sort for its part in the life.

This is now the toil incumbent on us—toil requiring time, care, and prudence. Our Church discipline is scholastic, minute, I might almost say, mousing, and this by the force of circumstances. The natives, having no confidence in their own moral energy or Christian judgment, and feeling themselves exposed to the solicitations of heathenism, have forced us to lay down a rule for every conceivable case. They insist on having a plain text, either from the Bible or from the missionaries, which should say to them, "This is allowed, this is forbidden." As the Pharisees around the law, so we have yielded to the pressure, and have raised a hedge to guard our Christians against straying to the right hand or the left. This was good in childhood. As youth approaches, there should be more margin, more liberty; we need to broaden the road, to set back the hedge, to level it here and there, contenting ourselves with a warning signboard: "Take care, lest by any means this liberty of yours be made an occasion to the flesh." That is, we should try to bring these Christians to be able to do without a schoolboy discipline, regulating every detail, and to let themselves be guided by conscience enlightened by the Gospel. For this great end conscience must be trained and formed, so that we may feel free to use a broader discipline, more agreeable to the spirit of evangelical liberty, and may find this sufficient to repress evil and guide our churches in the way of the Christian life.

With some of our Christians—they are the proof that this work of education is possible—it has attained a most gratifying measure of development, whose sureness and progress are always in proportion to the depth of the conversion and the sincerity of the surrender of the heart to God.

The preponderating action of feeling, and this absence of the conscience in the genesis of the religious life of the Basuto, explain two things: on the one hand, the alternations of zeal, of *élan*, of conquering faith and of lukewarmness, the falls, and sometimes—tho, thank God, not so very often—the backslidings of our people. For the Basuto the Gospel often appears as a law to which he has to submit his heart, as a yoke with which he charges himself in a moment of excitement, of intense emotions. The calm comes, the emotions subside, and he finds the yoke heavy. If the conversion does not go on deepening, if he resists the action of the Spirit of God, which would fain transform his life, change and sanctify his heart, this yoke will become too heavy for his chafed shoulders. He does not see what he gains by carrying it, and he perceives what he loses. He puts it off, not forever; he fully expects to reassume it some day, but as late as possible without putting his salvation in peril. Ask a renegade when he means to reassume his place in the church, "*Chè ke sa phōmōla*: I am resting still."

On the other hand, sin weighs little in their view. That which is a

cause of grief for us is, that sin is for them nothing frightful, a revolt against God, and ruin for themselves. When any one falls, the church is not in tears. Sin is not sin except when it is discovered. As long as it is not known, it counts for little with them. Alas ! if the Christian Basutos apprehend so faintly the tragic character of sin, there are reasons. The whites give them the bad example, and for them also sin is a negligible quantity. And then the most terrible corruption, the most sickening moral filth surrounds them, flaunts itself, solicits them ; they are born, bred, and continue to live in this atmosphere saturated with corruption. There are falls ; but when we know the temptations which gird these poor people round, we are astonished that the falls are not more numerous ; it is like a constant siege laid to them.

The purification of the moral sense, which teaches the man respect for himself, his dignity as a creature of God, redeemed by Jesus Christ, is not the affair of a few years, or of one or two generations ; it is only stimulated by the long practice of the Gospel in the school of Jesus Christ and under the discipline of the Holy Ghost.

It is demanded of us when our churches will be of age. I have sought to throw a little light on the question. I answer, when the conscience of our Christians shall be sufficiently developed, sufficiently delicate to permit them to direct themselves. Now this time will come, sooner, perhaps, than we think, altho it would be premature to fix the date. It lies in the hands of God.—*Journal des Missions.*

BRAZILIAN NOTES.

BY REV. G. W. CHAMBERLIN, D.D., BAHIA, BRAZIL.

“ His Excellency, the Lord Archbishop, will celebrate mass at 9 A.M., in the Cathedral of St. Peter, on the altar of the Most Sacred Heart of Jesus ; he will preach and administer the Sacrament of Confirmation,” said the morning paper, *Diario da Bahia*.

“ His Excellency” has just come from a sojourn in the “ Holy City” of Rome, from the immediate presence of “ the Most Holy Father,” and I thought it worth while to hear him preach to the faithful of this “ City of the Holy Savior,” in the Bay of all the Saints.

I left our school-rooms at 10 A.M., where I had led the children in prayer to the Lord the Shepherd, whose flock shall not want, but lie down in green pastures and by still waters, and I walked leisurely up the hills where once the sainted Henry Martyn sat and sang his prayer : “ O’er the gloomy hills of darkness, look, my soul. . . . All the promises do travail with a glorious day of grace. Blessed Jubilee ! let thy glorious morning dawn.”

" Let the Indian, let the negro,
 Let the rude barbarian see,
 That Divine and glorious conquest
 Once obtained on Calvary.

* * * * *

" Kingdoms wide that sit in darkness,
 Grant them, Lord, Thy glorious light,
 And from eastern coast to western
 May the morning chase the night.

" And redemption, freely purchased, win the day."

The people—red, white, and black—were still pressing through the crowded portals of St. Peter's, and in the wake of four ladies, whose nodding plumes shielded me from observation, I penetrated into the very center of the church, and found myself, to my great surprise, *vis-a-vis* to His Excellency, an arm's length from him. I had supposed that he would have given at least an hour to the "sacrifice of the body, blood, bones, soul, and divinity of the Lord Jesus Christ" on the "Altar of the Most Holy Heart," and that I should find him teaching the people from the pulpit the significance of the rite of confirmation; but that was all over, and the rite was being administered with an indecent haste which left no time even for the words of the formula, as His Excellency passed from one to another in the double lines of candidates. He was gaudily dressed and crowned with a golden mitre, which towered eighteen inches over his head. On closer inspection, I saw it was made of gilt pasteboard! An appropriate symbol, in truth! He was preceded by a priest, who carried the holy oil in a little box, not unlike a sardine can in appearance, into which he dipped his thumb and forefinger, and with the oil which adhered, made the sign of the cross on the forehead of the candidate. The priest who followed had a ball of raw cotton, with which he wiped the forehead, lest any of the holy oil should drop and be profaned. An acolyte came next with a silver tray, upon which the "offerings" were laid; which, if they were not the equivalent in value, showed that the "sacrament" had a money value.

Indeed, it is one of the chief complaints of the faithful of this diocese that the "values" of the seven sacraments under the revised tariff published by His Excellency have risen to such exorbitant rates that the poor must be content to go without them. As they form an *integral* part of Rome's Gospel, a *sine qua non* to salvation, it is clear that she lacks one—and that the emphatic one—of our Lord's signs responsive to John's question, "Art Thou He? or look we for another?" Even this Gospel of her own manufacture she puts out of the reach of the poor by high prices. As to that which the Lord bade His disciples give freely, her attitude is to be judged of not by the sermon of Cardinal Gibbons, not by the pastoral of Leo XIII., on the reading of the Bible, but by what she *does* to put the Bible within reach of the people under the scrutiny and pressure

of Protestant eyes, and out of reach when these are not upon her. "Would you like to see a bishop kicking?" said a converted priest to the writer, handing me as he spoke an *authorized* version of the New Testament duly annotated, open at the following paragraph from an extended preface: "No one ignores the most urgent need, which makes itself felt in our country (Portugal), of such a *little book* as this. The Protestants, salaried by the London Bible Society, are going about thrusting into our faces Bibles which establish all possible false propositions against the religion which our fathers taught us, and which we know to be the only true one, out of which there is no salvation. They would impose upon us, as it were by force almost, Bibles falsified, vitiated, truncated, which speak against the Pope, against the Church, against Confession, against the Eucharist, against Jesus Christ, against Mary the Most Holy, against the saints, against everything that is good. To Bibles of that sort the translator opposes the Catholic New Testament; as, however, there appear still some obscure points, notes are adjoined," etc. Peter is made to say in his First Epistle, chapter 5, verse 5, "Be subject to the priests." What that subjection means in this particular item of Bible reading we have some opportunity to know who "dwell where Satan's seat is"—i.e., where Rome has dominion. On the eve of St. Peter's Day, June 29th, 1895 A.D., a colporteur of the American Bible Society reached the city of Giboia in this State, and put his books on the market. They were seized and burned in open day by armed men. He appealed to the authorities, and was told that the priest was the only authority in the town. Upon going to the house of this ecclesiastic, who is so *politic* as to be mayor of the town and member of the State Legislature, he was rudely told to vacate the premises, as the burning was by his orders and well done.

Thus 47 Bibles, 50 New Testaments, and 100 Gospels were silenced, and each one of them testifies that Leo XIII. and Cardinal Gibbons do not speak or write for their own constituency, except in so far as these are under Protestant influences to such a degree that they would become wholly Protestant if they were constrained to submit to the kind of dominion which Rome exercises wherever she can.

The ingenuousness of Protestants who allow themselves to be hoodwinked by pastorals and sermons emanating from popes and cardinals should find an antidote in the hard facts afforded by not ancient, but contemporary Romish history.

I. In France the edition of the New Testament of Lassere, authorized by archbishop and Pope, was put in the Index and suppressed by the same authorities, so soon as they saw that the book was in demand. Lassere bowed in submission, and withdrew the book from circulation which Rome never intended it to have.

II. In the United States the publishing of Cardinal Gibbons's sermon was followed by an order from the editor of the *Converted Catholic*, to

the publishing house which issues the same cardinal's books, for a supply of Bibles. The reply was that they could not fill the order, but had a good supply of prayer-books on hand! The recommendation of His Excellency, our Scarlet Prince, is understood to be in a Pickwickian sense by his faithful subjects. If any considerable number of these should take him in earnest, they would soon exhaust the supply of Bibles on hand.

III. In the republic of the United States of Brazil the *auto da fé*, which on June 28th, 1895, hushed the voices of 197 St. Johns, 197 St. Lukes, 197 St. Marks, 197 St. Matthews, 97 Apostle Pauls, 97 Apostle Peters, 97 Apostles Johns, James, and Judes, 47 Major and Minor Prophets, and the 47 copies of the Law, of which Christ said, "Not one jot or tittle should pass," was denounced by an evening journal as savoring of the Inquisition and the savory times of the Holy Torquemada. The civil authorities were recommended "to proceed against the priest who, in lieu of human victims, sent to the fire Testaments and Gospels."

The worthy vicar, who also represents his party in the State Legislature, hastened into print in the journal of widest circulation in this State to justify the act, saying that "the idea of burning would naturally occur on such a day as that" (eve of St. Peter's), and that "prior to the times of the Inquisition many books *pernicious to virtue* were reduced to ashes, because public men did not wish the youth to be educated in the reading of such books. That, further, in the days of the preaching of St. Paul, as is narrated in the Acts of the Apostles, those who exercised magic arts burned their books in the public square."

Has this worthy son of Holy Mother Church merited a word of censure from His Excellency, the Archbishop? How could he if the infallible Pius IX. in the now famous syllabus denounces as "*accursed* any who say that the (British and Foreign and American, etc.) Bible societies are not moral pests."

"In vain the net is spread in the sight of any bird," except the innocent Protestant birds, domesticated barn-fowl, who can see no snare in the hands full of genuine corn, which popes and cardinals wilily scatter in the sight of "separated brethren." To such gullible fowl, be they D.D.'s, LL.D.'s, Ph.D.'s, or belonging to the class which our Lord Jesus Christ called "sons of the devil," the writer submits these facts.

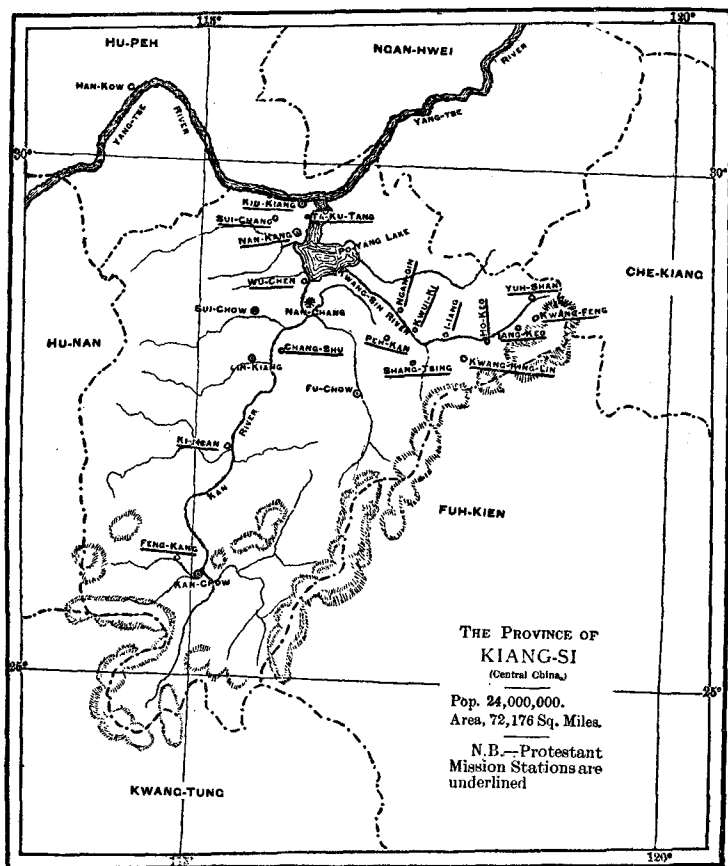
IV. Thirty odd years since, on a Lord's-day morning, a blue-eyed and fair-haired Anglo-Saxon hailing from London (the author of the "Life of Catherine Booth" says that the Londoner for "needle-like acuteness and ungullibility would be hard to match in the world") entered my room in the — Hotel in the capital of Rio Grande do Sul, where at that time I was engaged in business, saying: "Let's take a walk." "Two can't walk together unless they be agreed." "What do you mean?" he said. "You ought to know. That comes out of the good Book, and I mean that I want this Sabbath for definite purposes, and if you do not agree with me, we will not find congenial topics for conversation." "What do you want to talk about?" "Anything that will help

me to get nearer to God, either in His works or Word." "So do I," he said; "but our Bibles are not the same. I am a Roman Catholic." "That makes no difference to me," I replied. "What's the difference in our Bibles? Specify one." "Your Bible has not got the Epistle of James." "Indeed, that's news. Have you any Bible?" At this he went to his room, and returned with a brand-new Douay Bible. "Sit down," I said, "and read the first verse of the Epistle of James; I will read the second. It's a matter of fifteen or twenty minutes to finish." When the last verse had been read, his face was a study. "I do not understand. I have always been told that this epistle was not in Protestant Bibles; but while the phraseology differs, the sense is the same." "Where were you educated?" I asked, for he had the polish of an educated man. "In London." "In London! Pray, by whom?" "By the Jesuit fathers." "Indeed, and they told you that this epistle was wanting in Protestant Bibles?" He assented, and I added, "They lied. Rome don't send fools to London to educate Englishmen. If they lied in one point, they would in two. Your Bible looks new. Have you ever read it?" "No," he replied. "On the eve of coming to Brazil I said to my confessor that I was going to buy a Bible, and he gave me this." "He was afraid you would go around the corner and buy a Bible of the British and Foreign Bible Society, and find out that he was a liar. Either Bible will suit me, provided you are willing to abide by it. I am ready to walk."

Every Sabbath for six months we walked with our Bibles in hand to the hills behind the City of Porto Alegre. I avoided arguing, but pointed him continually to his own Bible for answers to the teeming questions which the Book, entirely *new* to him, raised in his active mind. At times he would lay the Book down and walk about like one distracted, soliloquizing: "The Book says one thing, but the Church says another; and what the Church says is true; to doubt it would be mortal sin. I will not doubt the Church! I had rather doubt my own understanding."

At length one Sabbath evening he said to me, "I would not for the world have my mother know the change in my sentiments. I believe she is a Christian and will be saved, altho she is in error. I would spare her the pain of knowing that I no longer believe what the Church of Rome teaches, because I believe the Book which she herself calls the Word of God."

Yes, Rome, you are right. Bible societies are *moral pests*. None such ever originated in nor ever rested on the bosom of "Holy Mother Church." When forced by these pestiferous societies, who thrust their "false" Bibles into the face of your dear children, to publish or allow to be published a true one, it is found to be a *Trojan horse*, and all the activities of your secret confessional are put to work to counteract your open professional, and to prove that the Book is obscure, misleading, and "of more damage than utility" (Decree of Pius IV.). Conclusion: "Hear the Church," and "be content to read the Prayer-Book."



NOTES ON KIANG-SI, A PROVINCE OF CENTRAL CHINA.*

The Chinese Empire is so large, and the inconveniences of travel are so great, that the eighteen provinces are, in many respects, more like a collection of separate States than one homogeneous country. Consequently the customs and people of one part often differ strikingly from those of another. Unless this fact is known and kept in mind many vague and erroneous opinions are apt to be formed regarding China and the Chinese.

The name Kiang-si is made up of two Chinese characters—*Kiang*, "river," and *Si*, "west;" literally meaning "west of the river." What river is referred to is not very apparent, but as a portion of the northern part of the province is in a southwest direction from the great Yang-tse, it has been thought that the name refers to that river.

The province lies in latitude 25° to 30° N. and longitude 114° to 118° E., and covers an area of 72,176 square miles, being over 350 miles from north to south, and about 200 miles from east to west. It is situated

* The province of Kiang-si is one whose name seldom appears in missionary journals, and of which little is known even by those interested in missionary progress in the Flowery Kingdom. We trust that some paragraphs regarding the life and work here may stir up more prayer, as well as more thought, for this needy province.

between the seaboard province of Fuh-kien and anti-foreign Hu-nan, stretching southward to Kwang-tung. The upper part is touched by three provinces—Hu-peh, Ngan-hwui, and Che-kiang. There is a population of about 24,000,000. Of walled cities there are 78, of which only 12 are occupied by Protestant missions. The Po-yang Lake is situated in the north of the province. It is nearly 90 miles long and 20 broad. Several rivers flow into it, the two largest being the Kan and Kwang-sin, and its waters are discharged into the Yang-tse, about 20 miles below the city of Kiu-kiang, one of the treaty ports.

“Lovely Kiang-si” is a name sometimes applied to this province, owing to its numerous rivers, rocky hills, and wooded country. Rice is the staple food of the people, who pity the poor northerner because he has to subsist on wheat, just as the northerner pities his southern brother, who lives mainly on rice. Wheat, maize, buckwheat, barley, millet, etc., are grown to a limited extent, and the common vegetables are turnips, carrots, sweet potatoes, peas, beans, and various greens. Of meats, pork, fish, and fowl can be bought at all times, and mutton at certain seasons; but the killing of beef, save on special occasions, is prohibited in most cities, the cow being considered a semi-sacred animal, and devoted to the tilling of the soil. Oranges, pumelos, pomegranates, plums, peaches, pears, dates, grapes, and persimmons are among the fruits, tho a number of these are poorly cultivated. The main export trade is in tea, porcelain, and grass cloth (a kind of Chinese linen). Indigo is largely grown in some parts. Cottons and woolens, watches and lamps, coal oil and matches, besides other foreign goods are imported from abroad and sold in the chief cities, and can be purchased almost as cheap as in America. The province has good water communication, and the chief method of travel is by boat. Efforts have been made to get steamers on the Po-yang Lake and Kan River, but have so far failed, altho the high officials of the province run a couple of private steam launches on these waters.

The religious condition of Kiang-si is much the same as that of other parts of China. Idolatry and superstition enter into the daily life of the people, and hold them in a worse than Egyptian bondage. Vegetarianism is not uncommon among the poorer classes, many of whom, being unable to afford meat, make a virtue of necessity. The worship of K’uan-in—a female goddess—is very popular, and almost every home has her image on paper, hung up in a prominent place. This idol is specially worshipped to obtain that for which many of the Chinese seem to solely live—a son and heir. The head of one of the large Taoist sects, and formerly of great reputation—Chang-t’ien-tsi—resides in the northeast of the province, where he and his predecessors, all of one family and surname, have reigned, it is said, for about sixty generations.

The people of Kiang-si are, for the most part, peaceful and law-abiding, tho a strong anti-foreign feeling has been engendered and nourished, partly, at least, through intercourse with the Kwang-tung and Hu-nan provinces. Notwithstanding this, very little violence or open hostility has been shown to foreigners. The opposition is more of a secret and under-hand nature. An example comes to mind. A few years ago one of the missions rented premises in an important center. All went well for the first month or so. Then a charge was trumped up against the native landlord, and he had to go into hiding to escape imprisonment. His family was then harassed. They came to the missionaries and pleaded with them to leave the house, saying that the trouble was really because of their having rented their house to foreigners, and that if the missionaries retired the charge would be dropped. Careful inquiry proved their statement to be true. What was to be done? Various plans were tried to

get the matter arranged, but in vain, and in the end the promise was given that when the year expired the house would be vacated. Matters smoothed down wonderfully quick after this, and then, a few months later, inquiries were quietly made for other premises. Some were found whose owners were willing to rent, but again and again, as negotiations were going on, and sometimes when almost completed, the owner would suddenly state that an uncle, cousin, or friend was coming to the place and needed the premises, or give some similar excuse, and so he was sorry he could not rent to the foreigner. The truth was, he had been intimidated. Near the close of the year one of the missionaries paid a visit to the Yamen, and asked for an interview with the district magistrate. It was granted, and he was courteously received. He asked the magistrate if there was any objection to a mission station in the district. The magistrate replied that he had no objection. The missionaries were good people, doing excellent work; and further, if new premises were secured, he would issue a proclamation and see that none made trouble, etc. It was found afterward to be more than probable that this official had the largest share in intimidating those willing to rent; tho, no doubt, led to it by the influence of some of the gentry. Thus, in an underhand way, the missionaries were compelled to retire. This is the general form of opposition met in opening new work, tho with it is almost always combined what is common in the greater part of China—viz., the circulation of stories as to how the foreigners extract hearts and eyes to make the wonderful Western medicine, or convert them into silver for their own enrichment. Still, by God's help, as we shall shortly see, a number of stations have been opened.

Permanent Protestant mission work in Kiang-si was first begun in the summer of 1866, by the Rev. V. C. Hart (of the American Methodist Episcopal Mission, if I mistake not), in the treaty port of Kiu-kiang. The China Inland Mission entered in 1869, and since then the Woman's Board and the English Brethren have taken up work. There are now (1895) eighteen stations occupied by foreign workers—mostly of the China Inland Mission—nine of which are in walled cities, and in addition there are a number of centers with resident native workers. The foreign workers number about eighty (including wives). The total number of communicants is between five and six hundred. The Romanists have a number of stations in the province, and their work in some districts, it is said, reaches back nearly two hundred years. The number of their converts is not easy to obtain, but in one prefecture—Fu-chow—it is claimed that they have about ten thousand. This year, for the first time, some of their nuns were sent into the interior stations.

The present Protestant missionary work may be roughly divided into three sections: 1. The northwestern quarter, to the west of the Po-yang Lake, and skirted by the Yang-tse. 2. The northeastern corner, to the east of the lake, and including the Kwang-sin River valley. 3. The southern half, down the middle of which flows the largest waterway of the province, the Kan River.

In the first section is located the treaty port of Kiu-kiang, with a native population of about 100,000, and of foreigners near threescore. Here the American Methodist Episcopal Mission has schools, a printing depot, and tract society, besides evangelistic work both in the city and surrounding district. The Woman's Board has also a school for girls, and work among the women. The China Inland Mission station in Kiu-kiang is mainly for the forwarding of mail, money, and supplies to its members in the interior, but in other parts of this section of the province

this mission carries on both local and itinerant work. At the head of the Po-yang Lake is the city of Wu-chen, where the English Brethren have had a center for nearly a decade. Their workers, recently largely reinforced, have itinerated in the tea district near and on the borders and islands of the lake, and hope ere long to open a station in the capital of the province, Nan-chang. In Wu-chen itself they have a church of about fifty members. In this section, containing about 3,000,000 of a population, are some forty missionaries (including wives).

Missionary work in the second section centers on the Kwang-sin River. On or near this river there is a line of some ten stations (China Inland Mission). Permanent work commenced about seventeen years ago in three different cities—viz., Yuh-shan, Ho-k'eo, and Kwei-ki, but only in the last five or six years has there been much apparent result. The two or three years just past have seen great advance, and the present communicants number over three hundred. A peculiarity of this work is that, with the exception of one station (where there is a married missionary), the foreign workers are all unmarried ladies. They are, of course, attended by competent native pastors and evangelists, who carry on the work among the men, and a foreign missionary superintendent visits the stations from time to time. Much itinerant work has been done throughout the section, in which the native workers have taken a prominent part, and the seed of the Word has been widely scattered. God has signally set His seal upon this work. In the whole section there is probably a population of nearly 4,000,000, with thirty-one missionaries.

The third section is the largest and most needy. Among about 8,000,000 people only seven missionaries (two married couples and three single men) are at present stationed. Permanent work began barely six years ago. Six single men (China Inland Mission) were set apart, and three centers chosen—viz., Lin-kiang, Ki-ngan, and Kan-chow. Around these centers, two by two, they were to itinerate. After nearly two years of such work premises were rented in all three districts, in or near the above centers, and more settled work begun. In one of these the settlement had to be given up (recently, however, other premises have been rented there), and in both the others matters were in the balance for a year or more. Such a state of things, as will be readily understood, hinders the work greatly. Now, "through the good hand of God," the outlook is brighter, and some of the prejudice and hatred has been lived down. The two first converts were baptized last year, and in all three centers there are a few inquirers. Itinerating has been the principal work. Thousands of Scripture portions and tracts have been sold or given away, and tens of thousands have heard the main truths of the Gospel. Journeys have also been taken across the western border into Hu-nan.

In conclusion, Kiang-si needs more laborers. Compared with some, this province might, perhaps, from a missionary standpoint, be thought fairly well supplied. Yet the fact remains that in every section, and especially in the southern one, there are many towns and villages where, as yet, the feet of those who preach good tidings have not trod, and there are hundreds of thousands, if not millions of souls who have never had an opportunity to know of Him who alone can save. There are many open doors, especially for single men who are willing to enter on the work of itineration. "Pray ye, therefore, the Lord of the harvest, that He send forth laborers." But there is a deeper and more paramount need, and for it we ask the prayers of all who love our Lord Jesus Christ. It is that we who are now in this province—natives as well as foreigners—be so

anointed with "power from on high," and that continually, that nothing may stand in the way of God working through us. Those who are bound at home can be "helpers together by prayer," and ask this of God for us, that "the name of the Lord Jesus may be magnified" throughout the whole of the Kiang-si Province.

PREACHING THE GOSPEL IN YUNNAN, CHINA.

BY REV. FRANCIS J. DYMOND, CHOW-TUNG-FU, CHINA.

On every hand there is abundant cause for encouragement and thanksgiving. A few days ago we formed a church for Chow-tung, and to which we hope to be constantly adding new members. In the city there are a few young men who seem thoroughly convinced of the truth. One is now making strenuous efforts to get rid of the opium craving, and seems to be nearly "through the wood." All kinds of derisive epithets are used in abusing them by their less enlightened fellow-citizens, but they stand the test bravely and well, and no doubt are all the better for a little persecution.

Last June I started out on a preaching tour, taking with me a coolie named Li, who is an inquirer, and another called Jen, a young peddler of thirty years of age, who was to try to help me in the preaching. It is a very great boon to have a Chinese friend and brother with you, as when you are tired from preaching he can step into the ring and carry on the work while the foreigner rests. Dear Brother Jen was a very valuable assistant in every way. He has only just come out boldly, and to be seen with the foreigner was a test for him. A Chinaman soon finds out the meaning of "taking up his cross daily and following Christ." The first day we went to Kiu-hu, a place 20 li away. It is a straggling village, and holds a market every third day. We generally go on market days, being sure of about ten times the number of people to listen to us as will come on ordinary days. As we approach the place many call out, "Aloe! Jesus has come again!" Some remember my name and say, "Mr. T'ai, are you here preaching again?" After finding an inn, unsaddling the horse, and buying some provender for it, we each drink a cup of tea and sally forth with many a silent prayer that the Lord will bless the dear people. Into the busy throng of men, women, and children, bartering, wrangling over short weight, bad cash, old debts, and a thousand other things; some shouting out their wares, just stopping between breaths to give the red-haired, white-skinned foreign "ghost" a long look. Some have seen him before, and are unconcerned; others didn't happen to be at any of the previous markets when he was there, and are there to-day. Good luck! See them pulling sleeves, nudging and whispering, "Foreigner! look, look, a foreigner!" Yes, this is what we experience in every market village which we enter. If the people do not gather around to hear, we bring out a concertina, and that is sure to draw a crowd and to give a good opportunity to preach Christ and Him crucified.

Many times we find it "good to be there," and from the way people listen, we see that our message is not unheeded. By and by our voices grow husky, and we seek a quiet tea shop (generally as rowdy as a public house at home, for here all quarrels are settled if possible). Before long some one comes along as inquisitive as the average celestial, and asks how

old I am, are my parents living, do we plant rice in England, what do we eat and how? etc., *ad infinitum*, until I veer around and try to point him to the Lamb of God, who takes away the sin of the world.

We rejoice that on every hand there are signs of improvement. It used to be a poor stammering missionary and a heathen coolie; now not only does the missionary speak so as to be understood by the people, but even his coolie has been drawn to Him, and often gathers a group around him, showing the folly of idolatry, and speaking kindly of the foreign teacher. Another great advantage is in having a young man like Jen to make known the glad news, and backing it up with his own testimony to the power of the Gospel, he himself but a short time ago being an opium smoker, idolater, etc. It was joyous to hear him say, "I have given them all up, and intend to serve the living and true God."

At not a few places we met men who knew him, and sneered finely to see him with me. "What, have you joined the church? are you a disciple of their Jesus?" Once after a sharp onset I found him almost ready to cry, his heart was so stung by their irony; but soon he cheered up, saying, "Let them say what they like, I know it *is* true, I feel it *is* true. What are their taunts compared to the horrors of hell, from which I am fleeing?" Soon he got hold of one or two, and preached so convincingly to them, showing them just what the Gospel is, that they were not able to withstand the wisdom and the Spirit by which he spake.

One great advantage in having such a man is, that he knows the people. What a report he gives of Chao-t'ong! He says that the people are in a terrible state of depravity, and can mention family after family whose entire history is one of fraud and oppression. Sometimes we get them in here boasting their goodness, vowing that all their lives they have done no evil. Alas! "from the crown of the head to the sole of the foot they are full of wounds and bruises and putrefying sores."

Making the same circuit of markets with us was a snake-charmer. He was a wretched opium-smoker, his snake about eight feet long, which he twisted about head and body, and then pushed one and one half feet of it head first down his throat, drawing it out slowly, to the amazement of the crowd. He went from stall to stall on the market, not leaving until a cash had been thrown him. The beggars of China are a great nuisance. They come shouting in the doorway a most melancholy dirge; others come with bamboo clappers, singing, and until the cash is extorted their clapping is incessant.

One evening some women in our inn came, saying, "We had not time on market day to hear you preach, sir. Will you kindly do so now?" Of course we were only glad of the opportunity, and there for two hours they listened, at the end regretting they could hear so seldom, and their memories are so bad. They said, "Who about here cares whether we go to heaven or hell?" The very idea of it made them laugh.

The people everywhere are friendly and willing to listen. Jen took a big stride forward that week, and gave many evidences that his soul was being illuminated by the Great Teacher, the Holy Spirit.

The last few days the people have been beseeching rain. Whom do they beseech? A great dragon, who is supposed to belch rain from his mouth. In order to invoke this ugly deity, all kinds of most grotesque paraphernalia have been marching in procession through the streets, but still the sky is blue as blue can be, and a scorching south wind is blowing; the paddy fields are cracking with the heat, and the young maize withering for want of rain.

A LETTER FROM TURKEY.*

The story of the past two months in this land is a disgrace to the nineteenth century and a blot on the name of Europe. Such horrors and suffering as have been seen here have no parallel in history. We sometimes feel as if God Himself had turned away His face from this poor land, and we have the feeling all along that England and the other "powers" could have prevented these crimes long ago, had they but acted promptly instead of delaying, as they are still doing. Look at the record of what the Turks have achieved. The acts of a year ago last August were characterized by the world as *fiendish*, when some 6000 Armenians were butchered and their villages burned. The number of the slaughtered is now conservatively estimated at 40,000. Massacres of Christians have taken place in over a dozen large cities and in hundreds of small towns and villages. Not only have the men been killed, but their houses have been looted and torn down, and the remains of decimated families left nothing to eat or wear for the winter. The most awful part of the story, to my mind, is that these deeds have been done not by a few isolated bands of outlaws, but *by order of the Sultan*. I make this statement with abundant proof, and should like to have it made as public as possible, for the everlasting disgrace of Sultan Abdul Hamid II. It is acknowledged by all the authorities here to-day (not officials, of course, but private men in all positions) that the Sultan ordered the atrocious acts of the Softas (theological students) in this city, of the fanatics all through the empire, and especially of the Koords in the eastern provinces. Not only so, but he has rewarded the butchers with government positions, money, and all other emoluments they may desire. Even in this city these rewards have been openly boasted of, and in the interior from many places come proofs of this. The lives of these 40,000 will one day be required from his hand. And he still continues to hoodwink the "powers" by promises of reform, and sends letters to Lord Salisbury promising to carry out personally the scheme of reforms as agreed upon. He appoints Shakir Pasha grand commissioner to carry out the reforms, and this tool goes to Erzroom, and immediately two horrible massacres take place in that very city, in his presence, and by his consent, if not at his express order. He promises protection of every sort to all the missionaries, and the next day comes telegraphic news of the burning of eight out of twelve missionary buildings at Harpoot, including the Euphrates College buildings. He sends his insane letter to Lord Salisbury, and the next day brings a telegram of the burning of the beautiful building of the girls' school at Marash. He promises to relieve the suffering caused by the late outbreaks (whose existence he denied as long as he could do so with a bold face) from his own private purse, and promises protection to the missionaries who were relieving the suffering in the Sassoun district, and immediately comes word that those inhuman devils, the Koords, and Turks have destroyed the work of these men by tearing down and destroying the houses they had helped the destitute to build. To describe such actions as devilish is to express it too mildly; it seems as if all the forces of darkness united could not have planned and carried out such a system of extermination. This is not the first instance of massacres of Christians by the order of this "Shadow of

* This letter comes from a most reliable source, not from a missionary, but from one who has spent much of his life in the stricken country, Armenia.

God on Earth," as the Sultan blasphemously calls himself. The Lebanon provinces, the island of Scio, and Bulgaria have all seen like atrocities committed in their time, and still there are those who extol the kind heart of this beast!

Winter is upon us, and it means certain death by cold and starvation to thousands more, who cannot possibly be helped if the government hinders as it has been doing right along for these months. All through the eastern provinces the poor Armenians who have not been killed are driven from their homes to seek shelter in forests or caves, or try to rebuild their houses without any money to buy the timber or enough food to last them through the winter. The number of those made destitute is put at from 200,000 to 500,000 by various people, but the number grows day by day as new butcheries are heard of, and more families lose their fathers and brothers and strong young men, to gratify the Satanic thirst for human blood that has been roused in the fanatic Moslems. And now, even were he to be converted and wish to stop these abuses, the Sultan is not able. He has armed the savage Koordish mountaineers whom he could not subjugate, and now he has promised to disarm them, but they will not be disarmed. Possibly Russia could disarm them, but Turkey—never. As we look at such a state of things we cry out, "O Lord, how long!" Thus far we have heard of no missionaries being killed, tho they have lost property and houses, and for this much we are thankful, but two of them have been shot at, and only God's hand shielded them from the bullets.

Now what are *we* to do for these poor people? It does not seem possible that Europe will hold off very much longer, but must soon come to the rescue in some way or other. However this may be done, it seems as if it must soon be possible to distribute to sufferers any funds that may come to our hands. The great duty of America to-day to these dying victims of cruelty is not men and Bibles, but money and clothing and food. Cannot *you and your church* take up this cause, and by a little exertion save thousands of people from death and starvation? It is the cry of a struggling humanity that will surely not fall on deaf ears. You sympathize deeply with the sorrow that all the missionaries here feel for the poor sufferers, will you not do more? Organize a relief movement in your own vicinity; every little helps along, and the work is enormous and urgent. Winter is upon us, and a winter in those Armenian mountains is something fearful.

In just one place the Armenians have resisted successfully the Turkish butcher, and have captured a fortress and prepared for a long siege. It is at Zeitoon, in the southeastern part of Asia Minor, and they are now holding the position against the enemy. We do not know just how many thousand Armenians are there, but the Turks have vowed that when they capture the place they will kill every man, woman, and child in Zeitoon, tho the Sultan has promised that no such thing shall be done. The Lord give them strength to hold out till help comes!

These troubles have been made to "work together for good" to several of the churches in this vicinity, which have been carrying on extra daily meetings for a long time that are well attended and spiritual in tone, while they give practical evidence of zeal by raising money for the sufferers. It is a terrible baptism of fire and blood for the nation, but perhaps the Lord will bring good out of it even to the Armenians themselves. We can certainly pray for this end while we work to relieve the suffering.*

* Contributions may be sent to the managing editor of THE MISSIONARY REVIEW or to Mr. Frank H. Wiggin, Assistant Treasurer of the American Board, 1 Somerset Street, Boston, Mass.

II.—INTERNATIONAL DEPARTMENT.

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

Results to Missions in China of the Chino-Japan War.

[J. T. G.]

It is quite too soon to sum up the effect of the Chino-Japan War on evangelistic movements. Nevertheless, so far as China goes, a few notes may be ventured.

1. There is, to date, no increase of facilities for missionary aggression. The *status quo* ante-bellum will not be materially modified for a long time to come. There will possibly be an extension of commerce through foreign pressure, but anything like dismemberment of the empire through foreign intervention is not at present likely to occur. Internal dissension there may be for some time, and local distrust of the permanence of the empire; but nothing in sight promises to disturb its autonomy. Missionaries must anticipate prosecuting their work under the old conditions of local irritation from magistrates, the literati, and the sects. It will be many a day before these are materially changed under existing treaties; and there is little immediate prospect of any new diplomatic interference with these conventions. The reigning dynasty has received a far less strain than it did under the Taiping rebellion, which threatened the whole empire with anarchy. China recovered from that, and re-established her prestige by the aid of Christian powers. Her present humiliation is from a non-Christian nation, and the Christian powers have won no favor by their active assistance; hence, saving Russia's aid in the war indemnity, China does not feel under any renewed obligation to make concessions to Western powers. No new privilege nor moral force comes to the missionary in China on diplomatic bases as the result of late events.

2. The direct disadvantage of in-

creased antagonism to the missionary as a foreign increment is patent. That the Chentu riots and Kucheng massacre were a resultant of the Japan War most experienced students of Chinese affairs have not failed to observe nor been slow to affirm. Either there will be more peril to missionaries in the near future than in the near past, or the past dangers have been far more imminent than missionaries ever made public or probably themselves knew. The recall of the missionaries' families from the less protected missionary stations to ports like Shanghai and Hongkong is itself a serious interruption of their work, resumption of which will be delayed till the present restless condition of the population has modified. The secular court of the several consulates officially commands the situation just now, tho not technically, yet morally estopping missionaries from personal indiscreet exposure which may involve nations in strife. The missionary might take the personal risk if the results were merely personal. That is impossible consistently with the protection extended to all subjects or citizens by the several governments. No native magistrate, nor police, nor soldiery can be depended on for protection, however personally kindly disposed, toward the missionary. For a long time to come, therefore, there must be an increased recognition of the uncertain safety of the foreign missionary. This will be a new and more or less permanent feature of the Japan victories, wholly unlike the conditions superimposed by the Taiping rebellion, which, because of its quasi-Christian origin, and because, *per contra*, of the prestige of Christian leaders like Gordon in suppressing it, left no residuum of fresh hatred to the Christian. Dr. Edkins says it was safe to travel among the Taipings when the rebellion was at its

height, as he proved by going twice from Soochow to Nanking at a time when the Taipings were in possession of those cities and all the country round.

3. The present peril is from insurgents who meditate rebellion against the central government, and whose cry is a national one, "China for China!" These are not officials; they are not "the people." They are turbulent, reckless individuals with power to rouse the "sects." These sects, when left to themselves and in their normal condition, are not antagonistic to Christianity. They have been in existence through five hundred years, or twenty generations. Dr. Edkins says their principles are a mixture of Buddhist, Taoist, and Confucian elements, with their basis in the philosophical discussions of the Sung dynasty. In their ordinary state he declares the Vegetarians are harmless to their neighbors, and civilly and politically subordinate; and thousands of them in the several provinces have accepted Christian baptism. Collectively, as sects, they are not opposed to Christianity. They have among them many of the most active minds of their several communities. But they can be misled. Bold, bad men join their ranks for the purpose of securing a following by inflaming the prejudice of the more simple-minded and ignorant among them. Then they become dangerous to the government, and, pending some states of public thought, they also become dangerous to all Christian missionaries and missions. But when left alone they afford a community from which helpful and satisfactory Christians can be recruited by judicious counsel and prudent oversight.

But now they are not peaceable nor unprejudiced. They are in the hands of bad men, who ostensibly believe that the Peking Government is going to pieces, and who desire that it should go to pieces, but who, whether it goes to pieces or otherwise, hope to reap booty from insurgent strife. It is affirmed that the great mass of the people have no sympathy with this rabble or their

acts of violence save as their superstitions and ignorance of foreigners are temporarily played on by designing leaders.

That these "baser sort" are the tools of the officials and literati is equally true in numerous instances. These men are the real enemies of the missionaries. It will be curious if Dr. Edkins' surmise shall prove to be correct, that as these officials are hated by these insurgents, the former will ultimately be obliged to seek alliance with the missionary to suppress the turbulent element. The Central Government presses the official class to protect the missionary at the peril of their official position. Altogether, the danger and obstruction to mission work are at present greatly aggravated as a result of the late war.

4. The gain from late events is not far to seek.

a. Notwithstanding the plain intent of the Chinese officials at Kucheng, something has been accomplished by the investigations into the massacre. In September, Taotai Hu, by order of the Viceroy, put a stop to the executions, declined to proceed with the trial of the murderers, told the commissioners that in his opinion sufficient justice had been done, and released 40 convicted prisoners; issued objectional proclamations and threatened vengeance on the native Christians for giving information to consuls. Out of 140 men who went to the massacre, 59 were tried, 45 of whom were found guilty, 7 executed, and 2 died in prison. Still later, on the arrival of Admiral Buller at Foochow with six war vessels in November, affording assurance that all the leaders and in all eighteen of the supporters of the massacre had been or would be executed.

b. A far more significant event, however, to the literati and official class is the punishment meted out to the Viceroy of Szechuen Province in the matter of the Chentu riots. From a Chinese standpoint his punishment is severe. The degrading of a Chinese official often means his return in honor and triumph

to his native village for a brief season, to be reappointed presently to some other official position possibly in advance of that previously occupied. At any rate, it only meant removal from one official position to another. But for the first time in history Llieu Ping-chang, the Viceroy of Szechuen, has been dismissed from the public service, with the added words, "Never to be employed again." All this one might hope would make some impression on the officials and the sects.

c. A more certain result of the war is the increased intelligence of the churches at home concerning the details of the Asiatic conditions under which success may be achieved; a profounder sympathy with missionaries in their perils and plans, their failures and their success; and a deeper, more devout, and chastened determination at any cost of money or lives that the ultimate evangelization of China must be accomplished.

d. Dr. Edkins, already quoted, after forty and more years of experience in China, addressing the Missionary Conference at Shanghai, October 1st, 1895, concluded as follows: "The circulation of our literature is greatly increased. Many more Bibles and Testaments are sold. The emperor himself has bought a copy of the Scriptures, and the empress-dowager has accepted one. Our Bible and tract committees report most favorably. There is a promising anti-foot-binding movement on foot. The number of Christians educated in schools is greatly increased. There are more men of reading among our native preachers than there were before. The native newspapers are coming more under our control. The number of our converts who can write instructively in our journals is increased. There are more good preachers than there were. It was possible to send recently from a Shanghai mission an able speaker in the English language to take part in the anti-opium campaign. Men join us now who have studied mathematics and surveying, and appear to see things with the European eye. The number

of our converts is increasing in an accelerated ratio."

Miracles of Grace.*

BY REV. E. M. WHERRY, D.D., CHICAGO.

The story of missionary heroism and conquest has ever been heard with thrilling interest. The history of the Acts of the Apostles, the annals of the early Church, the long catalogue of persecutions, the narratives of the final triumph of the cross over the heathenism of Greece and Rome have always had a charm for the Christian reader. The victory of purity and truth over the vile doctrines and practices of false forms of religion cannot but fill the hearts of true believers with gladness. Following the course of history, the streams of joy and gladness increase in volume as the story of the conversion of the savage tribes of Northern and Western Europe and the British Islands is related. The interest of the reader does not diminish as he reads the history of the great Reformation, and again beholds the power of the Gospel to regenerate and elevate a corrupt and cruel race of people.

It remained for the nineteenth century to develop a spirit of heroism in no way inferior to that of the earliest ages of the Church. The spectacle of educated and refined men and women going forth from the environments of civilized life to bury themselves in the obscurity of distant islands of the Pacific or the depths of the African continent is one that must have caused angels to wonder. Isolated from their fellow-men, surrounded by savage tribes of cannibals, witnesses of practices of the most revolting cruelty and abominable wickedness, often confronted by torture and a martyr's death, these noble men and women lived and toiled and suffered with a patience, courage, and perseverance which was almost superhuman.

* "The Islands of the Pacific," by Rev. James M. Alexander. Published by the American Tract Society, New York.

Perhaps no portion of the earth is so full of interest, so unspeakably beautiful as the islands of the Pacific. "Oases on a desert sea," they lure the tired traveler by their lovely trees and luscious fruits. No place on earth can seem so like unto the paradise of Eden as these wonderful islands. And yet, alas! how awful the darkness, ignorance, and superstition of the people! Beastly sensuality, cruel superstition, vile and filthy practices hid themselves underneath the shadows of the luxuriant forests. The exceeding sinfulness of sin nowhere finds a more striking illustration. On the other hand, nowhere do we find more remarkable illustration of the power of the Gospel to transform and to save. If these beautiful islands remind us of the story of Eden, then the triumphs of the Gospel suggest a Paradise restored. This is the thought which impresses the reader of the remarkable volume under notice. While the author has given us very graphic descriptions of the physical structure and natural resources of these many groups of islands, and makes us acquainted with the racial and tribal peculiarities, the languages and customs of the people, he nevertheless brings to the fore the scenes of missionary labor, trial, and adventure, resulting in transformation of cannibal tribes into assemblies of devout worshipers of the Lord Christ.

To the ordinary man of the world nothing could have seemed more absurd than the endeavor of the missionaries to civilize and Christianize these islanders. And yet it was *Cook's voyages* that first aroused an interest in these degraded people, notwithstanding that Cook had declared any endeavor to civilize them to be impracticable. Many Christian men of high position in the Church agreed with him. But the faith of a few devoted men, recognizing that even such degraded savages were included among the "all nations" which must be disciplined, triumphed over prejudice and unbelief. Devoted men and women

were found ready to volunteer to carry the knowledge of the Savior to these. Enduring often incredible hardships and trials, they nevertheless triumphed over all obstacles, and were used by God to bring multitudes to the truth as it is in Jesus.

Perhaps the most sorrowful feature of missionary experience in these islands was the opposition of bad white men, who, having abandoned the civilized life of their Christian home land, had given themselves over to a course of sensuality more abominable than that of their heathen neighbors. "The result of the untold barbarities perpetrated by foreigners in return for the most generous hospitality of these natives, and of the introduction of fire-arms and ardent spirits, has sometimes been to change the simple-hearted islanders almost into fiends." With the experience of European atrocity in the South Seas before him, the writer has well said that "the saddest thing for a heathen people is to come in contact with civilization without Christianity."

These atrocities, more than the ferocity of the savage population of cannibal islands, account for the murder of many faithful missionaries. The heartless kidnapping of unsuspecting women and children that they might be carried into practical slavery, the deliberate infection of the whole population of an island with measles and small-pox and other similar abominable cruelties, could not but madden the people to frenzy against every white face that might come among them. The only wonder is that so few of the missionaries fell victims to savage fury.

A most interesting feature in this narrative of missionary labor is the important part taken by native converts in the work of evangelization of their neighbors. Indeed, the story reads more like the early chapters of the Book of Acts than anything in the annals of modern missions. Many islands were evangelized by missionaries from Tahiti, Hawaii, and other centers; and yet the

importance of European supervision is emphasized. The native missionary makes a most efficient worker, but rarely a good organizer. Hence the importance of the foreign missionary, *who ought always to be a leader as well as a teacher.*

The mighty power of the Gospel was, perhaps, nowhere more wonderfully manifested than in the Sandwich Islands, now seeking the protection of the land whose missionaries led them out of heathen darkness into Christian light. The work was hard and discouraging in the outset. In 1825 there were but ten Christians on the islands. The missionaries toiled and prayed for many years before the great harvest was ready for the reaper.

"At length, in the years 1836-39, occurred the great religious awakening by which the Hawaiian people were changed from a heathen to a Christian nation. This revival began in an increased earnestness of the missionaries themselves. In their annual gatherings in 1835 and 1836 they were moved as never before to pray, not only for the conversion of the Hawaiians, but also for that of the whole world. As they then returned to their homes, some of them under sad bereavement, they soon observed an increased earnestness of the church-members. Many of these became so active that it was remarked that they would have been ornaments to any church in the United States. There then occurred simultaneously over all the islands such a revival of religion as has rarely been seen in the history of the Church. The people were so moved that they could hardly attend to their usual vocations. It was remarked the voices of children were not heard as usual at play upon the beach, but that they were rather to be heard in the thickets and among the rocks at prayer. From early morning till late at night the natives came in crowds to the houses of the missionaries to inquire the way of life. The number attending preaching increased in some of the churches to six thousand. There was

not an undue excitement, but a deep and solemn earnestness. The natives received the Divine Word like little children, with perfect trust, and drank in every word spoken like men dying with thirst. During the years from 1836-40 about twenty thousand persons were received into the churches. During the forty subsequent years the average number of annual admissions to the churches was one thousand."

"The result of this revival was a progress and prosperity of the islands that has continued with little cessation to the present time. The Hawaiians now awakened with genuine earnestness to adopt the manners and customs of civilization."

This is a splendid example of the missionary triumphs which are chronicled in this volume. In the Society Islands, in the Austral group, the Pearl, the Hawaiian, the Marquesas, the Hervey, in Samoa, Micronesia, Tonga, New Zealand and the Fiji, in the Melanesia, the Pitcairn and Norfolk Islands, the story is one of wondrous missionary success. Cannibal tribes became civilized Christian peoples. The idols, with the cruel customs of idol worship, are cast out, and instead there is the song of praise and the voice of prayer.

With these results of missionary labor before us, we may unite with the author of this book in saying that "the future man of the Pacific will not be an unclothed savage, tattooed and smeared with turmeric and ochereous earth, delighting in a helmet of bird feathers, wielding a war club or sharp teeth, and uttering unearthly yells and war-whoops, but well clothed, cultured, and refined, engaged in the foremost arts, and conversing intelligently on the best enterprises of the world."

Why No More Money for Missions?

BY REV. N. S. BURTON, ANN ARBOR, MICH.

Notwithstanding the large sums of money, in the aggregate, contributed for missions, the average per member is

pitifully small—the highest in any one denomination being less than \$1.50, and the lowest but a few cents. The strange fact that now, when, as never before, inviting fields are calling for laborers, and men and women stand ready to enter them, not counting their lives dear unto themselves, all the mission treasuries are overdrawn and retrenchment instead of enlargement is the order, indicates that there is a fault somewhere.

Does the responsibility for this condition of things rest somewhat evenly upon the whole membership of the churches, or does it lie chiefly in one direction? While it would be absurd to hold pastors responsible for all the shortcomings of their members, the first place to look, when a church fails to come up to the help of the Lord, is to the pastor. Do the churches fail to meet the measure of their opportunity and responsibility in this matter because the pastors are lacking in faithfulness or skill?

After an experience of more than forty years in the pastorate, the writer ventures to give as his opinion that the smallness of the contributions to missions is due, not so much to want of Christian liberality, as to the *lack of information*; not so much to stinginess as to ignorance. He believes that diligent inquiry on the part of pastors would develop the sad fact that a very large proportion of the members of churches know next to nothing about what has been accomplished by missionaries even of their own denomination, and as little of the present condition of the work and the opportunities for winning the souls of the heathen to Christ. Now, it is not in human nature to feel an interest in that of which we know nothing. That a real disciple of Christ should feel no joy when lost men are saved and no interest in the work being done in heathen lands by their brethren is impossible, except on the supposition that he is ignorant. It is true that missionary intelligence is abundant and easily obtained; but tho the

Bible is in the home of every Christian, yet multitudes of Christians would know as little of the Bible as they do of missions but for the patient and persevering efforts of pastors to interest and instruct them. Every pastor knows that he is obliged to resort to all kinds of devices to induce his members to study the Bible, and that multitudes know little more of it than what they get from the lips of their pastor. If, then, we would have our members give liberally for missions, we must in some way get them information respecting missions, and they will not seek this information unless incited and guided by their pastors.

Some pastors know little about missions themselves, and what little they do know is of the past and not of the present. They do not read the missionary periodicals, and have fallen behind the age in respect to missions. It may safely be predicted that such pastors will not have giving churches.

There are other pastors who profess an interest in missions and are not uninformed respecting them, but excuse themselves and their churches from giving on the plea of poverty. They think that every dollar contributed to missions is so much subtracted from their own salary or from what is needed to maintain the church work at home. Such need to be taught again what are the first principles of the Gospel—that it is just those that water that are themselves watered, and that the liberal Church as well as the liberal soul is made fat.

There are other pastors who seem to be afraid to enjoin upon their people the duty of giving, as if this were not as much included in their commission as repentance and faith, "All things whatsoever I have commanded you." And there are others who overdo the matter, like the three daughters of the horse leech, always crying, "Give, give, give!" To urge the duty of giving where there is no intelligence respecting the objects for which giving is asked is like working the handle of a pump of

which the pipe does not reach the water.

Some pastors attempt to *compel* their people to give by a kind of machine pressure. They arrange that each one shall be regularly personally solicited for each one of the objects aided by the Church; and the system does seem to secure contributions from a large proportion of the members. But in most cases it is not willing giving, which is pleasing to God, and ceases when the opportunity ceases. It does not cultivate Christian liberality, however it may be with the habit of giving.

After trial of many methods to secure liberal giving for missions, I am thoroughly convinced that the one indispensable (if not the only) thing to induce those who have the love of God in their hearts to give generously as God has prospered them for the conversion of the heathen, is to make them intelligent on the whole subject of modern missions. And it is the business of every pastor as much as in him lies to make them so. How is he to do it? A few hints suggested by experience may be helpful. They are but hints, given diffidently, which each pastor may use according to his own judgment in view of the circumstances in his own case.

1. Let him have some plan by which he shall regularly and frequently and systematically set before his people the facts respecting missionary operations, especially those of his own denomination, tho not exclusively—facts respecting the origin and history of the various missions, interesting bits of biography of missionaries, the fresh intelligence from the various fields, both home and foreign, with special reference to the methods by which the work is carried on and success achieved. While not concealing the fact that the work requires patience under discouragements and the enduring of hardness as good soldiers, and even peril of health and life, let him (as the missionaries would have him) dwell chiefly on the success which always has in due time re-

sulted from faithful and patient seed sowing, and the ever enlarging work and the unfailing and increasing annual increase of converts. Every year's report from the broad mission field shows conclusively that the missionary enterprise is above everything else a growing success, an investment that pays according to the Scripture rule: "Good measure, pressed down, shaken together, and running over."

2. When and where and how often should this be done? At such time and place as will secure the largest number of Christians present, and as frequently as the greatness of the work of missions justly demands. The work of missions, instead of being something incidental to the great business of the Church, is the chief, it may even be said the sole business of the Church. The Church is the organization appointed by Christ for the carrying out of the commission to preach the Gospel to every creature. A part of that work lies at the very door of the local Church, and of each member, and for this work the local Church and the individual Christian are first of all responsible. But the immense majority of the "creatures" to whom the Gospel must be preached are not only outside the bounds of the local Church, but outside of our own country. Is the pastor who grudges the time necessary to inform the people of his charge of the needs of these millions and of the ways by which they are to be reached, and of what God is doing for them through missionaries—is he executing the commission given him by his Master? Is one service out of eight or ten in each month too much to be given for the benefit of these perishing millions? Instead of crowding the missionary service of the Church into an obscure corner—as if only a little handful were expected to attend—let it be placed fully on a par with any other service of the Church. Then, having given it an honorable place, let no effort be spared to make it fully worthy of the place given it. As every pastor is bound to give all diligence in the preparation of each

sermon, so that on every occasion he shall do his level best, so let him do in preparation for each missionary service. There is no excuse for slipshod work here. The missionary literature is abundant and varied and cheap, and from this rich abundance the pastor can cull material which is capable of instructing and interesting an audience. Not that the pastor is to do all or even most of the talking. His part is to select the material. Let him call to his assistance his brethren and sisters, as Christ did when He broke the bread to the hungry multitude, and let him not leave out his young members. Not every one can read well a selection, however excellent. It is better usually to master what is to be given to the audience, so that it can be presented independently of the printed page. The pastor can utilize the variety of talent found in every church, and thus educate his members, especially the young, to be helpers in many ways.

Of course variety must be cultivated, and it will be easy to do this because the material is abundant and varied. The field from which to gather it is the world, including our own country, and "each breeze that sweeps the ocean" brings new tidings of the progress of the work. A pastor has no excuse for falling into ruts in carrying on missionary meetings.

One will not be long in finding that of the vast amount of missionary intelligence furnished him by missionary literature and periodicals, only a fraction can be given to the people at missionary meetings, tho they be ever so frequent, and he will therefore seek to conduct these meetings so as to make them whet the appetite of the people for more information. He will tell them where this can be obtained, and thus induce them to take and read the missionary periodicals. He will avoid satiating the appetite of the people, giving them only tastes and samples of the good things which these periodicals furnish in abundance.

When this appetite has been created

and is regularly gratified, the intelligence which will gradually follow will beget and nourish in every Christian breast a desire to share in this grandest enterprise of the age. Very little will then need to be said about the duty of giving, for the people will have learned by experience its blessedness. There will be little work for soliciting committees to do, for the brethren will do as the brethren of Macedonia did who prayed Paul with much entreaty that he would receive their gifts and distribute them to the needy saints.

The present writer speaks from experience. What the membership of our churches need is not exhortations to the duty of giving nor thrilling appeals nor teasing or cornering to extort money from them to give the bread of life to the starving nations, but information, *information*, INFORMATION.

Euphrates College—The Harpoot Mission.

It is positively pathetic to look on some pictures in a pamphlet entitled "Euphrates College," which accidentally this moment fell out of some literary *débris* and arrested our attention. Is it young men like these of the sophomore class of the Euphrates College, or this class in theology in 1891, or young women like these girls in the Girls' College that have been massacred? and is it a vast group of college buildings such as are shown here that have been destroyed by a turbulent mob? It would be a relief to find vent for one's indignation and wrath, but it cannot be. Our soul is in the agony which cries "O Lord, how long!"

This college first bore the name "Armenia" in its corporate title, but was changed at the bidding of the Turkish Government, who could not brook the name on college diplomas and constantly on the lips of the people. It became "Euphrates College." This college stood alone in a field extending from the eastern part of Asia Minor for five hundred miles eastward

to Persia, north to the Black Sea, well on toward the Caucasus and the Caspian Sea in Russia, and south into Mesopotamia, the center of Christian civilization for a territory three times as large as New England, with five million inhabitants, one million of whom were Armenians. From the latter portion of the population it drew most of its students. It was the center of an educational system comprising eighteen high and boarding-schools, and one hundred and fifty common schools. In its own immediate departments it enrolled six hundred students, drawn from sixty-five to ninety towns and cities in Turkey, and as many more in other city schools taught by graduates or pupils in this college. The graduates of the theological school have rendered more than an aggregate service of a thousand years. The education of women was keeping pace with that among the men.

These Armenians, "the Anglo-Saxons of the East," are bankers, merchants, artisans, and farmers, inferior in native ability to no nation in the world. When educated they pass rapidly into prominence.—J. T. G.

THE OBSTRUCTIONS OF SPEECH.—There are "Term" difficulties besides those current among Sinalogues over the proper name for "God." The obstacle exhibits itself in most heathen languages where missionaries are obliged to use words that distinctly do *not* convey the Christian meaning, and educating the people into their new definition, or resort to the other awkward method of introducing a new word, the definition of which must also be taught. No Hindu unaccustomed to missionary meaning would comprehend the theological terms he uses in the sense in which the missionary intends. Neither "sin," "pardon," or "heaven," for instance, would be comprehended. Yet these terms must be used and elevated as Roman words, such as "sacrament," or new words transferred into the speech, as "baptize" into English.

Both these methods are resorted to by missionaries according as circumstances indicate most likely to be helpful.

This line of annotation was suggested by the following received from Rev. Dr. J. H. De Forest, November 20th, on the eve of his departure for Sendai, Japan, returning to his work in the American Board Mission.

"A note in your December number, 1895, p. 958, tells of Miss Nott's very natural experience with a Japanese lady—an experience which evidently she entirely misunderstands, as many others of us have done before getting a fair knowledge of the language. I was once at an examination of a school-teacher for church-membership in Japan, and the question was asked, 'Are you a sinner?' He indignantly replied, 'No.' He was labored with, but resisted stoutly and with flushed face, until I asked him to please call and talk it over with me later on. At this talk I simply showed him a few of the commandments and of Christ's precepts, and asked if he had always obeyed them. To which he frankly replied, 'No.' On asking if he felt regret at having failed to live up to a high standard, and if he realized his imperfections as something to be sorry for before his Heavenly Father, he unhesitatingly said, 'Yes.'

"Now Miss Nott apparently does not know that in all pantheistic lands—I think all—the words for *crime* and *sin* are not differentiated. In other words, there is no word for *sin* in the Japanese or Chinese language. Miss Nott's assertion that we are all sinners meant to the Japanese lady's ear, unaccustomed probably to the Christian vocabulary, that she was a *criminal*; and the only polite way to take it was for her to laugh and exclaim, 'I a criminal!'

"So I never use that word *crime* to a non-Christian in Japan. It is only in the churches that it can safely be used, tho, of course, it is now more widely understood."

A TRACT, AND WHAT CAME OF IT.—An incident comes to us from Miss Elizabeth Lawrence, of the Baptist Mission, Burma, which illustrates what is often called in question, the power of the Truth in many instances to lead men to a new life of faith in Christ, apart from the personal teacher; and which also affords encouragement to those who do not see the fruit of their labors to hope that in some cases the seed cast on the waters or in the face of the winds may bring forth manifold. Miss Lawrence may relate her own story. She travels far into the jungle, often where the face of no other white woman was ever seen to work in heathen villages; and also among the churches, holding meetings with the women and children, and aiding the native pastors by Bible-readings in the church. At the time referred to above she wrote:

“Just now I am rejoicing over nine converts in a heathen village some thirty miles away from all Christian influences, who were brought to the light by the grandfather in one household reading a tract called ‘The Awakener,’ which was picked up under a rest-house by the wayside some fifteen miles away from their village, and carried to him by one who could not read. Altho the tract was much soiled and some of the leaves gone, the Holy Spirit used it to his salvation and that of his household of six adults and another household, a man and wife, and they are teaching their little ones the right way. After reading the tract two men were sent to Belin, the town near which the tract was found, to inquire for the teacher of this religion, and finding I had returned here, they took a little boat (it being in the rains) and came seeking me, but the Buddhists here hearing what they were seeking for turned them aside, saying the teacher lived a long distance away still, so they were discouraged and returned home.

“The next dry season when they met a blacksmith from Thaton they inquired of him, and he told them where

they would find the Christian teacher, and so the two men came again, and found the mission house and drank in the truth, and when they returned two of our preachers went with them to instruct them more in the way.”

The Central Committee of the Sunday-School Union at Calcutta nominated Rev. T. J. Scott, D.D., of the Correspondence Editorial Corps of this REVIEW as successor to the late lamented Dr. J. L. Phillips, as Secretary of the India Sunday-School Union; and the London Sunday-School Union, which makes the appointment, has asked Dr. Scott to accept the position. It will be a matter of regret that Dr. Scott cannot respond affirmatively to the invitation. He is quite in need of a year's rest yet in America, and his obligations to the responsible offices he now holds would scarcely admit of his laying them down even for so important work as this of the India Sunday-School Union, whose operations now extend over all India, Burma, Ceylon, and to the Straits Settlements, 2000 miles to the southeast, including, of course, Singapore and Penang. Dr. Scott was one of the founders of the Sunday-School Union for India, and was president or secretary of it till last year, when on returning to America he became Honorary Patron and Honorary Secretary. The post of General Secretary to this Union is esteemed by those most intimately acquainted with it the most important missionary appointment in all India. It touches the work of all missions and lays a molding hand on the young of all the nations in the empire.

Dr. Josiah Tyler died at Nashville, N. C., December 20th. His book on “Forty Years Among the Zulus” at once reveals the man and his life work. His father was founder and president of Hartford Theological Seminary, and at one time President of Dartmouth College.

III.—FIELD OF MONTHLY SURVEY.*

BY D. L. PIERSON.

China,† Tibet, Formosa,‡ Confucianism,§ and Taoism.||

NOTES ON CHINA.

Milne offered himself as a missionary to China, but was refused. He offered to go as a servant, and was accepted; blacked Morrison's shoes and did a servant's work until he acquired the language and was ready for work; then he became the greatest missionary of Southeast Asia. How many of the present-day candidates for mission fields show a similar zeal?

Dr. Griffith John makes a statement in regard to church-membership in China, which is most gratifying. He says:

"The progress in church-membership during the past year (1894-95) has been most satisfactory. At our L. M. S. station in Hankow we baptized in all 165 persons, 111 being adults and 54 non-adults. The progress in the provinces of Fukien and Shantung has also

been very great. There are at present in China about 55,000 communicants, which shows a remarkable increase since 1889. There can be no doubt as to the marked increase of these five years. If the next five be as prosperous, our China communicants will, at the close of 1900, number not far short of 90,000. We are on the eve of great changes, and great changes for the better also."

Such a statement ought to do much to strengthen the faith and stimulate the enthusiasm of the friends of our missionary societies. The war has unfortunately interfered with the work and the workers in the north; there is, therefore, the more cause for thankfulness that God has so graciously blessed the testimony of His people who are laboring in other districts of the empire.

"What good do our millions of well-turned essays on the classics do us?" many a Chinaman may be heard saying to day. In many circles in China the foolishness of the present bookish system of learning, sanctioned by the Government examinations, is fully recognized. It is no wonder that a complete reform of the State examinations is now an essential point in the program of the reform party. From the highest minister down to the district judge the ruling Chinese class has received no other culture than what could be gained from the study of these essays, which are, for the most part, a perversion of their excellent classics, perfect indeed in form, but superficial in treatment. Many Chinese who are conversant with European affairs wish now to learn from the Japanese how to make use of Western culture and science. A Hong-kong newspaper has recently brought before the public the reform plans of these young Chinese. The admitted misfortune is that this party lacks the needed

* We propose this year to refer only to recent books on the subjects of the month; but in addition to references to articles in the REVIEW, we shall occasionally mention articles in current numbers of other magazines. The books and magazines mentioned may be obtained through Funk & Wagnalls Company, 30 Lafayette Place, New York.

† See also pp. 881 (Dec. 1895); 49, 53, 56, 62, 64, 78 (Jan.); 100, 114, 116, 122 (present issue). *Recent books*: "Pioneer Work in Shantung" (John L. Nevius), by Mrs. Nevius; "Forty Years in China," by R. H. Graves, D.D.; "After Thirty Years," by J. Hudson Taylor; "James Gilmour and his Boys," by Richard Lovett; "Demon Possession in Mission Fields," by John L. Nevius; "Kwang Tung" (South China), by John A. Turner; "Forty Years in South China," by Rev. J. G. Fagg; "A Cycle of Cathay," by Dr. W. A. P. Martin (in press). *Recent articles*: "The Vegetarian Sects in China," *Harper's* (Oct. 1895); "Missionaries in China," *Macmillan's* (Nov. 1895); "Characteristics of the Chinese," *Treasury* (Dec. 1895).

‡ See p. 81 (present issue). "From Far Formosa," by G. L. Mackay, D.D.

§ See p. 87 (present issue). "Confucian Theology," *Work and Workers* (Oct. 1895).

|| See p. 96 (present issue).

leader. But they hope that the present circumstances will help to develop him.*

Rev. Henry M. Woods, of Tsing Kiang-pu, writes some words of interest in regard to the petition of American missionaries to the United States Government regarding their right of residence in the interior of China :

" For many years the position of missionaries in the interior of China has been in many respects a most unsatisfactory one, on account of the ill-defined nature of their rights under the treaties now existing between the United States Government and China, and on account of the hostility of officials rendering the securing of mission property in many of the provinces a matter of increasing difficulty.

" No missionary could live long in most of the cities of interior China without realizing that he was not enjoying the rights which the Church believed him to enjoy, and which his government was supposed to guarantee him by treaty. While at comparatively rare intervals the Chinese Government acknowledges by proclamation that the presence of the missionary is in accordance with treaty regulations, still the idea is industriously circulated and is generally accepted by the people that missionaries live in the interior only by the sufferance of the Chinese Government, and not by legal compact. The missionary also learns that his right in the interior has no explicit verbal warrant in the United States treaties, but depends upon the provisions of the French and English treaties, coupled with "the most favored nation clause." † Though the French and English treaties do explicitly grant right of residence and of holding property in the interior of China, it must be confessed with regret that the representations of those governments, guided by expediency rather than right, sacrifice missionary interests to trade, and, to please the officials of China, allow this provision of the treaties to remain a dead letter. American consular representatives—faithful as they are, as a rule, to missionary interests—are thus embarrassed in pressing a claim, even a righteous one, which is founded on the treaty of another nation, when that nation itself allows such rights to go by default.

* *Evangelisches Missions Magazin.*

† The "most favored nation clause" provides that any right or privilege granted by China to the subjects of other nations shall also be granted to citizens of the United States, tho the right or privilege be not specified in the articles of the United States treaties.

" Regarding the hostility of the Chinese officials and literati, and their aggressive, determined efforts to hamper mission work, the widespread riots in the Yangtze valley in 1891, followed by the brutal Sung-pu murders of 1893 and other outbreaks, showed plainly that something must be done to guard more carefully the rights of missionaries in the interior, otherwise, as was stated by more than one veteran missionary, missionaries would not only be shut out of the 'regions beyond,' but would be gradually driven out of many places already occupied.

" Realizing the gravity of the situation, and believing that consistently with the spiritual nature of their work, and in accordance with scriptural examples,* there are circumstances which not only allow but demand an appeal to the secular government, American missionaries of all denominations held a representative meeting in Shanghai in September, 1894, to prepare a petition to the Government calling attention to the evils which may be remedied by a slight modification of our treaties.

" Much labor and careful research were involved in the preparation of the petition and of the appendix, containing translations, notes, and depositions. Several months were necessarily spent in securing signatures from missionaries throughout the provinces, and the petition was finally sent last month to Minister Denby, in Peking, to be forwarded by him to the Government at Washington.

" The petition contains the names of 164 missionaries, from 28 States of the Union, and representing nearly if not all the Protestant societies of the United States working in China. The names of other petitioners having been received since the petition was forwarded, a supplementary list of names will be sent on to Washington later.

" As will appear from an examination of the petition (p. 539 of *MISSIONARY REVIEW*, July, 1895), the United States Government is requested :

" 1. To have clearly set forth in the words of the treaty the right of missionaries to reside in the interior of China, and to hold mission property either in their own name or in the name of the society they represent. The importance of having these rights plainly stated in the treaty is apparent from the fact that the treaties, and the treaties alone, are the charter of the rights of United States citizens and the ultimate

* Acts xvi. 37; xxii. 25; xxiii. 17, 18; xxv. 10, 11; xxviii. 19.

standard of appeal in all cases of dispute.

"2. To remove certain unjust restrictions imposed, without due authority, by the Chinese officials, which in many cases practically nullify the rights of missionaries and render the treaty a dead letter. The first point deals with *Pung shui*, or the fear of the good luck of a locality being injured by 'foreign devils' residing in the neighborhood. On this point an American consul, a shrewd lawyer, remarked to the writer: 'The Chinese Government thus demands, before allowing you to secure property, that you must define the limits of popular superstition!' An 'infinite quantity,' as the mathematicians say, which would postpone the securing of mission property to an indefinite period. Concerning this, the petition requests that if a Chinese official prohibits the sale of property offered to missionaries, he must negotiate for the missionaries the purchase of some other eligible property. That it may be legal to purchase mission property without first notifying the officials. If officials are first notified, they generally intimidate the people so as to prevent the sale.

"3. That scandalous books published by high officials of the Government, containing vile slanders regarding foreign nations and the practices of the Christian Church, be prohibited. The contents of these books are too vile for quotation, charging missionaries with murder, sorcery, adultery, the stealing and mutilation of children, and with stirring up rebellion against the Chinese Government. Our Government cannot afford to treat these books with contempt, because to *foreign nations* the slanders are so palpably false. The Government must remember that these incendiary publications are enrolled in official catalogues, are for sale in Government bookstores, and come to the people with all the authority of Government documents. They are published, too, often with the avowed purpose, not only of creating hatred against foreigners, but of stirring up the people to avert deeds of violence. Our Government must remember the actual effect of such publications on the ignorant masses, like fire to a powder magazine, stirring up the people to riot and murder. The publication of such infamous libels being plainly a violation of our treaties of peace, our Government, if it wishes to put an end to the riots and to secure the lives and property of its citizens in China, cannot but demand their suppression. The petition by this request does not infringe

upon liberty of speech and of the press in China. It does not ask the Government to take cognizance of religious controversy. It asks simply that horrible libels against the character of good men and women, which stir up the people to murder and riot, be suppressed. The petition asks the United States Government to say to China: 'You may criticise United States citizens and what you are pleased to call foreign doctrines as much as you like, but you may not fabricate outrageous charges against law-abiding citizens of this republic, and thereby incite your people to murder them and destroy their property.'

"It is believed that the granting of the petition will prove of immense advantage to the cause of Christ in China. A decisive blow will thus be struck at the root of the riots and the anti-foreign agitation which prompts them, the way will be opened for more cordial relations with Chinese officials and people, and scores of cities all over the empire, as well as whole regions, like the Hunan province, now closed fast against us, will be opened to the Gospel.

"As to the time for presenting such a petition, no more opportune juncture than the present could possibly be found. Since the war with Japan, China has become conscious of the need for a readjustment of her foreign relations. The Chinese Government is under great obligations to our Government representatives for friendly offices in arranging peace with Japan. The cordial support and earnest prayers of all of God's people in America are asked for this movement. There is no better way of helping the cause of Christ in China. Let the Christian people at home rally and urge upon the Government the importance of prompt and favorable action on the petition.

"In conclusion, while attention is candidly called to the serious obstacles which lie in the path of mission work in the interior of China, in order that these evils may be remedied, let no one imagine that missionaries are in the least discouraged by them. The message which comes from all over interior China to the Church at home is one of good cheer and hope. The Church of Christ has come to China to stay. She will never strike her flag, no matter what the difficulties and obstacles are. She realizes that 'the Lord God omnipotent reigneth' here as throughout the rest of the world, and that Christ's kingdom shall surely prevail. Only let the Church bestir herself to use every means to remove the obstacles which hinder the progress of the Gospel; and

now that God gives us a rare opportunity at the close of this war, let the Church exert an activity never before put forth to raise men and means to fill this opening empire with heralds of the cross."

Mongolia has long been a problem to missionary societies. The immense tract of country occupied by the tribes who roam over its territory offer a serious difficulty, since it is possible to reach only a few people from one station. Different tribes have different dialects, a difference very manifest in the only Bible at the disposal of the missionary, since of the few who can read, a great many are unable to understand what is meant. The people are the most religious of all the followers of Buddha. Probably nowhere else in the world is there manifest so much superstition mingled with the mechanical observation of rites and ceremonies as out on the great plains. In this respect they form a marked contrast to the Chinese. The latter, whatever may be their practice as to inviting priests to read prayers for the dead, are thorough Confucianists. In Mongolia, Confucius is well-nigh unknown; but Buddha, and particularly that form of worship which has been introduced from Tibet, is the sacred religion of the people. A few Mongols have received the truth, many more have acknowledged its power and their own duty to accept it, but the fear of relatives and friends, the certainty of being "put out of the synagogue," has deterred them from an open profession.

With the exception, possibly, of the fever-stricken region of Africa, no mission field calls for the intense heroism, coupled with great intellectual qualifications, such as are demanded of the missionary who gives himself to this great work. In order to reach the people, a man must possess two languages, Mongol and Chinese, must have an iron constitution, capable of enduring the rigors of severe winters on the bleak plains, and, above all, a love that "overcometh the world."

There is no census of the Mongols;

they are supposed to number 2,500,000, but this number is purely an estimate. The conditions of life to the north of here during the last winter must have been pitiable in the extreme. Murrain broke out among the herds, and swept off fully one third. A similar disease killed off half the sheep. And as the Government had bought or seized a large proportion of the horses, the Mongols were reduced to penury.*

Two centuries and a half ago Holland established a trading colony and a Christian mission on *Formosa*. In 1627 George Candidius commenced mission work on the island. He studied the language and religion of the natives, mingled with them, won their confidence, and eagerly sought their highest good. He was joined in 1629 by Robert Junius, who conquered the colloquial language of the people, prepared catechisms for their instruction, and translated considerable portions of the Holy Scriptures.

Mr. Junius labored for twelve years in six large towns in Formosa. The reformation in morals was astonishing. Men of all ranks and conditions were converted. Fifty natives were trained to teach, and these had under their charge over 600 scholars. Churches were planted in 23 towns. The Dutch missionaries took pains to furnish the people with suitable catechisms, with translations of Scripture, and with other Christian reading. They also taught the people, as far as they could, to read Dutch as well as Formosan. At one time, in order to deter the natives from practising idolatry, they were threatened with whipping and banishment. This was proclaimed by the Dutch Government with the consent of the Formosan consistory! The Supreme Council in Holland, however, quickly put a stop to this sort of "discipline."

The headquarters of these noble men were at Sakam, then a village, now a large city; and zeal, tact, and well-directed labor, blessed of God, proved

* Rev. F. M. Chapin, in the *Independent*.

abundantly successful. In 1635 they received into the Church by baptism 700 adults. Next year they reported that 15 ministers would be required to take full advantage of the opening presented by this most inviting field. Several missionaries were sent in response to their call. No fewer than 32 Hollanders labored in Formosa in diffusing the Gospel during the thirty-seven years, and the converts numbered 5900.

But a dreadful storm of blood and fire broke upon the young Formosan church, which destroyed it root and branch. This was the time of the Tartar invasion of China, and the disastrous overthrow of the Ming dynasty. Countless hordes came down upon the defenceless towns and cities. The old order was utterly broken up, and it was years before the new order came. Koxinga, a daring pirate chief, who refused to own the new dynasty, resolved to carve out a kingdom for himself in Formosa. He invaded the island with a powerful force, and summoned the Dutch to an immediate surrender under pain of death. The Dutch had a fort for their protection—Zeelandia—by no means a place of strength, and their forces were but small; but, with characteristic courage and tenacity of purpose, they refused to obey the fatal summons, and resolved to stand a siege. For nine long months the deadly struggle lasted. Many of the converts reverted to heathenism, whereupon Koxinga gave each a silk robe, a cap with a gilt knob, and a pair of Chinese boots.

Faithful Hollanders and native Christians scattered throughout the country were treated with barbaric severity. Ministers and schoolmasters were put to death, in some cases even crucified, by order of the savage Koxinga. Some of the Dutch were thus put to death, fastened to a cross by having nails driven through their hands and the calves of their legs, and another nail driven through their backs. In this plight they were exhibited before the governor's house. They would live in this awful condition from three to four days with-

out food or drink! Other cruelties—too many, alas! and too hideous—are related.

Koxinga immediately slew 500 male prisoners, Pastor Hambroek among them. Many of the women were slain, others were sold into slavery. One of the ministers, Marcus Masius, laboring near Tamsui, made his escape to Batavia. At last the brave defenders of Fort Zeelandia had to give it up, and were allowed to escape with their lives. A few of the women and children survived in captivity and exile until 1684, when they were rescued. Thus was extinguished in blood the light so promising, so beautiful, kindled two and a half centuries ago in Formosa. Thank God that the same blessed light is again borne to the same land by faithful churches of the reformed family.

Why is Chinese *Tibet*, in the heart of Central Asia, still so hermetically sealed against the entrance of the Gospel, which would bring it freedom from the priestly tyranny of the dominant lamas? He, who has all power in heaven and on earth, can open that closed door as soon as He chooses. Is it His purpose that some lands should remain closed to Europeans in order that we may learn how to employ the native converts of the borderlands to introduce the Gospel to the regions beyond?

One item of news from this mission is very pleasing. Paulu, a native Christian at Poo, has traversed the whole of the neighboring province of Chinese Tibet, telling the Gospel of salvation, and distributing Scriptures and tracts in every village. He has gone where no European may go, and tho the Tibetan authorities forbade his advance to another province, we hope he will be able to take a similar tour at some future time. Since his baptism, Paulu has received special instruction, with a view to such service over the border. He started from Poo with a companion, taking a considerable supply of Tibetan Gospels and tracts on a donkey. His orders were to sell these books when-

ever he could find purchasers, but to give, if necessary, where there was hope of their proving spiritually useful. Wisely avoiding Shipke, he entered Tsotso, preaching the simple Gospel and distributing the Word of God and Christian booklets among a people who have a great respect for all that is written in their Tibetan characters. Paulu describes the country traversed as barren and thinly populated. As a native he was better able to gauge the feeling of the people toward the Gospel than a European could. Paulu found more enmity to the Gospel than receptivity for it. Once the villagers were afraid to take any books or tracts from him for fear of their rulers. At a village called Semkil he stayed three days with an old man, who seemed not far from the kingdom of heaven. This man had heard the truth from Missionary Pagel, to whom during his long service at Poo the door to Chinese Tibet was once thrown open. This was when small-pox broke out, and in their panic the authorities sent across the border for the Christian missionary who could vaccinate. Brother Pagel was ill, but in faith and joy rose from his bed and started for a mountainous journey from which most men in health would shrink. He vaccinated and preached throughout the villages of Tsotso. In an impulse of evanescent gratitude the local authorities declared, "you—but you only—may come again any time you like." The next year the panic was passed, and the door was shut even to their benefactor. But he had sown the good seed, of which Paulu found traces "after many days."

Having visited all the villages of Tsotso, he was about to enter the neighboring province of Chumurti, but was turned back by the authorities, who told him that if it came to the knowledge of their superiors that he had been preaching in their province they would all be severely punished. They expressed the opinion that the European policy was first to bring them their Christian religion and then to take their country.

Possibly Paulu may again try to traverse another province. If he takes fewer books, he may attract less attention, and so find a wider range for the verbal proclamation of the message of life in Chinese Tibet.*

The Opium Traffic.†

It is one of the standing mysteries of human life that men in possession of a conscience should justify the maintenance of that which inflicts awful ruin on a great portion of the race. Yet this is what the defenders of the opium traffic are essaying to do. The present aspects of the opium question were discussed in a recent meeting in London.

A lengthy resolution was offered by Mr. J. E. Ellis, M.P., to the effect that inasmuch as the late Royal Commission was appointed to investigate a system of revenue derived from a drug manufactured and traded in by the Indian Government, it was bound to preserve complete independence of that government; but that by assuming at the outset that the Government of India would "arrange the course of inquiry, places to be visited, and witnesses;" by receiving the great bulk of the evidence from persons whose testimony was supervised by Indian officials; and by otherwise allowing their report to be largely molded by the Indian Government, the Commission failed to preserve that independence essential to an impartial verdict.

Mr. J. H. Wilson, M.P., solemnly asserted that there is scarcely a single page or paragraph in it which, if thoroughly examined, will not be found to contain serious fallacies and errors.

The two poisons, arsenic and opium, are thoroughly under Government control, and there would be no difficulty in imposing the necessary restrictions on the sale of these drugs provided the Government will undertake it.

The prohibition of these sources of national ruin would be perfectly easy in India, because the Government has the thing entirely in its hands, and there is no question of compensation.

The connection between vice and opium is nowhere more apparent than on the Malayan peninsula. In Ceylon the opium import has increased eight-fold during the last fifty years, and there is a very earnest movement in the island for its prohibition.

* From an article by Mr. Schreve, of the Moravian Mission.

† *The Christian* (London), Dec. 19th, 1895.

IV.—EDITORIAL DEPARTMENT.

The talk of war between the leading Christian nations of the world on account of a paltry dispute as to a piece of land in South America seems to have been a machination of the devil to divert attention from the horrible massacres and suffering of Christians in Armenia. No one could doubt that the war-cloud, if such even it might be called, would soon blow over, but it seems to some extent to have drawn attention from the Turk, whose awful work of extermination still continues. A few years ago Christendom would scarcely have believed that selfishness and jealousy would prevent "the powers" from putting an immediate end to such systematic outrages. Meanwhile God fights for Armenia by decimating the Turkish troops encamped before Zeitoun and elsewhere. But the sufferings of Armenians in consequence of their destitution is unutterable. The relief work is progressing but all too slowly.

A correspondent to the London *Daily News* draws an alarming picture of the condition of Syria. The Druses are said to be in revolt, and some 60,000 Mohammedans are in arms, "with few officers and no discipline." Jerusalem is crowded with rough soldiers; Beyrout also, where credit is suspended and the people are also "in suspense." A terrible fear of a "holy war" exists.

Rev. Dr. Cornelius Van Allen Van Dyke, a great Arabic scholar, of Beyrout, Syria, who has recently "fallen asleep" at the age of seventy-five, was a descendant of one of the early Dutch settlers of New York. Dr. Van Dyke was educated in the Kinderhook Academy and the Jefferson Medical College, and went to Syria in 1837 as a missionary of the American Board. He was appointed principal of a seminary at Abeih, on Mount Tabor, Palestine, and after the death of Dr. Eli Smith was

called to Beyrout to complete the work on the Arabic version of the Scriptures. He rewrote the whole, with the exception of the Pentateuch, on the style of the Koran. This work he began in 1857 and finished in 1864, and two years later completed an edition of the whole Bible and one of the New Testament alone.

Dr. Van Dyke was the author of numerous works in Arabic, including mathematical, chemical, astronomical and hygienic treatises, and has made several translations into that tongue.

The editor is constantly getting inquiries as to the Gordon Training School, at Boston etc., and he thinks wisest to answer them in a brief note in these columns.

This school, now in its seventh year, was begun in the autumn of 1889 by Rev. Dr. A. J. Gordon, with Rev. F. L. Chapell as resident instructor. Already over one hundred of its students are at work in missions at home or abroad. Its lecture-rooms are in the Clarendon Street church, and it is designed to help men and women who feel called of God to the work, but who are unable to pursue a fuller course of preparation. The Bible is the basis of all instruction, and the spirit of prayer is the reigning spirit of the institution. Three things are kept at the front: 1. A life of consecration and victory over sin and self. 2. A personal and practical knowledge of the Word as the inspired, infallible guide. 3. A constant engagement in active forms of service.

Students should, if possible, take the full two years' course. The year begins the first Wednesday in October and closes the third Thursday in May. All particulars will be supplied on application to Professor Chapell, No. 118 Pembroke Street, Boston.

The China Inland Mission had, in

1895, 640 missionaries (417 native, and 79 from America).

In Japan there is about one convert to each 1000 Japanese.

In South America, out of 37,000,000 in the 14 republics, 34,000,000 have never heard the pure Gospel. Brazil is greater than the United States or Europe, and of its 16,000,000 only about 2,000,000 are evangelized. We may infer the ignorance of the true Gospel from the question often asked of converts to Protestant Christianity: "How much do you pay for this salvation?" "To what priest do you confess to get your sins forgiven?"

To secure more definite, systematic prayer for the missionary work in South America, a *prayer union* has been formed with reference to the speedy evangelization of this neglected continent. United and daily prayer is sought for all missionaries in South America; for all native helpers and Christians; for the people, that many may be saved; for more laborers in that field. The promoters of this prayer union wish to emphasize the fact that believing prayer has as large a function in promoting missions as the actual work of the missionary on the field, and desire that disciples everywhere would join with them in these daily petitions to God. The membership fee of 25 cents, to cover incidental expenses, is optional. Those who wish further information and membership cards may communicate with the secretaries, A. E. Robinson, 21 Colahie Street, Toronto, Ont.; A. E. Armstrong, 272 Broadview Avenue, Toronto, Ont.

In the *Missionary Herald*, April 1st, 1895, the organ of the British Baptists, we notice a brief paper, entitled "Our Undeveloped Resource." Among the contributions reported for March last were the £32 2s. 1d. handed the secretary personally at the "first missionary demonstration" at Haddon Hall, Bermondsey, London, and it may well be

placed prominently before the churches generally for their stimulus and encouragement.

Haddon Hall is situated in a poor and densely populated neighborhood, and was erected some eleven years ago at a cost of £6500 (all raised at the time); and as a mission church in connection with the Metropolitan Tabernacle is an important center of evangelization. The work, under the presidency of Mr. William Olney, a London merchant who preaches on each Sunday, comprises various and numerous Christian agencies.

The Sunday-school reports an average afternoon attendance of 733 scholars, and, having been trained in systematic giving, has for many years contributed large amounts toward foreign and other missions, the total distributed under this heading in 1894 being £68 19s. 4d. In addition to this, however, about a year ago, as the outcome of a revived missionary spirit, the church and congregation unanimously adopted a scheme for collecting a penny a week with the following rather startling results:

First quarter, £16; second quarter, £19 10s.; third quarter, £20 17s. 10d. Total, £56 7s. 10d. A collection was also made on February 3d, amounting to £5 14s. 3d.

In the joyful report of the great and progressive success of this penny-a-week effort, in the current number of the *Haddon Hall Evangelist* the following pregnant sentence appears: "Doubtless, we are specially fortunate in being provided with collectors who know how to make their subscribers feel the little weekly gifts no burden. But, apart from this personal element, *we believe the penny-a-week system is a veritable gold mine which the missionary societies have scarcely 'tapped.'*" Perhaps the most inspiring feature of this "forward movement" is Mr. Olney's emphatic testimony that, so far from its injuring his home-work, this has proved more satisfactory since the scheme was adopted, both in its spiritual life and its financial development.

The Moravian Missions in Difficulties.

The Unitas Fratrum (the ancient Unity of the Brethren, commonly known as the Moravian Church) was founded in Bohemia in 1457. It was renewed at Herrnhut, in Saxony, in 1722, and commenced missions to the heathen in 1732.

The foreign mission of the venerable Moravian Church has to face one of the largest deficiencies that ever threatened the great work of evangelization which God has carried on by her in all quarters of the world for one hundred and sixty-three years. This is due to the healthy growth of this work. In several missions new stations have been planted last year amid heathen populations, notably in South Africa (Kaffraria), in Central Africa (Nyassaland), and in South America (Surinam)—i.e., Dutch Guiana). So it comes that, tho the contributions from the members and friends have not fallen off, the expenditure for 1894 exceeded the income of the year by more than £10,000. To meet this, the Directing Board (at Herrnhut, in Saxony) have brought in every sum at their disposal (regretfully including £4000, with which they had intended to found a college for native ministers in Kaffraria). Nevertheless, there remains

A NET DEFICIENCY OF £5750.

The home churches, which are the basis of this wide and noble work (among the Eskimos of Greenland, Labrador, and Alaska; the Indians of North and Central America; the colored population of the West Indies, Surinam, and Demerara; the Hottentots and Kaffirs of South Africa; the natives of Nyassaland, in East Central Africa; the lepers of the Holy Land; the degraded aborigines of Australia; and the Tibetan-speaking Buddhists of the Himalayas); these home churches in Germany, Great Britain, and the United States number little more than 20,000 communicants. The ever-growing membership of the mission congregations now amounts to 93,649, of whom 32,367 are communicants. Such a proportion between the numerical strength of the home churches and the foreign mission certainly warrants an urgent plea for help on the part of those who are doing their best to carry on and extend so wide a work.

APPEAL OF THE DIRECTING BOARD.

In appealing to the Christian public for contributions to cover this debt and remove this barrier to blessed progress, the Directing Board say: "We confess that we cannot but be deeply concerned, as we look not only at the present debt but at the years that are close upon us, and at the further future. We see that the Lord is opening doors to us, and that consequently the expenditure of our missions is always advancing. It is clear to us also that greater economy can scarcely be exercised on our part with-

out laming the good work itself. Therefore we cannot help the anxiety which is ready to exclaim: 'Whence shall we have so much bread as to fill so great a multitude!'

"But it is the work of our Lord, which we carry on amid weakness and shortcomings, and we turn again to Him in faith and trust: 'Lord, Thy mercy endureth forever, forsake not the work of Thine own hands!'"

Contributions toward the Moravian missions, and special donations to remove the debt upon them, will be thankfully received by the Treasurer, Rev. H. E. Blandford, 32 Fetter Lane, London, E. C., and the Secretary, Rev. B. La Trobe, 7 Furnival's Inn, London, E. C. Post-office orders to be made payable at "Hatton Garden Post-office." Checks crossed "Union Bank of London."

The Moravian Missions are over \$25,000 in debt, a most unusual experience for this noble society, arising from no deficiency in ordinary income, but from the increased expenditure on their extensions. The whole Christian Church should come to their help in this emergency, seeing the debt it owes to the Moravians for their example of missionary zeal. Many devout men are needed to step into the breach left by the death of our beloved friend, Reginald Radcliffe, whom we consider one of the trio in England who in this past generation have sounded the awakening note to the Church to be up and doing in the evangelization of the world, the other two being Hudson Taylor and Grattan Guinness.

Our readers will be glad to read a letter from such a man as George Müller. It was written as a personal letter, so that no publicity was sought by the humble writer, but the editor ventures to give it to the public for its hints on systematic giving, which are all the more valuable because found in a private communication. It is dated

NEW ORPHAN HOUSES,
ASHLEY DOWN, BRISTOL,

March 12, 1895.

BELoved BROTHER: I send you by this mail the four volumes of my narrative, and a copy of my "Preaching Tours and Missionary Labors," written

by my beloved departed wife. My impression is that you will look at it with interest, as you are so deeply interested in missionary labors. I took these long tours of 200,000 miles by land and water to help on the hundreds of thousands of children of God to whom I should preach, and to beget in them greater conformity to the mind of God, and thus, also, to beget a missionary spirit in them. In my narrative is found profitable material on perhaps fifty different subjects on which I have written; but I send it to you in particular for one reason. I believe there is not in the world in existence a book which gives, in the way of illustration, such an instance as this book of the practical blessedness of systematic giving, as God prospers us, as is set forth in these four volumes; but especially in Volume III. and Volume IV.; and this is shown from *my own life and experience*. Now, as you and I long for far greater things being accomplished in missionary work than as yet has been accomplished, and as all this requires far more money to be devoted to the Lord than has been as yet devoted, can there be anything more important to lead the Church of God to see the blessedness of systematic giving?

Now hear. I, a poor foreigner, began in 1831 simply to trust in God without salary as a pastor, and obtained £151 18s. 8d. Out of this my first dear wife and I gave away £50. And thus I have been going on for sixty-four years; and I find that, up to this day (March 12th, 1895) I have been enabled to give away £72,894, or \$364,450. Again and again I have been enabled to give £2000, £3000, £4000 in one year, chiefly for missions or for the orphans. In the year 1893 my dear wife and I gave away £4500. The Chinese £500, which you notice in your article, was my gift. Now, beloved brother, if society could be led to act as I and my two beloved wives acted, what ample provision would there be for God's work; and only systematic giving as God prospers us will lead to it. All the thousands of donations in these four volumes, entered "From a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven," are my own donations. I write thus, not to boast, but simply to show how much can be accomplished.

Now, read for yourself in Volume III., page 601, paragraph 2, up to page 615, and you will see that from January 1st, 1831, to May 26th, 1874, I gave away £27,172.

In Volume IV., pages 381-447, the account is given of my income and what

I gave away, and it is seen, on page 447, that my income from May 26th, 1874, to December 31st, 1885, was £30,145 3s. Of this amount I gave away to relatives £2185 17s. 4d.; to poor believers under my pastoral care, £1464 8s. 2d.; to missions, orphans, etc., £23,464 8s. 8d., and altogether, £27,111 4s. 2d. To this last sum is to be added many hundred pounds spent out of my own means in connection with our missionary tours. The total given away up to December 31st, 1885, is £57,000.

From December 31st, 1885, to March 12th, 1895, I gave to the poor £859; to relatives, £684; to missions and orphans, £14,360; in all, £15,903. Add to this £57,000, given before, and you get the total of £72,902, or, \$364,750.

My first dear wife was a most precious saint and a highly educated lady, but had not £5 when I married her. The Lord gave her to me for thirty-nine years and four months. My second wife had lost all her property when I married her; but the Lord gave her afterward, through three legacies of grandfather, aunt, and an uncle, about £5600, every shilling of which she gave to the Lord's work. The Lord left her to me twenty-three years and six weeks. I was married altogether sixty-two years and five months.

You may see a rich merchant now and then giving some large amount, but we want all believers, even of the middle classes and the poor, to contribute as God prospers them.

Ever yours very affectionately,
GEORGE MÜLLER.

The "Jerry McAuley Mission" was organized thirteen years ago by Jerry McAuley. For the last three years the Rev. and Mrs. Charles E. Ballou have been the superintendents.

Funds are sorely needed to meet current expenses, and unless help is given the mission must be abandoned. Never has the spiritual side of the work been more successful. The cost of maintaining the mission is only about \$5000 a year, which is met by voluntary subscriptions. Contributions may be sent to Charles M. Jesup, treasurer *pro tem.*, No. 37 Wall Street.

Dr. Denney, in his "Studies in Theology," a book which has just been published, and which is likely to be widely discussed because in it he treats so many of the current questions of the

day, gives the following incident as an illustration of the "distinctively Christian position:" "A Hindu society was formed, which had for its object to appropriate all that was good in Christianity without burdening itself with the rest. Among other things which it appropriated, with the omission of only two words, was the answer given in the Westminster Shorter Catechism to the question, 'What is repentance unto life?' Here is the answer: 'Repentance unto life is a saving grace, whereby a sinner out of a true sense of his sin, and apprehension of the mercy of God in Christ doth with grief and hatred of his sin turn from it unto God, with full purpose of, and endeavor after, new obedience.' The words which the Hindus left out were *in Christ*. Instead of 'apprehension of the mercy of God in Christ,' they read simply, 'apprehension of the mercy of God.' They were acute enough to see," continued Dr. Denney, "that in the words they left out the whole *Christianity* of the definition lay. . . . I entirely agree with their insight. If the mercy of God is separable from Christ, independent of Christ, accessible apart from Christ . . . there is no need and no possibility of a Christian religion at all."

The Stundists, who take their name from the German *Stunden*, or hours of praise and prayer which they keep, are a Protestant sect resembling somewhat both the German Methodists and Baptists of this country, the Mennonites, and the Dunkards.

The Stundist movement took its rise about thirty-five years ago in the province of Kherson, on the Black Sea. It had its origin with the German peasants whom the Empress Catherine enticed from their Suabian home to colonize this district.

These sturdy peasants brought with them to Kherson their religion, their pastors, and their industrious, sober ways. Altho at first race antipathy kept the newcomers estranged from the natives, in time their quiet, industrious ways and practical godliness earned for them sympathy and then converts. Their religion adapted itself to their new environment, and, in some

degree, to modern thought, and they grew gradually until now the sect numbers some 250,000 persons. Their religious success served only to bring upon them bitter persecution—first by the peasants and second by the State, or, rather, by the public officers of the State Church.

The outrages on these Stundists, or Stundist Methodists—for their belief seems most nearly to approach that of our Methodist Church—have grown particularly numerous of recent years. In July, 1891, the Holy Synod of the Greek Church, alarmed at the steady increase of the sect, summoned a clerical congress at Moscow to contrive measures for its suppression. Legislation of the utmost severity was decided upon; they were forbidden to hold prayer-meetings even in their own homes, and all public gatherings were to be dispersed by the authorities. Many leaders in the sect were banished to Siberia and their children turned over to the officials of the Greek Church, to be brought up in the orthodox faith. Such severe measures were determined upon only because other edicts issued in the spring of that year had failed to put a stop to the Stundist proselytizing.

Think of that noble pioneer of African missions, Dr. Krapf, dying on his knees praying for the Dark Continent. "I am so penetrated by the feeling of the nearness of the Lord's coming that I cannot describe it," he said one evening in November, 1881. "He is near indeed; oh, we ought to redeem the time and hold ourselves in readiness that we may be able to say with a good conscience, 'Even so; come, Lord Jesus.' " Thus he spoke and retired to rest. Next morning they found him kneeling lifeless by his bedside. Some will say that he did not live to see the Lord's return, and that in his case the expectation of nearness was after all his own nearness by death to heaven. True, but it was a vital hope, a working hope. He labored as well as looked. His expectation was not inimical to missionary labor; and if we might testify, we would say that our own simple faith, apart from theories and dates, that *Christ shall come in like manner*, has been a power in sanctification and a spur in missionary service unspeakably mighty.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD,

Extracts and Translations from Foreign Periodicals.

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

MISCELLANEOUS.

—"Wherever in any community the light and life of the Holy Ghost show themselves, there is also revealed the synagogue" (in the German Bible, "the school") of Satan. A terrible word! If it did not stand here in the word of God, I could not venture to utter it. In this school Satan is the teacher. Here there are brought up the dreary principles and lying commonplaces: Money is the main thing, even if blood cleaves to it. Enjoyment is something that the man must have, and diversion he must seek, for with death everything is at an end. Youth is no time for ruth; and if there is such a thing as salvation, it will come of itself with old age. Business is business, and the Ten Commandments have nothing to do with it. Repentance, conversion, regeneration, are merely pietistic phrases which on Sundays are mouthed by rote from the pulpit. But otherwise these medieval ways of thinking have been long antiquated by the advancement and culture of the nineteenth century. Jesus is merely a man like us, only, in the interest of clerical domination, He is artificially preserved as a mummy and still shown as a scarecrow to women and children. It is in the school of Satan that those children grow up who are bringing up their children without the nurture and admonition of the Lord, but with abundance of threatenings, blows, and curses. It is here that those children grow up who, having received no love, render none; who a godless, undisciplined generation, knock at the gates of the State and the doors of the Church, desiring entrance in order to ruin whatever has yet a look of Christ or Christianity. It is in the school of Satan that those marriages are

contracted which, as a fruit and consequence of sin, must be formed, and then burden the house, from the altar to the grave, with ignominy, wretchedness, and the curse of parents. In Satan's school are the poisons elaborated and with the guise of innocent etiquette introduced into the world, which are to-day poisoning the life of our people, just drawing religion out of their heart and then sucking the marrow out of their bones; unbelief, unchastity, mania of amusement, mania of money, and all the manias which, creeping softly to-day, to-morrow, like an epidemic plague, devour myriads. Here we see ruined health, beginning in lawlessness, to end in suicide. In Satan's school are the workers trained who, with revelling and laughter, beslaver holy things, honorable persons—nay, the Savior Himself, until they have worked their heart out of their body, and have delivered themselves as a welcome booty into the jaws of the original murderer of souls. In his schools Satan leads men about by his rope as a bear leader his bears. Sin allures, shines, smooths, gives promises upon promises, until at the end she gives her befooled victim the last push: "There, you have your reward with the damned in hell!"—*Missions und Heidenbote* (Neukirchen).

—"In this our present time, Religion, morally separated from the State, and living her proper life, is no longer submitted to the sad necessity of having recourse to material force to achieve her triumphs. Disengaged from temporal bonds, she has been restored to her first essence, and flies off on lighter wing from one end of the world to the other. Her early glory began in sufferings and poverty; it is by sufferings and poverty that her final conquests will be accomplished. Oh, marvellous power of true ideas! They have no need of armies or of imperial laws, and cities open their

gates to them, the catapults no longer shake down their walls. Kingdoms have no boundaries which can arrest them ; they pass, they advance, and nations in vain guard their borders against them ; they suspend their march neither before the diversity of tongues, of laws, and of manners, nor before the insurmountable barriers of mountain ranges, of forests, or of seas ; they are at once patient, indefatigable, and rapid, and their course through creation only ends where ends the work of God.”—POUJOULAT, *Histoire de S. Augustin*.

—Dr. F. M. Zahn, speaking of the pride of culture, above all of *parvenu* half culture, which is continually insisting that this or that barbarian language is incapable of conveying the higher thoughts of the spirit, speaks of a German merchant in Africa who offered a telegram for a native in the latter's own language. The operator, himself an African of the same tribe, rejected it with the remark : “ Shall not be accepted, that monkey language.” That was worse than good Pope Gregory's describing the language of his English converts as “ a barbarian grunting,” for he did not know it. Yet Gregory may not have been so far out, for, as Dr. Zahn remarks, as a people rises, its language rises too. The process, indeed, is reciprocal. Every new nobleness of soul helps to a new nobleness of speech, and every new nobleness of speech to a new nobleness of soul.

As Dr. Zahn well insists, speaking of the colonial powers, a higher training in English, French, German, or other European tongue, without a previous thorough elementary training in the vernacular tongue of each people, is a thoroughly unsound thing. No one can ever think his truest thoughts or express his truest feelings except in the tongue which he learned at his mother's knee. If there are exceptions, they are so few that they strengthen the rule. Above all, as Dr. Zahn rightly insists, missionaries should not allow themselves to be allured by school grants or

any other bribes to turn their scholars into parrots, chattering mechanically and blunderingly a scant supply of foreign words. The miracle of Pentecost emphasizes the right of every man to hear, in his own tongue, *wherein he was born*, the wonderful works of God. And tho mainly, it is not solely in immediately religious knowledge that God makes known His wonderful works.

Dr. Zahn calls attention to the fact that when the Crescent began to advance, the national churches—Greek, Syrian, Coptic, Abyssinian, Armenian—still maintained themselves, tho terribly crippled ; but that in North Africa, where there had never been a Punic, but only a Latin Bible and Church, Christianity disappeared utterly. Indeed, the terrible and wasting conflicts between Catholic and Donatist, which opened the way for this obliteration, were really a strife between a Latin Christianity, which received all attention, and a Punic Christianity, which received scarcely any. If we try to Anglicize or Americanize or Germanize or Gallicize our native churches, we are simply following in the wake of the Roman Church. The attempt to make English universal is likely to be no more blessed of God than the old attempt to make Latin. Happily Protestantism, tho it may be touched with this temptation, can in its very nature hardly yield to it in any great measure. That it cannot is the best credential that it is at present the chief heir of Pentecost.

—M. Coillard's great bereavement has moved the hearts of Christians in every land. We know then what is in his heart when, speaking from the depths of Africa concerning the death of some friends in France, he says : “ *Sursum corda!* It is not at the railway station or at the parting of the roads where we have bidden one another that supreme farewell which has rent our hearts and dimmed our lives that we ought to pause. Our well beloved are no longer there. No. It is to the place of rendezvous, to the moment of

reunion, that our desires ardently tend, and with transports of joy our hopes fly toward our Father's house, whither they have preceded us, our well-beloved, where Jesus awaits us, to which each step brings us nearer, and where God shall wipe away all tears from our eyes. God is not the God of the dead, but of the living. Let us seek Him not among the dead, but among that great cloud of witnesses who surround us, where are Abraham, Isaac, Jacob, all the saints of the old covenant, all the saints of the new, who follow us with an intense interest in the struggles of life and in the discouragements of our pilgrimage. Let us cover our tombs with flowers when we can; let us water them with our tears; grief is human, and Jesus has known it. But let us weep without bitterness. And through these tears, all illuminated with the glory of heaven, may the glance of our faith penetrate into that invisible world where our own have passed and disappeared to our feeble eyes, but whose powerful reality has laid hold on our soul."

—"A protest against the iniquitous war that France is waging on Madagascar has appeared from an unexpected source. The Book-binders' Trade Union, of Lyons, have addressed a noble reply to an appeal to them for contributions in aid of the Madagascar expedition. They courteously refuse to give any encouragement to it, and earnestly protest against it as a wicked and indefensible act. They remark that, 'While, in our view, war is always a horrible curse, this war is not only a curse, but a disgrace, an iniquity, a crime against humanity, and, in short, a sacrilege. Its real object is to impose, in the interests of commerce, upon a young nation, whose only fault is that of being weak, a foreign yoke which we ourselves would not for a moment tolerate. The duty laid upon us by justice is simple, and expressed in this axiom of the eternal law: "Do not to others what you would not wish that they should do to

you." But what should we say if, under some false pretext, a foreign power were to endeavor to foist a protectorate upon our country, upon France! The law of right is not limited to the frontiers of Europe. Its jurisdiction is universal. It covers the black as well as the white, the weak as well as the strong. No people have a right to take away by violence or by fraud the liberties of another nation.'"—*Bombay Guardian*.

—No nobler protest has appeared in France since the terrible letter which, in 1694, Fénelon addressed to the conscience of Louis XIV. concerning his wars of aggression and other evil acts. *Harper's Weekly*, in a recent highly appreciative review of a work on Japan by a Greek-American, signifies its concurrence with him in the confident expectation that Japanese good sense and reasonable conservatism will succeed in keeping the nation independent of the Christian dogma—that is, of the Christian doctrine. We doubt whether this eminent journal is sure to be justified by the event. The Japanese have hardly better sense or a more reasonable conservatism than the Greco-Roman world, and yet that did not succeed in keeping itself independent of Christianity. Indeed, it is now acknowledged that such great achievements of Greek thought as Platonism and Stoicism wrought directly toward the triumph of Christianity. Japan has no native systems answerable to them, for Shintoism has no thought, and Buddhism and Confucianism, being also foreign, there seems no antecedent improbability that Christianity, ecumenical as it is, may win the victory over them which are Asiatic. Perhaps *Harper's Weekly* is hopefully anticipating the advent of some great sage who shall marry Western positivism to Eastern religiosity, and thus refresh the atheistic devoutness of the old Japanese systems. But as this sage may never appear, and as there is a Son of Man already in the field, whose overthrow has been continually predicted and whose victories have continually succeeded

each other, it is possible that *Harper's Weekly* is destined to disappointment.

—A century after the triumph of Christianity under Constantine, St. Augustin remarks that it was a common talk among the pagans, of whom there were still great numbers, and many in very high places—"Ah well! the Church has gained a temporary victory; but in doing so she has exhausted her strength. In a generation or two she will be heard of no more." This prediction sounds very comical to us now; but such forecasts will doubtless continue to be made until God has at last put all enemies under the feet of His Son.

English Notes.

BY JAMES DOUGLAS.

London Missionary Society.—Great satisfaction is felt at the result of the appeal made by the three Bechuana chiefs, Bathoen, Tebele, and Khama. These chiefs practically gain all they asked for, while the needs of the rapidly growing white population of the chartered company's territories have also been met. It is a source of unmixed rejoicing to know that these worthy men return to South Africa, having won for their people a security of tenure and a freedom of position greater than they ever possessed before, as well as accompanied by the good wishes of hosts of friends.

Colportage in Central China.—There are now, in connection with the L. M. S., four colporteurs in active service in Central China—men who were formerly, for the most part, ringleaders of opposition to the faith for which they now bravely jeopardize their lives. The record of their doings is apostolic as regards depth of devotion and bravery of initiative. Lately two of the number stormed the capital of Hunan, the most conservative province, and bearded the lion in his den by pressing the object of their mission on the *Yamens* themselves. But God was their shield, and opened

the hearts of eighteen of the high officials to purchase of them.

King-Shan, China.—The news reported to Dr. Griffith John from this place is to the effect that there are now about two hundred candidates for baptism, eighty of whom are perfectly satisfactory. A piece of land has been bought by the converts, with the houses upon it, and made over to the church for church purposes.

Madagascar.—The news from the capital is still tantalizing. This much, however, seems to be evident, that whatever may be the result of the cruel war, it has already brought out very prominently some of the best features of Malagasy Christianity, and shown the reality and depth of the Christian feeling among them. Faith is obviously in exercise, as indicated by the absence of excitement, by the spirit of prayer, and the disposition to live by the day.

Church Missionary Society.—From the pen of the Rev. W. G. Peel, of Bombay, a remarkable paper appears on the subject of "The Development of the Missionary Spirit in Indian Christians." Powerful attention is called in this paper to the need not only of "walk," but of "work in the Spirit," a point which Mr. Peel illustrates from recent examples. As this subject is of unspeakable moment to the whole Church of Christ, we have felt constrained to put on record one or two of the cases adduced. Thus the case is cited of a most energetic worker in India who bewailed that his bygone years of work for Christ had been comparatively wasted. What was meant by that? "Simply that he had walked in the Spirit according to the light he had had, yet he had not worked in the Spirit, forasmuch as he had not received the Holy Ghost, and, therefore, had lacked power from on high. He had generated power from below in a walk in the Spirit, and had mistaken self-power and heart energy for the power which alone and effectually makes the will of God to be done on earth as it is in heaven."

Alongside of the above may be placed the story recently told that all the soul-stirring manifestation of the Lord's blessing in East Central Africa began with the reading of a tract dealing with this searching aspect of truth. "One of the missionaries read that tract. His eyes were opened widely. He saw that, earnest Christian missionary though he was, yet he had not received the Holy Ghost as Christ's gift, to fill him with power from on high. He too had generated power from below which had had sad limitation in self. He abandoned the self-power." Others sought the like blessing which he found, with the result that the dews of this special grace settled on the souls, and the work took form in demonstration of the Spirit and of power. May God Himself lead His people everywhere to the discovery of this hid treasure !

Japan.—The annual reports of C. M. S. work in all parts of Japan are to hand. The following summary concerning the island of Kiu-Shiu, where the work began in 1869, is interesting. In 1884 the number of Christians in the island was 154, a number which in the course of a decade has risen to about 800 ; while in place of a solitary missionary in charge at Nagasaki there are five missionaries in charge of stations, four of whom reside in the country districts then almost unknown. Further lay workers have largely increased ; six lady missionaries have joined the staff ; substantial church buildings have been erected ; and the island, which is as large as Ireland and far more populous, has been formed into a diocese of the Japanese Church. In all this there is, indeed, much to stimulate to a renewal of steady, plodding, prayerful, and patient endeavor.

Usagara, East Africa.—In this region, decimated by recent famine, there has been a marked outpouring of the Spirit. The testimonies resembled a "revival" meeting at home. The Rev. H. Cole says : "It was a new experience to see the people under evident

conviction of sin, and really anxious to get rid of its load. Hitherto they were wont to express their faith in it without showing any signs of penitence ; but now under the teaching of the Spirit they are broken down, seeking forgiveness. Pray with us that this may be the token of a great outpouring of the Holy Spirit in this Usagara Mission."

South India.—At *Tummalapilli*, in the Masulipatam Mission, an awakening took place three years ago under the influence, humanly speaking, of a native teacher. The result is seen in large accessions to the Church. During last year, 90 were baptized in the village tank. There are now 175 Christians on the rolls. A memorial church has been opened, and the Rev. M. David has been appointed pastor.

THE KINGDOM.

—Well does Bishop Duncan, of the M. E. Church, South, suggest : "There is a great difference between benevolence and beneficence, between well-wishing and well-doing, between the *bene volo* and the *bene facio*."

—"Oh, Lord, help us to sparkle all over for Jesus," was the prayer of a native Christian in Ceylon.

—A very little missionary girl, saying her prayers at her mother's knee, exclaimed : "God bless these poor heathen that worship idols ! These idols can't hear, and they can't see, and they can't talk, and they can't even *wiggle about* !"

—There are two things I really care about : one is the progress of scientific thought, and the other is the bettering of the condition of the masses of the people by lifting themselves out of misery. Posthumous fame is not particularly attractive to me, but, if I am to be remembered at all, I would rather it should be as "a man who did his best to help the people" than by any other title.—*Huxley*.

—If I wished to praise a missionary, I should say that he was a Moravian.

[THESE statistics are designed to include only Missions among either non-Christian or non-duded. Accuracy has been sought, but also completeness, and hence conservative estimates within the space afforded by two pages of this Magazine, a large number of the smaller and special

	NAMES OF MISSIONARY SOCIETIES IN GREAT BRITAIN AND UPON THE CONTINENT, AND SUMMARIES FOR ASIA, AFRICA, AUSTRALIA, ETC.	Date of Organization.	Income.	Ordained Missionaries.	Laymen.	Wives.	Unmarried Women.	Ordained Natives.	Total Native Helpers.
1	Baptist (England).....	1792	\$356,220	110	31	117	70	65	1,040
2	Strict Baptist.....	1861	3,600	1	2	1	1	6	63
3	London Society (L. M. S.).....	1795	773,014	166	30	149	71	1478	9,412
4	Church Society (C. M. S.).....	1799	1,658,240	344	93	274	363	329	5,776
5	Propagation Society (S. P. G.).....	1701	475,308	227	39	215	17	175	3,165
6	Universities' Mission.....	1859	118,805	30	39	....	25	7	112
7	The Friends'.....	1867	65,135	23	...	19	17	....	427
8	Wesleyan Society.....	1816	629,040	147	35	142	70	173	2,602
9	Methodist New Connection.....	1859	24,555	8	...	6	1	....	67
10	Primitive Methodist.....	1869	18,659	8	...	7	1	....	66
11	United Methodist Free Churches.....	1837	108,993	27	3	15	....	....	427
12	Welsh Calvinistic.....	1841	44,300	14	1	11	5	6	246
13	Presbyterian Church of England.....	1847	98,600	20	14	25	21	13	170
14	Presbyterian Church of Ireland.....	1840	101,275	21	6	18	17	11	197
15	China Inland Society.....	1865	165,785	80	199	98	253	11	309
16	Church of Scotland.....	1829	196,582	22	13	20	48	8	448
17	Free Church.....	1843	519,220	61	6	43	54	15	661
18	Reformed Presbyterian.....	1842	3,905	2	...	1	1	....	9
19	United Presbyterian.....	1847	291,490	70	25	69	36	19	762
20	Other British Societies.....	....	411,810	243	47	137	214	52	1,523
21	Paris Society... ..	1822	97,193	31	4	31	8	26	286
22	Basle Society.....	1815	294,732	162	46	132	8	35	681
23	Berlin Society.....	1824	106,166	68	8	67	5	1	553
24	Breklum (Schleswig-Holstein).....	1877	14,597	10	...	6	....	....	24
25	Gossner's Society.....	1836	46,060	18	14	14	2	18	435
26	Hermannsburg Society.....	1854	54,444	61	7	53	....	1	292
27	Leipsic Society.....	1836	76,723	33	2	25	1	17	502
28	Moravian Church.....	1732	99,158	100	73	151	15	25	1,898
29	North German Society.....	1836	28,610	14	5	7	7	1	37
30	Rhenish Society.....	1829	103,841	86	10	75	6	16	276
31	Eight other German Societies.....	....	72,300	10	67	35	15	2	53
32	Twelve Netherlands Societies.....	....	166,720	102	48	76	....	17	767
33	Fifteen Scandinavian Societies.....	....	242,500	120	33	78	69	74	1,269
34	Societies in Asia, Africa, Australia, etc.....	....	480,620	148	212	285	87	228	7,186
	Totals for Europe, Asia, etc.....	....	\$7,948,200	2,587	1,112	2,402	1,508	2,829	41,941
	Totals for America.....	....	\$5,672,772	1,441	365	1,280	1,070	1,466	13,177
	Totals for Christendom.....	....	\$13,620,972	4,028	1,477	3,682	2,578	4,295	55,118

Protestant peoples, and hence the figures of certain societies doing colonial work have been re-have been made concerning certain items omitted from some reports. Mainly in order to keep organizations have been grouped together.]

Total Force in the Field.	Stations and Out-Stations.	Communicants.	Added Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.	
1,386	820	36,534	2,069	108,573	530	18,500	India, China, Palestine, Africa, West Indies.	1
68	25	795	130	1,800	31	778	India (Madras, Ceylon).	2
9,328	2,557	96,295	2,103	407,840	1,980	127,464	China, India, Africa, Madagascar, Polynesia.	3
6,875	2,748	56,538	4,478	210,624	2,016	84,725	Persia, China, Japan, India, Africa, North America, etc.	4
3,663	2,300	32,000	2,340	72,000	850	38,000	India, China, Japan, Malaysia, Africa, West Indies, etc.	5
206	38	1,186	226	4,200	36	1,657	Africa (Lake Nyassa and Zanzibar).	6
486	150	2,737	78	12,000	165	14,566	Palestine, India, China, Madagascar.	7
2,996	2,428	40,979	2,200	127,000	885	55,400	India, China, Africa (West and South), West Indies, China (Shantung, Tien-tsin).	8
82	35	1,482	213	4,000	18	370	China (Shantung, Tien-tsin).	9
82	26	720	15	2,500	3	35	Africa (Fernando Po, Zambesi).	10
472	278	7,622	237	21,000	132	6,500	China, Africa, Australia.	11
277	230	2,726	353	11,608	250	6,191	N. E. India, France (Brittany).	12
250	146	4,464	413	7,780	50	2,500	India, China, Malaysia.	13
259	42	908	316	2,500	55	4,346	China, India (Kathiawar).	14
939	244	4,681	746	18,000	33	424	China (Fifteen Provinces).	15
551	117	1,704	78	6,705	335	12,278	India, East Africa, Palestine.	16
825	276	8,263	310	14,951	384	23,962	India, Africa, South and East, Arabia, Palestine, New Hebrides.	17
13	2	40	3	130	2	175	Syria (Antioch, etc.).	18
962	276	19,267	777	42,000	286	18,170	India, China, Japan, Africa, West and South, West Indies.	19
2,240	191	17,150	1,231	32,000	112	4,581	India, China, Japan, Africa, West and South, West Indies.	20
360	198	12,355	737	30,000	140	8,562	Africa, South and West, Tahiti.	21
1,229	455	15,242	702	30,200	365	13,776	South India, China, West Africa.	22
701	160	13,255	420	28,603	55	4,798	East and South Africa, China.	23
40	8	60	24	195	7	115	India (Telugus).	24
483	50	12,932	1,416	38,971	118	3,081	India (Ganges, Chota Nagpore).	25
413	114	16,738	247	35,561	57	3,930	India, South Africa, New Zealand.	26
563	148	7,098	337	14,539	180	5,316	South India, Burmah, British and German East Africa.	27
2,122	187	32,367	1,650	93,649	251	24,002	South Africa, Australia, South America, West Indies, Eskimo.	28
70	25	846	245	1,492	23	625	West Africa, New Zealand.	29
453	219	17,931	695	56,944	153	8,913	Africa, East Indies, New Guinea, China.	30
161	28	315	.....	1,500	5	260	China.	31
993	507	60,450	2,800	215,000	127	2,330		32
1,569	472	25,105	1,500	78,000	417	37,500		33
8,022	1,462	140,897	5,725	287,000	2,600	47,830		34
49,639	16,962	691,682	34,644	2,018,865	12,701	582,600		
17,306	5,669	304,111	28,437	761,936	6,683	203,402		
66,945	22,631	995,793	63,081	2,770,801	19,384	786,002		

Many societies have done well, but this has excelled them all, for it has most nearly approached the ideal Church, formed after the pattern of its founder; first and foremost in the great battlefield, yet seeking the last and lowest among the ranks of men.—*Robert N. Cust.*

—Some society will do well to look him up; for he has in him the stuff of which first-class missionaries are made. The story is told of a young man in an Eastern college who, with a view of earning money to pay his way through school, inserted an "ad" in the local column of the daily, as follows: "An impecunious student wants work of any kind; business experience, expert book-keeper and cashier; can saw wood or milk a cow."

—Behold the high ideal upon which every disciple of Christ is to fix his gaze, and toward which he is continually to push his way. Well did Rev. W. G. Peel say in a paper recently read at the Bombay Conference: "A full development of the missionary spirit means, in ultimate analysis, such a conditioning of Christian men and women, who are verily members of the mystical Body of Christ, as to allow of Christ's living His life *through* them, to permit of Christ's mind freely expressing itself *through* them, to admit of Christ's power actively and effectually working *in* and *through* them, to ensure a flow of Christ's Gospel as 'rivers of living water' out of them, to exhibit to the world spiritual temples of God in which Christ is enthroned *as God*, supreme, dominating, and authoritative, and to furnish, really supply to the world, all the fruits of the Holy Spirit of God which Christ received 'without measure' and abundantly imparts to all true members of His Body."

—The 400 acres of Greenwood Cemetery hold to themselves the hearts of millions whose friends have there been laid down in their last sleep. The national cemeteries of the country hold

the heart of the nation to themselves, and these graves of missionaries scattered over the earth hold the heart of the Church to themselves. Harriet Newell, at Mauritius; Harriet Winslow, at Ceylon; Martyn, at Tokat; Grant, at Mosul; Perkins and Stoddard, at Urumia; Levi Parsons, uncle of the honored Governor of the State of New York, who died at Alexandria—these places are sacred in the thought and to the hearts of Christians because of those missionary graves. The earth was consecrated once for all by the cross of Christ set up upon it, and it is consecrated afresh by every missionary grave. Every land where a missionary father or mother has fallen is sacred unto God. It is the possession of the Church of Christ.—*Dr. R. S. Storrs.*

—As far back as 1835, when the American Board was establishing a mission on the West Coast of Africa, there were those who deemed it a foolish and wicked waste of life. But in an annual report it was written: "The Christian Church ought not to forget that in the space of less than forty years not less than 17 separate expeditions were sent from Europe, whose object was to ascertain the source and termination of the Niger; to which 11 leaders and 8 other men of education who accompanied them, besides scores of attendants, sacrificed their lives. The greatest minds in Europe dreamed the object worthy of the cost, while the world admired and praised the devoted enthusiasm of these martyrs to the spirit of geographical research."

—According to Mr. Lloyd, of the Church Missionary Society, for nearly eleven years missionaries labored in Foochow and its neighborhood without a single convert, and the work was on the eve of being given up. But in 1861 3 men came over to the side of Christ; and now in that one province there are 30,000 professed Christians, and the Church Missionary Society alone has in it 10 ordained Chinese ministers and 170 churches.

—The Anglo-Saxons are missionary at heart. Out of 139 missionary societies at work in the world, 121 are supported by Anglo-Saxon money; and out of the \$12,500,000 given for foreign missions, over \$10,000,000 came from the Anglo-Saxon race.—*The New Era*.

—At a Presbyterian Missionary Congress held not long since in New Jersey, William Rankin gave these reasons why we ought to believe in foreign missions: (1) The purpose of God, as we find it promised to Abraham, "In thy seed shall all the nations of the earth be blessed;" (2) the command of our Savior, "Go ye, therefore, and teach all nations;" (3) the example of the primitive Church—"beginning at Jerusalem," they went across the Ægean Sea and planted the Gospel in Europe; (4) the benevolence of the Christian religion; (5) the spiritual condition of the heathen world; (6) the events of Providence in our day; (7) the seal of the Holy Spirit; (8) the certainty of success; (9) the reflective influence of foreign missions upon the Church at home.

—A significant movement has been inaugurated in London, under the auspices of laymen, entitled "A Missionary Mission to Men." This does not mean, as one might suppose, to men in the slums of London, or men in India or China, but rather to those in the churches of England, to awaken in them a suitable apprehension of their duty to carry the Gospel to others. Let us have such a mission among the men of the United States!

—The New York *Evangelist* offers at a cost of \$1350 a missionary tour extending through next spring to summer, and including the West and the Pacific coast (with their Indian, Mormon, Chinese, and frontier problems), Japan, China, Formosa, Borneo, New Guinea, Tasmania, New Zealand, the Fiji, Tonga, and Samoan Islands, Hawaii, etc.

—The latest, and perhaps by far the most important phase of the great Student Volunteer Movement, is found in the effort to extend it to all the mission-

ary colleges in all unevangelized lands, and thus raise up a great company of young men to be *home* missionary leaders, each in his own country and among his own people. So shall Hindus evangelize India, Japanese, Japan, etc.

YOUNG PEOPLE.

—In order to stir up the members of the Y. M. C. A. to larger measures of prayer and giving for missions, *The Young Men's Era* has begun in the "Field of the World" a series of articles on India, written by Mr. David McCaughy, Jr., secretary for India of the International Committee, who for several years has been in that field laying the foundations for a work which promises, under the favor of God, to have a large part in the great work of taking the light of the Gospel into India.

—The Association in Louisville, Ky., has undertaken to raise \$150,000 for a suitable headquarters, and under the impulse of \$30,000 subscriptions made at one meeting after a glowing appeal by Rev. B. Fay Mills, has good hope of success.

—At the semi-annual meeting of the trustees of the Christian Endeavor Society, held in December at Detroit, the report of the secretary showed that there were 42,800 societies, with a membership of 2,568,000. The societies in this country number 34,392, and there are 3185 in Canada, 3000 in England, and over 1600 in Australia. The three weeks before the report closed showed an enrollment of 133,115, and 105 societies.

—At the convention of the New South Wales Endeavor Union, greetings were received from the United Society in America, from Texas, Iowa, China, India, Ireland, and all the Australian colonies.

—The missionary spirit so marked among Endeavorers in America is not peculiar to this land. At the recent convention of the New South Wales Union 12 delegates offered themselves for service in the foreign mission field.

—The name of the Endeavor Society in Germany has been changed from Jugend Verein Christlicher Bestrebungen (Young People's Association for Christian Activity), to Jugend Bund für Entschiedenenes Christenthum (Young People's Society for Decisive Christianity). This was done so that the monogram "C. E." might be preserved. There is no foreign language that can literally translate "Endeavor."

—It is significant to note that "Societies of Buddhist Endeavor," on the lines of the Endeavor movement, have been established in Japan by the Buddhist and Shinto priests, in order to counteract the work of Christian teachers and societies. They advocate much of the philanthropy of the New Testament, and have begun to employ "Buddhist Bible-women."

AMERICA.

United States.—According to the internal revenue statistics, there are 208,380 retail liquor-dealers in the United States and 4555 wholesale dealers. In addition, there are several thousand dealers in malt liquors at retail and wholesale, 1440 rectifiers, and 1771 brewers, making a total of 232,295 persons or firms engaged in the liquor business in a population of 65,000,000, or one to every 280 inhabitants. New York, with 41,176 licenses, heads the list. Illinois is second, with 17,833; and then follow in order, Ohio, Pennsylvania, and California.

—The *Christian Advocate* figures the nationality of the persons engaged in the retail liquor traffic in Philadelphia as follows: Chinamen, 2; Jews, 2; Italians, 18; Spaniards, 140; negroes, 265; Welsh, 160; French, 185; Scotch, 497; English, 568; Germans, 2851; Irish, 3041; Americans, 205. Total, 8034. Of this number, 7638 are Roman Catholics. Of the saloon-keepers, 3696 are women, all foreigners but 1, and all Roman Catholics.

—A colony for health and rest and for missionary effort among mountain

whites is contemplated by a number of representative ministers and Christian business men from various denominations, to be located in the mountains of western North Carolina. Options have been secured on some 20,000 acres of land about twenty miles from Asheville. The scope of the work is entirely missionary and cooperative. Its advantages are to be reserved chiefly for religious people. The first lots are to be obtained on long leases for a nominal sum. There is to be no land speculation. All profits accruing from sale of land are to be used in beautifying the site and in missionary and educational operations.

—Clara Barton, President of the Red Cross Society for the United States, has announced that the society will undertake to receive and distribute contributions and supplies for the sufferers in Turkey, the demands having been such that they could not be resisted. It is estimated that 350,000 persons will need relief, and that it will require \$5,000,000 to supply their necessities. Americans will not be backward in meeting the demands of the occasion.

—Chicago has 10 social settlements, and they are united in a federation. The following is the list of names and locations: Hull House, 335 South Halstead Street; Northwestern University, 252 West Chicago Avenue; Jewish Settlement, 158 West Thirteenth Place; University of Chicago, 4655 Gross Avenue; Epworth House, 229 South Halstead; Chicago Commons, 140 North Union Street; Olivet Mission, 279 Clybourn Avenue; Unity Settlement, 80 Elen Etreet; Helen Heath House, 869 Thirty-third Court; Sedgwick Street Mission, 374 Sedgwick Street. Miss Jane Addams is president, and Professor Graham Taylor secretary. The total number of residents is about 75.

—New York City has a Charity Organization Society which issues a directory, a book of over 500 pages. Says the *Independent*: "We commend it to the careful study of those who declare

that the churches are doing little or nothing for the social and temporal welfare of the people. It divides the benevolent resources of the city into classes, with their organizations, as follows: Public charities, 71; for temporary relief, 164; for special relief, 64; for foreigners' relief, 32; for permanent relief, 85; for medical relief, 189; for defectives, 44; for reformation, 24; missions, orders, etc., 63; miscellaneous, 232; mutual, 78; churches and congregations (with their regular charitable and benevolent societies), 620. Total, 1664. To these may be added 29 organizations, some temporary, or not yet fully established, making the full total, 1695."

—The Children's Aid Society reports that during the last year, in 6 lodging-houses were 5701 different boys and girls; 231,120 meals and 167,733 lodgings were supplied. In the 21 day and 12 evening schools 13,724 children were taught, partly fed, and partly clothed; 307,939 meals were supplied; 2059 were sent to homes and employment; 4358 were aided with food, medicine, etc., through the "Sick Children's Mission"; 5769 children enjoyed the benefits of the "summer home" at Bath, L. I.; 6156 mothers and sick infants were sent to the "health home" at Coney Island. Total number under charge of the society during the year, 37,979, at an expense of \$7812. The total expense of the industrial schools and night schools was \$134,863, while the running expenses of the lodging-houses were \$57,875.

—It would seem as tho the Turk were making mischief enough in Western Asia, but *Woman's Work for Woman* gives this news item, which is commended "to whom it may concern": "Seven Christian (or Disciple) ministers from the United States landed at Beirut September 29th, and, without conferring with missionaries there, drove out to Schweifat, immersed 7 and ordained a young Syrian as their missionary, to labor in that village. No wonder that

Dr. Jessup regards this action as ' somewhat startling ' in this age of Christian comity. Schweifat is only six miles from Beirut, our mission has sustained schools and services there for nearly forty years; 5 Protestant churches can be seen from the village. Very pertinent is Dr. Jessup's inquiry: ' Are all the fields of Asia and Africa so crowded with laborers that their friends can find no other place in which to spend their funds? ' "

—The Presbyterians have 690 churches with 33,000 communicants in foreign fields, in maintenance of which they last year spent \$976,000.

—A Southern Presbyterian has given \$5000 for a hospital in Soochow, and a Lutheran (General Synod) \$2000 for one in the Muhlenberg Mission, West Africa.

—Dr. W. A. P. Martin, President of the Imperial College, Peking, has resigned the charge of that institution after a quarter century of service, and is in this country on leave of absence. He now goes on the retired list with the title of President Emeritus, and the mandarin rank of *tajen*, "great man," conferred by the Chinese Government.

—Dr. A. W. Rudisill, of Madras, the head of the Methodist publishing house in India, came to this country a year ago to equip himself for starting an electrotyping department. He went into a shop in Baltimore as an apprentice, and by working from five o'clock in the morning until midnight, not only learned the business, but excited so much interest in his work that he returned to India with \$11,000 contributed to his enterprises without solicitation.

—The evangelical outlook in Mexico is full of hope. A recent writer says: "Every year the demand for the Bible increases. In 1894 the American Bible Society employed 50 colporteurs, who traversed Mexico in every direction."

—A colporteur of the Valparaiso Bible Society recently sold in one dis-

trict in the north 1800 pesos' (about 35 cents to the peso) worth of Bibles and religious books in three months.

—The number of missionaries of all societies working on the South American continent is about 400. The Protestant adherents number about 100,000, of whom 70,000 are in the Guianas, principally in Dutch Guiana, where Moravian efforts have been attended with remarkable success.

EUROPE.

Great Britain.—Mr. Arnold White suggests, in *The Observer*, that after a century of missionary labor the time has come when a royal commission should be formed to inquire into the results, so that untraveled Englishmen may have the opportunity of forming an impartial judgment on questions that are now under dispute. The real occasion of the suggestion is the trouble our country has with China; for Mr. White would have our government give "denominational missionaries clearly to understand that if they choose to run risks, it is they, and not the tax-payers of this country, who must take the consequences." So far as we know, this is just what the missionaries do. But if missionaries are Englishmen, and they are assaulted or slain in defiance of treaty rights, then the Government intervenes, not because they are missionaries, but because they are Englishmen. As for the proposed royal commission, why not have one to inquire how far Christianity has justified its existence in England after eighteen hundred years?—*London Christian*.

—Canon Scott Robertson's twenty-fourth report of the voluntary contributions of Christians in the British Isles in support of foreign missionary work shows that last year the total contributed amounted to £1,375,571. Only in 1891 has this total been exceeded. This total is divided as follows: Church of England societies, £572,712; joint societies of churchmen and Nonconform-

ists, £211,486; Nonconformist societies in England and Wales, £379,550; Scotch and Irish Presbyterian societies, £195,944; Roman Catholic societies, £15,879.

—In a lately published book Sir John Lubbock tells us that since 1887 the number of persons in prison has decreased nearly a third. In juvenile crime the decrease is even more satisfactory. In 1856 the number of young persons committed was 14,000; last year, in spite of the enormous increase of the population, the number was only 5100. The yearly average of persons sentenced to penal servitude in the five years ending in 1864 was 2800, and that number has steadily fallen, being for last year only 729, or but one quarter, notwithstanding the increase of population. In fact, 8 convict prisons have become unnecessary and have been applied to other purposes.

—The London Police Court Mission was a powerful agency for good to the 85,000 persons who passed through the police courts of London in 1894; 15,855 of these were helped by the mission; more than 1000 girls and women were rescued from shame and degradation; 177 men were admitted into the home, and 149 have done well; 89 lads were admitted into the lads' shelter home, and 279 were restored to friends. Thirteen missionaries work in the courts.

—Early in January the editor-in-chief of this REVIEW began his series of meetings at Liverpool; will visit Wales, the West of England, and Ireland during the first three months; and during the next quarter he will travel in Scotland and the Midland counties, returning to London for conferences at Exeter Hall and Mildmay. Surely many and fervent should be the petitions that great grace be bestowed upon this gifted and eminent promoter of world-wide missions.

—A large company, some weeks ago, assembled at an Edinburgh railway station to bid Godspeed to one who has spent nearly half a century in the for-

eign field. This was the Rev. William Anderson of Old Calabar. He is returning to Africa to devote his remaining life to the furtherance of a work which has happily been most encouraging and successful in his hands. We congratulate the United Presbyterian Church in having such a veteran to represent it.—*Free Church Monthly*.

—Queen Victoria honored herself and her realm when she received the Christian King Khama and the other African chiefs in Windsor Palace. And it was a righteous act when assurances were given that the Government would see to it that no chartered company was suffered to force upon his people any of the vices of civilized countries.

—George Müller, of Bristol, recently celebrated his ninetieth birthday. His orphan houses, known all the world over, have been wholly supported by "prayer and faith" during the sixty-one years of their existence. He has received for them altogether the sum of \$8,866,743, and has provided for the maintenance and instruction of 120,763 children. It is also said that he has been the direct and indirect means of distributing more copies of the Bible than any other individual.

The Continent.—The Basle Missionary Society closed its last financial year with a balance in the treasury of more than 64,000 francs. The receipts surpassed those of the previous year by 60,326 francs, and this increase is due simply to the consent of the contributors to the "missionary penny collection" to increase their annual offering by 40 cents.

—The Moravian Church is endeavoring to accumulate £15,000 for a medical missionary training fund, but so far only £1500 have been received.

—Italy expends every year \$96,000,000 for her soldiers, and less than \$4,000,000 for her schools. In Spain it costs \$100,000,000 to maintain the army, and only \$1,500,000 to educate the chil-

dren, and it is the exception to find a Spanish farmer who is able to read or write. Germany boasts of being in the foremost rank among the nations in the *kulturkampf* of the world, yet she expends \$185,000,000 on her army, while \$10,000,000 is deemed sufficient for education. France maintains an army at an expense of \$151,000,000, and supports her schools with \$21 000,000. The United States expends \$1.5,000,000 for public schools, while the army and navy cost only \$54,000,000.

ASIA.

Islam.—The fleets of European powers now gathered in the Levant are formidable enough to compel the assent of the Porte to any terms which these powers can unite upon. England has 28 vessels in Turkish waters, 10 of them first-class battleships. France has 19, Russia 13, Italy 6, while Germany, Austria, and Greece have enough within easy reach of the Dardanelles to swell the number to 80 or more.

—At no time nor in any age has human life been safe from a violent death in a Mohammedan land, writes Dr. William H. Thomson, in *Harper's Magazine*. The sword renders every country where Islam rules alone a constantly increasing scene of desolation. No roads are ever kept up in a Mohammedan region. No man ever went from one Mohammedan city to another unless he carried arms or joined a cavalcade. It is not safe to travel alone for a mile's space in the Moslem world beyond the reach of some Christian occupying power. No traveler can tread the soil of Mecca or visit the ruins of Yemen but at the peril of his life. Wherever Islam reigns unchecked, whether in Arabia, Afghanistan, or Morocco, this uniform but natural outcome of the religion founded by a highwayman is the fruit by which this tree is to be judged. To a sincere Moslem no Christian has a right to live unless he has paid the *kharaj*, or escape-money, of Koran law from decapitation.

—The press censorship, as Dr. Samuel Jessup says, suggests the propriety of the organization of a "Society for the Prevention of Cruelty to Manuscripts." The words "freedom" and "union" are always obliterated. No Christian can be called "a learned man" except by some paraphrase. Royalty, if it refers to any Christian king or queen, must be designated by some inferior title. In the Bible dictionary, which Dr. Post is preparing, all references to rebellion, such as those of Absalom and Adonijah, are suppressed, all incidents and references to the geography and history of the land now known as Armenia are especially scrutinized and doctored. Mount Ararat has been leveled to a plain. The Scripture quotation, "King of kings," is made to read, "King of the kings of the Gentiles," with the intent of excepting the Sultan as one not under the kingship of Christ. Whenever a title occurs which is in special use among Moslems in a religious or political sense, it is stricken out, and some insignificant designation put in its place. The word "martyr" is not allowed to be applied to Christians, as only Moslems may be called "martyrs." The words "college" or "university," in connection with Christian education, are erased. The Syrian Protestant College must be called a "School for Young Boys."—*Church at Home and Abroad.*

—Native Christian populations under the Turk have been, during this generation, steadily increasing in numbers, wealth, and intelligence, simply because they eagerly strive for a share in the civilization of their more fortunate brethren of the West. The Moslem is by his religion absolutely shut out from any such share. Everywhere he is losing ground and growing poorer, while the Christian is growing richer and wiser than he. He has to witness the despised Christians rapidly outstripping him in every respect. It is this which fills him with fury, and prompts him to those acts which we are so apt to regard

as the most insane policy he could adopt. The Armenians are among the most industrious and inoffensive people in the world. Their habits of thrift have made them in commerce and in finance correspond in the East to the Jews in Europe. They have been prospering too much, and as many of them have caught some of the spirit and incentive to progress of Europe and America, the word has gone forth from the old conclave of Islam's real rulers, the Ulema of Constantinople, that the Armenian is to be suppressed in true Moslem fashion.—Dr. WILLIAM H. THOMSON, in *Harper's Magazine*.

—A colporteur of the British and Foreign Bible Society reports that in distributing 2412 gospels and portions of the Bible in Jerusalem, these 18 languages were required: Russian, 1570; Armenian, 162; Armeno-Turkish, 160; Arabic, 106; Turkish, 25; Greco-Turkish, 20; Greek Modern, 180; Bulgarian, 50; Abyssinian, 40; French, 20; English, 10; German, 15; Italian, 17; Servian, 7; Croatian, 10; Bohemian, 10; Polish, 5; Roumanian, 5.

—November 20th Rev. C. A. V. Van Dyck died in Beirût, aged seventy-seven, and after fifty-five years of devoted missionary service. He was healer, preacher, teacher, translator, all in one, and was the greatest of Arabic scholars. His life work centered and found its climax in the Arabic translation of the Bible, which is no doubt destined to play a momentous part in the coming evangelization of the entire Mohammedan world.

India.—In the recent debate on the Indian Budget in the House of Commons, Sir Henry Fowler said: "In dealing with Indian questions Indian interests ought to be supreme, as on no other ground could we hold that empire." Words like these, spoken in the British House of Commons, are carefully treasured up in memory by Indian politicians and used as the Magna Charta of India's political privi-

leges, and as the basis of India's expectations. It is to be hoped that the English public will not allow such broad statements of policy to pass unnoticed or lie unremembered. India expects England to fulfil her promises. And whatever England promises, India henceforth claims as her right. India in 1858 had no right to demand the terms given by the Queen's proclamation. But, having received the boon, the people of this country have tenaciously insisted upon the concessions of the proclamation as their inalienable right. Statements like that of Sir Henry Fowler's will be treasured up in the same manner. And so long as these assurances are lived up to, India will be satisfied; but if it is rumored that England is breaking faith with India, trouble will follow. The words quoted above arrest attention because the relations between a supreme power and subordinate provinces in distant lands are not usually maintained on such terms. Turkey's relations with Armenia would have to be radically changed if the Porte should lay down the rule that Armenian interests are to be supreme in dealing with that unhappy province. Spain and Cuba are not held together by such a silken bond as that. We do not think the world's history furnishes another such instance. It is certainly a significant fact that the greatest colonial empire ever under the sway of a single ruler is governed, professedly at least, according to the principles laid down by Sir Henry Fowler. Some people in Canada and South Africa and Australia, as well as in India, say that England does not always transact business with her colonies according to this rule. Yet it is a satisfaction to be told that this is what England wants to do, and will do as soon as she can afford it.—*Indian Witness*.

—Some figures published in "Medical Missions in India," by the late Medical Congress at Calcutta, are of interest. Between 1877 and 1893 the number of government hospitals and dis-

pensaries had increased by 76 per cent, and was in the latter year 2025, while the number of patients treated was 16,973,468—an increase of 176 per cent. For cataract alone 20,279 operations were performed, and 7,500,000 persons were vaccinated, yet only one fifteenth of the people of Bengal live within five miles of a dispensary.

—An Indian Mohammedan gentleman belonging to the Civil Service, gave this testimony to the good work of the missionary school. Speaking of his Bengal Christian teacher, he said: "He taught me the meaning of truth, and honor, and sympathy, and love. No man ever influenced me as he did, and when he died I mourned him as a father."

—Dr. Miller, of the Madras Christian College, has been the mark for much severe criticism on account of his alleged lack of Christian fervor in teaching. Therefore these words from the Principal are well worth reading: "Taking into account the last sixteen or twenty years, I am confident that there are as many, or probably more, men now active members of the Christian Church who became so through their being baptized either while actually students of the Madras Christian College, or as the direct result of their connection with it, than have been similarly added to the Church through the instrumentality, not only of any one, but of all the other 17 mission colleges, or at all events of the 13 Protestant mission colleges in Southern India put together."

—The popular conception of a Mohammedan Malay is that he is a very undesirable sort of person. The published accounts of the memorial service of the late Sultan of Johore will serve to correct this impression. And the memorial service held at Johore last September, under the direction of the Presbyterian Church, is also a reminder that some wrong impressions concerning possible harmony between Christians and Mohammedans must be re-

moved before the white light of truth fills our minds. The service began by singing the hymn, "Our God, our help in ages past," followed by the Psalm, "Lord, thou hast been our dwelling-place." Prayer was offered by the Rev. G. M. Reith, and addresses were given by the Dato Meldrum, a Mohammedan official, and by the Rev. J. A. B. Cook. Mr. Cook said of the late Sultan that "He stood head and shoulders above all the Malay princes of his time."—*Indian Witness.*

—In our much speech concerning the marvels of Japan's progress, let us not forget that Siam also is forging forward into line with civilized nations. She has her railroads and telegraphs. She enjoys electric lights. But the newest and most significant act is her acceptance of the Red Cross Treaty, by which she binds herself to recognize the neutrality of those who minister to the wounded in time of war.

China.—It seems to be a fact well established that, as in Turkey the recent atrocities were all planned in Constantinople, so also in the Celestial Empire riot and murder did not originate among the masses, but were contrived and encouraged by mandarins, governors, and such like. It is they who start foul slanders and stir up the baser sort of the people.

—An imperial rescript has sanctioned the construction of a trunk line of railway from Chinkiang, near Nanking, along the Grand Canal to Peking. This will connect with the line from Tientsin to Shanhaikwan, and thence to Kerin in Manchuria, ultimately connecting with the Russian transcontinental railway. The length of the line will be not less than 1500 miles, and it will connect the heart of Manchuria with Peking and Shanghai. This railway, so far from being opposed, was approved alike by metropolitan and provincial officials. This is one of the results of the war. An extension of this line to Canton, a line to the western provinces,

a branch line from Peking to Kalgan, are things which are sure to come in the not distant future.—*Rev. Henry Blodgett.*

—Robert Coltman, M.D., writes from Peking: "Two years ago I was called to see a Manchu official named Rui, who had been stricken with paralysis. Under treatment he gradually recovered, and is now able to go about. He sent at first for his medicine by his son, a young man of twenty-one years. Afterward he came himself, and they both listened attentively to the preaching of the hospital evangelist in the waiting-room. From the truth they heard there they became interested in Christianity, and daily attended Mr. Ament's chapel, which was much nearer than ours. They also invited Miss Russell, of the American Board, to visit them and in a little more than a year, father, mother, and son all united with the church of the American Board mission, and are living good Christian lives.

—European statesmen rejoiced when the gates of the "hermit nations," China and Japan, were forced. It meant an immense extension of commerce. They rejoiced again when Japan began to introduce Western civilization. It means an immense demand for Western food, clothing, and machinery. But now they are standing aghast at the fact that the Japanese are supplying their own wants, and are already competing with Europe in supplying China and India. They have dismissed foreigners from their mills and machine shops. They operate 2100 miles of railroad, and the only foreigner employed is a Scotchman who married a Japanese woman. Sir Charles Lyall says that "the industrial inventions by which Europe has prevailed over Asia are about to be turned against her."

AFRICA.

—The agent of the American Bible Society reports favorably on Bible circulation in Egypt, the work being done

mainly through the agency of the American Presbyterian mission. Arabic is the language used by all. Six of the 7,000,000 of inhabitants are Mohammedans, and Bible distribution among them is much less restricted than in Turkey. The following figures show how the work has expanded in the last thirty years. From 1865-74 the number of copies distributed was 6630. From 1875-84 it was 45,586; and from 1885-94 it was 116,474.

—The news of a meeting of Christians, Mohammedans, and pagans at Ibadan, on the West Coast of Africa, for the purpose of condemning the drink traffic, sounds strange but hopeful. The people have taken the matter up themselves, and in the Yoruba language have condemned Europe for its deadly work, and pledged themselves to support every effort which may be made in Europe or Africa to bring it to an end. One of the speakers referred to the love of some of his countrymen for liquor in this language: "In talking to you, countrymen, to give up the liquor traffic, you will not like to hear, because it is as one announcing to you the sad news of the death of your dear father or mother."

—Six guineas were recently sent to Dr. Barnardo, for his homes in London, from the boys and girls of Lovedale Missionary Institution, South Africa. "This sum," said the accompanying letter, "is the amount of their church-door collection for a school session, and the destination of the money was entirely of their own proposing. Many of these Kafir boys and girls know a good deal about your work, and are interested in it."

—The Witwatersrand gold-bearing formation of Africa, which has attracted great attention, is more than 50 miles long, and the works of the mines extend over 20 miles of this distance. There are employed about the works

50,000 natives and 8000 European miners, and there are 2700 stamps in operation. Moreover, this body of ore, which is more regularly distributed than the ore of any other gold region in the world, shows no signs of decreasing, and experts estimate the value of the gold in the Witwatersrand district at between £300,000,000 and £350,000,000. The profits of working are enormous, especially since the application of what is known as the cyanide process of extraction secures from 80 to 85 per cent of the gold in the ore, instead of the 50 per cent that was the rule under the old system.

—In a recent interview with a press agency, Mr. Pilkington, of the Uganda Mission, said: "Since the proclamation of the protectorate in Uganda, matters have been much more settled—the natives realizing that the British will not now leave the country. A large number of the Mohammedans who left the country after the recent rising are returning from the German territory, and are quietly settling down. The two great factions of the Waganda people—the Protestants and the Roman Catholics—are living amicably together, and there is no prospect of any political strife between them. The Mohammedans in the country are quite friendly, particularly with the Protestants."

—The defeat of the Italians in Abyssinia is a serious reverse; and more serious is the report that the Abyssinians are advancing against the Italians with 100,000 men. Those Abyssinians are bitter fighters, and have before now beaten small European armies. It is likely to be a heavier task to conquer Ras Alula than the Italians may relish; but their colonial policy is probably a wise one, and it will have the support of England, which gives permission for the Italian troops to march from Erythraea on Kassala, which is in the English sphere.—*Independent*.

ISLANDS OF THE SEA.

—Great success now attends the work of the Rhenish Mission in Sumatra. At the beginning of last year there were 6000 candidates for baptism in the Bat-tak tribe, and of these 1000 were converts from Mohammedanism. In the southern part of the island the entire population have been followers of the false prophet, and until six years ago no one thought it wise to attack the enemy in such a stronghold. At that time a missionary established himself among them, and recently reported 350 baptisms and 500 others as receiving instruction with a view to baptism. In this number are several chiefs. Evangelists are asked for on all sides, and even Mohammedan fanatics are turning to Christianity. Moslem priests, in despair of their cause, have actually left some of the villages, and there is a general impression that Islam has had its day in a great part of that region.

—Rev. Oscar Michelsen, writing from Tongoa, New Hebrides, in July last, said: "The work for which we live continues to prosper. Do not suppose that there are not a thousand little things to try us; but these are only spiritual tonics, and things are going forward for all that. As an indication of that I may mention that three weeks ago I baptized 72 men and women on their profession of faith in Jesus. They were first instructed by the teachers, and then examined by myself. They had also been attending my Friday afternoon Bible-class for over a year. The Sunday before last 193 of us sat down at the Lord's table, and there was a cash collection of £13 4s. as an expression of gratitude to the Savior."

—What strange reading is this from a missionary on the island of New Britain! Note, not the literary style, but the frequency of a name which not long since stood for the extreme of ferocity and nameless vices: "We sadly need a few more Fijians to open up Kaibaira, Port Webber. We want to extend our

operations on New Britain, which will of course require a few Fijians as well as what native teachers we can raise. Already we have 3 boys stationed in the bush, at some considerable distance from the coast, and the results they have already achieved urge us to further effort. During the past year 4 Fijians have returned to Fiji from Raluana and 1 has died, while I have received but 3 new men, leaving me with 2 Fijians less than at the commencement of the past year, while at Kaba-kada 1 Fijian has died and 5 have returned home, whereas we have only received 2 Fijians and 2 Samoans. I would like just enough Fijians to oversee the boys."

—The French missionaries in the Society Isles report that the condition of public education in Tahiti is very critical at present. In order to be economical and to *Frenchify*, the Government is seeking more and more to Catholicize the schools. It has a very simple plan—to close all the schools with which it is not satisfied. The field is thus thrown open to the Catholic priests, with whom the Protestants can only compete at a disadvantage. The future of Protestantism in these islands seems to be in danger, and the prayers of Christian sympathizers are entreated.—*Journal des Missions Évangéliques*.

—So far the reports from Madagascar are of a reassuring character. The French have been humane in the hour of victory. When a deputation of missionaries waited on General Duchesne, he received them very kindly, and assured them that they need fear no interference from him or his; and to a deputation of native pastors he declared that they would all be allowed full liberty of conscience and worship.

—A cable message from Antananarivo, the capital of Madagascar, via Port Louis, island of Mauritius, states that 2 missionaries at Arivonimamo, Mr. and Mrs. Johnson, of the English Friends' Mission, have been murdered during a riot.



NATIVE HUT NEAR CORDOVA, VERA-CRUZ, MEXICO.



GIRLS' SCHOOL, PRESBYTERIAN MISSION, SALTILLO, MEXICO.

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THE MISSIONARY STATUS IN TURKEY.

BY REV. JUDSON SMITH, D.D., BOSTON, MASS.

The political aspects of the grave internal commotions which have prevailed in the Asiatic portion of the Turkish Empire for a year and a half are easily recalled and have commanded wide attention. The fearful massacre and outrage of August and September, 1895, have been far outdone and almost forgotten in the wild, swift march of robbery, arson, and massacre throughout the six eastern provinces, from the Black Sea down through the Valley of the Euphrates and westward to the Mediterranean, during the last three months. Constantinople has been the scene of active and varied diplomatic discussion; the Sultan has made sudden and frequent changes in his Cabinet, has greatly increased the armed force of the empire, and has well-nigh exhausted his credit at home and abroad. The whole area of Asiatic Turkey, and especially its eastern portion, has heaved and fermented, as if a radical revolution were in swift execution. The Armenian question held a notable place in the Queen's speech at the recent opening of Parliament; it was equally conspicuous in the President's message at the opening of Congress. No topic has been more prominent in the news of the day or in elaborate magazine articles, in England and in America, than the new phases of this Eastern question.

All this agitation has an indirect but important bearing upon the missionary work established in Turkey, and gives a special interest to the present consideration of this work. The fields swept by massacre and pillage are among the most important occupied by our missionary enterprise. The people especially attacked and crushed by these repeated disasters are of that very nation, the Armenians, in whose behalf this missionary effort has especially been made. In the ruin that has overtaken scores of cities and hundreds of villages, schools and churches connected with our mission, and a vital part of the enterprise, have gone down along with the homes of the people around them. If it had been the intention of those who directed these attacks to break up the missionary work in

Turkey and to make its further prosecution difficult or impossible, the blow could scarcely have been aimed with greater effect. The dimensions of this work, the length of time during which it has been carried on, the eminence of the men and women engaged in it, and the results already attained would of themselves, at any time, command general attention. Set against the background of massacre and cruel suffering which fill the land, the dark and wayward course of diplomacy in the capital, and the concentrated attention of Europe and the civilized world, they assume a new character and attract an almost world-wide interest.

But we hasten, in the first place, to say that this missionary work has no direct and intended relation to the political affairs of Turkey. The missionaries of the American Board in Turkey have always been sent out under explicit instructions to abstain from all political activity, from all connection with political movements; and they have faithfully observed those instructions from the first to this day. They act in loyalty to the existing government, they inculcate loyalty thereto upon all who come under their influence in church or school; and the Turkish Government has had no truer friends in all its dominions these seventy years than the missionaries of the American Board. They are to a man enthusiastic lovers of their native land, and intelligent admirers of its government; they have doubtless seen many things in Turkish life and institutions which, in their judgment, were susceptible of improvement. But they have not felt themselves called upon to undertake or advocate a change of government or the introduction of free institutions; but have devoted themselves with all their hearts to the religious and educational work for which they were sent out. The natural effect of their labors and influence is to foster piety and conscientiousness in the individual life, the spirit of brotherly love in all social relations, industry and thrift in business, public spirit and patriotism, and a nobler type of manhood and womanhood. And this has been the real effect to some degree in every city and town, in every hamlet and home, where they have lived and labored. There is no risk in saying that the sum total of human virtue and happiness has been notably increased wherever their influence has been felt, and has varied in close proportion to the effectiveness of that influence. The Porte, in its efforts to promote the welfare of its subjects and the prosperity and greatness of the empire, must have felt itself upheld at every point, and seconded in a noble way, by the missionaries of the Board in their personal influence and in their proper religious labors.

The missionaries have not always been fully credited with such careful limitations of labors or with the loyal attitude they have in fact maintained. More than once they have been accused of fostering a seditious spirit in their pupils, of favoring revolutionary projects among their followers, and of disturbing the peace of the empire. Sometimes these charges have been made by persons who did not know the missionaries, or were misinformed in regard to them; more often they have sprung from

suspicion and enmity. But never in a single instance have these charges been proved ; there has never been sufficient real force in them to induce the Porte to give them a thorough official investigation. And to-day, when these accusations reappear in diplomatic conferences, and are widely circulated in official newspapers and documents, and are telegraphed to the press in foreign countries, they are met by the same absolute denial and a fearless challenge of investigation. The few scattered voices, in America and in Europe, that in this hour of cruel wrong and bloody outrage which the Porte has not once disowned or publicly rebuked, still speak in praise of those who are responsible for these deeds and in detraction of the missionaries who repeat in our day the deeds of a Polycarp and a Cyprian and add a new luster to the Christian name, gain no credence and win no applause. Through all these dreadful weeks and months of regulated and unrepressed murder and robbery, the missionaries have sought peace and not tumult, have counselled submission and not rebellion, have maintained their loyalty to the government, and stand to-day without fault and without just accusation. In truth there has been no rebellion to be suppressed, no rising of the Armenians against lawful authority to be put down. The testimony of eye-witnesses proves beyond a question that in every one of the principal outbreaks murder and pillage broke upon the unarmed and unsuspecting victims like a thunderbolt from the clear sky, that there was little resistance, and that Kurds and soldiers shared in the murder and plunder, that the soldiers offered no protection while the havoc went on, and that when the time for license was ended the authorities were able to put an end to all disorder at once. It was not a wild mob that broke from restraint and worked its mad will ; it was regulated murder and robbery, with fixed bounds of time and object. Usually the deadly work began with a signal at noon, and ended at sunset. None but Armenians were attacked or robbed. The missionaries were not directly attacked save at Harpoot. Mission property was guarded save at Harpoot and Marash, where mission buildings were looted and burned and property to the value of above \$100,000 destroyed, in Marash by the active efforts of the soldiers who were nominally set to guard that very property. The Sultan again and again has promised protection to the missionaries at every point, and has never once declared them guilty of any wrong, or underserving of his favor.

The missionary operations in Asiatic Turkey have been no inconsiderable part of the entire volume of work carried on by the American Board. The missionary force and the annual expenditures in this field have been nearly one third of the total amount reported each year. Up to the present time the total expenditures on this field exceed \$6,000,000, and the mission plant has a value of at least \$1,500,000. The missionary staff from the first days, when Fiske and Parsons and King were the pioneers, through the middle period, made illustrious by such names as Jessup and Van Dyke, Goodell, Dwight, Hamlin, and Bliss, down to the noble com-

pany of men and women at the present time, has been a roll of honor, of able and trusted men and women, household names in the churches from which they went forth, and widely known in all missionary circles. To-day the list contains 152 men and women, distributed through some twenty chief cities and towns from the Bosphorus to the Russian frontier, from the Euxine to the Mediterranean, among them Constantinople, Brousa, Smyrna, Sivas, Erzeroum, and Aintab. This work has been confined to the Armenians, Greeks, and other nominally Christian people in the empire. The Armenians are distributed throughout the empire, mingled with Turks in the same cities and towns, being more numerous relatively in Eastern Turkey, but confined to no one section. The Greeks are less widely scattered, being found chiefly in the regions bordering on the Ægean Sea and on the Black Sea, and in the capital. The aim of missionary effort has been to give to these people the Bible in a language intelligible to all, to awaken a true faith in Jesus Christ, and to develop a genuine Christian life. The reform of the old churches has been sought, and the separate Protestant organization, the result of persecution and not of missionary influence, has always been deemed a temporary adjustment.

The Turkish Government has never cordially welcomed this effort in behalf of its Christian subjects, has looked with more or less disfavor upon the methods employed in making the Bible accessible to all, opening schools for the youth of both sexes, and cultivating the self-respect and manhood of all who came under their influence. Sometimes this disfavor has been expressed in words, sometimes in a greater or less interference with the work. Of necessity a *modus vivendi* has been gradually worked out, expressed in treaties and diplomatic correspondence, mutually recognized by the Porte and the government at Washington. It is one of the anxious features of the present situation that for some time there has appeared a growing disposition on the part of the Porte to ignore this sanction, and to question the validity of the rights so long enjoyed and so fully secured by general and particular treaties. American missionaries are now in Turkey, and have been there for seventy years, on the same grounds as European missionaries have been there for one hundred and sixty years, on the same grounds as Christian people of various races have been in the Ottoman Empire since the conquest of Constantinople by Mohammed II. No diplomatic pressure has opened the way, no specific concession of the Sultan on their account has been made; they have come as the citizens of other friendly nations come, and have remained in the enjoyment of the common rights belonging to the citizens of friendly powers. In the course of their long residence in the empire, and of the gradual extension of their enterprise to nearly all the most important cities and towns in Asia Minor, many occasions have arisen for defining the rights of these American missionaries, and the action of the Turkish Government in these cases is a further and explicit recognition of their legal standing and the legitimate character of their work. Specific treaties have also been made,

guaranteeing to Americans all the rights and privileges yielded to the citizens of the "most favored nation." The occupation of the missionaries has never been made a ground for exceptional treatment, and does not differ from the recognized occupation of the citizens of other friendly nations who reside in Turkey. The missionaries in large numbers are teachers, in charge of schools of all grades, in which tuition is charged and from which revenue is derived. Several of their number are engaged in the manufacture and sale of books, a business yielding a profit, and as legitimate as any other commercial enterprise. That their personal influence and efforts are also directed to the encouragement of virtue and piety, honesty of life and conscientiousness of purpose, neither destroys those other aspects of their occupation nor exposes them to the just displeasure of a sovereign who desires the improvement of his people. In a word, the American missionary in Turkey is there by the same right as the American merchant, pursues an occupation as legitimate, and is entitled to the same protection.

The material interest involved in the missionary enterprise in Turkey is by no means inconsiderable. At least \$6,000,000 have been expended by American citizens in developing the plant and maintaining its operations for the last seventy years. The annual expenditure of American funds upon this field is now above \$160,000, and the annual receipts from various sources on the ground, which are also spent upon the development of the work, amount to at least \$70,000 more, making the total annual expenditure \$230,000. The greatness of the enterprise itself and the significance of the interest at stake is suggested, but by no means fully expressed, by this annual investment of nearly a quarter of a million dollars. When we consider in what forms this expenditure is expressed, how many churches and schools of various grades, what a volume of literature and text-books, and what a weight of personal and social influence are represented by this sum, the value of the American interest in Turkey, and the validity of its claim to immunity, and the importance of its ample and efficient protection, must be clear and convincing to every mind.

It is a grand success which missionary labors in Turkey have attained. It needs but a few statements to make this plain.

The territory of Asiatic Turkey is substantially covered by the labors of the missionaries. Twenty cities and towns are occupied as places of missionary residence, and about three hundred other towns and villages are centers of evangelical teaching and preaching. There are but few considerable places in the whole empire that are not thus reached and blessed by missionary influence. This is a significant fact, and full of promise.

The first evangelical church was organized at Constantinople in 1847, a necessary step after the evangelicals were formally excommunicated by the Armenian Patriarch. The last reports from these fields show 111 churches, with 10,935 members, 90 of them having native pastors of their own. The average congregations in all these fields number 32,092, and

24,132 pupils are in regular attendance on the Sunday-schools of the missions. Widely distributed as these communicants and students of the Bible are, it is a very effective leaven which is thus cast into the religious and social life of the nation. In close relation to all this, and still further revealing the happy results of evangelical teaching, is a widespread movement within the bosom of the old Armenian churches toward a pure gospel, evangelical preaching, a righteous life, and better education, a movement which the missionaries rejoice in and foster as far as they can. This advance toward the evangelical position is marked at many points in Eastern and Southern Turkey, and is noticeable in every part of the empire.

The schools of the missions are among their most striking and hopeful features. The people are of quick minds, capable of high culture, and ready to welcome it. Education is used by the missions as an indispensable auxiliary to the great end of missionary effort. A native ministry must be raised up capable of sustaining itself and of leading the churches, or there can be no great or permanent result. Christian schools alone can train the men and women who are necessary to the self-supporting, self-directing, and self-propagating church, which is the consummate fruit of missionary effort. In Turkey schools under the care of the mission have been found to be the best centers for evangelistic effort, and the evangelical communities are constantly reinforced therefrom. These schools range from the kindergarten up through day schools, high schools for boys, boarding-schools for girls, to the college and the theological seminary, where the preachers and teachers are trained. It is well-nigh impossible to overestimate the significance of these schools to the vigor and fruitfulness of the missionary movement as a whole. The mind is sharpened and enlarged, manners are softened and refined, character is built up according to the Christian ideal, manhood and womanhood are developed, and the whole life braced and inspired by the sentiments of duty and loyalty to God. In no respect is the success of the evangelical movement in Turkey more evident than in the place these schools enjoy and in the influence which they wield. In Asiatic Turkey there are four theological schools, with 20 students, 28 high schools for boys, including three colleges, with 1213 students ; 20 boarding-schools for girls, including three colleges, with 1206 students ; 350 common schools, with 15,555 pupils. Adding to these 1793 pupils in other schools, we have a grand total of those under instruction amounting to 19,812.

The Bible has been translated into all the principal languages that are spoken in the empire, and is widely distributed and read in every part of the land. Text-books for the schools and a Christian literature of no mean volume are also available everywhere in the vernacular of those who desire them. A weekly religious newspaper is published in several languages, and widely circulated in the evangelical communities. In a word, the missionary enterprise in Asiatic Turkey has attained a great success.

It has gathered a great plant and established itself at strategic points all over the land ; it has organized a select and influential evangelical community, represented by numerous churches and flourishing schools, and is continually enriching its character and widening its influence by the example and instructions of the missionaries, by its own Christian activities, and through the circulation of the Scriptures and a Christian literature. And it stood thus in strength, working only good and peace to the empire and to all its people, when the dire deed at Sassoun was wrought, when the more direful scourge of massacre and robbery swept over the whole eastern section of the land in October, November, and December just past.

We will now briefly mark the salient features of these disasters, and the condition in which for the present they have left the missionary work around them.

There has been serious disturbance of the regular order of things in every place ; in some places only a part of the usual work is now in progress, and in a few instances everything is at a standstill. The massacres, which have fallen on eleven places occupied as stations or places of missionary residence, and upon scores of towns and villages where mission schools and chapels were located, have not only destroyed great numbers of the people among whom our work was carried on, and left those who survived homeless and destitute, and thus have struck at the very heart of the work, they have also destroyed for the time being that confidence in one another which is the necessary basis of social life and industry and trade, and temporarily have thrown many places into anarchy. In these places public worship is suspended, schools are closed, free movement from place to place, and even from one part of a city to another part, is unsafe, and the conditions of effective and continuous missionary work are wanting for the time. In Marsovan and Aintab the colleges and girls' schools are in operation, but the excitement and disorder that surround them seriously interfere with the effectiveness of the work. In Sivas some forms of evangelistic effort are still carried on, though under embarrassing restrictions. In Harpoot and among its villages all ordinary labor is at an end for the time being ; the disaster was too widespread, too destructive, to permit the resumption of work in college or seminary or field for some time to come. In Bitlis and Marash the missionaries are safely guarded, it is true, but are practically cut off from all opportunities of labor. In Trebizond, Erzeroum and Van the entire energies of the missionary force are directed to the administration of relief to the suffering and perishing thousands around them, and the usual missionary labors for this time must take a secondary place.

In a few places there has been serious loss of mission plant. Eight out of twelve buildings belonging to the missionaries in Harpoot were burned, and all the buildings were plundered. At Marash the building devoted to the theological seminary was burned, and other school buildings were plundered. And in village after village around Sivas and

Cesarea, Trebizond and Erzeroum, Harpoot and Bitlis, Van and Mardin, Marash and Aintab, Oorfa and Hadjin, from the Black Sea southward through the Euphrates Valley and westward to the Mediterranean, chapels and schools in great numbers have been plundered or burned to the ground.

But in the midst of this dire destruction and thronging danger there are relieving features, heroic deeds, steadfast faith, and in many a case the martyr's glorious crown. When offered the choice of Islam or the sword, Christian men and women not a few, young and old, pastors and people, have chosen death rather than the denial of their Lord. The native pastor in Sivas was caught in the market when the havoc began, and was shut up with several of his people for some hours. He knew that death was imminent, and he prayed with his people and preached to them, and comforted them as he could. At length the soldiers found him, and at once demanded that he abjure his faith. He refused, and they smote him. Again they called on him to accept Islam, and upon his refusal they struck him again. When the third time they asked him to recant, he answered, like Polycarp, "Not only am I a believer in the religion of Christ, but for years I have been a preacher of it. I cannot give it up. If you wish to kill me for this, I am ready." And with that he fell, twice pierced by Martini rifle balls.

The true grace of martyrdom has shone out in all this lurid picture as fair as the star in the front of the raging storm, and the glories of the early church have reappeared in our own day and have lifted an oppressed people into the admiring sympathy of the civilized world. Christian faith has been put to the last and sternest test, and has not been found wanting.

The missionary ranks also have shared the experiences of those among whom they dwell; they have looked on danger in many a form, and have refused to flee from the post of duty; some of them have faced death again and again, and in spirit have triumphed over their impotent assailants. Offered safe escort to the sea or to the capital, to a man they have chosen to remain where they are, thrice clad in innocence, and cheered by the all-repaying smile of Duty and of God. They have done no wrong, they have kept faith with the government, they have abstained from every unlawful act, they have sought the good of the whole empire and the peace of its sovereign; and they will not acknowledge a fault of which they are guiltless, nor will they leave a post that is rightly their own. They choose to identify themselves with the stricken people around them, who look to them for example, for help, for comfort, for protection from despair and death. They love the cause to which their lives are given, and personal safety with the loss of this seems to them no boon.

No thoughtful person can observe the situation of these missionaries, and mark their course, and note how they choose duty with danger and count not their lives dear unto them if they may testify the grace of God and maintain His cause, without exulting in their manly courage and un-

daunted faith. Manhood and womanhood with this definition and exercise mean more than heretofore ; the term missionary comes to be almost synonymous with hero and saint ; and the movement which can command such devotion and exhibit such sublime virtues is placed beyond successful assault in the honor and respectful veneration of mankind.

There are not wanting signs that these days of strife and blood are to be the prelude to a new expansion of Christian work. In the height of the Arian controversy, when Julian was striving to restore heathenism and displace the Christian faith, Athanasius uttered this brave and foreseeing word : “ *Nubecula est, transibit* ;” it is a little cloud, it will pass away. In like assured faith we believe that this night of storm and death will soon give way to the gracious dawn and a glorious day. The mission churches are being sifted, their Christian faith tested, their love confirmed. The missionaries are binding the hearts of the people to them with hooks of steel, by sharing their fortunes, by giving them the protection of their presence, and by the ministry of relief. In the coming days their words will have unwonted authority, their persuasions and counsel will be well-nigh resistless. And the Christian life, thus deepened and sublimed, will overflow on every side, will fill the land and make the empire a kingdom of righteousness and peace.

THE GREAT CONVENTION OF STUDENT VOLUNTEERS AT LIVERPOOL.

BY THE EDITOR-IN-CHIEF.

One of the most significant gatherings of this century, if not of all the centuries, held its opening sessions in the Young Men’s Christian Association hall on the evening of January 1st, with the Lord Bishop of Liverpool (Dr. J. C. Ryle) in the chair.

A more representative gathering of young men and women, having in view the foreign missionary field, has doubtless never before convened. This alone sets on this convention the special mark of a unique distinction. A thousand delegates were present, representing at least thirteen different nationalities, and all branches of the Protestant Church and the whole wide world. It stirred one’s deepest emotions to see them filing in, one by one, Chinese and Japanese, Hindus and Armenians, Africans and Americans, Swedes, Norwegians, Danes, Germans, Swiss—all shades of complexion, all varieties of race, all peculiarities of feature, all languages of earth, finding representation in one great assemblage, and all forgetful of minor differences and diversities in the great unity of the Spirit, acknowledging one Lord and essentially one faith. One could only think of the words of our Lord, “ They shall come from the East and the West, from the North and South, and sit down in the kingdom of heaven.”

It was an awe-inspiring gathering. It seems to mark a new era and

epoch in modern church history, and no human forecast can calculate the future outgrowth of this movement. Its momentum is already tremendous, and well-nigh irresistible. As the eye glanced over this vast assembly, mostly composed of young men and women, and saw only here and there a gray head, the possibilities of the next thirty years loomed up grandly and awfully ; for who can foresee or foretell the diverse spheres, forms of service and suffering, varieties of ministry to human ignorance and want, heroic self-denials and valiant examples of faith, unselfishness, and holy living which are destined to frame themselves into the structure of the ages out of the raw material here brought together for the Master's shaping hand ?

Great were the expectations that centered about this opening meeting, and they were not disappointed. The Lord Bishop who presided is known to many of Christ's dear people as the author of that tract which has shaped so many lives for God, "Come to Jesus," and his pen has done more than one distinguished service to the cause of Christ. Having reached his fourscore years, his eye seems undimmed and his natural force little abated. His opening address was brief, but full of evangelical tone and hearty sympathy. He referred incidentally to a simple-minded negro who was daily wont to pray that there might be "a full heaven and an empty hell," and encouraged his younger brethren to go forth seeking to realize this prayer.

One memorable sentiment of the Lord Bishop will find echo in many a true heart outside of that Liverpool gathering. He earnestly deprecated any conflict or dissension between these two great countries, Britain and America, as well he might. Certainly such alienation and antagonism could create a jubilee only in hell. These two nations have a history and a destiny that are singularly interwoven. In the woof and warp mingle the same threads of language and literature, of manners and customs, of character and culture, of moral principles and religious faith. The very names inseparable from British territory are embedded in American soil—Cambridge, York, Oxford, Birmingham, Worcester, Leicester, etc. The great men and women of Britain belong to America, and the family life of these two nations is so interlinked that they are inseparable. War between England and the United States ought to be—and we believe is—impossible ; it should be inconceivable. It was said of Michael Angelo and Raphael that, altho their preeminence in the fine arts and the entire tendencies of their times were toward mutual distrust, jealousy and rivalry, each of these great men rose so high above the common level of the men of his day that, like twin mountains rising from a level plain, they could not but look each other in the face and feel themselves necessary companions to each other. And so these two great nations, rising on opposite sides of the sea to such superior heights, are necessary to each other, and should not forget that both stand for the same Protestant Christianity. From their summits flashes the light from the same cross ; and let us believe and hope

that, instead of war between them, they will unite in war against common foes of God and man, and all the powers of darkness. To rend such nations asunder is to rend the cross itself, inwoven with their common fabric of history out of crimson threads dyed by the blood of martyrs which belong alike to both countries.

To follow a five days' meeting or series of meetings and give a detailed account of them is of course impracticable in these pages. All we aim to do is to sketch the main features of the gathering as a whole, reproducing wholly or in part some of the main addresses or papers, and especially giving the solid nuggets of suggestion and information which constitute the richest contribution to the general cause of missions. The Philharmonic Hall, where these monster meetings were held, was found singularly adapted to the purpose. It has a capacity for about three thousand, and was filled at each service. Mr. Donald Fraser, himself the main organizer of the convention, and a student, presided at the general meetings, and very simply and sensibly, without self-intrusion or needless ceremony. This relieved the meetings of the useless form, so often a weariness, of having some distinguished man in the chair, who is expected to make a speech and to whom some vote of thanks, with one or more speeches in support of the motion, must afterward be made.

The exercises, promptly begun and carried on without delay, in few cases outlasted one hour and three quarters at any one session, averaging three half-hour addresses at each meeting.

Every day opened with an hour of prayer, and uniformly these meetings proved fully attended and of deep interest. This was one of the most hopeful signs of the whole conference. Wherever a *spirit of grace and of supplication is not first poured out, no other blessing of a permanent sort ever follows*. The Church is slow to learn this; but it is one of God's primary lessons. He will be inquired of, and recognized as the source of all blessing. If our dependence is on human planning and organizing, on eloquent speaking and literary attraction, on elaborate entertainments and artistic music, on human patronage and secular methods, there may be apparent success and a demonstrative enthusiasm, but it is all like a flash from powder in the pan, and carries no lasting propulsive force.

In no convention to our remembrance has every step seemed more manifestly a step *forward*, and it must needs be so where the spirit of prayerful dependence on God is first of all cultivated. Noisy applause, which so frequently begets uproar and confusion, and both interrupts and sometimes confuses a speaker, became more and more distasteful as the presence of the Spirit of God grew more vividly real, and both speakers and hearers seemed to feel His invisible control. There was also singular freedom from all attempts at ambitious intellectualism—the display of rhetorical fireworks, set speeches, learned essays, grandiloquent orations—none of these have had any place in these assemblies. Simplicity, solidity, spirituality, the practical truth fitted for young men and women emerging into

actual life of duty and sacrifice—these were the controlling features of all the addresses to an almost unprecedented degree.

Of course sectional meetings had to be resorted to, as the time would not suffice for large public and general assemblies in the interest of specific phases of mission work. India, South America, China and Japan, Africa, the Jews, etc., had each a separate meeting on Thursday, January 2d. On Friday morning the conference broke up on *phases of work*, as, on the day before, on *fields*; and in as many sectional meetings, evangelistic, medical, educational, and “Bombay Settlement” forms of service received separate treatment from most competent hands. Then on Saturday afternoon the *societies* were the basis of the cleavage, and nine separate assemblies convened to consider the work of the Church Missionary, London Missionary, Presbyterian, Calvinistic Methodist, Baptist, Wesleyan, China Inland, and Zenana societies.

Whoever doubts that beneath all the diversity and variety of denominations there is real unity among true evangelical believers should have been present at these great meetings. Here Anglicans and Wesleyans, Baptists and Congregationalists, Presbyterians and Methodists, Lutherans and Moravians were all found sitting together in loving fraternal counsel. Not a discordant note was struck. And, as one of the speakers at the opening meeting remarked, unity in diversity is the Lord’s mode of operation everywhere. God forms man in families with vast variety even among individuals, not in regiments, where there is little to distinguish one from the other. Uniformity is monotony. The mother who hugs her babe to her breast and declares “there never was such a child” is right; there never was and never will be; and one reason for seeking to save every child is, that every child unsaved represents a type of character unique and solitary; to let any child perish is to permit to be lost by neglect one child like whom there was never to be any other.

Never have we felt the substantial and vital unity of the true body of believers more than during these five days that opened this new year. Not a speech was made or a prayer offered or a hymn sung that could not have been equally well made in all that constituted its real core and heart by any other of the speakers or almost any other of the audience that represented the evangelical body of believers.

Another impression that grew with the progress of the meetings was the entire *capacity and competency of the Church to carry out our Lord’s last command*, and to do it promptly and within the lifetime of our own generation.

Mr. C. T. Studd, so well known as one of the famous Cambridge band that ten years ago, in connection with Stanley Smith and others, went to China, gave some startling figures to his audience as he contrasted the nearly 400,000,000 of Chinese with 2000 missionaries, half of whom are women, and the 40,000,000 inhabitants of Britain, with 30,000 ordained clergymen in the Church of England alone, and in all denominations an

aggregate of 50,000; and this *besides* all the numerous so-called *lay workers*, who far outnumber the total of ordained preachers. He had undertaken, he said, to estimate the total number of Christians engaged in various forms of evangelistic and soul-saving work in Great Britain alone, and before he had got two fifths of the way through the Wesleyan body alone the estimate reached *seventy thousand*, and he found it impracticable to ascertain the real aggregate, because so many were engaged in work that has no definite classification or reported form.

It is well to linger, perhaps, on this contrast for the sake of the lesson it teaches. Here is a great Oriental nation with a population numbering nearly one third of the world's population—certainly one fourth. It has not more than one regularly qualified missionary for every 30,000 people. Great Britain, with 40,000,000 people, has one ordained minister to every *eight hundred* souls; and if we count in all competent Christian workers engaged in evangelistic effort, there is *one to every two hundred*, if not more than one. When it comes to average wealth, what shall we say? Another speaker told us that from a careful estimate of the aggregate wealth of Protestant disciples the world over, it was calculated that *not more than one quarter of a farthing to the pound*—i.e., or about one cent out of every nine dollars and a half—goes to the mission cause. We can only recall the emphatic testimony of Caleb and Joshua to the children of Israel: "Let us go up and possess the land, for we be well able to overcome it."

How many times must it be reaffirmed? There is nothing in numbers or wealth to prevent the Protestant churches of the world from at once taking possession of the world for Christ. As to numbers, we have only to send to the field one out of every hundred church-members to put a working force of 400,000 men and women into the work; and we have only to give one tenth of the wealth in the hands of Protestant disciples to the support of those workers to have at disposal an income of £75,000,000, or \$375,000,000 annually to apply to the world's evangelization. Of course facts and figures, however marshaled before disciples who are asleep, apathetic, indifferent, will not alone ever suffice to awake, arouse, and transform them into active workers and liberal givers. But these possibilities must be submitted for the consideration of God's people, even tho, like all other rejected, neglected truths, it ends only in deeper condemnation.

No more awe-inspiring conception ever occurs to my own mind than that of the judgment-seat of Christ, as already erected just within the veil where He has entered, and as a tribunal to which may at every instant be now referred every perplexing question or ensnaring allurements, for a clear, decisive, conclusive judgment. To hold up every motive, word, thought, habit, indulgence, or purpose of life before that invisible tribunal, survey it in the light of its searching inquiry, and test it and weigh it as in the scales of eternity—that is to learn to look upon every matter which now engages attention as it will be looked upon in the solemn review of the last day. The melancholy fact is that very few of us, and in very few of our

affairs, subject our course to such divine arbitration and decision. We consult the tribunal of public opinion or the still more corrupt court of prevailing custom. We are content to do as others do and be as others are. We measure ourselves by ourselves and compare ourselves among ourselves, which is far from wise. To take an imperfect standard is both to justify and perpetuate imperfection ; and as all imperfection on our standards tends to degeneracy in the product, even our standard itself gets lower and lower. We must erect anew the standard of God, and measure and weigh by that. Then we shall begin to see that a *revolution* is necessary before we shall bring our preaching and praying, our living and giving back toward the divine idea and ideal. Let every one of us dare, in secret, to hold up his own daily conduct and hidden promptings to the bright light of the omniscient eye and the holy touch of God, and as He judges may we judge, for no other decision is safe.

Now that this great gathering has dispersed, one naturally looks back, in review of its proceedings, to get one last general glimpse of it as a whole ; and it does not suffer in comparison with any missionary convention held within our recollection.

One impression, quite emphatic, is that the whole ordering of this five days' conference was singularly faultless. One scarcely expects to find younger shoulders surmounted by wise heads. When a thousand young men and women meet in such assembly, and the whole conduct of the meetings is in comparatively inexperienced hands, it would not be surprising if serious blunders were made. We often see enthusiasm rampant, overriding better judgment ; more "action" than "counsel," more impulse than self-control, more excitement than moderation, displayed in large gatherings of young people ; but throughout this colossal convention's sessions there was a calmness, self-repression, freedom from intrusive and ambitious declamation, a wise forethought, discreet management, that we have never seen surpassed.

For example, at all the great central gatherings, one man, himself a Student Volunteer, just on the eve of departure for Nyassaland, presided. With simplicity, dignity, modesty he took the chair, made no speeches, quietly kept track of time, and without offensive mannerisms held speakers to their limits, and so kept the meetings from becoming burdensome by tediousness. Mr. Donald Fraser, by common consent, uniformly presided, and it was certainly a model of presiding, eliciting universal approbation. He made no flattering introductions of speakers, in not a single case indulging in that common vice of great assemblies ; he quietly discouraged all noisy, demonstrative applause, counseling all to "listen as in the silence of God ;" he emphasized prayer and praise, and had no session open without a brief and singularly pertinent reading from the Scripture, generally only a few verses, read by himself, but with much care in selection and tenderness of manner ; he counseled his brethren to do all things quietly, in order, avoiding haste and confusion, and bade them remember

that their own calmness and peace and prayerfulness would have much to do with the general tone of the gathering ; and, in a word, we all felt that, behind this visible leader was Another, far greater than himself, who was actually and invisibly conducting the great assembly.

One or two instances may be mentioned of the singular felicity with which Mr. Donald Fraser guided the convention. When, on Saturday night, it seemed necessary to take a large offering to meet the expenses of the great conference, at least nine hundred pounds were announced to be needed to cover outlay, and help in the work of the year to come. Many foreign delegates needed aid in meeting the heavy cost of their own travel, and in establishing on the Continent branches of the Student Volunteer Movement Union. Mr. Mott, now going around the world to kindle new missionary fires, had appealed for help in visiting Australia to encourage the Volunteer movement there ; the cost of securing speakers from afar ought, of course, to be paid ; and so a large amount was needful. How to raise it, without undue urgency, or repeated appeal, or dependence upon unscriptural and unwholesome methods, was a matter of much prayerful thought. Mr. Fraser, before the meeting began, quietly instructed his corps of helpers how to conduct the whole business as before God, without any hurry or worry, and with a contagious spirit of consecration. Then, with blank forms of subscription, these young men took their stations, scattered at regular intervals through the audience ; at a given signal, after announcement from the chair of the intended gathering of offerings, a clear statement by the financial secretary of the exact sum needed and for what, and a simple earnest prayer for Divine prompting in all hearts, these young men with military precision moved about among the audience, until every one present had a subscription paper. Then there was a pause for prayer, and all were requested to give as God might lead ; then the papers were partially collected, and the amounts read from the platform *without announcing any names* ; then another pause, another season of prayer, and the work of subscribing and gathering offerings was completed, and the whole mass of uncounted subscriptions passed into the hands of collectors, the result to be subsequently announced ; then another prayer, with praise to God *for the accomplishment of the desire* previously presented at His throne of grace, while as yet the result was known only to Him, and the Doxology was sung and the meeting quietly dispersed. Any one present could have had little doubt that God would honor such expectant faith ; and it proved that, instead of the nine hundred pounds desired, some *seventeen hundred* were realized—enough, beside the necessary sum required for actual outlay, to distribute eight hundred pounds to the continental contingent for a forward movement among the European universities. Mr. Fraser had remarked, before the gifts were collected, that, in this act of offering consecrated substance to the Lord, the very “ *climax* of such a meeting might and should be reached ;” and it was. There was not a session wherein, notwithstanding the feature of the “ col-

lection," which is often so unpleasant if not offensive, spiritual joy and power were more regnant. And the great Giver of all good showed how, when He moves on His own dear people, they bring the tithes in, so that there is abundance of meat in His house, and abundance of blessing out-poured on givers.

Another striking feature of Mr. Fraser's conduct of these great assemblies was seen in the closing session of Sunday evening, January 5th. He naturally made the address in which the last words were spoken. He was very brief, occupying not over fifteen minutes, and spoke as quietly as he had done all else. The seed thought of his address was that key to the Acts of the Apostles, "It seemed good to the Holy Ghost and to us" (Acts 15 : 28). He referred to the great fact of the presidency of the Spirit in the primitive Church, to His indwelling and inworking in disciples, so that when Peter spake at Pentecost, it was the Holy Ghost and Peter, and when disciples at the first Church council at Jerusalem drew up their deliverance it was the joint verdict of the Holy Ghost and them. Then he besought the brethren present to remember that, as they went forth, they were to go in partnership with God ; back to the college, as Spirit-filled men, into fields at home and abroad, to do and suffer for God and with Christ. We hope yet to produce this simple, charming address in full, but meanwhile we leave this on record, that it was a fit close to a great gathering in which the one prevailing impression was that God was there.

The hidden history of that convention some of us happen to know. It was conceived in prayer and nurtured in prayer. Every step has been taken in waiting dependence on God, and if wisdom was not given the step was delayed until it was manifest what God's will was. The reward was great, for from the opening hymn to the closing benediction we can now look back on no wasted time, no vain speeches, no note of discord, no unhappy blunders. There were many wheels within the greater wheel of the convention, but they all moved in one direction, and we felt the Spirit of the living God to be in the wheels. Mr. Fraser succeeded in his presiding because God was in him and with him, and hence we are not complimenting the man, but honoring his Master in commending the conduct of the meeting.

Most noticeable is it also that in this gathering there was no attempt to spread before us a great array of distinguished names. Hundreds of men and women in the kingdom, whose reputation is world-wide, might have been asked to speak ; but there was no announcement of speakers beforehand, no sensational subjects, no substitution of fame for spirituality. The one thought seemed to be unity of impression and the power of God. The speakers were not orators, but men and women who were known for sanctified common sense, true devotion to missions, and soundness of faith. Such men as Eugene Stock and Dr. George Smith, C. T. Studd, Rev. Edgerton Young, Rev. H. P. Beach, Sherwood Eddy, Bishop

Ryle, Rev. Charles Garrett, and Rev. F. B. Meyer, and such women as Mrs. Duncan McLaren and Miss Gollock and Miss Selincourt are a sufficient proof of the *sort* of speaking sought for ; and the result proves that the whole effort to supply flashy and brilliant orators for such occasions is a mistake. We heard nothing approaching a "star speech." Dr. Smith's grand historical review of the century, condensing the studies of thirty years into half an hour, was a magnificent marshaling of facts, rhetorically complete, yet there was no finish about it, but the unconscious completeness of truth put in crystalline clearness and beauty before us. Eugene Stock's discourse on "character tested and trained" was a mine of jewels, but there was no artificial lustre about it ; and so all along the one grand impression was that we were hearing God speak through divers mouths but one harmonious message. We thought of those words :

" The Lord gave the Word ;
Great was the company of those that published it."

We turned away from Philharmonic Hall Sunday night, marveling what new and greater surprises God may have for us in the coming career of that thousand select and elect young men and women.

Let unceasing prayer go up to Him in their behalf !

MEXICO, HER NEEDS AND OUR DUTY.

BY ROBERT E. SPEER, NEW YORK CITY.

While the world is the field for all Christians and Christian nations, there are special fields for each. In a peculiar degree Great Britain is responsible for the evangelization of India, France for the evangelization of the Niger Valley, while we have confessed our responsibility for the nations to the south of us by the famous declaration of President Monroe in his annual message to the Eighteenth Congress on December 2d, 1823 : " With the governments (on this hemisphere) which have declared their independence and maintained it, and whose independence we have on great consideration and just principles acknowledged, we could not view an interposition for oppressing them or controlling in any other manner their destiny by any European power in any other light than as a manifestation of an unfriendly disposition toward the United States." This assumption of political responsibility, as the tutelary power of this hemisphere, we have at no small pains maintained. But by it we have made ourselves responsible for much more than the independence of the American republics from European aggression. We have charged ourselves publicly with the obligation of giving to these neighbors the only secret of stability and strength for a free nation. This at least the Christian man dare not refrain from reading into the Monroe doctrine, as in its highest sense, a mission-

ary declaration. By the traditions of the past and the necessities of the present we are more closely bound to Mexico than to any other American nation, and we owe to her on many counts a pure faith and a Bible for all.

A pure faith for a corrupt—this is Mexico's need. Christ's Christianity was not brought here when the pious soldiers of Cortez subdued the land in "the holy war" of 1521, and his priests baptized four million people in a few years, one man baptizing about five thousand in one day, and not desisting until he was unable longer to lift his hands. The effect was inevitable. "The introduction of the Roman religion," declared Humboldt, "had no other effect upon the Mexicans than to substitute new ceremonies and symbols for the rites of a sanguinary worship. Dogma has not succeeded dogma, but only ceremony to ceremony." On such a church feasted a corrupt and crafty priesthood, the support and product of the tyrannical political system which lasted from Cortez's conquest for three centuries. In the struggle for freedom from the ecclesiastical bondage which lasted even after the yoke of Spanish authority had been thrown off, Señor Lerdo compiled, in 1850, as Minister of Public Works, a statement of the wealth of the Mexican hierarchy, showing that it owned 861 estates of the value of \$71,000,000, and 22,000 city lots valued at \$113,000,000. This was but a partial revelation. The yearly income of the priests was estimated at \$25,000,000, while the whole banking business, loans and mortgages, was in their hands, and a bankrupt government was helpless before them. Of nearly half the property in the City of Mexico the archbishop was the virtual owner. The Church possessed wealth in other forms. Three bejewelled petticoats of the Virgin of Remedios, a figure of the Virgin Mary, in the Cathedral of Puebla, were believed to be worth \$3,000,000. The profligacy and corruption consequent upon this wealth were fearful. Twelve bishops in 1793 had an income of \$539,000.

In this luxury and wealth Mexicans had but little share. The priesthood was a Spanish incubus, working ever toward the subjection of the native peoples and the maintenance of European control. From the beginning the Aztec had no part in it, and at the end of its supremacy it was alien to the people whom it had oppressed. It was a heavy oppression. There were at one time more than fifty monasteries and convents in Mexico City alone. Robertson says: "In the year 1644 the City of Mexico presented a petition to the King of Spain, praying that no new monastery be founded, and that the revenue of those already established might be circumscribed, otherwise the religious houses would soon acquire the property of the whole country." In Mexico City the monastery of San Francisco covered four large blocks, while at San Luis Potosi was another nearly as large, many of its walls still standing, six or eight feet thick. On one corner of the property is now a Presbyterian church, while in Mexico City the Methodist church and printing establishment occupy a part of the great monastery—the greatest in the New World, and peopled at the time of its confiscation by fourteen monks! The heavy walls of many of

these old monasteries furnished safe and secret sepulcher for the victims of the Inquisition.

Corruption was the fruit of this evil supremacy. Butler, in "Mexico in Transition," one of the best books on Mexico, quotes the testimony of the Abbé Emanuel Domenech, chaplain of the French expeditionary force, who published in Paris in 1867 a report of a tour of observation he was required to make before leaving Mexico, to investigate the rumors of the low moral and religious condition of the clergy and Church of Rome in Mexico. The report is entitled "Mexico as it is, the Truth Respecting its Climate, its Inhabitants, and its Government." The abbé was a prominent clergyman of the Romish Church of France. His report is one of the most damaging revelations to be found anywhere of the life nourished by the Church of Rome in lands completely under her control.

"Mexican faith is a dead faith. The abuse of external ceremonies, the facility of reconciling the devil with God, the absence of internal exercises of piety, *have killed the faith* in Mexico. It is in vain to seek good fruit from the worthless tree, which makes Mexican religion a singular assemblage of heartless devotion, shameful ignorance, insane superstition, and hideous vice. . . . The idolatrous character of Mexican Catholicism is a fact well known to all travelers. The worship of saints and madonnas so absorbs the devotion of the people that little time is left to think about God. Religious ceremonies are performed with a most lamentable indifference and want of decorum. . . . One day I was present at an Indian dance, celebrated in honor of the patron saint of the village. Twenty-four boys and girls were dancing in the church, in the presence of the priest. An Indian, with his face concealed under a mask of an imaginary divinity resembling the devil, with horns and claws, was directing the figures of the dance, which reminded me of that of the Redskins! I remarked to the priest, who for all that was an excellent priest, that it was very incongruous to permit such a frolic in a church.

"The old customs," he replied, "are respectable; it is well to preserve them, only taking care that they do not degenerate into orgies." . . .

"During holy week I have seen processions of three thousand persons stripped and covered only with sackcloth, so coarse as to show that the individual had not even a shirt. The different phases of the passion of Christ were represented by groups of painted statues large as life, and by men and women placed upon stages, borne on the shoulders of hundreds of Indians. The bearers, bending under the weight of their burden, would go, from time to time, to refresh themselves at the liquor shops, leaving in the middle of the streets the groups representing the Passion. Jews and Romans, decked with helmets of tin plate, breast-plates of pasteboard, and breeches embroidered with silver, made a part of the procession."

The Church controlled marriage, and fixed the fee so high as to force the mass of the people into concubinage. Formal marriage was beyond their means. She controlled education, and was happy to ensure the permanent ignorance of the people. She controlled baptism and burial; held the keys of life and of death, and by all the curses of the life that now is and of the world to come drove into darkness those whom she should have led into light. At the outset she substituted for the living Christ an image

of the Virgin, a wooden figure, "Virgin de los Remedios," brought over from Spain by the army of Cortez. On the *Noche Triste* the image disappeared, but was miraculously preserved and became increasingly the deity of the Spanish party. The enmity between the conquering Spaniards and the conquered natives made it desirable to have a Virgin who would command the loyalty of the people. Most opportunely just such a Virgin was miraculously provided. With some modification and apparent seriousness Archbishop Corrigan told the story of the revelation of this Virgin of Guadalupe in a sermon in St. Patrick's Cathedral, New York City, on December 1st, 1895 :

"It was on December 9th, 1531, that Juan Diego, a Catholic Indian of little education, while passing among the hills on the outskirts of the Mexican city of Tlaltilco, was suddenly accosted by a beautiful woman who seemed to descend from the sky. She addressed him in friendly terms, and told him that it was her desire that he should tell the bishop of the diocese that it was the will of Heaven that a temple should be erected on the spot in honor of the Madonna. She then disappeared. Juan went to the bishop and related what had occurred, but his story was listened to with incredulity. He was told to go away and obtain more convincing proofs of his statements. He visited the same spot the next day, and was again confronted by the apparition. The same request was made of him, and he again told the bishop of it. The latter was circumspect. He nevertheless told Juan to pass the place of visitation once more, and if he saw the woman to ask her for some substantial evidence that she was commissioned from heaven.

"On account of the sickness of his uncle, Juan, on the succeeding day, was hurrying past the place, when he was for the third time stopped. On this occasion the woman was more beautiful and resplendent than before. When Juan told her, in humble terms, what the bishop had said, she told him to go to a spot where nothing but weeds were known to grow, and that he would find there bushes of roses in full bloom. She told him to take them to the prelate. She then vanished.

"While proceeding to the spot indicated, Juan was surprised to find that the rough cape he wore was imprinted with an exact likeness of the person who had visited him. To his great astonishment, he found the roses in bloom and took them with the cape to the bishop. Both were convincing proof that something of a very extraordinary nature had happened. The news spread far and wide, and the place was thronged with wondering persons from all over Mexico. The cape with the wonderful imprint was the object of much veneration. It contained various colors, and appeared on both sides as if inwoven. There were the stars that Juan had seen around the wonderful woman's head, and the halo of light which surrounded her. It was hung in the church and afterward in the temple erected on the spot where the miracle occurred. As early as 1666 the matter was brought to the attention of Rome, and an investigation was made. Since then other investigations have been made by the Sacred Congregation of Rights at Rome. All of these investigations strengthened the belief in the miracle. The final one was approved by the Holy See on March 6th, 1894."

For all this Archbishop Corrigan is willing to vouch ! Three and a half centuries have not brought emancipation.

These two virgins are the deities of Mexico to-day, with the Christs, white for the light skinned, and black for the dark skinned, that each may

have a suitable image, a new idol to take the place of the *teocalli* and the stone idols of old ; for the priests had no thought of conversion of character. They aimed only at a degree of external conformity. The old habits, modes of thought, religious ideas were not interfered with. New idols for the old, new priests, new ceremonies, new incantations—that was all. The effect of the mixture is picturesque, but it is not Christianity. It is doubtful if it is religion. Whatever it is, however, it has many features wholly superstitious, half pathetic, half grotesque. I cannot describe one of them as illustration better than by a quotation from my own diary :

“ZACATECAS, MEXICO, January 17, 1894.

“Perfect afternoon. Every afternoon perfect in this land. The bluest of skies, and earth matching heaven in the richness of its coloring. Took a picture of the finely carved brown-stone front of the cathedral from a roof opposite. The criminals from the penitentiary, who were working merrily on the street, looked up interestedly. At four went to the baptism of the animals at the picturesque little Church of Jesus. This church was built by voluntary work from voluntary offerings. After his day's labor a man would bring a stone from the quarry and leave it at the church. So the material was gathered. It is built on the side of a hill overlooking a deep, dry valley, beyond which the sun goes down in a perfect wealth of glory. This is the day of San Antonio the Abbot. He was the animals' friend. They understood his sermons. On his day the animals go to church and are baptized and blessed.

“On the way to the church we saw people with bird cages gayly decorated with colored papers and tinsel streamers. Almost no one at the church when we arrived, altho there was much expectation in the air. I had scarcely taken a seat in a corner, with the sun properly placed for picture-taking, when the crowds began to come, the poor people bringing their own animals, and servants the animals of the rich. Chickens, pigeons, all kinds of birds, cats, dogs, a little brown pig who trotted in and out with pink paper pennons flying all over him ; a dog with a gilt crown with feathers in it, and a long, lace paper dress ; a big black dog with green and pink papers ; roosters with pasteboard stove-pipe hats ; a cat with a bonnet and a finely worked velvet short coat ; rabbits in arms and in cages ; a guinea pig dressed in gold ; two dogs with each quarter painted a different color ; a sheep and three rams (one black, one white, and a small, rambunctious one painted pink, who stood up frequently to view the proceedings when tormented by some small boys) ; a green parrot with a yellow head ; wee girls holding pigeons—all these animals were led into the church and arranged in two long rows in the body of the church. The Mexican churches in the main have no seats. As soon as the church was full the people who had charge of the animals knelt down, and a young priest, clad in a long black robe, went up and down the space between the kneeling lines, reading Latin—to which some of the animals made intelligible responses—and sprinkling water with a long tin sprinkler, which he filled from a bucket carried by a small boy in a long red gown. A large horse came to the door of the church, together with several donkeys, decorated with bronze frontlets and tin pieces on their hips. When the baptism within was completed, the priest came out into the church-yard, where he held a special service over the burros, but his speech was unintelligible. One fine horse stood in the street just outside the gate, and the priest stood in the gate and sprinkled it, Mexican law not allowing any religious service outside of church grounds. On our way home met scores of people carrying or leading all sorts of animals grotesquely decorated. Some of them seemed to see

the ludicrousness of it. Small boys respond at once to a wink. On the whole, the animals seemed to object to the ceremony. The big black dog was drenched with water, his fine green and pink papers soaked. The roosters could not refrain from crowing with exultation, and the other animals also had evidently not been to church frequently enough to be properly quiet. The small brown pig narrowly escaped destruction at the mouth of the large dog. It was evidently a gala day. Every one was dressed up. This did not involve in most cases, however, any excess of garments. What a diabolically ludicrous scene it all was ! If only it meant larger love for the dumb brutes one could understand it and sympathize with it ; but the poor burros and horses are treated outrageously. Their religion is meaningless, whether regarded in its bearings upon animals or upon the souls of men.

" At Santa Clara animals when sick are taken to church, and for a compensation the priest exercises them in the church or the church-yard, and praying for them, exorcises them too.

" The meaning of the baptism is this : people think the animals have evil spirits, and try to have the evil spirits driven out by this ceremony. San Antonio is painted accompanied by a pig. They call the pig 'Cochina de San Antonio.'

" Three soldiers guard one or two convicts working on the street. Employment must be found for the standing army, or President Diaz—a Dios. The convicts look up and beg as we pass by."

Mary and the saints constitute the Mexican pantheon. The living God is not known, and the Christ is afar off. If there was a true faith in the past, only its corpse or its ashes remain. If we lift the covering to-day, as Hopkinson Smith says, the dead body can be seen. Liberalism is the religion of the men who rule Mexico, while the Indians worship their Christian idols and the women the Virgin's form. The roulette wheel spins at the church fair, and tawdry bull and cock fights afford Sunday delight. Apparitions of the Virgin are still discovered on the leaves of the maguay plant and worshipped. Idolatry is not forbidden by the Ten Commandments as given to the people by the Church. In the Mexican decalogue the second commandment is, "Thou shalt not take the name of God in vain ;" the third, "Thou shalt keep the feasts ;" and the tenth commandment is divided into two to make out the number, the second command as given to Moses being wholly omitted, and the fourth distorted into the injunction to observe the feasts.

These generalizations can be abundantly verified in any community in Mexico. At Parras, an old town, three centuries old, with some of the original buildings still standing, in the State of Coahuila, twenty miles by diligence from the railroad, there is a little white chapel perched on a high rock overlooking a rough plain studded with maguay and mesquite. The "Capilla del Madero" is visible from a far distance, and is a shrine of great sanctity. The local belief, held unshakably, is that upon this rock a cross miraculously appeared one night years ago, when two priests were visiting the village, and that the priests at once ordered the chapel to be erected over the cross. This was done, but immediately several great

fissures appeared in the rock, through which the conquered devil escaped. Pilgrimages have since been made annually to the cross, which grows an inch or so yearly. This growth is cut off and sold as precious relics. On the pilgrimages people have measured this length wearily, slowly, over the plain and up the hill, bleeding and worn, to seek blessing at the cross, and the walls of the chapel are covered with votive tablets, rudely drawn, testifying to miraculous assistance and cures. In the chapel of the Virgin of Guadeloupe, near Mexico City, where Juan Diego's blanket with its miraculous picture is preserved, there are many similar tablets. One of these represents a man falling by accident from a housetop, suddenly checked and suspended in midair by a happy thought of the saint of the chapel. Another was the offering of a man spared from death by robbers because gazing raptly at a picture of the Virgin, while his innocent children were murdered in bed, the tablet gorgeously presenting the whole scene. There are thousands of such tablets in Mexican churches, and their storage rooms are littered with crucifixes, and virgins, and Christs, graven images, the work of men's hands.

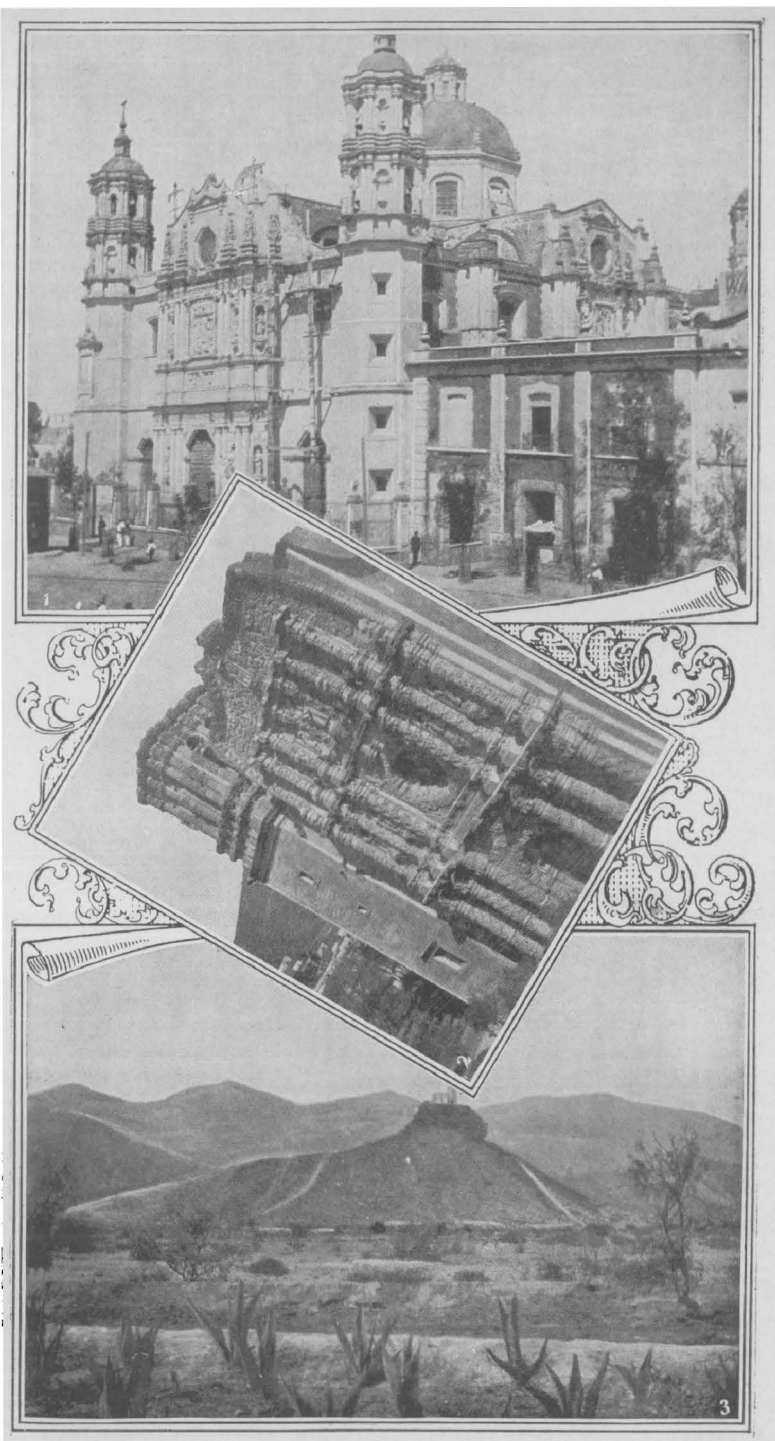
The marvel is that after three hundred years of this, the oppression of the Spanish tyrants and the deadening paralysis of the Church of Rome, unchecked by the atmosphere of freedom, any manliness, or strength, or spirit was left in the Mexican nation. The conquest had been most cruel and repressive. Even Clavigero, the Jesuit historian of Mexico, confessed that the Spaniards "in one year of merciless massacre sacrificed more human victims to avarice and ambition than the Indians, during the existence of their empire, devoted in chaste worship to their gods." The soldiers of Cortez destroyed the records of the Aztecs—records of untold value. A system of peonage was introduced that was slavery. One good priest, Las Casas, is remembered now, almost a solitary exception to the great mass, as the protector of the Indians. From Cortez until 1821 sixty-one viceroys in succession governed Mexico, enforcing legislation devised in Spain, destroying all industries which might compete in Spanish markets or shut Spanish goods out of home markets, ruining the land under forms of law, or robbing it without law, pillaging its mines of silver and the hearts of its people of the joys of life and the peace of death. It is a testimony to the strength and worth of the nation that all this did not destroy the spirit of liberty, did not crush from them that passion after right which makes true children of a living God everywhere readier to fight and die for truth and justice than to live in the tame bondage of a lying peace. Mexico won her freedom against odds, and in a contest compared with which our struggle for independence was child's play. Hidalgo, Morelos, and Nicolas Bravo are names to be set beside any of ours. They show that there were some, at least, even among the priesthood, who loved liberty, and counted the far-off vision of it sweeter even than the breath of life. If they failed, yet over their dead bodies

the cause of Mexican independence moved steadily on, and at the last they failed not.

“They never fail who die in a great cause.”

Benito Juarez, a pure Indian, in 1855-57 established free institutions, a free constitution, religious liberty, free speech, free schools, the secularization of the ill-gotten wealth of the Church, and, in advance of the Emancipation Proclamation, freedom and protection to all slaves who entered the national territory. The Maximilian fiasco was only a sad episode. Mexico had a better destiny.

Before his death, Juarez, whom Mexicans reverently and rightly regard as their Washington, declared : “Upon the development of Protestantism largely depends the future happiness of our country.” Protestantism had entered Mexico in 1847 between the covers of the Bibles carried in the knapsacks of American soldiers. It entered to remain and to increase. Melinda Rankin, from her seminary at Brownsville, Tex., sent Bibles and Christian pupils into Mexico, and in 1864, after ten years’ work, crossed over herself to Monterey. In 1865, in Mexico City, Francisco Aguilar, who had withdrawn from the Roman priesthood, gathered those who were seeking to follow a pure religion, and on the coming of the Rev. Henry C. Riley, in 1869, sent by the American and Foreign Christian Union, this company formed the first Protestant church in Mexico City, which was soon mightily reinforced by the conversion of Manuel Aguas, a Dominican friar, who had been chosen as the antagonist of Mr. Riley. This church in Mexico City was not the first Protestant church in the country. In 1867, as the result of Miss Rankin’s colporteurs’ work, an independent evangelical congregation was formed in the house of Juan Amador, at Villa de Cos, a village fifty miles northeast of Zacatecas. The field was ripe to the harvest, and in 1872 the Presbyterian missionaries entered, the Methodists in 1873, the Congregationalists in 1880, and the Baptists the next year. The spirit of God had gone before the missionaries. Independent congregations had sprung up in many places, the fruit of scattered Bibles. In 1871 a Mexican opened a bookstore in Zitacauero, and offered for sale four hundred Bibles and tracts. The State of Michoacan, in which Zitacauero is situated, has always been peopled with bold and independent men. The liberators were born there. Its people were most stubborn in their resistance to Spanish oppression, and most fearless of Romish superstition. In the war for independence they took the images out of the churches and piled them up for bonfires, saying, “If these are gods they won’t burn, and if they are not gods they might better burn.” The Bibles spoke the needed message to them, and congregations sprung up in a score of places. Sr. Rodriguez, an aged and blind preacher, able and refined, living at Zitacauero, said he could remember the early days, when the Bible was wrapped up with the lunch to be taken to the day’s work, the noonday prayer-meetings, when laborers gathered for their meals, and the moving lights nightly on the hill-sides, marking the course of the people



1. CHURCH OF THE VIRGIN OF GUADALOUPE, MEXICO.
2. FRONT OF THE ZACATECAS CATHEDRAL.
3. CAPILLA DEL MADERO, PARRAS.

gathering for worship and praise. These were days of apostolic fervor, when those who had learned of Christ went everywhere preaching Him.

The fervor and devotion of these early days, yet to be revived, were met by fierce hostilities and persecution. In the excitement aroused by the preaching of Manuel Aguas, forty Protestants were killed. In 1873 the Rev. J. A. Stephens, a Congregational missionary, was shot at Ahualulco by soldiers while appealing to them for protection, and his body was barbarously abused. Preachers or members of Presbyterian churches suffered martyrdom at Acapulco, where six were killed ; at Almoloya, at Ahuacualtitlan, where Abraham Gomez, the newly ordained preacher, was beaten to death with his own large Bible, which was then put under his head in mockery for a pillow, and at El Carro, a hacienda near Zacatecas, where Gregoria Monreal was stoned to death and then decapitated. One of the missionaries declared five years ago that the martyr-roll of the Protestant Church in Mexico included sixty-five names.

The days of martyrdom have perhaps also passed away, but it requires courage still to be a Christian in Mexico. The entrances to some little meeting-places in the slums of Mexico City, where the elders of the Church of Divina Salvador go of their own accord to conduct services on Sundays, are so arranged as to make the attendants secure from the stones and dirt thrown in from the street. A poor little girl, Amalia Fuentes, was offered by the wife of ex-Governor Modera, of Coahuila, a trip to the World's Fair two years ago if she would give up going to the mission school for girls at Saltillo. The wealthy woman offered to take her in her carriage if she would go with her to mass. But the child preferred usefulness to pleasure, and said she would rather walk to the humble Protestant service than ride to mass.

There are discouragements and difficulties, many and serious, but neither more nor more serious than the encouragements and the boundless opportunities. The evangelical churches of Mexico are meeting the three tests which every church must meet ; and some may think they are not meeting them less faithfully than the evangelical churches of our own land. They are reaching the poor. They are reaching the sinner. They have a place for the child. If they lack much that we possess, it must be remembered that they are emerging from a night which has lasted for three and a half centuries. They are moving ahead toward larger light. A native preacher showed us a picture of his little daughter taken with the great family Bible in her lap. It was not fetishism. He loved the book. He wanted the picture to tell of the family attitude. The Bible lies in a conspicuous place in most Christian homes, and tho these homes are humble, so was the manger where the Lord of life was born. Christ Himself has been planted in Mexican life. One poor man, weak and erring, but earnest, declared to us at Venado, speaking a more general truth than he knew, "The kingdom of God is in my heart. Tell the Christians of America that the kingdom of God is in my heart."

It is said, to Mexico's shame, that it is the country of delay, of postponement, the land of "mañana." The larger charity turns the reproach into praise, and anticipates for our Southern neighbors the nobler "mañana," the to-morrow of purer faith, of larger life, of closer loyalty, the better day that comes.

THE INDIANS OF CENTRAL AMERICA.

BY REV. C. I. SCOFIELD, D.D., SECRETARY OF THE CENTRAL AMERICAN MISSION.

In the inception of the work of the Central American Mission an effort was first made to gain a clear idea of the populations of the five republics which were to constitute the field of operations—their distribution, habits of life, religious state, numbers, means of access to them, and, generally, of whatever facts might enter into the intelligent direction of missionary effort for their evangelization. We had not long prosecuted inquiries in this direction when we became aware that an indeterminate number of aborigines were scattered throughout the entire region in question, and it soon became evident that anything like complete information concerning them was, by ordinary means, unattainable.

For the most part occupying either the higher and more inaccessible mountains, or else the low-lying hot lands along the Caribbean and Pacific coasts, they entered so little into the political and economic life of the countries that even the respective governments felt but a languid interest in them, and possessed but the vaguest information upon all the points of greatest interest to us. Such facts as were within governmental knowledge were cheerfully placed at our disposal, but these were too few and too indefinite for the basis of rightly directed missionary effort.

In short, it became clear that only by means of laborious and expensive explorations could the data for such effort be obtained.

Meantime, work was begun at San José, capital of Costa Rica, among the intelligent inhabitants of that beautiful city, and soon after another station was opened at Naranjo de Alajuela, westward from San José.

The missionaries at these points were from the first instructed to gather by every means information looking toward the evangelization of the aborigines. The motive for this can scarcely require statement. It was deeply felt that the descendants of the interesting and lovable peoples who had received with guileless hospitality the discoverers whose advent was to bring to them centuries of unspeakable outrage, should be in a very especial manner the objects of solicitude to Christians laboring in those regions.

Accordingly, soon after the establishment of the mission at San José, Mr. W. W. McConnell, the first missionary, undertook a toilsome journey, fraught, too, with no inconsiderable danger, to visit the Talamanca Ind-

ians, inhabiting the low, swampy region of Southeastern Costa Rica, bordering on the Caribbean Sea, and the Republic of Columbia. Much interesting information was gathered, and some opportunity was found for Gospel teaching. The results of this journey, published in the *Central American Bulletin*, were graciously used of God to draw attention to the condition of the Indians of Central America, and we felt encouraged to go forward in the work as rapidly as means and men might be raised up.

At this juncture the attention of that well-known friend of missions, Robert Arthington, Esq., of Leeds, England, was drawn to this great opportunity to carry the Gospel to a people as absolutely heathen as any in Africa ; and, after some preliminary correspondence, Mr. Arthington proposed to bear the entire expense of a thorough exploration of the five republics for the gathering of exhaustive information concerning them.

The Lord's blessings never come singly. Simultaneously with this provision for the expense of the undertaking, Rev. C. H. Dillon, one of the most capable and devoted of our missionaries, and a man in every way fitted to carry forward a work requiring courage, persistency, and the tact to deal with uncivilized tribes, became available for the work. He was at once put in charge of it, and, with the fellowship and invaluable assistance of Señor Quesada, one of the converts of Mr. McConnell's work at San José, has now so nearly completed it that I am enabled to lay before the readers of THE MISSIONARY REVIEW OF THE WORLD the greater outlines of the result. The details will be published when the explorations are finished. It may be said, however, that Mr. Dillon has done his work so effectively that the mission is prepared to send missionaries direct from this country or England to any tribe, and to inform such missionary as to their numbers, habits, language, degree of civilization, religion, and disposition toward white men. And not this only, but also the best route of travel, all things considered ; the prevalent characteristic diseases of the region ; what clothing and supplies should be carried ; and the expense both of the journey and of support on the field.

This result has been achieved by the intelligent and patient execution of plans carefully elaborated before the actual explorations began. In all the preliminary work, and from time to time during its progress, the suggestions of Mr. Arthington have been of great value.

In the present article it is proposed to do no more than generalize the results achieved.

It may be well to remind the reader that the entire population of the five republics approximates 3,250,000, distributed as follows : Costa Rica, 243,205 ; Guatemala, 1,471,025 ; Honduras, 431,917 ; Nicaragua, 312,845 ; Salvador, 777,895. Speaking broadly, this population is composed of pure whites, inconsiderable in number, but of great influence ; pure Indians, of whom hereafter ; and mestizos, or people of mixed white and Indian blood, and these are in numerical majority over both the other classes. In religion, the whites and mestizos are Roman Catholic, but

with this qualification : that the better educated of both classes are deeply tinctured with modern forms of scepticism, open infidelity, and spiritism. Alienated from the traditional faith by the shameless lives of many of the priests, and by the childish superstitions which they impose upon the people, and knowing little or nothing of the simplicity that is in Christ, they follow the unfaith of the German, Swiss, and French instructors in the state colleges. The number of those of this class who have already been converted affords proof of the readiness with which they will hear the pure Gospel.

Turning now to the Indians, and premising that this article deals only with that part of the population which is of pure or greatly predominant Indian blood, the facts may be broadly stated as follows :

In some parts, notably in Nicaragua, the Indians have practically lost their tribal organizations, and have not only merged with, but actually compose the mass of, the population. Of this class the Masaya, Matagalpa, and Ometepe Indians of Nicaragua are examples. In every political and religious sense they are indistinguishable from the mass of the Central American peoples. From them come many of the priests, of whom their towns are full, and they are the soldiers and minor officials of the republic. As objects of missionary solicitude they afford indeed a most interesting and promising field, but this they share with the other inhabitants of the republics. In Nicaragua the only distinctively Indian tribe is the Mosquito, among whom the Moravians have long conducted a heroic and fruitful work.

Beginning with the southernmost of the republics, Costa Rica, the expedition visited the Chiripo, Talamanca, Tucurique, and Coj tribes. I wish it were possible within the limits of a magazine article to reproduce Mr. Dillon's vivid account of these journeys. They were often perilous and always arduous.

1. *The Chiripo Indians*.—This interesting tribe, which has furnished the firstfruits unto God from the aborigines of Costa Rica, inhabits a high mountainous region in East-central Costa Rica, and is accessible only by narrow paths through the dense tropical jungle, and across rivers which are deep, swift, and destitute of bridges. The expedition was so fortunate as to find at Turrialba, the point of departure for the Chiripo country, a competent guide who was of that tribe, and who spoke Spanish as well as the Chiripo language. It is gratifying to record that before the exploration was finished, this man, Rafael, had received baptism, having given most gratifying evidence of conversion.

The Chiripo were found to be about five hundred and twenty in number ; to have a well-defined tribal organization, with first and second chiefs, whose authority within traditional lines is absolute ; to live in scattered habitations simply built, with roofs of grass thatch ; and to subsist by small cultivations in part, but mainly by hunting, fishing, and by the natural growths of edible fruits and vegetables. In character they were found

to be suspicious of whites ; but, their confidence once gained, open, cheerful, and hospitable. They seem to be almost destitute of religion, having turned from their immemorial idolatry without having been as yet indoctrinated with the corrupt form of Romanism prevalent in Central America.

Mr. Jamison, who had gained among the Talamancas some experience in Indian mission work, accompanied the expedition, and, finding an extraordinary openness of mind among these simple Indians, elected to remain among them. One may easily imagine the feelings of these brethren, Dillon, Quesada, and Jamison, as they clasped hands in parting—the two former to retrace their steps to civilization, the latter to remain alone among these remote and little-known people.

A most remarkable work ensued. Through an interpreter who knew some Spanish, Mr. Jamison began at once to speak of the true God and of the manifestation of His love in the gift of His son to die for the sins of all men, and in a very few days the power of the Spirit was revealed in a wonderful way. Runners were sent out to bring in outlying members of the tribe, a comfortable grass house was built for Mr. Jamison, and in a few weeks twenty-five of these children of nature received Christian baptism after giving clear evidences of conversion.

Mr. Dillon's account of this interesting people recalls the stories of the kindness, courtesy, and hospitality of their ancestors at the time of the discovery. Mr. Dillon says : " During our visit the Indians brought us more than an abundance of such food as they had, and in every way that they could show kindness they did so. For example, they never use tables ; but, learning that we had been accustomed to such extravagances, the second chief came, on the morning after our arrival, with two young men, and spent a half day making one for us. They are strictly honest ; anything under any circumstances is perfectly safe."

It would almost seem that this primitive tribe had been preserved in their mountain fastness to afford an impressive object lesson by contrast with such Indians as the Guatosos on the one hand, and of the Coj on the other of the evil inflicted upon the aboriginal peoples of Central America by whites who have either shamelessly degraded them or turned them into sullen fanatics.

2. *The Talamanca Indians.*—This numerous and degraded tribe, living in the low-lying lands and foothills of Southeastern Costa Rica and Northeastern Colombia, present in most respects a striking contrast to the Chiripo. There is some affinity in the languages of these two tribes, but they are otherwise most dissimilar. The Talamancas are about two thousand in number, live in clusters of huts, which are little more than thatched roofs, avoid contact with the whites, from whom, in the persons of runaway sailors, rubber hunters, and cattle thieves, they have suffered unspeakable outrages. They have a tribal organization ; but a representative of the government lives among them and is the real ruler. Some

slight attempts at the most primitive agriculture are made ; but the Indians subsist principally on fish, wild animals, and wild fruit.

Very few of them speak Spanish. To the vices of heathenism have been added nameless degradations, brought in by the bestial whites who have been among them. Fortunately the rubber trees have mostly disappeared, and they are now spared the incursions of the rubber hunters, who are to the Indians of Central America what rum traders are to the native African.

The climate is trying and dangerous. Fevers prevail, even the Indians having no immunity, and poisonous serpents are numerous. Yet these conditions have not prevented the residence in Talamanca of white persons, impelled by greed or lust, and it cannot be conceded that the trader can go where the missionary cannot. Mr. Jamison lived and labored among these Indians until withdrawn by the mission, because it was felt that such isolation was inexpedient. Into such regions missionaries should go two and two.

Access is had by open boat along the Caribbean coast from Port Limon, Costa Rica, to Cahuita ; and from thence over an execrable trail forty miles to the first of the villages. Another route is by Old Harbor, but is the more difficult of the two. There are to-day no missionaries among these Indians. Who will go ?

3. *The Tucuriqui Indians*.—These Indians, numbering some five hundred, live in a river valley in Eastern Costa Rica, and may be reached on horseback by a ride of seven miles from the railroad station of Tucuriqui on the railroad connecting San José with Port Limon. They are settled in one village, have some slight admixture of Spanish blood, and are mostly nominal Romanists, and are visited at intervals by priests from Cartago.

The climate is good, if care is taken about exposure to night air, the elevation above the sea being about twenty-five hundred feet. No missionary has ever resided among them. Who will go ?

4. *The Coj Indians*.—This tribe, inhabiting the very high lands of Central Costa Rica, have a considerable mixture of Spanish blood, live by agriculture, are nominal Romanists, and inclined to be fanatically so, and have almost lost the native language, speaking Spanish instead.

They are reached with comparative ease except for the last few miles of the journey, which is a mere trail through the jungle. They number about twenty-five hundred. They have no distinctively tribal organization, and have a resident governor. No missionary has gone to this tribe. Who will go ?

5. *The Guatosos Indians*.—This tribe, numbering perhaps twelve hundred, and living for the most part along the Frio River, in Northwestern Costa Rica, is reported by Mr. Dillon to be the most pitifully in need of the Gospel—the dirtiest and lowest of all the Indians whom he visited.

Very few of them speak Spanish ; they have had no chief for thirty years, and are so remote, degraded, and useless that the government has

been able to accomplish but little in their behalf. For two hundred years they were able to resist the incursions of the whites, killing even priests in their efforts to penetrate their country. But the rubber hunters—those pitiless scourges of all tropical America—overran and subdued them and taught them the unspeakable vices of the degraded white man. Now their spirit is thoroughly broken, and the country is defended only by its inaccessibility. Perhaps no natives in all America have suffered more from the whites than these Indians ; but once assured that the expedition meant good and not evil toward them, they were found to be friendly and hospitable. Their religion is a rudimentary belief in a future state, and they are wholly uncorrupted by debased forms of Christianity.

Of the many routes by which this tribe may be reached, the best, all things considered, is up the river Frio from Lake Nicaragua by canoe. Under favorable circumstances, the trip can be made in five days from the mouth of the river.

This tribe was visited in March, 1895, by Mr. William A. Arthur, of Philadelphia, who has since founded the Central American Industrial Mission.

The purpose of this mission is to plant colonies with the view to self-supporting mission work in that needy region. The Guatosos are especially the object of the immediate solicitude of this infant mission, which is represented in this country by the Philadelphia Missionary Council, Fifty-fourth Street and Lansdowne Avenue, Philadelphia, Pa., and by the Central American Mission, of which the writer is secretary. The former has exclusive charge of industrial or self-supporting work ; the latter of the missionary work in Central America which is supported from abroad.

6. *The Indians of Salvador.*—What has been said above of the Indians of Nicaragua will, in the main, apply also to the Indians of Salvador. Indians of pure blood form the bulk of the population, have no tribal organization, are, in fact, the people, tho neither so well educated nor so influential as the whites of pure blood among them. They are the laborers, soldiers, petty officials, and agriculturists of the country.

In religion they are fanatical Romanists. To the lasting disgrace of this great Protestant land be it said, there has never been a resident missionary in this republic. The population is dense, eight hundred thousand living in a territory of twenty thousand square miles extent. In the capital and larger towns a liberal element is found which earnestly desires that missionaries be sent. Who will go ?

7. *The Indians of Guatemala and Honduras.*—As the final reports upon the Indian peoples of these two republics are not completed, and as by far the greater number of the pagan Indians in the five republics are found in these two, an account of them is, by consent of the editor of the REVIEW, postponed to a subsequent paper.

It may be here said, however, that the explorations just approaching a conclusion have disclosed a mission field among the aborigines of these

two republics, which is of great extent and surpassing interest. The reports of the expedition, tho not ready for publication even in this brief, summary way, are so definite and comprehensive that the Central American Mission is now fully prepared to induct at least twenty missionaries into fields as absolutely untouched by the Gospel of Christ as any on the whole earth. That the reader may have some more definite conception of the greatness of the field thus opened in Guatemala and Honduras one tribe may be mentioned.

The Xicaque Indians of Honduras, for example, whose country lies northward from Tegucigalpa, the capital, among the high mountains in which the rivers Guayape, Aguan, and Sulaco take their rise, number between twelve thousand and sixteen thousand, of whom three fourths are in some sense Romanized, but who number at least four thousand of absolute pagans. These are neither inhospitable nor revengeful, but their distrust of the whites is so deep that it was a matter of the greatest surprise to the tribe when their chief gave his hand to Mr. Dillon at parting.

It will be seen that there are many contrasts between the Indians of Costa Rica, Nicaragua, and Salvador, and those of Guatemala and Honduras. The tribes of the last-named republics are strong in numbers and are spread over fast spaces of mountain and forest. In the former the tribes are small, and many languages must be learned before they can be thoroughly evangelized. In the latter, one language will often give access to from ten thousand to seventy-five thousand souls.

While the churches of America have been sending missionaries into the remotest parts of the world, they have strangely neglected this tempting and destitute field at their very doors. And this in plain disregard of the spirit of the Divine plan of campaign of missions given by the Lord Himself in Acts 1 : 8, which contemplates the moving out by concentric circles from strategic centers, and—by implication at least—forbids the overpassing of unevangelized regions.

With the opening, through the Arthington Explorations of the Central American Mission, of this vast Indian field, within four days' sail of New Orleans, it is hoped that the response in men and means will be commensurate with the need.

At least in the beginning it will be inexpedient for lady missionaries to attempt work among these tribes. Not alone nor chiefly because of the difficulties of travel, but because they can at first be more effectively reached by men. With the gathering of a few converts, however, this objection will disappear, and a great door and effectual will be opened to women missionaries among these peoples, so near, so needy.

THE ARMENIAN CHURCH.*

BY REV. PHILIPP VOLLMER, PH.D., PHILADELPHIA, PA.

Armenia of old and that part of the Turkish Empire where the majority of the Armenian race still lives is situated in the western part of Asia, not far from Palestine, between the Black, the Mediterranean, and the Caspian seas, remote, inaccessible, and isolated. The fact that in the northwest, Turkish Armenia is bordering on Russia is at present the cause of much uneasiness and concern in English diplomatic circles.

In extent Armenia is a country as large as New England, constituting a plateau of 7000 feet high, which is for the greatest part barren and rough, but not without many fertile spots in the numerous valleys. The highest point is Mount Ararat, on which Noah's ark is said to have descended after the flood. Many theologians and not a few archæologists also strongly assert that in Armenia the cradle of the human race must have stood; and with a great array of learning they have proved to their own and many others' satisfaction that the very spot is to be found in the region where the four great rivers, Euphrates, Tigris, Araxes, and Kur, take their rise, these being in their opinion identical with the four rivers, Pison, Gihon, Hidekel, and Euphrates, which, according to Gen. 2:10, "went out of Eden."

The name of the country, Armenia, is derived from the name of one of their ancient kings, Aram, who was a contemporary of Abraham. The Armenians themselves call their country Haichia, from Haichun, the name of their ancestor, who was a great-grandson of Japhet, one of the three sons of Noah. In outward appearance, however, the people show great resemblance to the Semitic type, having a brown complexion and eyes of a yellowish brown.

The Armenian *people* are not confined to the territory of old Armenia, but are to be found almost everywhere, preserving, however, with great tenacity, their national unity and individuality, wherever they are found, almost equal to the Jews. With this people they have, moreover, in common, their dispersion, their political dependence, the oppression endured in all ages, and their occupation as tradesmen. The Armenians number, according to the last census, 4,000,000, over three fourths of whom still occupy the same territory as their forefathers did, 2,500,000 of them being Turkish, 1,100,000 Russian, and 100,000 Persian subjects, while the rest are scattered all over the entire globe, our own country not excepted. But wherever they live, they enjoy the reputation of being a quiet, intelligent, very polite, temperate, and extremely frugal people. The majority of them are engaged in trade—almost the entire commerce of the

* As the Armenians are just now in the public thoughts of the civilized world, owing to cruel massacres of thousands of their number, a brief statement as to their country, their character, and their religion seems timely.

Turkish Empire being in their hands. This occupation accounts mainly for their almost universal dispersion. The Armenians under Turkish sovereignty are, of course, everywhere surrounded by fanatical Mohammedans, ruled by them, hated by them, constantly annoyed by them, and from time to time massacred by them. These outrages are no mere ebullition of violence, temporary and transient in its nature. They show, on the contrary, a settled purpose on the part of the hordes of Eastern barbarism to suppress a civilization that is based on the Christian religion. Positive proof of this are the four bloody persecutions of the present century—in 1822, when 23,000 were slain and 17,000 sold into slavery ; also in 1860, 1876, and the one at the present time.

The ancient *history* of the Armenians is, like that of most old nations, shrouded in obscurity. First they were a constituent part of the Assyrian Empire ; then they were ruled in succession by eight independent kings ; later Cyrus made them part of his Persian Empire, and afterward the Seleucides subjected them unto Syria. For more than seven hundred years Armenia was the bone of contention between the Romans, the Persians, the Parthians, and native rulers, till the Arabs subjugated one part in 650 and the other in 950 ; in 1574 the whole became a part of the Turkish Empire. Part of the ancient Armenian territory has belonged to Russia since 1829.

Circumstantial evidence proves that *Christianity* must have been introduced into Armenia at a very early date. The first church historian, Eusebius (died 340) found in the library at Edessa a manuscript in the Syrian language containing a very remarkable correspondence between Jesus Christ and Abgarus, an Armenian prince. These are the words of the letter of Abgarus to Jesus :

“ From Thy miraculous healings and raising of the dead, I conclude that one of two things must be true : either Thou art God Himself, descended from heaven to do such deeds, or Thou art the Son of God because Thou performest such acts. Come, therefore, to me and heal me from a severe sickness.”

Christ answered this letter in the following words :

“ Abgarus, blessed art thou because thou didst believe in Me without seeing Me. For it is written that those who see Me shall not believe in Me, in order that those who do not see Me might believe and live. In reference to thy request that I should come to thee, I say that I have here among My own people to fulfill all for which I am sent. After having fulfilled it, I will be taken to Him who had sent Me. But when I shall have been taken up, then will I send to thee one of My disciples that he might release thee from thy sickness and give life to thee and to those with thee.”

Eusebius goes on to say that in the year 30 A.D. Thaddeus, one of the seventy disciples, did actually come to Abgarus, did heal him of leprosy and convert him and his subjects to Christianity. Legend has it that Christ even sent him His picture through Thaddeus, and this picture is still shown in one of the churches in Rome. Another historian, Moses

Chorensis (died 470 A.D.), communicates also a correspondence between the same Abgarus and the Roman Emperor Tiberius. In this, Abgarus brought charges against Pontius Pilate for condemning Christ to death. Tiberius, in his answer to Abgarus, says that Pilate had written to him about the miracles and innocence of Christ, and it was only the Senate's fault that divine honors were not rendered unto Christ.

The genuineness of these letters may well be doubted. Their existence at so early a period goes far to prove, however, that Christianity must have been very early introduced into Armenia. This was actually done during the first and second centuries of the Christian era ; and in the third century, the people accepted Christianity generally, thus becoming the first in the world's history to accept Christianity as a nation. Tertullian in the second century already speaks of flourishing churches in Armenia ; and in the middle of the third century a bloody persecution under Tiridates III. is reported.

The real apostle of the Armenians, however, and the actual founder of that ancient church is Gregor, called the Illuminator, because through his activity the night of heathenism vanished and the light of the Gospel began to rise brilliantly over Armenia. He was the son of a prince, and was born in 257. In the afore-mentioned persecution his whole family suffered a martyr's death, notwithstanding their high position, Gregor, then two years of age, being the only member who was almost miraculously rescued by an old nurse, who fled with him to the neighboring province of Cappadocia. Here Gregor received a Christian education, and after returning to his native land, he labored so successfully, in spite of persecutions, that at last his work was crowned by the conversion of the persecuting king himself and by the general acceptance of Christianity by the great majority of the people. In planting the Armenian Church, Gregor proceeded with much prudence, circumspection, and wisdom. In admitting young men to the schools which he opened all over the country, he gave preference to the sons of the heathen priests and their relatives, his intention being to make them well disposed toward the new doctrine. In the year 302 A.D. Gregor was consecrated bishop of all Armenia, and in 325, he received a cordial and very pressing invitation to the famous first ecumenical council at Nice, where the doctrine of the eternal Godhead of Christ was promulgated. However, he did not go personally, apprehending that too much honor might be bestowed upon him for having been a confessor during the persecution. As his representative he sent his son, to whom he also, toward the end of his life, entrusted the supervision of his diocese. At his death he left the church which he planted in a very flourishing condition, in which it remained for a long period after his death, notwithstanding political upheavals. Gregor was also a very able writer, of whom sermons and prayers are still extant. Thus by his own example, he kindled a profound interest in education and learning, so that after the invention of the Armenian alphabet, the golden era of Armenian literature was ushered in

by translations of almost the entire Greek and Syrian literature, as well as by original works.

One great hindrance in spreading Christianity was the lack of a translation of the Bible into the vernacular of the country. The preachers were compelled first to read the text in a foreign language, and then translate and expound it. There was not even an alphabet of the Armenian language. To overcome both difficulties, Mesrob worked incessantly day and night to invent first an alphabet for the Armenian tongue, which would then enable him to translate the Bible. For a long time all his exertions remained fruitless. Seeing that human ingenuity and wisdom alone is not sufficient, he took refuge in prayer. One day, when he was again engaged in earnest prayer, he beheld a rock and a right hand engraving upon it several signs. These imprinted themselves so clearly upon his memory that afterward he could recall and imitate all of them ; and thus, Mesrob's disciples tell us, the origin of the Armenian alphabet was found. Immediately he began work, and in the year 410 A.D. the translation of the Bible was completed.

Soon after Mesrob's death, the then ruling Persians instigated a bloody persecution with the intention of converting the Armenians to the Persian fire-worship. In a hotly contested battle, in 451, on the river Dechnud they were utterly defeated. But in spite of oppression following this defeat, the Armenians remained steadfast till their oppressors, the dynasty of the Sassanides, were overthrown.

Up to this time, the Armenian Church constituted an integral part of the Church universal. In 451, however, they adopted in open synod the doctrinal errors of the Monophysites, who deny that in Christ two natures were inseparably united—a truly divine and a veritable human nature. Since that time they constitute an independent church and are affiliated with none of the three great bodies into which the Church is divided. They know nothing of Protestantism, not having been in the least influenced by that great movement ; *but both the Roman Catholic and the Greek churches* have been trying to secure their adhesion. A disruption came in 1439, and one part joined the Roman Catholic Church, acknowledging the Pope as their spiritual head and adopting the distinctive Roman doctrines, yet retaining in their services their native tongue. This portion of the Armenian Christians is called the United Armenians, while the old monophysitic part goes under the name of the Orthodox Armenians. This schism revived the old persecutions, and about the middle of the eighteenth century the Armenian patriarch sought and obtained the intervention of Peter the Great of Russia. Since then the orthodox part of the Armenian Church has found shelter under the protection of Russia.

The *doctrines* of the Armenians are almost identical with those of the Greek Church. They have the seven sacraments ; in baptism the child is *immersed three times, it is then anointed with holy oil, confirmed, and partakes of the Lord's Supper in both elements.* Prayers are said for the dead ; but the Church does not believe in purgatory nor admit of indul-

gences. There is a threefold order of the clergy—bishops, priests, and deacons ; and there are three degrees of episcopal rank—the archbishops (chief among whom is the patriarch), the bishop, and the teacher of theology. The clergy are further divided into the black and white, the black being the monks and the white the parish priests. This latter class is permitted to marry before ordination, but not after.

The Armenian Church teaching then, as we have seen, the same errors of the two medieval churches, has justly been regarded by the Protestants as a proper *mission field* for the dissemination of a purer gospel. Consequently missionaries of the American Board of Boston began work among them in 1831. For many years it was hoped that they might quietly and without formal church organization exert an influence that would reform and spiritualize the ancient church from within. Persecution reluctantly compelled the missionaries to seek protection by forming a separate Protestant Church in 1850. At about the same time, the Missionary Society of Basel, Switzerland, also established a mission among them. There are now three missions in Armenia, comprising 281 stations, 944 foreign and native laborers, 112 churches with a membership of 11,481, 264 Sunday-schools, with 46,864 adherents, and a number of colleges and theological, high and boarding-schools with a total of 19,886 persons under instruction. It is hoped that these native Protestants may be instrumental in arousing this ancient but fossilized church and raise it to a more spiritual type of Christianity ; and a beginning of this uplifting work has already been made.

How necessary this missionary work is in Armenia, may be gathered from the very unfavorable reports that reach us touching the *religious and moral condition* of clergy and people. Very recently one of the Protestant missionaries, trying to impress an Armenian bishop with the duty of the Armenians to work for the conversion of the Mohammedans, was startled with the reply : “ What are we to preach to the Mohammedans ? They believe in God like we and have good prayers. We could only preach to them about the Trinity and the divinity of Christ.” “ But,” said the missionary, “ the difference between Christianity and Islam is truly very great. The heaven—*e.g.*, which the Bible teaches—is a far superior conception and a much purer ideal than that of the Mohammedans.” To which the bishop replied : “ If I were certain that the paradise of the Mohammedans really existed, I would wish to be there.” This proves better than many words the low condition of the Armenian Church, and the urgent necessity of working among them.

The first evangelical Armenian Church was organized July 1st, 1846, after those who had accepted the Protestant form of Christian belief had been excommunicated from the Armenian Church by the anathema of the patriarch. It was the original desire of the missionaries to bring about a reform in the Armenian Church, but the attitude of the patriarch made this impossible. At the beginning of 1895 the evangelical Protestants numbered nearly fifty thousand.

A NEW MISSIONARY UPRISING.

BY WILLIAM T. ELLIS, ASSOCIATE EDITOR OF "THE GOLDEN RULE."

One whose ears are open to "the sound of a going in the tops of the mulberry-trees" must have heard the premonitions of a new and mighty movement among the young people's societies of our churches. I think that I speak well within the truth when I say that this revival, or "advance," is of greater importance to the cause of Christ than anything that has concerned the youthful members of the Church since the discovery of the Christian Endeavor Society fifteen years ago. Yet this new movement has spread so imperceptibly that only he whose ears are quickened by the Spirit may have noticed it.

I speak of the marvelous awakening in practical evangelistic effort and deeper spiritual life that has possessed the Christian endeavor movement within the past year. Already this spirit has resulted in thousands of conversions outside of the usual line of the Society's work, and it has spread itself abroad throughout the length and breadth of the land as a sweet savor of the pure Gospel. Without comment upon it, let us briefly follow the history of this "new endeavor."

Two years ago, in the city of Reading, Pa., the State Christian Endeavor convention was held, and Rev. Charles Adamson, a pastor zealous for the salvation of souls, conceived the idea of having the delegates share their blessings with the work people of the city who could not get to the meetings, even if they so desired, and most of whom knew practically nothing about the joys that filled the hearts of the Endeavorers. There had been little preparation for such a campaign, yet permission was secured from a number of employers to hold meetings during the noon hour in their shops and factories. Companies of willing workers were soon formed, and at the close of the morning sessions of the convention the delegates would march, with songs on their lips, to these places of employment, where the Gospel story was simply told by the earnest young people. The result was most marked. The Endeavorers themselves were thrilled with something of the joy of the missionary, and the cordial attention and intense interest of the work people surprised even the most ardent advocates of the plan.

One year later, at the wonderful convention of Pennsylvania Christian Endeavor societies, held in York, this evangelistic movement was made the predominant feature of the convention. Rev. Charles A. Oliver, a Presbyterian pastor of the city, whose chief ambition is the salvation of men, took charge of the work, arranging for evangelistic meetings each day in mills, factories, shops, the jail, the almshouse, in the public square, etc. When the convention met, the delegates were formed into companies with experienced leaders, and each was assigned a place of duty. More than a score of meetings were held each day of the convention, many souls found

the light, and a general religious awakening of marvelous character was the result. This determined the place of practical missionary work in the Christian Endeavor conventions.

With the experience of York (1894) in mind, the United Society arranged for a similar Gospel campaign in Boston during the convention there last summer. So, when the Endeavorers came up from all parts of the land, they not only reported direct missionary gifts of \$340,603.54, and the glad news that 202,185 of the associate members had been led to Christ during the year, but they also showed the practical nature of their religion by entering heart and soul into this movement for practical evangelism. Rev. James L. Hill, D.D., of Salem, Mass., a trustee of the United Society; Rev. Charles Roads, of Philadelphia, Pa., ex-President of the Pennsylvania Christian Endeavor Union and a leader in this work, and Rev. Charles A. Oliver, of York, Pa., were appointed a committee to arrange for evangelistic meetings during the Boston convention. It was felt that if this sort of work could be carried on with any degree of success in Boston, with its abnormally difficult conditions, it would surely succeed in any other city in the land. Therefore, altho hindered in many ways, the committee arranged for evangelistic companies of Endeavorers from many States, organized and instructed them before they left their homes for Boston, and had them ready to begin their splendid campaign of witness-bearing on the very first day of the convention.

Fifty-five different places were secured in the city. These were of almost every sort—wharves, shops, missions, stores, institutions of various kinds, and favorable points in the open air. Notice was given through the press and by direct communication to the working men of the time, and place, and character of the services. Since most of the evangelistic companies were from distant States, the very novelty drew together large audiences.

Perhaps I can in a word describe the character of one of these Christian Endeavor evangelistic meetings. It was held in a mill. The Endeavorers gathered at the noon hour. After the work people had eaten their lunches they assembled in the weaving-room, among the looms, and as near to the visitors as possible. The leader (Mr. William Shaw, one of the three executive officers of the United Society of Christian Endeavor) stood on a bench for an improvised pulpit, and after telling in a few words who the Endeavorers were and what they represented, the company began to sing the bright Christian Endeavor songs. There was much praying, and a few practical words from the leader proclaiming "the Lamb of God that taketh away the sins of the world," and one after another, the delegates testified what this Jesus is to them. Then, the engine having been set in motion some minutes earlier than was expected, the leader gave the Gospel invitation to the music of whirring pulleys, belts, and shafting, and ten persons accepted the offer of salvation.

More or less similar were the 120 evangelistic meetings held by the En-

deavorers during the Boston convention. The audiences were interested to a remarkable degree, many of the toilers putting themselves to great inconvenience to be present. When the opportunity was given each day for all to share in the services, 284 attendants, most of them Christian employees, testified or took part in some other way. Twenty thousand persons were reached by the Gospel message, and 585 delegates, from more than a score of States, participated in these services during the days of the Boston meeting.

Of conversions it is impossible to speak. It is not always well to count on visible manifestations. Certainly the number of those professing to accept Christ reached more than two hundred. As many as twenty persons in a single meeting took the decisive step. This magnificent showing, marvelous as it is, does not reveal on its surface the greatest good of the meetings, for from this taste of the joys of preaching the Gospel, hundreds of Christian young people went home to their churches and societies in all parts of the land to partake more fully of the feast of consecrated work for souls.

Such an influence permeating the societies of the land could not be without tremendous effect ; and now, as I write, I have before me the reports from some of the last of the Fall State conventions of Christian Endeavor societies. These tell the glad story of Boston, 1895, over again. The majority of the State unions made practical evangelistic work by the delegates a chief feature of their great annual meetings. Pennsylvania surpassed its noble record of the previous year ; California witnessed pentecostal times ; Maine held thronged Gospel services ; Wisconsin, Nebraska, Indiana, Missouri, Minnesota, Iowa, Delaware, all report in the same jubilant strain glorious Christian Endeavor meetings for the unreached masses. Massachusetts, the conservative Bay State, went into the work at her State convention with a zeal and enthusiasm that resulted in an untold harvest of redeemed ones, and now her societies have gone forth to practically fulfill the year's motto, " Saved to serve." Each of these great meetings has increased the influence of the evangelistic spirit, and has sent the Endeavorers home to their individual societies to carry out in their own churches and neighborhoods this practical effort for those who do not come within the scope of the usual methods of preaching the truth.

One single society in Glenholden, Pa., upon the return of its delegates from Boston, appointed an evangelistic committee ; services were held weekly, and the first seven meetings resulted in 50 conversions ! York, Pa., the place where this movement received its first great impetus, is at this writing carrying on a Christian Endeavor evangelistic campaign. The Methodists of Philadelphia, in their great revival in Armory Hall, adopted the same method of using organized companies of their young people. In like manner, in many parts of the land, these convention efforts have been but the starting-points of mighty radii of evangelistic influence.

There is not space to comment on the striking lessons that these bare

facts so eloquently tell. Above all else, they show the power of a living Gospel. The plain, blood-stained cross of Jesus Christ has not ceased to be the greatest magnetic force of all the ages. The Lamb of God has lost none of his beauty and power. No topic is of such vital interest to man everywhere as that of Christ and salvation. I could repeat instance after instance to show how this simple Gospel story has been sought with utmost eagerness. Listen to this ! During the Boston convention a company of delegates from a distant State were lost in the labyrinth of streets and failed to reach their appointment on time. The workmen were so eager for their presence and their story that they hired a carriage and sent one of their number to the Convention Hall to see if some Endeavorers might not come down and hold a meeting with them. Who of us thought that such a story could be told of a great Christian city ?

One other truth that I desire to merely indicate is that the young people of the Christian Endeavor Society and of the Church in general have no greater enthusiasm than that for practical missionary work. There is nothing in all Christian Endeavor that has met with the response that has been accorded this "advance." Invariably the delegates report these evangelistic meetings as the very best sessions of the convention ; and if you could see them, as I have seen them, trudging for miles to a remote factory, beneath a burning sun, simply for the privilege, not of making speeches or of winning applause, but simply of bearing humble witness before a company of untutored men of the power of God unto salvation, you would with me praise the Lord for this new crusade.;

Coincident with this evangelistic enlargement has been the outreaching after spiritual power manifest in Christian Endeavor circles. The Society has always stood for spirituality, but in an unprecedented degree there is being witnessed at the present time a seeking after those things of Christ that lie deepest in the spiritual life ; an outreaching for a fuller consecration, for a richer abiding of the truth. In line with this Dr. Clark has proposed to Christian Endeavorers a " World's Christian Endeavor Prayer Chain," to be joined by all those who feel the need of a better spiritual life, and who are willing to pray daily for spiritual blessings upon the cause of Christ everywhere, upon the Christian Endeavor Society, and upon the members of this prayer chain. Within one week after the covenant had been proposed Dr. Clark received more than two hundred letters from Christian Endeavorers asking that they be enrolled as members of this World's Prayer Chain. Thousands of persons, in many lands, have already become " links," and each day witnesses further enrollments. Here is the covenant to which all Christians, whether Endeavorers or not, are asked to affix their signature :

" Trusting in the Lord Jesus Christ, and realizing the untold blessing of fervent, united prayer, we, the individual links in the World's Christian Endeavor Prayer Chain, covenant and agree to make it our practice to offer a petition for one another and for the cause of Christian Endeavor

every day. We also promise to endeavor to bear in mind, at the usual time of our daily devotions, the particular cause which is brought to the attention of the Prayer Chain each month as the object of our united petition."

There is no form of organization. The members are asked, but not required, to send their names to Dr. Clark, that they may be enrolled on a private list in order that the members may be known and the faith of the members increased. Dr. Clark's address is 646 Washington Street, Boston, Mass.

Who shall say that these two new and twin endeavors—the enlargement of spiritual life and the practical evangelistic crusade—shall not have a great part in ushering in that glorious day when all the kingdoms of this world shall be the kingdoms of our Lord and His Christ ?

ELSIE ; OR, THE GRACE OF GOD.

BY MRS. E. M. WHITEMORE, NEW YORK CITY.

Mission work in the slums and in the upper part of New York City is very similar in many respects. Lives of sin, hidden behind brown-stone fronts, are, if anything, more difficult to correct, and following the Master to fine-appearing haunts of sin is beset with more difficulties than amid the poverty and coarseness of the slums. Sin is the same whether it is encountered on the top rung of the ladder, where the devil temporarily blinds the senses of his victims behind a whirl of tinsel finery, or when, descending lower and lower, the lowest step is reached, and the weary, reckless tread of vice and crime is heard in the slums. It is worth while, however, to follow sinners through their various stages, amid repeated discouragements, if finally one may rescue them by the grace of God.

From a beautiful home of comfort and refinement there stepped forth one day a poor, silly, foolish, but exceedingly pretty young girl of fourteen. By her side was a noted villain, who, through lying and deceit, had passed himself off as a person of title. By the time that suspicion was aroused in the minds of those who entertained him he had in subtle ways gained the love of this mere child, and he managed so to control her every thought that it was comparatively easy to gain her consent to elope with him. Once married, he thought that the parents would speedily relent, and thus he would be reinstated in the household, and later would have at his disposal whatever wealth the family might possess.

Contrary to all expectations, the dishonored family most emphatically resented all efforts at reconciliation, and with breaking hearts closed their doors even to their own child. Through gambling and other evil pursuits the newly married husband kept up appearances for a few short years, during which time no attempts succeeded in turning poor Elsie to the Savior, tho many regrets and much shame and sincere remorse filled her heart.

The wild excitement of the life she led gradually produced and strengthened in her the taste for wine, until at last it gained such a mastery over her that, tho dressed in silks, she was powerless in the hands of companions who led her still lower into the sinful ways of the corrupt world.

The once apparently fond husband, under whose influence this formerly pure girl had become so changed, became not only a tyrant, but with great brutality—too awful to record—caused her to submit to his diabolical whims, until she no longer sent for liquor to give her a pleasurable gratification, but that it might, if possible, render her oblivious to his cruelty.

In desperation she made six attempts to leave him, but each time she was captured again before the night passed. Finally one day, more than ever crazed with grief, she succeeded in carrying out her purpose, and became a wanderer upon the streets of New York. Again she was found, and was urged to accept of the love and salvation of Jesus ; but through false reasoning she again rejected the way of escape from the life which quickly followed.

Disheartened by ill health and repeated failures to secure light occupation, she yielded more than ever to her craving for drink, and for weeks at a time was comparatively unconscious of her surroundings or companions. One night, after a dreadful debauch, she was arrested with others ; she was tried and sentenced to prison, and was placed on a par with the very lowest characters from the slums. She was made to realize very forcibly that the devil is no respecter of persons. The refinement of former days only intensified her misery, and the recollections of the past at times almost bereft her of her reason. Incensed beyond measure at all this additional disgrace, her parents, at the time of her release, had her again committed to avoid future publicity.

A few days after her second sentence the Door of Hope was opened at 102 East Sixty-first Street ; and after the opening exercises were over and friends had left I knelt before God and reminded Him that all was in readiness, that even the beds were prepared, but that no inmates had come to find shelter there. I asked that He would graciously send those whom He saw were in need of such a home. The following morning a note came from Elsie, in which she asked that we would for God's sake give her a chance. With some difficulty, consent was obtained to have that second committal withdrawn. Those who knew her best sadly shook their heads, and said that the experiment was certain only to meet with failure, and that it might materially reflect upon the work just being started. Nevertheless, by God's guidance, provision was soon made for her reception, and it was not long before she was introduced to the Head of the home—our blessed Lord. She gladly availed herself of the oft-spurned love, and it proved sufficient not only to convince her of sin, but through its purity the sin was washed away, and in the strength of that love she has daily proved His efficacy to save and to keep.

Not many months later the death of her husband was reported, and some two years ago one of God's servants was prompted to give her his hand. Under cover of his name she has now a dear little home of her own. Not only has this happiness been bestowed, but her family (so greatly injured) have relented and have welcomed her back.

Feeling in her heart a strong desire to work for God, she, with a few others, have opened a place of worship in the town where she lives, and there they gather regularly, with heartfelt gratitude to God that He is no respecter of persons, and that He wills to save even unto the uttermost.

Surely this instance will suffice to prove to the most skeptical the advisability of persistency in service for Christ. Never be in such haste to further God's cause as to pass by even one who has caused discouragements and disappointments without number. Opportunities are granted to us to sow seed for which we will not later be held responsible. To be effective workers in the slums or in less conspicuous places of vice, we must keep in such close touch with God as to catch His divine thought, to act upon it, and to give Him the glory for all that may be accomplished. Never be influenced even by blessed results, but trust in God, work by God's strength and guidance, and definite fruit will then be gathered for God.

II.—INTERNATIONAL DEPARTMENT.

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

The Attitude of the Turkish Empire toward Christians.

BY J. T. GRACEY.

1. *Under the "Capitulations."*—The Roman Empire recognized "extra territoriality" in the government of foreigners settled within its bounds, and extended the privileges under it by a sort of fiction according to which these communities, smaller or greater, were treated, within limits, as if non-residents.

Five hundred years ago, when the Turk entered Europe, he adopted this Roman fiction toward non-Moslems within the territory of the empire. Theoretically, as a good Moslem, every Muhammadan ruler is obliged to put to the sword all who refuse to accept the Quran and the Prophet. As a matter of fact, no Moslem conqueror or ruler has found it within the range of practical politics to thus far "unify" the inhabitants of the geographical section he claimed to govern. There never has been an instance where all the subjects of a Muhammadan ruler were Moslems. The preservation of these non-Moslems has been essential to the commerce or other fixed necessity of the country. Hence, under restrictions, they have always been suffered to remain, the right of the realm to compel all subjects to accept Islam, as a theory, never being vacated. The fiction of "extra territoriality" in the Turkish Empire adopted from the Roman Empire was an invention to avoid the concession that any subjects of the empire were not Moslems. It was thus simply in accordance with ancient usage, already recognized in the territory, that non-Mussulmans continued, possessed of liberty under slight personal restrictions, tho not exempt from taxation or tribute, and some other obligations to the government.

When the American missionaries first entered Turkey seventy-five years ago, they did so under cover of these "capitulations," which had thus been in usage for more than three hundred years. Rights of worship and education, according to their own convictions and pleasure, were recognized as belonging to all Christians entering, or resident in the Turkish Empire. Under this general concession Christian missionaries prosecuted successfully their distinctly professional business in various parts of the Turkish Empire. They established schools and colleges, set up printing establishments, and exercised themselves in all religious functions incident to their vocation, not as a privileged class, but in common with merchants and others, each within their own sphere.

2. *Under the Berlin Treaty.*—The Christian Powers sought from time to time to incorporate the privileges recognized in the "capitulations" into rights, secured by treaty with the Ottoman Empire. The object of the Berlin Treaty of 1878 was to perpetually bind the Turkish Empire by compact to an unalterable observance of these privileges, save as they might be modified from time to time, with the consent of the Christian nations. The representative of the Sultan at Berlin declared it to be the full intent of the Ottoman Empire to maintain the principle of the "capitulations" in force. It had, under the law of internal necessity, for centuries made such concessions, always, however, as an act of clemency, subject to modification or suspension at the pleasure of the sovereign. The Berlin Treaty stripped the Sultan of this privilege, as we have said, save with the concurrence of the other nations of Europe. The Sublime Porte became only a vizier governing these races, subject to a consensus of Chris-

tian sentiment. That this was the plain understanding is shown by the fact that very many reasonable modifications have been from time to time agreed upon, till they have become quite a department of international and Ottoman jurisprudence. It was a humiliation to the Sultan to have thus thrust upon him a limited monarchy, subject to an outside congress of nations. According to Moslem law the Sultan is Pope as well as king. This struck from him all his powers as Pope over all except his Moslem subjects, and at one blow blotted out his right as a good Moslem to put to the sword all who would not accept the Quran and the Prophet—a right never conceded till then, the exercise of it, we reiterate, being a matter of expediency. The Berlin Treaty became the magna charta of Christians in the Turkish Empire. Great Britain became security that the Turk would carry out the compact, and received the island of Cyprus in lieu of the guaranty.

3. *How has the Turk kept the compact?*

—1. American missionaries, under the axioms of the "capitulations," had conducted enterprises of publication and education, also charitable work of medical treatment, free instruction of the poor, and maintained religious exercises in their houses, in hundreds of cities, towns, and villages in various parts of Turkey during the sixty years from 1824 to 1884. All these privileges were exercised under ancient principles of political administration of Turkish law and usage, gradually extended from the Edict of Toleration of 1453. The Moslem law prohibits peaceful relations with non-Moslems, nevertheless it was the right of the Sovereign Khalif to spare whom he pleased. By various decrees, enactments, and usages the Sublime Porte confirmed the privileges of non-Moslems in the empire under this general policy of suspension. The right to break treaties, cancel the edicts, and reverse the usages, whenever good policy permits the resumption of war measures for the extension of Islam, was all the

while reserved till the Treaty of Berlin.

The Treaty of Berlin took away from the Sultan this fiction of sovereign clemency. Henceforth forever these were to be rights which not even the Sublime Porte might deny. Under the galling humiliation of that treaty the Turk did not rest. He signed the treaty as a war necessity. It was his duty to violate it as soon as possible, and Abdul Hamid II. chose to set himself to the task.

This he has done by administrative acts and by interpreting in a new way sundry laws and treaties. The authorization of presses and their publications by the Turkish authorities was a requisite accepted by the United States in the treaty of 1870, but administration under it had been reasonable. Now it was extended to minutest cavil, and the work was obstructed by the most trivial detail. Permission to print a work was annulled an hour after its publication, and all the outlay was a loss. Even Gospels long in circulation were prohibited because they contained the word "liberty" or the words "kingdom of God," the Sultan not wanting any other "kingdom" but his own; and the ridiculous incident is vouched for of the suppression of Paul's letter to Galatians, as being addressed to the people of Galata, a suburb of Constantinople, where they have been resident from the time of the Roman Empire under its "capitulations." When the censor was assured that the author of the letter had been dead many years, he demanded the certificate of Paul's burial! One would not quote such an absurd instance but that it is matched in hundreds of similar cases of obstructions of recent date. The "Christian Endeavor" constitution was not suffered to be printed, because the people would be thereby trained in organized action, and "Onward Christian, Soldier!" was interpreted as a seditious document. Similar repressive measures were imposed on schools. History and general literature were eliminated from curricula. Graduates of Chris-

tian schools were debarred from government service for the sole reason that they were such graduates. A Christian teacher *en route* from Marash to Tarsus in September, 1895, with four pupils was arrested on the road, and conveyed with great indignity to Adana, where they lay in prison six weeks, no charges of any kind being made against them, after all their belongings had been searched in vain for any objectionable matter; and after this they were sent back to Marash and forbidden to leave the city for a year. Another preacher was thrown into the Adana prison for four and a half months, with no charges of any kind against him. He was released and again seized and condemned to a year's imprisonment for having a copy of Shelley's *Poems* in his possession. His aged father after thirty years' ministry was condemned to prison for a year for having in his library an old hymn book which contained the hymn, "Soldiers of Christ arise!" These are not rumors; they are vouched for in Dr. Christie's report of St. Paul College at Tarsus.

For half a century the proclamation of religious liberty of worship was interpreted to include the exercise of this function in any property of which the person was possessed, special sanction only being required if the property was to be exclusively used for this purpose. Shortly after the edict of 1892 was issued, it was interpreted to require that whenever a Christian purchased or acquired property, he must sign a bond that whether house or lands, the same should never be used for the education of children or for purposes of religious meetings. This has been rigidly enforced against Christians, and against no others. It was not made retroactive in general, but an old law was interpreted at will to apply against existing institutions, as having been begun "without permission."

Under the Hattı Humayoun, the community in which the school or worship was to be established was made the sole judge of the need thereof. Under the edict of 1892 the absolute authority was transferred to the government official, and an imperial firman was required to authorize it, which of course could only be obtained by those having "influence" (?) at court.

One of the "reforms" promised by the Turkish Government was the appointment of local governors from the class which were in the majority in any given district. This would secure Armenians the civil rule when Armenians were in the majority; but this

caused a lack of Moslem unity in the civil service, and the Sultan set himself to change—not the treaty, but—the existing Christian majorities. The Christian increment must be removed from the civil service within the impositions of the Berlin Treaty. It could be readily accomplished by a revival of the ever-present principle of the Moslem right and duty to put to the sword all non-Moslems, a principle, as we have seen, never abrogated, only suspended first by the "capitulations" inherited in Europe and then at the cannon's mouth at Berlin.

How could he superinduce this destruction of Christian majorities? The tale is already thrice told. Nineteen months ago, in the early summer of 1894, the robber hordes on the northeast border of the empire, the Kurds, were incited to raid Armenians, with renewed vigor, carrying off their cattle, their crops, and their women. The Armenians lived in seventy-five villages on this plateau. They naturally went to the rescue of their women and their property. Some shooting was done; some Kurds were killed. The Kurds did not bury their dead, but carried them and threw them down before the governor and said, "Is this the way we are to be treated?" The massacre of Sassoun ensued. Ten thousand Turkish troops were sent to "put down the rebellion," with orders that the "dogs" were to be slaughtered—man, woman, and child.

The troops were dressed like Kurds, and the Kurds led the attack, thus deceiving the Armenians into resistance which they hoped might be successful; but presently they discerned from the way the troops handled their weapons, from the weapons themselves, and the way the forces were maneuvered, that they were not Kurds at all, and panic-stricken at facing 10,000 regular troops, they precipitately fled. Four hundred women took shelter in a church, where they supposed they would find protection from the sacredness of the place. They were all murdered, and the blood ran over the floor of the church into the streets. A few of the more beautiful women were offered Islam as the alternative of death, but they promptly said, "Kill us!" and then when men were defiled to dig the trench to bury them, they were all thrust, the living with the dead, into the trench and kerosene poured over them, and all were burned. One mother with two children was threatened that her children should be destroyed if she would not accept Islam. She refused; they tore one

child to pieces before her eyes, and asked her again, only to be repulsed again. They killed the other child, and again asked for her decision. She again said she could not "deny Christ," and then they murdered her, and dying she said, "I cannot give up Christ." The soldiers boasted that they had slaughtered 15,000 in Sassoun. The telegraph wires were cut, and it was two months before the news reached Europe. When an English commission was appointed to investigate these massacres it was hindered for two months more. It never got to Sassoun at all. Witnesses were threatened with death if they gave testimony against the Turks, and for a year and a half the Sultan played one European power against another. Persecution was no longer confined to remote districts. The fall of 1895 saw a thousand Christians murdered about Constantinople, and a hundred—nobody knows how many—driven into the Bosphoros, their bodies in many cases washing ashore. Trebizond came next. Erzroom, Harpoot Aintab, Marash, Diarbekr, and others followed. The killing was authorized, all day some days, and for four hours on other days. Then the troops were to be called out and go through the farce of suppressing the riots. No Turks were shot. The officer assured Dr. Barnum that the missionaries and premises at Harpoot were all safe, and that no Kurd should enter the city. When the assault began Dr. Barnum appealed to him, only to receive the reply, "What can I do against 15,000 Kurds?" At no time were there more than 300 Kurds. A shell burst in Dr. Barnum's study. Nine hundred Christians were killed that day.

The missionaries fled to the college buildings. They were ordered to come out. Their reply was, "No, we will not. Kill us here." There were 17 adult missionaries on the staff. Their eight houses were pillaged and burned to the ground. Diarbekr was eighteen hours from Harpoot; 900 people were killed there. In Southern Armenia three pastors were killed, the wife of one carried off with his three children; two of these were killed, one rescued. The girls of the school were carried off to Kurdish villages. One pastor had his hands cut off, and he was shot. Thus the *unifying of the Turkish Empire* has gone on till a conservative estimate makes 50,000 Armenian lives to be lost, and half a million reduced to starvation in midwinter.

Nejib, Pasha of Damascus, is credited with saying to a confidential agent of

the British consul in that city, "The Turkish Government can only maintain its supremacy by cutting down its Christian sects," and the Grand Vizier's assertion is quoted, "To get rid of the Armenian question is to get rid of the Armenian people." The Sultan is not, as some affect, playing a new rôle; witness the massacre of 50,000 Greeks in Scio Isles in 1822, of 10,000 Armenians in Mosul in 1856, of 11,000 Syrians in 1860, of 14,000 Bulgarians in 1876, of the slaughter of other Armenians in 1877 and 1879. Hamid II. is the Pope of a religious fraternity and king of a political empire based on the forty-seventh chapter of the Quran, "When ye encounter the unbelievers strike off their heads, until you have made a great slaughter of them." He will teach Europe that the theory of all survival of Christians is still an act of clemency of the Sublime Porte, and that the right to compel all to become Moslems was never yielded, not even in form, till the Berlin Treaty, and this principle of the Moslem faith the Sultan now reaffirms, Berlin Treaty or no Berlin Treaty. That the principle is a permanent one he emphasizes by the slaughter of 2000 Yezedies at Mosul in 1892, and by all the fierce fury of the Armenian massacres of 1894-96.

European navies were massed in the Dardanelles to ask after the Berlin Treaty, and the Sultan's answer was in the appointing a *Kurd* to the office of Vizier of the empire! It is not likely they were obtuse enough not to understand what that meant. The gauntlet was thrown down, and an uncontrollable Moslem fanaticism was threatened if it was accepted. The violation of treaty rights, and the suppression of Protestant interests, systematically and openly on the increase for several years, was deliberately inaugurated by the Ottoman Government, because they saw the success of Christian missionary influences, especially of Protestants, was steadily undermining, and ultimately destined to overthrow the power of Muhammadanism in the empire. They recognized the struggle as not merely for ascendancy, but for existence. Selfishness impelled them to resist all efforts, to interfere with their methods, and expose their corruptions. All missionary work has been seriously menaced, and much of it probably destroyed, unless defended by force from without.

Russia has no sympathy with Protestantism, and she is inevitably behind every scheme of the Turk to oppose religious liberty or education or reform.

During all these eighteen years not a blow has been struck because the Turk disregarded the Berlin Treaty. Property of American citizens has been destroyed, and indemnity, tho it may be promptly promised, will scarcely be paid, unless in the presence of force of threatening magnitude, probably of greater force than the United States without England can bring to bear upon the Porte. An astute statesman-like friend of the writer said to him, after the Berlin Treaty, "They have sowed dragon's teeth." Mr. Salisbury is quoted as affirming that Abdul Hamid has fixed the fate of the Turkish Empire, because Divine Providence will certainly avenge its cruelty and crimes. But what about that same Divine Providence in its dealings with a body of Christian nations, who in order to perpetuate a buffer State between themselves, have perpetuated the existence since 1878 of the most monstrous travesty on all government and justice and humanity of modern history? It is a case not merely of sustaining a buffer State, but one whose merit as a buffer State is, that it is not Roman Catholic nor Greek Catholic nor Protestant, but that it has a religious complexion which will not assimilate with either of these to the political advantage of any one as against the other. Christians perpetuate Islam *because it is Islam!*

The Outlook for Protestant Schools in Mexico.

BY W. HENRY GRANT, NEW YORK.

In estimating the value of education as a method of propagating and establishing a pure Christian faith among the Mexicans, it is necessary to discriminate very particularly between the several grades of schools and the conditions under which each is operated. For instance, some would do away entirely with primary schools, and confine their attention wholly to providing higher Christian education for students who are aiming to become teachers or preachers; some devote themselves exclusively to combinations of boarding and day-schools, teaching the primary and higher branches to those Roman Catholics and Liberals who prefer the American schools, and are willing to pay the school fees, as well as to such pupils as it is expedient to take free.

Perhaps the reason why many missionaries consider the primary school as needless or wasteful of mission funds, is that they have inherited a good many of these schools which have run down.

and have ceased to exert an influence upon the communities where they are located. Sometimes the fault has been with the inexperience or lack of zeal of the teacher. Generally the missionary has been unable to visit these schools often enough or to stay long enough to advise the teachers how to improve in their methods, or to enable them to gain that cooperation in its patronage and support from the local community which assures it a standing. Primary schools, in the nature of the case, are so comparatively inexpensive that this has often led to their being established where there was not a sufficient demand. While one of the distinctive features of Protestantism is the fostering of the education of the masses, the masses, beyond the mere rudiments of reading and writing, have very little understanding of what an education is. Without the stimulus of desire to read the Bible or the newspaper, or opportunity to apply their learning in definite ways which yield a money return, they are apt to sink back to the verge of illiteracy. At first a primary school may attract many pupils whose parents are possessed with a more or less sentimental desire to have their children educated; this is the opportunity for the mission to begin work and put in a teacher, one who has the capacity to make a primary school an evangelizing center, and who, at least, can prepare the way for public preaching services.

As a general rule, after the first or second year, unless the school has an unusual amount of attention or a specially qualified teacher, there will be a decrease in the number of scholars enrolled and a falling off and an irregularity in the attendance. If before this occurs the school has not been utilized to the full extent as an evangelistic center, resembling somewhat a mission Sunday-school held six days in the week, its opportunity will have gone, perhaps never to return. In this view the primary school is used somewhat to break down prejudice and to gain access to the homes of the pupils.

The later and more general demand for education will be marked by the desire on the part of the Christian parents to have their children well taught, and fitted for the part in life they are to fill. It is quite safe to establish schools under this demand, providing that the people benefited bear a full half of their support and are primarily responsible for the salaries of the teachers. The conducting of such schools will, however, be very largely governed by whether or not there are al-

ready public or private schools established of the proper character, without any adverse religious teachings. In Mexico, where there are good primary schools already established in any locality, it would be folly to start others under Protestant management, unless fully supported by the local Protestant community.

Higher education proceeds or should proceed with a somewhat different aim. It proposes not only to give the scholar the mechanical vehicle for receiving and communicating thought, but seeks as well to guide him in his inquiries, and to develop his thinking faculties, inducting him into a study of the order and laws of nature and human society. Goethe says, "It is good to know everything;" and on this principle that education is a good thing in itself, it has often been accepted as incumbent upon missionary societies to provide for a scheme of liberal education for their converts. The question of maintaining a high school, however, cannot be determined merely upon its merits as being "a good thing," but must rest upon the foundation of being essential to the permanency of the Church, or a practical aid in opening the minds of the scholars and their relatives to receive the Gospel.

Before considering the high school as an essential to the permanency of the Church, we shall consider the high school as an aid to evangelization and the peculiar dangers of its failing of its object. High schools may unfit the poor for the part in life which they have to perform (unless carried sufficiently far to practically provide them with a profession). To be profitable in the sense of providing the education demanded by those whose parents can pay the fees, high schools must generally adopt such a curriculum as to be utterly unsuited to the needs of the great mass of those who go from the schools back to manual labor, or who are to become teachers or preachers. Without the element of personal contact of an experienced missionary, whose influence over the scholars is great—and this is rarely secured in large schools—the factor which counts for most in leading the students to faith in Christ is the life of the Christian scholars. No mission school should be allowed to grow out of proportion to the number of active, earnest young disciples it contains. We do not say it will do harm, but that under such conditions it does not justify the expenditure of mission funds. The expensiveness of this method of evangelization is that

first of all it provides only for a favored few, selected by fallible men, and not by the Holy Ghost, and that it often fits these few to be stumbling-blocks to those who might come to the light. Many missionaries who have made personal sacrifice to go to foreign fields have felt that practically they were improving merely the mental faculties of the heathen, and effecting little toward the conversion of the world.

High schools in Mexico to some extent have already come into active competition with State normal schools. These well-organized, well-equipped, and steadily improving State institutions, with all the backing of the State government and all the favor of institutions belonging to the people, must be reckoned with in the long run. It is safe to say of Mexico, as of Japan, that the cases are few where the well-to-do class will choose the mission school in preference to the State school, the Protestant in preference to the Mexican and non-religious, so that the mission must hazard considerable, with a good prospect of ultimately withdrawing.

As an essential to the progress and permanency of the native church, high schools must be adapted to meet the needs of the local community from which the students are drawn, and so must qualify those who take the full course of study for the work they have to do after their school-days are over. And this must be more carefully guarded in the case of those who are aided by being exempted from paying the fees, or whose parents are making considerable sacrifices that their children may be better qualified than they were for getting on in the world. The preparation of teachers for mission schools or for entrance to the theological class has often resulted in throwing almost the whole burden of education upon the mission, and subsequently the support of both the schools and pastorate upon the same sources.

It would not seem wise at present to discontinue the conducting of high schools already well established which have a strong Christian basis of work in the number of active Christian pupils, and which are successfully preparing teachers to occupy positions in the government and mission schools. It would, however, appear wise to have an outlook upon the future, and seriously study what is likely to be the demand for the next ten years. Two plans suggest themselves as modifications of those already in operation:

First, that instead of providing additional institutions for the preparation

of teachers, or continuing those not fully established, good Christian homes might be opened in cities where there are first-class State normal schools, under the supervision of the missionaries who are qualified to develop the spiritual life and Bible study of those residing in the home. As the government provides in many cases for the board of pupils, it is not unlikely that the Protestant young men and women might avail themselves of Christian homes set up for their benefit; or where the mission provides for such scholarships, it would be vastly less expensive, and in some respects more broadening, to conduct educational work on this plan.

The second, and probably the scheme that would be most readily accepted at present, would be to have such a curriculum in the high schools as would make them effective training agencies for Christian workers; thus those who did not study the full term or were supported by the mission would be able in their own communities to superintend the Sunday-schools and do such educational work as their people could afford to pay for. Such is now the effort making in several of the missions. At Zitacuaro the Presbyterian mission designs to have a training institute in which it is designed that those who cannot pay the fees shall devote the larger part of their time in industrial work. It, however, seems probable that after this school is fully organized, it will include a course of preparation for theological study, as the native church seems to demand a more highly educated ministry.

The conclusion is that the school best suited to Mexico has not yet been evolved; that a few schools like the Presbyterian girls' schools at Saltillo and Mexico City and the Methodist Episcopal schools at Mexico City and Pueblo are measurably meeting the needs of the Mexican Protestant community; that most of the other high schools are in a more or less transitory stage, not fully definable, and doing unquestionable good, tho perhaps not in the most profitable way; and that the American Protestant school as a primary, preparatory, or high school should be thorough, both in training the intellect and in cultivating the spiritual life; that those who pass through these schools should be living witnesses to the fact that Christianity is the very foundation of a well-regulated manhood and womanhood, profitable for the life that now is and for that which is to come.

Conference of Foreign Missionary Boards of the United States and Canada.

One of the most helpful and potent means of forming and enforcing missionary policy, for bringing about comity and cooperation in the foreign field, and for awakening interest at home is the yearly conference of the representatives of American missionary societies, which held its fourth session this year, January 15th and 16th, in the rooms of the Reformed Church of America.

The subjects discussed included the problems of finance, methods of work, relations of missionaries to governments, and the means of increasing interest and efficiency at home and abroad. There were present 63 delegates, including 51 representatives of 23 mission boards, 10 missionaries from India, China, Japan, Persia, Arabia, and Mexico, and editors of the *The Independent* and *MISSIONARY REVIEW OF THE WORLD*.

We give the substance of the REPORT OF THE BUSINESS COMMITTEE as containing some of the most important features of the discussions.—D. L. P.

The first subject on which recommendations were presented was the *Study of Missions in Theological Seminaries*.—a theme on which Dr. H. C. Mabie, of the Baptist Missionary Union, read an able paper.

The following resolutions were recommended for adoption:

1. That in our larger seminaries the time has come for the establishment of a full missionary professorship. . . . It might be suggested as the function of this chair to unfold the nature of the Christian religion as fundamentally and essentially missionary—missions are not incidental, but are constitutional to Christianity; they are incumbent on Christians at home, private or official, quite as really as upon the missionary who goes abroad—to exhibit the history of specific missionary movements of the past, and having special reference to the missions of the denomination concerned; to wisely treat the subject of comparative religion and cognate philosophies; to present the geographical, physical, climatic, political, and social features of the countries occupied by

the denomination concerned ; to lead in the study of methods ; of moral approach to the peoples studied ; how to build them up when won, in self-respecting, self-supporting, and self-governing Christian churches and communities ; charged with the further duty of extending the Gospel received into the regions beyond. Where such a professorship is impracticable, . . . each seminary should at least have a missionary department in connection with some other chair. Service thus rendered, however, should never be a perfunctory service. It should be assigned to some man of contagious spiritual vitality, who will perform the service as a real labor of love with as much *abandon* and devotion as should characterize a missionary to Africa or the South Seas.

2. That in a few of our older and stronger seminaries a special course of graduate or elective undergraduate instruction be provided, for which the ordinary curriculum does not afford opportunity. This course might have particular reference to the detailed study of comparative religion and the philosophies underlying ; to methods of dealing with the adherents of various systems ; to the subject of the relation of education to evangelistic movements in the respective countries ; and to the subject of languages and literatures in which the great ethnic systems have expressed themselves.

3. That in some cases in which the financial resources are more limited, several seminaries might combine to support one professor or lecturer who should visit the several institutions in course, and in such a way that each outgoing class would secure the benefit of the lectureship at some period in its course. Where the seminaries are of the same denomination, a joint endowment fund might provide for this at a minimum cost to any single institution until such time as each could afford to have its own.

4. No seminary should be content with less than securing occasional lectures from returned missionaries, secretaries of boards, and pastors apostolic in tone on the great theme of missions.

5. We think that all will agree that . . . the very spirit of missions might be fairly required in the characteristic influence of every professor in the theological institution, in whatever department he labors. . . . The thing always to be feared is the human ambition to maintain a relatively higher intellectual than spiritual standard. Nothing but a holding to New Testament ideals and

pentecostal devotion will ever avert the vital evil.

Something may be done by students among themselves in the way of carrying out a prescribed course of reading recommended by the Student Volunteer Movement.

Regarding the *Efficiency of Missionaries*, upon which subject Rev. R. P. McKay, of the Canadian Presbyterian Board, read a paper, the report continued :

While expressing the most cordial appreciation of the great ability, high character, and deep devotion of the missionary body, this conference would express its conviction of the obligation resting upon the missionary boards and societies, to strive in every way to increase the efficiency of the mission force. To this end it would suggest yet greater care in the selection of new missionaries ; firmness in discouraging the return after the first return to America of missionaries who have proved unadapted to the work ; greater prayer on the part of boards and the home church in behalf of the workers ; a bringing to the attention of the missionaries as may be possible or practicable the results of the experience of missionaries in other fields ; and also helpful books both educational and practical—*e.g.*, Dr. Nevius' "Methods of Mission Work ;" new requirements in the acquisition of the language by new missionaries ; and a greater effort to instruct appointees before leaving for the field in the main principles of missionary policy. . . . The conference would suggest to the missions that the work, however urgent, be so kept under control as to leave the workers time and opportunity for that Bible study, prayer, Christian conference and communion with God without which activity will be without power and earnestness without the conscious and sustaining presence of the Spirit of God in His fulness.

As to *Self-Support in Mission Churches*, a subject discussed in a paper by Dr. Judson Smith, of the American Board, it was recommended : . . .

3. That . . . in the judgment of the conference the true ends of missionary work are the preaching of the Gospel to every creature for the salvation of souls and the establishment among each people of an independent, self-sustaining, self-propagating church.

4. That these ends are frustrated or their attainment postponed by a system of prolonged, excessive, and debilitating support of native pastors and evangelists from mission funds. Such support attracts needy men and stimulates

insincerity, cultivates a mercenary spirit, and increases the number of mercenary Christians; it tends to stop the voluntary work of unpaid agents; it encourages the habit of dependence on foreigners, and discourages the spirit of self-reliance; it makes it difficult to judge between true and false preachers and church-members; it makes it probable that we will establish wrong standards of remuneration, causing distorted ideas as to pay, and projecting the native church on a scale beyond the ability of the native Christians to maintain it; it tends to lower the character and lessen the influence of the missionary enterprise in the eyes of both foreigners and natives. It limits the work by making it depend upon the necessarily restricted supply of funds from abroad.

5. That the time has come for definite and united action in the direction of a larger measure of self-support. This can be reached by establishing new work on a self-supporting basis from the outset, or upon a basis of partial but diminishing assistance, which contemplates distant self-sustentation. Both in the establishment of new work and in the reconstruction of old much can be done (1) by our general recognition that self-support is both desirable and possible, and by persistently instilling into the minds of the converts the thought that they must extend the Gospel, and that no money will be given them for doing what they ought to do themselves; (2) by such an adjustment of our ecclesiastical ideals as will form a system suited to the condition of the country, and to wide, rapid, and voluntary effort; . . . (4) by recognizing that the result we aim at does not depend on complex machinery and complex teaching, but on a few simple, deep truths well enforced, and on sincerity rather than exactness and definiteness; (5) by recognizing the slowness of growth, by avoiding precipitancy, or the ambitious desire to make things as they are in the American churches; (6) by trusting to the real power of religion, its inherent vitality and ability to endure and to support whatever is necessary for it; (7) by spending time especially on the important men and centers; (8) by remembering that too little aid is better than too much. It is always easier to recede in the direction of more aid than of less. The dangers of less aid are blessings in comparison with the evils of more. . . .

7. That each board be requested to adopt a rule whereby each Christian community shall bear a definite share

of its proper congregational and school expenses, and report what it has done to the mission or missionary in charge each year before a further grant is recommended.

Discriminating Use of Mission Funds was discussed in a paper by Dr. S. H. Chester, of the Presbyterian Board (South). The committee recommended (1) that gifts for special objects outside the regularly . . . authorized appropriations for the mission work are to be strongly discouraged. Such gifts involve unjust discriminations, subordinate the judgment of the missions to private judgment, and interfere with the regular income of the boards. Such discriminations, if right for one are right for all; they militate against the purpose of the establishment of the boards, and are demoralizing to the work; . . . (3) that it is desirable that some form of statement showing the relative expenditure for each branch of mission work should be published in the annual reports of all the societies.

The question of *Marriage of Missionaries* was given a full discussion in a paper by Dr. F. F. Ellinwood, of the Presbyterian Board (North), and by the conference as a whole, during which the advantages and disadvantages of marriage were fully and fairly presented. It was finally resolved:

1. That the Protestant position in regard to the marriage of missionaries should be maintained; that the efficiency of the missionary force as a whole will thus be increased.

2. That there may and should be exceptions; that it is desirable in many cases, especially in pioneer work, that the missionary should remain for a limited period unmarried, and that missionary boards and societies may wisely call for a greater or less proportion of volunteers who shall be sent to their fields with the understanding that they remain unmarried for from three to five years, or until the language is learned and the foundation of a prosperous mission is laid.

3. That it may in some instances be wise for those who are so led by the Spirit of God to follow literally the high example of the Apostle Paul in devoting an entire missionary life to the work of a single missionary for the Master's sake.

How to increase the *Efficiency of Officers of Foreign Mission Boards* was the subject of a very able paper by Dr. W. S. Lambeth, of the Southern Methodist Episcopal Board. The committee reported:

"Painfully conscious of our insuffi-

ciency for the wisest administration of this vast work, it is our conviction that we should seek in all the ways suggested—by more frequent visitation of the mission field, and by constant study, watchfulness, self-discipline, and prayer—to meet more nearly if we may the high demands of our office.”

On the *Relations of Missionary Work to Governments*, the conference listened with great interest to a paper by Dr. S. L. Baldwin, of the Methodist Episcopal Board (North), and heartily endorsed the principle that Christian missionaries are entitled to the same protection that is accorded to citizens of the United States and Canada in China who are engaged in trade or other secular pursuits, and this both with respect to personal safety and as to missionary property. It approved also the wise discrimination between extreme views which have been advanced in reference to the claims which may wisely be used by missionaries or the consular agents who represent them in cases where mob violence or other causes have led to the destruction of property or injury to life or health.

With respect to the complaint that missionaries have sometimes trenched upon the function of the local authorities in their efforts to protect native converts, it was resolved:

1. That the conference would urge upon all missions in China which it represents to respect the powers that be, and to avoid all appearance of forcible measures taken in the interest of those who are lawful subjects of the Chinese Government.

2. That while thus refraining from all resort to force, the conference would approve of the use of all persuasive and intercessory means to secure from the authorities full justice and protection to native converts.

The following resolutions also were passed regarding *Armenian sufferers*:

Whereas, The suffering in Turkey resulting from massacre and robbery, involving hundreds of thousands of homeless and destitute women and children, is vast in amount, and is daily increasing as the winter deepens

Resolved, That, in the judgment of this conference, the appeal for relief is most urgent, and lays a sacred obligation not only on every Christian, but also on every citizen of the civilized world.

Resolved, That we recommend to the pastors and churches of the several denominations which we represent that earnest prayer to Almighty God in behalf of that suffering land be made, and

that generous gifts be promptly sent to the relief of that suffering.

Resolved, That we authorize an appeal in the name of the foreign missionary boards of the United States to the Government at Washington to exert its full influence in all legitimate ways to bring the massacres to a speedy end, and to guard the missionary interests imperilled thereby.*

The conference heartily approved of the plan of a simultaneous missionary campaign proposed by Dr. J. R. Davies, and it was recommended that a committee be appointed with full authority to carry out this campaign. The conference closed with an evening session in the assembly hall of the new Presbyterian building, when Dr. G. W. Alexander (Presbyterian) and Dr. Crawford (Methodist Episcopal) delivered addresses on “How to Increase the Efficiency of Members of Missionary Boards.”

A Mission Cruise in the Pacific.

We have often queried why somebody did not organize a tour for the special study of missions in foreign parts, and lo, here we have it projected by the *Evangelist*, of New York, which is guarantee enough that it will be wisely conceived and faithfully conducted. It is a boldly projected plan to provide for the conduct of a small party on a tour of missions bordering on and lying in the Pacific Ocean. The starting-point is New York, April 8th, thence across the continent, leaving San Francisco for Japan, Yokohama, Tokyo, Nagoya, Kobe, Osaka, Kyoto, Nagasaki, and other points; thence to China, Shanghai, Foochow, Hong-kong, Canton, etc.; thence to Singapore, Batavia, New Guinea, New Zealand, Tonga, Fiji, Samoa, Hawaii, etc. The details of the tour and expenses are published in a prospectus, which may be obtained from the *Evangelist*, 156 Fifth Avenue, New York. We do not see how fifteen to thirty intelligent persons can make this tour without its resulting in a fresh impetus to the missionary cause. They will not “know it all,” and may feel afterward that they are only just prepared to begin the study of those missions; but—well, we envy those who shall take this tour. Alaska can be included in the itinerary if desired.—J. T. G.

* Gifts may be sent to Frank H. Wiggin, Esq., treasurer of the American Board, 1 Somerset St. Boston, Mass., or to Messrs. Brown Brothers & Company, Boston, New York or Philadelphia.

III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIERSON.

Mexico,* Central America,† West Indies,‡ City Missions.§

MEXICO.

In spite of the many difficulties encountered in the evangelization of the Republic of Mexico, Protestant Christianity is growing in extent and influence. Twelve evangelical denominations have established congregations in various parts of the country, and these, numbering over six hundred in all, are centers of light and fruitfulness; over eight hundred pupils are in Christian day-schools, some of them of higher grade, and about twelve thousand scholars are gathered in Protestant Sabbath-schools; medical missions are employed to some extent, and religious literature is circulated everywhere on an average of nearly twenty-seven thousand pages daily; the American Bible Society reports over twenty-nine thousand copies of the Bible in whole or part sold during the year, besides thousands of copies given away. This shows that multitudes of Mexicans will not only read the Gospel, but will pay for the opportunity.

"The whole country seems to be in expectancy, waiting for the Gospel," says Dr. Sibberts, of Queretaro. The indirect influence of the work of evangelization is manifested (1) in the tolerant and conciliatory tone of the Mexi-

can press; (2) the disposition to imitate many of the good points of Protestants; (3) the increase of brotherly kindness and charity; (4) the increasing demand for Bibles, and (5) the entrance of Gospel truth into government schools. The government college of Guanajuato has for its motto our Saviour's words, "The truth shall make you free."

Thirty years ago there was no organized evangelical church or school house in Mexico; the statistical result of twenty-five years' systematic work is as follows:

Centers of operation, 90; congregations, 615; ordained missionaries, 60; assistant missionaries and wives of ordained and assistant missionaries, 60; lady teachers, 67; native preachers, ordained, 111; native preachers, unordained, 164; native teachers, 177; other native helpers, 94; grand total of foreign and native workers, 732; churches organized, 444; communicants, 17,000; probable adherents, 50,000.

But success always arouses opposition, as was manifested in the "burning of heretics" at Taxacapo not long since. Ten Protestants were dragged from their houses, shut up in a small room, and burned to death, the torch being applied by the local constable. The reason given was that the missionaries had denounced the worship of "Our Lady of Guadalupe." Even many of the Romish priests are brought under the power of the Gospel, and this greatly arouses the enmity of the papal bishops and their adherents.

The needs of this field are many and urgent; among them are especially (besides more men and money) increased facilities for the publication and distribution of Christian books and papers, and increased efforts along educational lines.

* See also pp. 177, 208 (present issue). *Books*: "About Mexico: Past and Present," Hannah More Johnson; "A Mexican Ranch," Mrs. J. P. Duran; "Sketches of Mexico," J. W. Butler, D.D.; "Story of Mexico," Hale. *Articles*: "The Republic of Mexico," *The Chautauquan* (October and November, 1895).

† See also p. 186 (present issue). *Books*: "The Gospel in Central America," F. Crowe. *Articles*: "The Mosquito Coast," *Moravian Periodical Accounts* (December, 1895).

‡ See "Cuba's Struggle for Freedom," *Cosmopolitan* (October, 1895); "Cuba Libre," *Independent* (December 5).

§ See also p. 202 (present issue). *Books*: "The Poor in Our Great Cities," W. T. Elsing, Jacob O. Riis, and others; "Handbook of Sociological References for New York," W. H. Tolman. *Articles*: "One Way Out," *Century*, (December),

CENTRAL AMERICA.

The Mosquito Coast is now under the control of the Nicaraguan Government, so that the Moravians carry on their work under the jurisdiction of a Catholic State, fruitful in revolutions. Thus far, however, the work has not been interrupted, since the liberal party is in power. The hard times are not over, and the prosperous condition of two years ago has not yet been restored. Most of the Moravian stations appear to have suffered little by the change of government, but the effects of the change were soon felt. These have advantages as well as disadvantages. On the one hand, the new government has the power to enforce as well as to enact laws—a power which the Mosquito Government had not. Many Indians cared neither for laws nor for threats of punishment for their infringement, but they cannot disregard the decrees of Nicaragua. When the Nicaraguan official came to Ephrata for the first time, the first words he spoke were, "This place is dirty; within one week every one must cut down the bush on his ground. Whoever fails to do so will be fined!" The "head man" of the village had told the Indians that many times, and had threatened them with punishment, yet nobody moved a finger. Three days after the Nicaraguan uttered the emphatic word "dirty," almost every man and woman in the place came out, hatchet in hand, and began to clear away the bush. On the other hand, the heavy duties imposed by Nicaragua press very severely upon the Indians. The import duties have doubled the price of most goods, and especially clothing, and the export duties have crippled some of the industries by which they were wont to earn a livelihood; but the people seldom complain. We believe that God, who loves the Indians, means this trouble for their good. Formerly many spent their time in idleness, they did not need to bestir themselves; everything was cheap, and consequently they would not work. Now they have to work hard to earn sufficient to clothe themselves.

The missionaries are extending their work in the face of all difficulties, and the blessing of God is still manifest.

THE WEST INDIES.

The result of the revolution in *Cuba* is still uncertain. There can be no doubt that the people had many causes to complain of Spanish oppression and misrule; whether or not the natives are capable of self-government may be a question in the minds of many, but they could not make matters much worse than they have been under Spanish rule. There is always a temptation for a country to make use of a colony "for revenue only"—a temptation which Spain has by no means withstood. The Church in *Cuba* is at a standstill, but the truth is still alive, and will conquer in the end, benefited in the long run, we doubt not, by the results of the present war. The Home Mission Board of the Southern Baptist Convention has connected with its work in *Cuba* 24 missionaries and 2698 church members.

Christianity in *Jamaica* has progressed steadily through the workers of the Church of Scotland, the English Baptists, the English Presbyterians, London Missionary Society, Wesleyans, Free Methodists, Moravians, and others. The contrast between the negroes of this island and those in the Republic of Hayti is a striking testimony to the value of missions. A century ago the two islands were equal in social and intellectual degradation, and efforts at evangelization awakened only ridicule. In Hayti, where papal and pagan superstition have prevailed, we still find commercial bankruptcy, physical squalor, moral rottenness, intellectual stagnation, and spiritual deadness. In *Jamaica*, on the other hand, tho there are still many thousands in need of the Gospel, even a casual visitor will notice the signs of prosperity, education, and religious life. The progress of Christianity in *Jamaica* answers, once for all, the query, "Can the African be Christianized?"

Brazil is at present seeking to recover *Trinidad* from Great Britain. The

result is not yet certain, but will not, in any great degree, effect the progress of missions in that island. The inhabitants number about two hundred thousand, about sixty-five thousand of whom are Indian coolies employed in the plantations; there are also a small number of Chinese; all others besides the Europeans are negroes. The Moravians, Canadian Presbyterians, and others are laboring here with increasing success. The Moravians also carry on work in Jamaica, Tobago, St. Kitts, St. Croix, St. Thomas, St. Jan, and Antigua.

CITY MISSIONS.*

Various people look at the city from different standpoints. To some it is a mart of commerce; to others it is the seat of learning; to others it is a combination of brick and mortar, a vast network of streets. But the city is also a vast battle-field crowded with the dead and the dying; it is a storm-swept sea, throwing multitudes of immortal souls into the breakers of the life beyond the grave; it is a vortex in which human hopes and peace and joy, and everything else that men love and hold dear, are being swallowed and swept away. The modern city, multiplying itself so rapidly, and with its congested damnable conditions, is to-day, in some respects, one of the greatest foes of the Christian home and civilization, and unless we master the problems which it offers, and regulate it according to the principles of the Gospel, it will sooner or later overwhelm us with a ruin darker and deeper than ever came to the Roman Empire.

But in the midst of our modern city we have something which the ancient cities of the forgotten empires never had, and that is the Church of the Lord Jesus. The Church of Christ stands to-day in the midst of the city, and pours out a consecrated stream of godly men and of devout women, who are

daily devoting themselves to a life of self-denial and self-sacrifice for the sake of their Lord and their unsaved brothers and sisters. But the Church should do still more to send out godly men and women into the slums, who will tear down those vile tenements (not maintain them and grow rich by them), and who will put up something better in their place. It is ten thousand times better for the little babes to die at their mothers' breasts in many conditions under which they are born, than to grow up to have their lives blasted by the flames of lust and passion, and be damned for time and for eternity.

The Church needs to have a larger knowledge of existing conditions. Many of God's people find their city life limited to the avenues of fine residences and magnificent business establishments; they know nothing of the vast districts where sin and shame and sorrow are a thousand times more common than righteousness and joy and peace. Unless we come face to face with the existing conditions, sooner or later the unchurched masses will rise up; God alone can foretell the result.

The Church of Christ needs better organization for city mission work. Our evangelical churches are for this reason overlapping each other in their efforts to reach the masses. One mission works for years a few doors from where another magnificent mission plant is being built, tho there are other crowded districts where no one is working. There is much to be done, and we need to exercise wise discrimination. This need would be met if all those who believe in the simplest essentials of Christianity should form a vast confederacy and portion out the entire city, placing men, women, and money where they are most needed, as they are guided by Divine grace and wisdom.

The Church also needs a larger appreciation of and enjoyment of the presence of the Holy Ghost. Look at the Church's machinery for this work—wealth, intelligence, numbers, experience, and power. But we need the filling of the Holy Ghost, so that all this vast machinery may move with one purpose and with almighty power.

The city contains the possibilities for almost unlimited evil, and also for boundless good.

* The substance of an address by Rev. Dr. John R. Davies.

IV.—EDITORIAL DEPARTMENT.

March of Events.

The great student missionary convention at Liverpool (January 1st-5th) has now passed into history, but the influence exerted upon those privileged to be present and upon the whole world cannot but be deep and lasting. On another page of this issue of the *REVIEW* will be found a careful "bird's-eye view" of this notable gathering, to be followed in a subsequent issue by "choice nuggets" from the addresses by the world-renowned speakers who were there present.—D. L. P.

Another convention of great interest and importance—that of the Representatives of the Mission Boards of the United States and Canada—was held in New York, January 15th and 16th. A partial report of its proceedings will be found on page 210 of this issue.

While the Student Volunteers of the world and the Mission Boards of America have been in session to confer as to the best means of extending the spiritual kingdom of Christ on earth, the nations of the world have seemed on the verge of becoming embroiled in bloody strife to maintain or extend their own selfish temporal interests. England, in addition to the trouble with the United States and Venezuela over the Venezuelan boundary, has been threatened with war with Germany on account of Jamieson's raid in the Transvaal, and has sent an expedition to bring the King of Ashantee to terms—an expedition not involving a battle, but costing the life of Queen Victoria's son-in-law, Prince Henry of Battenberg. Brazil and the Argentine Republic also wish to settle accounts with Great Britain by demanding the restitution of Trinidad and the Falkland Islands. Spain still spends men and money in seeking to suppress the Cubans, from whom she

has so long derived a revenue. Italy carries on a desultory warfare in Abyssinia, and Russia is said to be massing troops on the Korean frontier, and to have entered into an offensive and defensive alliance with Turkey—in fact, there is scarcely a nation of the earth which is not either threatened with war or which has not recently been engaged in one. What blessed results might not be expected if earth's rulers were only as zealous to care for the interests of the kingdom of heaven as they are to maintain their own honor and extend their own possessions!—D. L. P.

Armenia's cry still goes up to God, the Turk still carries on his bloody work, the rulers of Europe still delay to force the Sultan to terms, and Christians are very, very tardy in contributing the necessary funds to relieve the suffering brothers. Miss Barton has started for Armenia to institute the relief work under the direction of the Red Cross Society, tho the Sultan refuses to recognize that Order as such. Every day's delay means untold suffering to 350,000 destitute Armenians in the dead of winter. "Inasmuch as ye did it not unto one of the least of these My brethren, ye did it not to Me."

Resolutions have recently been passed in the United States Senate urging the Powers to stop the outrages, and promising to support President Cleveland in the most vigorous action he may take.

Rev. Thomas L. Gulick writes that Señor Ximenes, whom F. Hopkinson Smith, one of the few Americans who seek to excuse the Sultan and his butchers, gives as his authority for the statement that missionaries "sow seeds of rebellion," is "a man without character and utterly untrustworthy, and lived by swindling." Mr. Gulick says:

"I am credibly informed that Señor Ximenes obtained photographs of the frightful effects of the Sassoun mas-

sacres, but was induced by the Turks by potent considerations to suppress the photographs, and to become the advocate of the Turks against their victims."

How are we to view the following "Official Declaration of the Sublime Porte [published in the REVIEW for September, 1894], relinquishing the practice of Executions for Apostasy," in the light of the recent massacres?

(TRANSLATION.)

"It is the special and constant intention of His Highness the Sultan that his cordial relations with the High Powers be preserved, and that a perfect reciprocal friendship be maintained and increased.

"THE SUBLIME PORTE ENGAGES TO TAKE EFFECTUAL MEASURES TO PREVENT THENCEFORWARD THE EXECUTION AND PUTTING TO DEATH OF THE CHRISTIAN WHO IS AN APOSTATE.

"March 21, 1844."

"To this must be added the following declaration of His Highness the Sultan to Sir Stratford Canning, at his audience on March 22d, 1844:

"Henceforward neither shall Christianity be insulted in my dominions nor shall Christians be in any way persecuted for their religion."

We acknowledge the sum of \$10 received from J. H. Beck, of Waynesburg, and forward to the relief of the Armenian sufferers. What is to be done to feed and clothe these starving and destitute fellow-Christians must be done *immediately*; every day's delay means untold suffering to thousands of men, women, and children; before the winter is passed thousands will have perished unless immediately relieved. Contributions sent to the editors of the REVIEW will be immediately forwarded to the relief committee.—D. L. P.

News comes from Persia of two severe earthquakes, causing the loss of 1100 lives in the Khalkhal district. The first shock, which was experienced on January 2d, was severe. It completely destroyed the village of Zanza-

bad and partly destroyed other villages. Three hundred persons perished in the several villages. On the following Sunday there was another and severe shock, which destroyed the small town of Goi, and did great damage in many of the villages in the district affected. Eight hundred persons are said to have been killed in Goi alone. Large numbers of cattle and sheep perished.

Intelligence reaches us from Lima, Peru, that the mayor of San Miguel a few weeks since seized and burned in the public square of that city all the Bibles and stock of the local agent of the American Bible Society. There is bitter opposition in Peru to the distribution of Protestant Bibles. They have been burned there before, and only two years ago the Bible Society's agent was imprisoned several months for no other offense than distributing Bibles. It only shows what fanaticism is capable of in a country dominated by the Roman hierarchy, and that the spirit of the papacy is the same that was manifested in the days of the Inquisition. The cause of Rome is weakened rather than strengthened by making fuel of God's Holy Word.

Utah was proclaimed a State on January 4th. Christians are anxiously watching the result. The laws prohibit polygamy, the Mormon Church has for the time suspended the ordinance for plural marriages. Will the laws of the State, which are against the laws of the Church, be enforced?

Commander Ballington Booth and his wife have been recalled to London from the command of the Salvation Army in the United States. No official reasons have yet been given. Commander Booth has had charge of the Army here for nine years, and has built it up from a struggling, fanatical band of people to the great body of religious workers that now commands respectful consideration all over the United States. Mrs. Booth is a refined and in-

telligent lady, whose influence in the great work achieved in this country has not been surpassed even by her husband. They have come in personal touch with the members of the Army, and with many persons not identified with the organization. They have so endeared themselves to all that universal regret will be expressed over their departure.

Report of the Deputation to Japan.*

After an absence from home of about four months (August-December, 1895), the Deputation sent out to Japan by the Prudential Committee of the American Board has submitted its report as to the conditions of the missions to that empire, and the policy to be pursued in the future relations between foreign and native workers. The Deputation consisted of Rev. James L. Barton, D.D., of the American Board; Hon. William P. Ellison, of the Prudential Committee; Rev. James G. Johnson, D.D., of Chicago; and Rev. A. H. Bradford, D.D., of Montclair. We hope to give further consideration to the report in a subsequent issue of the REVIEW, but at present can notice only a few of its salient features. D. L. P.

The points of investigation pertained especially to the tenure of property, the condition and management of Doshisha University, and other institutions in which the Board is interested, and the best methods for the further prosecution of evangelistic and educational work, together with plans for cooperation with the Japanese. The report is, in part, as follows:

Interviews were accorded by the Secretary of Foreign Affairs, the Secretary of Education, and by various eminent editors, educators, professors, and missionaries of different boards; prolonged conferences were also held with 154 Japanese. The Deputation visited nearly all the mission stations of the American Board in Japan and of many other boards. The subject of missions in Japan was never before studied so thoroughly; in making its report the Deputation was unanimous.

At present the laws of Japan prohibit the owning or leasing of *real estate* by foreigners except in the treaty ports (the revised treaty becomes operative in 1900). In consequence of this, all such property purchased by the different boards has been held in the name of Japanese. With two exceptions no loss has been suffered through misplaced confidence. This arrangement was satisfactory to all parties until the political campaign of 1893, when one of the party issues related to a more strict enforcement of the treaties. The holders of mission property were denounced as lacking in patriotism, thus being caused considerable uneasiness. The introduction in the Imperial Diet of a bill imposing severe penalties upon Japanese holding real estate for foreigners so excited those who held the property for the Board, that they appealed to the missionaries to be relieved of it. The mission authorized the transfer of the property outside the treaty ports (except that in Kyoto, Matsuyama, Osaka, and Kumamoto) to the trustees of the Doshisha for the endowment of a theological department. Concerning this property there is no misunderstanding. The Board also has purchased at various times lots of land in Kyoto upon which it has built nine houses for the use of its missionaries. After the Doshisha Company was organized, all of this property was transferred to the trustees. Concerning this property there is a serious misunderstanding, the Board believing that it was given for the use of missionaries, and the trustees claiming that it was for the "foreign teachers." Altho there were many conferences, no result was reached, and the deputation left the whole matter to the honor of the trustees.

Because of the peculiar conditions in Kyoto making *medical work* no longer essential, the Deputation was not able to advise the return of Dr. Berry to Japan, altho it fully recognized the unique service which he had rendered in the past.

There was marked concurrence in the opinion that a change had taken place in the *theological attitude of the Doshisha*, and that in its Christian character and spiritual tone it was far less positive than formerly. The Deputation was especially impressed with the unusual way in which the trustees used the word "Christianity," which in the Constitution of the Doshisha defines the character of the institution. The clause referred to is: "Christianity is the foundation of the moral education promoted by this company." It was asked if they would affirm as among the beliefs

* The full text of this report may be seen in the *Independent* for January 30, 1896.

for which the Doshisha stood in Japan, the personality of God, the divinity of Christ, and the future life. They declared that as individuals they could affirm their acceptance of those beliefs; as trustees they could not, since differences existed among Christians, and they must not ally themselves with any party. They declined to accept the creed of the Kumi-ai churches in definition of the word "Christian," saying that they would thus identify themselves with a single denomination. When urged to make some statement, however brief, of what they meant by "Christianity," they said that, having declared their purpose to maintain a Christian institution, they should be trusted so to do. They said that theological opinion in Japan was in a formative state, and beliefs were unsettled; that it would be disastrous to them to act now under appearance of compulsion, therefore they could make no statement except that they should maintain a Christian university. They said that tho some professors in the university were not Christians, effort would be made as changes occurred to secure such professors only as would be in harmony with the Christian spirit of the institution. Careful inquiry showed but a small number of pastors in the Kumi-ai churches who held agnostic position in regard to the fundamental truths of Christianity, concerning which the Doshisha trustees were unwilling to speak. The Doshisha is a Japanese institution, and its trustees must be, under the laws of the empire, citizens of Japan. While most of the money for its erection and maintenance has come from America, it has not failed to have support from the Japanese. In the rising of the national spirit there has come sensitiveness on the part of many in close relations to the university lest it should seem too much controlled by foreign influence. The Bible has place in the curriculum; professors and students are required to attend daily service; the president preaches evangelical and fervent discourses; the trustees pledge themselves that, should the Doshisha cease to be a Christian institution, the property shall be sold and the proceeds returned to the donors.

The Deputation recommend: (1) That the teachers supplied by the Board be continued, if desired by the trustees; (2) that while the men sent by the Board are connected with the theological department, our cooperation with the Doshisha in the training of pastors and evangelists be continued; (3) that, after the reduced appropriation for the year

1896 is paid, the sum given by the Board be reduced annually, so as to cease at the end of the year 1898.

Mission work in Japan, to be efficient, must be adjusted to the changes which are there taking place. In a land where schools are provided for all; where dispensaries, hospitals, and trained nurses are provided, either by the State or by individual enterprise; where even Christians are only a quarter of a century from the Buddhism, Shintoism, and Confucianism of their ancestors, the missionary problem is serious and complicated; the wonder is that divergence from the traditions of Christendom is not greater. The question forced upon us by our investigations is not, How may the American Board withdraw its missionaries from Japan? but, How may it help them to work more wisely and efficiently? That can be best accomplished not by an increase of the resident missionary force, but by certain changes in methods. Therefore we recommend that the number of missionaries in the service of the American Board in Japan be not increased at present. The time has come for a slight change in the method of conducting the work. The opportunity before Christians and preachers who are not only consecrated, but also learned and wise, was never more inviting, and we believe that the people were never more willing to receive them. Evangelistic work can be better done by the Japanese, but the training can better be given by professors and pastors from abroad. What is now most required is instruction in apologetics and the philosophy of Christianity, and direct aid in evangelistic work by those whose position in the Church and among scholars will secure for them the respectful consideration of the men who must be the Christian leaders in Japan during the next generation. We therefore recommend that the Prudential Committee send annually to Japan men of established ability and reputation to speak on various subjects in furtherance of missionary work, and that in this plan they endeavor to secure the cooperation of other missionary societies.

Your Deputation has found a desire for a more scholarly Christian *literature* than is now within the reach of those who read only the vernacular. Other religious bodies, Buddhists, etc., are flooding the empire with cheap books in favor of their religions. As one way of meeting this demand, the mission has already taken steps for starting a Review in the vernacular, which shall aim to provide the best results of modern

Christian scholarship. We approve this action, and recommend that the project be financially aided by the Board.

Cooperation between the mission and the Kumi-ai churches, your deputation is of the opinion, is desirable. Pastors whose radical views in theology make fellowship difficult are exceptions, and they should not be allowed to disturb the fraternal relations between the mission and the churches. Churches should still be organized according to the usage of the Kumi-ai body. If the church becomes self-supporting, the missionary will have no relation to it except that of love and fellowship; but if the church expects from the Board financial assistance, then the missionaries must take measures to satisfy the Board that the money given by it is not used to aid or to support those who are not evangelical. On *self-support*, the Deputation recommend that the mission plan to reduce its expenditures for evangelistic work as rapidly as is consistent with the success of the missionary cause. We suggest that those regions where there are strong Kumi-ai churches be left as far as possible to the care of those churches, and that the mission devote its attention to the more remote and less developed localities.

It is now a generally accepted principle that the *evangelization* of any land should, so far as possible, be committed to the hands of native Christians. This is peculiarly true in Japan. In so far as practicable, we urge conference with the Home Missionary Society of the Kumi-ai churches (which is entirely independent of the Board) as to the best places for beginning new work.

The condition of the Kumi-ai churches and of the missionary service in Japan on the whole is very encouraging. The abnormal movement of multitudes toward Christianity has given place to a slow and healthy growth. The churches are not so well attended as formerly, but those who do attend are more faithful and are developing a stronger faith and doing better work.

Concerning *education*, it advised that the attention of missionaries should rather be directed toward evangelistic than educational effort. The educational system of Japan is excellent, and reaches into nearly all parts of the empire.

While Japan is a small country in area, yet when we regard its population of more than forty-one millions, with its political, social, and religious importance in relation to the problems of the Far East, it is of the utmost moment that we give to this nation careful consideration. Christianity entered in 1859, but the most of the work in Japan has

been done since 1871. The non-Christian leaders in Japan now recognize the worth and power of the Christian character, and honor the true Christian life. The missionary is now free to go at will into all parts of the empire. The Bible and Christian literature have free circulation. The prisons are open for the Christian evangelist. Christian teachers are in many of the Government schools. Persecution is a thing of the past except as it occasionally appears in disguise. Christianity has already put its stamp upon the laws of society, of the army, and of the State, and is making itself felt in literature and forms of thought. Nevertheless, we must bear in mind the fact that, compared with the entire population, the number of Christians is small. Including those connected with the Greek and Catholic churches, the highest number claiming the Christian name is less than one fourth of one per cent. of the Japanese people. Even the best of these have only a few years of Christian experience and training. Under these circumstances the marvel is that Christianity has been able not only to maintain itself during these later years which mark the rise of the new national and intellectual spirit, but also to make signal progress.

The time has not yet come, and for many years may not come, to leave the evangelization of the empire to the Japanese churches. Of the ninety-nine Kumi-ai churches and provisional churches, only thirty-nine are self-supporting. All are young; some have a small membership.

The members of the Deputation feel that such visits as they have made to Japan ought often to be made to the various mission fields, both for the sake of the missionaries and still more for the sake of those charged with the duty of carrying on the work. The problems of missionary policy in almost all lands are so complicated that study on the ground alone can give promise of satisfactory solution. Therefore we unite in suggesting that occasional visits be made to the various missions of the Board by the secretary and members of the Prudential Committee, and by such pastors and laymen as may be selected, in order that the Board may better understand their responsibilities, and that the churches may better appreciate the difficulty of the service committed to their representatives in foreign lands.

Rev. Nathaniel G. Clark, D.D., LL.D., who until the fall of 1894 was Secretary of the American Board of

Commissioners for Foreign Missions, died at his home in West Roxbury, Mass., on January 3d. Dr. Clark was born in 1825, and for twenty-nine years worthily filled the office of Corresponding Secretary of America's oldest foreign missionary society. He was remarkable for the beauty and symmetry of his character, for his rare executive ability, and for the breadth of view and the foresight which he displayed. His entire consecration, strong faith, and great practical wisdom rendered him an invaluable counsellor in any emergency; the impulse which he gave to the cause of missions will long survive him, and make his memory precious for generations to come.

As a result of the report of the commission of investigation of the Kucheng massacres, 26 were executed for murder, 17 banished for life, 5 imprisoned for life, 27 banished for ten years, 5 imprisoned for five years, 5 chained to a stone for three years, and 5 for six months, 2 placed in a cangue for two months. In all, 92 persons were punished; only those actually proved guilty were sentenced. Mr. Banister (C. M. S.) says that we may learn the following lessons from the experiences of the commission in Kucheng:

1. That any future commission which may be appointed should have full powers and explicit instructions.
2. That the Chinese authorities should appoint a special commissioner with full powers, without reference to the local officials.
3. That there should be some tangible evidence of the serious local results following refusal of immediate justice, or of duplicity on the part of the local officials.
4. That it is possible for the Chinese authorities to discover and promptly apprehend the real offenders in any outrage on foreigners in whatever part of China it may take place.

"Please remember this great Honan plain in prayer, with its 8,000,000 and 62 chief cities, all unreached by the Gospel"—so writes Howard Taylor, from China.

Anthony Comstock, of the New York

Society for the Suppression of Vice, reports as a token of the efficiency of the society for 1895, 2044 arrests, 19 tons of gambling paraphernalia seized, and 47 tons of obscene matter destroyed. It is well-nigh appalling to discover how much of this moral filth is captured; it might be still more appalling to know how much is now in circulation or on the market.

Mr. S. H. Hadley has been the Superintendent of the Jerry McAuley Water Street Mission for nearly ten years. This good old mission was the first distinctive rescue mission in the world, and from it have sprung hundreds of other soul-saving works which are now established in many parts of America and in foreign lands. Its opportunity for usefulness was never greater than now, and yet it is in sore need of funds to carry on its noble work of saving men's souls, redeeming their bodies from the curse of rum and vicious habits, and helping them to lead a noble and useful life. The miracles of grace which have been witnessed in that old Water Street Mission have set God's stamp of approval on the work, and should call forth unceasing funds for the work. Mr. Hadley is ready to respond to invitations of pastors and others to hold evangelistic and rescue meetings in any of the larger cities and towns, where he will relate his own wonderful experience, and will tell of the transformations wrought in that dark quarter of New York. No subject is of greater interest or more importance than this work of rescuing moral outcasts. The work calls for your prayers and your gifts. Mr. Hadley may be addressed at 316 Water Street, New York City. D. L. P.

Rev. D. M. Stearns has shown an interest in foreign missions as well as in Bible study which might well be imitated by all the Christian pastors of the world. His report of the collections made and distributed through him to missionary fields shows a total of \$19,-

094.18 for the past year, and a grand total of \$55,868 for the past seven years. The contributions have come for the most part from his own church in Germantown, and from the members of his Bible classes in various cities.

The Student Volunteer Fund has received contributions from Rev. J. I. Seider, of Japan (\$5), Mrs. McEwen, of Italy (\$50), and Mr. Charles T. Riggs, of Constantinople—himself a student volunteer—(\$10). If friends in foreign lands recognize the call to enable needy student volunteers to keep pace with the problems and progress of missionary enterprise, should there not be more response from Christians at home? The Volunteer Fund is very much in arrears, and the publishers of the *REVIEW* are in danger of being compelled to limit their offer of the *REVIEW* at a nominal price to volunteers, owing to the growing debit to the account of the Volunteer Fund.

Rev. Henry Stout, D.D., has returned to his native State, New Jersey, after twenty-seven years' absence as missionary in Japan, under the auspices of the (Dutch) Reformed Church.

Publications Noticed.

Among recent issues of the press, F. H. Revell Company have added to their already comprehensive list, "*Nadaya, a Tale of the Steppes*," by Oliver M. Norris, which will be very interesting to those who wish a glimpse of Russian life, and especially of the *Stundists*, who are to Russia what the Moravians have been to Bohemia and Saxony. The same publishers have issued "*Persian Life and Customs*," by Rev. S. G. Wilson, M.A., whose fifteen years' service in the land of Esther fits him to write with intelligence and appreciation of this country and its people, of which so little comparatively is known. The book is a valuable addition to our missionary literature. It contains a condensed account of modern missions, briefly epitomized within some twenty-three pages, which will be especially helpful to students of missions.

The American Tract Society issues "*The Islands of the Pacific*," by Rev. James M. Alexander. It claims to be—what it is—a compendious sketch of missions in the Pacific. It traces the history and development of these missions from their origin on, and ends with the glance at the future of the Pacific Ocean. Its maps and illustrations are of a high order, and of themselves constitute a marked attraction. It is worth while to have in one comprehensive but not too bulky volume such a story of a triumphal march of missions. He who reads this book will feel as never before that the Isles have waited for God's law.

A. T. P.

Few books on the subject of missionary policy show greater insight into the present-day problems in the mission field, or more consecrated wisdom as to how they are to be dealt with, than Dr. John L. Nevius' "*Methods of Mission Work*,"* the first edition of which was printed from the *Chinese Recorder* ten years ago. Dr. Nevius was a man with a genius for missions, and possessed the rare combination of good judgment, firm convictions, and courteous deference to the opinions of others. The *METHODS* set forth in this little book are "flexible, and so wise and discriminating," as the Presbyterian Board says in its introductory note, "that the spirit of the method is clearly evidenced as the method itself. It removes one wholly from the spirit of dealing with hirelings to one of blessed privilege of working with brethren in the Lord for the glory of God as supreme." The book discusses, among other things, how to deal with new converts, beginning work, and the founding and governing of out-stations, illustrated by his own work in Central Shantung. The appreciation of the Methodist and Presbyterian boards (North and South) is evidenced by the fact that they have sent copies of the book to all their missionaries in the field.

D. L. P.

* Published by the Presbyterian Board, 156 Fifth Avenue, N. Y.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

UNITAS FRATRUM.

—The Moravian missionaries in Labrador gave no encouragement to the scheme of transporting Eskimos to the Chicago World's Fair. They have been sadly justified by the result. The returning wanderers brought back with them a contagious sickness, apparently typhus, which has already carried off at Nain, the mother station, 88 persons. To this is added a failure in the fisheries, so that the misery is appalling, altho the brethren are doing their best to mitigate it by large distributions of food.

“And how does our congregation receive this visitation? It humbles itself under God's hand, and thankfully accepts the chastening. At no one death-bed have I heard a word of murmuring against the Divine leading. They are resigned to God's will; indeed, many thank God for the sufferings He has laid upon them.”—Rev. ALBERT MARTIN, in *Missions-Blatt*.

Mr. Martin's own little boy Bernard was also called away. “He was so patient in his suffering, so thankful for every little loving attention, which, alas! how glad we were to show him, and he exhibited even to the last moment in a touching manner his love and attachment to us. During the Christmas festivities he was still particularly joyous, as if, as it now appears to us in the retrospect, already a foregleam of the heavenly glory illuminated his whole being. O Lord, Thou hadst given him to us, Thou hast taken him from us, Thy name be blessed!”

PERSIA.

—The Rev. A. B. BLACKETT, rector of the important parish of St. Mat-

thew's, Melbourne, Victoria, has resigned his charge in order to go to Persia, as Bishop Stuart, of New Zealand, lately resigned his diocese for the same purpose. “Naturally enough many doubts and questionings prevailed in Melbourne at first regarding such a project. Mr. Blackett's own congregation were aghast; but after hearing his assurances that God's call had come to him, they rallied round him in warm sympathy, and a remarkable farewell gathering took place in the spacious Sunday-school buildings of the parish, when 900 persons were present, and Archdeacon Henry Langley, his predecessor in the incumbency, presided. Subsequently a still more imposing meeting, attended by two or three thousand people, was held in the splendid town hall of Melbourne. The new dean, Dr. Vance, presided, and spoke out vigorously. ‘Some,’ he said, ‘might call Mr. Blackett's conduct quixotic, and say that he was sacrificing service to sentiment, and a higher duty to a lower; but the whole history of the Church and the evangelization of heathen nations gave a refutation to that idea. The men who had shown the fervor and the faith to make impressions upon the heathen and Mohammedan populations were bound to be men of special ability and mark—the very men who, if they had remained at home, would have probably won for themselves front places in the Church and in the world; of such men Mr. Blackett was one.’”—*Church Missionary Gleaner*.

MISCELLANEOUS.

—“There is at present a great temptation to an *extension* of the missionary commission, confusing it either with a purely external ecclesiasticizing of the masses or with a mere civilizing of them. While the Roman Catholic missions stand inextricably under the ban

of the first of these dangers, the latter to-day threatens the Christian missions of all confessions. If the diffusion of 'Christian culture' is stamped with the dignity of the missionary commission, missions come into danger of their very life, for their *religious* end is adulterated thereby, and a foreign element substituted. Doubtless Christian culture is a self-evident result of the Christian work of conversion; but if this result of missions were substituted for their proper end, this would signify the substitution of a secular purpose for a purpose of the kingdom of God. Such an impulse to the *secularization* of missions is rife in the present, and has received new nourishment, especially through the economical interests and national jealousies of the most recent colonial policy, and it has recalled into life a mediæval misuse of missions for the ends of the temporal powers. In view of this danger, which threatens the innermost life of Christian missions, the present time above all stands in the most pressing need of a clear exposition of the religious character and ends of missions."—Dr. WARNECK, in *Evangelische Missionslehre*.

—"Missions have not the primary purpose of civilizing the barbarous peoples. Whatever good is implied in culture, missions may very well make serviceable to themselves, but they will never confuse their proper end with a simple result of their labor. . . . All the splendor of culture is too weak to blind their eyes."—P. E. STEIN, quoted in *Zeitschrift für Missionskunde*.

—"Missions, above everything, are appointed to follow God's ways, which are very often indeed ways of long expectation."—*Ibid*.

—It would be unreasonable and unjust to judge all Jesuits by one standard, or all Jesuit missions, or the Jesuit missions of all ages. The *Encyclopædia Britannica* says that the Brazilian nationality owes its very existence to the awakening influence of

the early Jesuits. And we have no reason to doubt that their first purpose in secluding themselves with their Indian converts in Paraguay was that of protecting these against the cruelties and the corrupting influence of the whites; but once established in Paraguay, and endowed by Spain with regal prerogatives over the natives, the essential vices of the Jesuit institution could not fail to unfold themselves. It is true, the accusation that the Jesuit constitutions authorize a superior to command an inferior to sin is a gross calumny, originating in an ignorant misinterpretation of a phrase which is shown by that learned enemy of the Jesuits, Dr. Steitz, to have throughout all ages of Catholic theology one uniform sense—namely, "to bind to obedience under penalty of sin." The Jesuit rule expressly reserves to every member the right "to refuse to sin." Nevertheless, the whole effect of the Institute is to develop most portentously the instinct of domination, of the highest over the higher, of the higher over the lower, of the lower over the lowest. A necessary result of this is the instinct of suppressing intelligence in inferiors, and of reducing Christianity itself as nearly to a mechanism as is possible. It is no wonder, then, that Dr. PFOTENHAUER, quoted in the *Zeitschrift für Missionskunde*, is able to show, by the amplest documentary evidence, how well justified was the unfavorable judgment finally formed by Spain and also by Rome concerning the Paraguay Missions. Spain and Rome were little likely to be scandalized by an excess of ceremonialism, but they were scandalized by Jesuit rebelliousness, and by the extreme harshness of the Fathers toward the Indians. Benedict XIV. tried reform, but as this proved ineffectual, Spain tried abolition of the mission, and finally Clement XIV. tried abolition of the order. There was much gained and nothing lost. "Under all the speciousness of outward guise there was concealed in Paraguay an abysmal emptiness. Not a trace of

inward apprehension of Christianity, of the worship of God in spirit and in truth, everything only a performance of ceremonial externalities, not a trace of instruction aiming at the winning of souls, nothing but crossings, chattering of catechisms, genuflections, repetition of rosaries, not a trace of labor aiming at moral development, or at the awakening of self-confidence and personal activity, nothing but idle imitation: the inferiority of the natives—religiously, morally, economically—most rigidly maintained, so that the absolute authority of the Jesuit Fathers might remain unfringed. The whole work of the Fathers not imbued with the pure spirit of ministering love, but laboring unweariedly and in the fulness of holy earnestness on the souls and hearts of other men. What a harshness of temper, when the Fathers speak of the natives as ‘wild beasts, for all the world like monkeys,’ ‘mere stupid cattle, forest demons,’ ‘a horde of dirty, mast-fed swine rather than a rout of reasonable men’! What a frivolous, indeed criminal apprehension of the missionary work enjoined by the Lord, when the natives were heaped with presents and provisions, with the remark that ‘the way to the heart only goes through the mouth,’ and when accommodation to heathen religions was carried so far that a Jesuit says a Christian mass in the morning, and in the afternoon a mass for the old gods of the land.” The Jesuit accommodations to heathenism in China, for which Rome inexorably broke up their missions, were nothing to this.

—The Papuans of New Guinea, it is said in the *Berichte der Rheinischen Missions-Gesellschaft*, are distinguished by a peculiar depth of feeling, and a relatively high morality. This renders the work among them much more hopeful.

—“It has been occasionally said to us of late, that our Rhenish missions are at this present the most richly blessed among those of Germany. If this is

really so, it becomes us to bow in deep humility, and to exclaim, ‘Not unto us, O Lord, not unto us, but unto Thy Name be the glory.’ If in the guidance of our society we are firmly persuaded of *one thing*, it is of this, that such a blessing of God is a wholly unmerited one; but we will therefore be all the more thankful.”—*Berichte der Rheinischen Missions-Gesellschaft*.

—“Before there were German colonies it was a matter of course with every German missionary that in taking leave of his home he must also, in a certain measure, take leave of his own Germanism, of his national habits of feeling, of all manner of inherited and dashing views and customs, in order to become all things to all men. Moreover, it was universally accepted, as a peculiar advantage, that the German missionary in English, Dutch, or Danish colonies was free from all suspicion of coming with political ulterior views. Now this begins to be treated as an antiquated position, and men begin to insist emphatically that missions must bear a national character. German missions in German colonies, that is the only sound state of things, they will have it. We fear that there is a great danger involved in this. This easily brings the missionary into a hybrid position, prejudicial to his activity as a herald of the kingdom of God and as a witness of Jesus Christ. Things secular and spiritual, national and Christian, are thus confused, and finally Germanism comes in the place of Christianity. It is our duty to testify against this tendency, and to emphasize the international character of all evangelical mission work. We rejoice that, for instance, the Bremen missionary inspector, ZAHN, has done this again and again. This alone would have merited his late honor of Doctor of Theology, for it is a fundamental character of true theology to distinguish, with Luther and with Paul, between the kingdom of the world and the kingdom of God, and to take Christ’s word in earnest: ‘Render to Cæsar the things that are Cæsar’s, and to God the

things that are God's.'"—*Calwer Missionsblatt*.

We observe that this excellent sheet does not flare up and accuse those of hating German missions and of being no Christians who venture, after German sources, to represent that in Germany, as well as elsewhere, there are those who wish to make missions a servile handmaid to ambition and commerce. In Germany, as elsewhere, the true friends of missions set themselves against this effect, and there, as elsewhere, they have abundant occasion to do so.

—"Rev. E. P. RICE, B.A., Chik Ballapur, South India, said his only reason for being a missionary was that he was a Christian. The two things lay very close together; and he could not understand a consistent Christian who was not a missionary at heart. If it could be proved that Jesus Christ never spoke the words, 'Go ye into all the world,' the injunction would still remain both in the Commandments and the Lord's Prayer. We could not do our duty to God and our neighbor if we neglected missionary work, and we could not consistently pray, 'Thy kingdom come,' if we failed to put forth our utmost effort to promote its advent. We were called upon to give to the world our best, and our best was our knowledge of Jesus Christ. This was the best thing in our lives. We could part with our wealth, our health, our friends, and our reputation; but so long as we had God for our loving Father, guiding our lives, we had the secret of eternal peace; and we should no more be able to keep silent about this than we could stifle a sweet perfume by placing the hand over it. We should manifest the love abroad as well as at home, because the brotherhood to which Christ calls us is a world-wide brotherhood. Britain had a world-wide empire, and had now to show itself worthy of it. If they considered the relative population and needs at home and among the heathen, they would see that the proportion of workers was

not what it ought to be. Even if some Christians had theological doubts, this should not prevent them working heartily for the benefit of humanity. Then some said of the heathen: 'These are in the hands of a merciful God.' So were passengers and sailors on a sinking ship; so were the sick; so were our children; but this did not prevent us from taking such steps as our natural feelings called for. Some, again, objected to missions because they had (so it was said) inculcated the dread of eternal torment. He did not think this was so. He did not find it in the early records; and the founders of this society were not narrow, but broad-minded men. Contending, in answer to recent criticisms, that it was no more unreasonable to correct the erroneous beliefs of the heathen than their crude views of geography and other things, Mr. Rice closed by saying: 'In our preaching place at Chik Ballapur, we have inscribed on the wall, "One God for all mankind; one Savior for every sinner; one brotherhood to all races; one law of duty for every man." This we continually asseverate. What we preach is not only a white man's religion; it is a universal truth, and it is adapted to all ages and all time.'"—*The Chronicle*.

—Dr. Glover (in *The Chronicle*) hopes that Great Britain will not go to war to avenge the death of any missionary. Fill up the gaps.

English Notes.

BY JAMES DOUGLAS.

Baptist Missionary Society, Mussoorie, India.—The Rev. Thomas Evans, in reporting the baptism of several soldiers, tells also of the baptism of one named Sobha Sing, who is a native of Tibet, and who has a great desire to be the first to open up that dark land so long barred against the heralds of the cross. He is described as a man full of energy, and as having no fear of man or the want of means. At present he is a

zemindar in Tizhoot, but is going to devote himself entirely to the Lord's work. He has great hopes of being allowed to enter Tibet, and there shed abroad the light of the grace of God.

North Italy.—Interesting particulars are furnished by the Rev. W. K. Landels, of Turin, concerning the formation of an evangelical church in *Maena*. The circumstances which resulted in this were peculiar. The people of this town having quarrelled with the priest, and unable in consequence to procure his services, determined to ask an evangelical minister to hold a religious service, and communicated their wish to Mr. Landels. On arriving at the station of *Maena* "we were met," says Mr. Landels, "by a band of music, and escorted to the place of meeting." On that occasion some 1500 people heard the Gospel, and the wish was unanimous that the preacher should again come. This led to the opening of a hall and the holding of services every Sunday. There is now an evangelical church in *Maena* consisting of 12 members and some 50 declared adherents. Including the immediate district, the number of the baptized is 25.

Shensi, China.—Mrs. Moir Duncan sends an account of a gracious revival in her girls' school. As the result of addresses and earnest appeals, a spirit of intense prayer was developed. "Night after night," says this lady, "they prayed, sometimes till midnight, for themselves and each other, with the result that most if not every one of the 40 odd professed conversion. That many of these have truly been born again we have no reason to doubt, but that many may grow cold we must fear. Still there has been an outpouring of God's Spirit on the whole school." The whole atmosphere of the school seems changed, and the villagers remark on the difference.

Church Missionary Society.—The news this month as to the havoc wrought by drink in *West Africa* is ap-

palling. Kuti, a native catechist, says: "Gin has invaded the country, and is determined to ruin and desolate it, if not put a stop to. There is no distinction—men, women, and children drink; and, what is worse, infants and sucklings have the gin-glass held to their mouths by their parents." Later on he says: "Drink is a great impediment to the progress of the Gospel, and a great barrier to a betterment of the condition of the people. It renders futile and abortive all the civilizing agencies sent forth to make us *Yorubas* rise and improve our condition."

Ranaghat Medical Mission, Bengal.—From the report of this mission it transpires that 28,000 people have heard the Word of the Lord within a few months. Many attribute the cure of their bodily ailments to the Lord Jesus. May the time soon come when they will acknowledge His power and His grace as the Savior of their souls!

South India.—The Rev. F. W. N. Alexander, who has labored long in India, has had a fresh reaping time in *Polsanipalli*, where he was the first to plant the Gospel 33 years ago. On that occasion—his first missionary tour where never missionary foot had trod before—a boy heard and believed, and others were converted. "Now," he says, "we have had a movement among the heathen remnant, and 16 adult men have joined us after long holding out, and are now in the fold of the Good Shepherd."

The Presbyterian Church of England.—Four new missionaries have recently been inducted at Highbury to their respective positions in the foreign field. Their career thus far is bright with promise. Mr. Campbell Moody, M.A., has done yeoman missionary work in the Gallowgate, Glasgow, after a distinguished university curriculum. He was also, during his last year in the Glasgow Free Church College, President of the Students' Theological Society. Associated with him is Dr. Lands-

borough, another youth of great promise. These brethren will settle in the Chiangoa country, Formosa. Mr. Andrew B. Neilson, M.A., is appointed to take the place of the late lamented Mr. Thow, in Taiwanfoo. Mr. Neilson's purpose to devote himself to the missionary life became definite at Northfield in 1889, when he attended Mr. Moody's Summer School for Students as a delegate from the Glasgow University Christian Association, of which he was afterward the secretary. The fourth name is that of Dr. John M. Dalziel, who is to be associated with Dr. Lyall, at Swatow, and who is well reported of alike as it regards professional qualifications and missionary spirit.

Japan and Formosa.—It is interesting to find that Japanese Christians have their thoughts already turned to mission work in Formosa, the new possession of their country. The Presbyterian Church has taken the initiative. At its recent General Assembly in Japan it was resolved to take steps toward the founding of a mission in that island. Possibly the East Coast work will be handed over to the Japanese Church. The likelihood is that among the aboriginal tribes of that part a happy and fruitful sphere would be found.

Recent commotions in *Formosa* have involved the Church of Christ in no small tribulation, attempts having been made, not without some melancholy success, to direct ill-feeling against the Christians as in league with the Japanese. Mr. Ede, Presbyterian missionary, had this accusation flung at him in the streets of *Taiwanfoo*; while in Kagi and elsewhere the Christians have had much more than hard words to bear. One of the members of the Kagi church was beheaded on a trumped-up charge of having assisted the enemy. His poor wife died immediately of shock and fear, and the home was plundered. As several of the hearers of the Gospel in Kagi are missing, it is feared that one or more of them have been made away with. Not a few have lost their all;

and others, bearing the Christian name, have had to flee. For the time being, at Kagi and some other stations, the regular services have been suspended.

London Missionary Society.—Anxiety in respect of Madagascar is intensified by the news of the murder of Mr. and Mrs. Johnson, of the Friends' Mission, which occurred on the last day of November. The sympathy of a very large circle has been deeply stirred, for these missionaries were greatly beloved, and were known as most devoted to the sacred cause of the Gospel. Probably for months to come there will be much unrest in country districts. Still the ultimate outlook is not so unpromising as was at first threatened. For one thing, the French Chambers have resolved to sustain the treaty made with the Queen of Madagascar; and further, the appointment of a Protestant, who is known to be in sympathy with Protestant worship and missionary work, as the first Resident-General in Madagascar, is another and clearer indication of the same pacific purpose.

Woman's Work.—With the new year a special niche is to be reserved in *The Chronicle* for the latest intelligence concerning woman's work on the mission field. This is designated "Our New Departure," and it is confidently hoped that the ladies will be able to give a good account of themselves in their own department. The advance in woman's work during the past 30 years has been wonderful, but when it is considered that out of a female population in India of over 128,000,000 there are only, according to the last census, 197,000 girls under instruction, a glimpse is given of the reigning destitution, educational and religious.

THE KINGDOM.

—A missionary writes: "The Chinese have been known to raise an objection to going to 'mansions in the skies' after death. On being asked

their reason, they answer that we try to get everybody to go there, and they know the place will be crowded !”

—On his recent journey home from Persia, Mr. E. T. Allen traveled 500 miles on his bicycle, arousing conflicting emotions along the road—admiration, resentment, and terror. A case of the latter was a man ghastly pale, who stood by the roadside and drew his dagger as the wheel came up. Dismounting and proffering a few human inquiries, Mr. Allen discovered that he had been taken for the angel of death.

—*Woman's Work for Woman.*

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

—When one of the Uganda natives was to baptize certain candidates, a crowd gathered to witness the ceremony, and departed saying : “ It is all a lie they told us about eating snake's tails and human flesh.” He found also it was reported that baptism consisted in “ making an incision in the head and rubbing in a powerful medicine which kills the old heart, and then there comes

in its place a new religious heart which does not lust for anything.”

—It appears from the last *Bibliotheca Sacra* that some missionaries, who are also sons of missionaries, are of considerable account, and even in realms intellectual and scientific ; for we find Professor Romanes, of Oxford, who had been “ shattered ” by rationalism, pronouncing Rev. J. T. Gulick, of Japan, “ the most profound of living thinkers upon Darwinian topics,” and writing to him in this fashion : “ How is it that you have retained your Christian belief in the midst of your scientific researches ? Looking at your life, I feel that you have done so conscientiously ; and looking at your logic, I know that you have not done so without consideration.” Later the learned professor abandoned rationalism, and found peace and hope in the Gospel.

—The foreign field contains Christian heroes by the hundred, and of both sexes. Take these two as specimens. Rev. Dr. Barnum, of Harpoot, in a private letter written before the massacre, said : “ We are glad to be here, whatever may happen. If the Lord permits us to be cut off in an uprising of fanaticism, it will be because we can bless the country more in that way than in any other. Perhaps something of the kind is necessary. If so, for my part, I am ready. The people are excited, but we are not, for we are sure that God's hand is in all this movement, and that whatever may happen He will see that no grave mistakes are made.” And Mrs. Montgomery, without the presence of any male missionary, held her post at Adana, tho urged to come away, and wrote : “ While we hear of dire massacres in many directions, and know not to what our own people may yet be liable, still faith says it is but part of the coming forward of the kingdom for which you and we have prayed and worked so long ; and to be on the ground now, I count the crowning privilege and joy of my life, partly because our presence here means so much to

the people in their fears and distresses, and partly because the occasion reveals, as nothing else could do, the quality of the Lord's material in them. Surely the faith, love, and genuine spiritual grasp that many of them evince is nothing less than Divine."

—Among the antiquities of modern missions this incident may be set down. As far back as 1717 we find Ziegenbalg, the first Protestant missionary in India, addressing a letter to "Cotton Mather, Boston, *West Indies* (!)," and asking how work was carried on in America among the pagan natives. In due season a reply was sent, with the accompaniment of a money contribution. This missive was 14 months on the journey, and Ziegenbalg died before it reached Tranquebar; but Grundler, his successor, returned hearty thanks, as well as several books just printed in Tamil. The correspondence was held in Latin, and is to be found in a volume which Mather published, entitled *India Christiana*.

—During a few months of last year 6 societies sent out no less than 250 missionaries to the foreign field, three fifths of them going out for the first time.

—A writer in the *Christian Observer* muses and figures in this fashion: "There are but 5994 missionaries in the world all told. This is about one missionary to every 6000 communicants. At this rate the Federal armies to suppress the rebellion could never have exceeded 8000 men of all arms; while the Confederate soldiers from Richmond to the Rio Grande could never have numbered more than 1265. A country thus defended would be laughed to scorn.

—*North and West* exclaims: "The failure of missions! At the first Easter there were 120 Christians. Now there are 120,000,000 Protestants, who rule most of the area of the world. There were 500 brethren who saw the risen Lord at first. Now there are 500,000,-

000 in three great communions of Christendom who bear His name. Praise God for such failures."

—Tho not all Germans are reliable witnesses in things which relate to the Gospel, it is yet pleasant to hear that when Major Leutwein, the new governor of the German Protectorate in Namaqualand, had been a short time in office, he said to the missionary at Keetmannshoop: "I am perfectly amazed at what I have seen since I came into this country. I thought I was coming into a heathen land, but instead of that I find a fully Christianized land." This remark, which is reported in the *Allgemeine Missions-Zeitung*, is of special interest to English readers, because Namaqualand was the scene of one of the early missions of the London Missionary Society.

—Not since the Sepoy outbreak in India in 1857 have Christian missions experienced such severe reverses as were witnessed in 1895. The expulsion from Szchuan Province, West China, of nearly all the missionaries, to the number of more than 100; the massacre near Ku-cheng; the conquest of Madagascar; the war between China and Japan, and the destruction of mission property and massacre of native Christians in Turkey, with the large debts resting on nearly all missionary societies, form a series of events which profoundly affect the progress of the kingdom of Christ throughout the world.

—The saints cannot but rejoice and be glad over the recent furious war talk in relation to the Venezuela-Guiana boundary question, and if for no other reason, because of the hearty expressions of affection which by the ten thousand have crossed the sea between Great Britain and the United States. "The pulpits of the English-speaking world, east and west of the Atlantic, have spoken with clear and unfaltering note. Bishops and divines, leading merchants, authors, editors, and statesmen have

joined in a chorus, claiming community of race and interest as a ground for deprecating war, and calling for the continuance of peace." Bloody strife between these two foremost of Christian nations, to which the world's redemption has been committed, would constitute a crime and disgrace far more colossal and damnable than any to be found upon the pages of history.

WOMAN'S WORK.

—I never yet saw a missionary's wife whose companionship did not double her husband's usefulness. I have known more than one whose face as the years of life increased took on that charm, that wondrous beauty, that youthful features never wear — the beauty of character disciplined by suffering, of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes. It is the missionary's wife who by years of endurance and acquired experience in the foreign field has made it possible in these later years for unmarried women to go abroad and live and work among the people of Eastern lands.—*Dr. Herrick.*

—Archdeacon Wolfe gives this emphatic testimony to the value of woman's part in the world's evangelization: "A mission without a large staff of devoted lady missionaries, I have no hesitation in saying after 34 years of experience, is destitute of one of the most potent agencies for the conversion of China to Christianity. The vast masses of Chinese women can be reached only by lady missionaries. Even our Christian congregations, on account of the ignorance of the wives and daughters, are sadly lacking too often in devotedness and zeal. The presence of lady missionaries is the only remedy for this state of things, and I can bear testimony, with deep thankfulness to God, to the improvement seen everywhere in our Christian congregations which have had the privilege of their presence and teaching."

—To the same ancient city where Florence Nightingale won immortal fame, and on a kindred errand of mercy, an American woman has bent her steps. God bless and prosper Clara Barton in carrying food to the starving Armenians. The request to act in the case was sent to the Red Cross Society from the American Board and the Presbyterian Board, endorsed by the State Department at Washington. Tho the Sultan declares that her heavenly mission will not be tolerated on Turkish soil, yet even he has been known suddenly and utterly to change his mind.

—Yes, and Japan also has her Florence Nightingale. For "a Chinese naval officer, captured by the Japanese, has recently given to a newspaper correspondent high testimony to the gentle, unostentatious labor among the Chinese prisoners in Japan of an American missionary, Miss Talcott. She had a mysterious happiness, whose fountain they could not understand; and her sunny face, aglow with an inward delight, soothed and blessed the sorrowful and broken-hearted. The conservatism of these men was proverbial, yet the most stubborn hearts yielded to Miss Talcott's simple-hearted love. Tho reluctant to acknowledge the superiority of anything foreign, their prejudice was disarmed and their wrong impressions dispelled." — *Church at Home and Abroad.*

—*The Helping Hand*, organ of the Woman's Baptist Missionary Society, in the January issue celebrates the quarter centennial of that organization by various appropriate articles, and besides, a "dress" all radiant with silver and most attractive to the eye.

YOUNG PEOPLE.

—The King's Daughters began with 10 women in New York less than ten years ago, and now have a membership of over 400,000. They aim to work quietly, to take up new work quickly, and incite others to royal deeds of love for the King. A society bearing this

euphonious name in Burlington, Vt., has a "Sunshine Circle" in a hospital.

—The young people of the United Brethren Church volunteered to raise \$5000 to build a church in Los Angeles. Success is about to crown their efforts.

—The Christian Endeavorers of Clarendon Street Baptist Church, Boston, gave \$1900 to missions last year.

—Among the Friends the Endeavorers number about one fifth of the entire membership of the denomination. During the past year those in California and Ohio gave for missions \$1 each, on the average, and those in Canada \$1.50, while 15 who are now engaged in foreign work are partly or wholly supported by those remaining at home.

—The New York City Endeavor Union numbers 135 societies, with a membership of 6500, and the Chicago Union has now increased to 410 societies, with a membership of about 18,000. German, Dutch, Norwegian, Swedish, Welsh, Bohemian, and Chinese are languages in which meetings are regularly held in societies belonging to the Chicago Union. New York also has Bohemian, Italian, French, and German societies, besides several among the sailors. The German work in Chicago has been made a distinct department of activity, with a special superintendent in charge.

—The annual convention of the Foochow district, China, was to have been held in a church, but it was seen that the building would not accommodate nearly all that would attend, so the Endeavorers secured cotton cloth and put up a tent on the lawn of the Ponasang compound belonging to the American Board. The first native Endeavorer, Mr. Ling Muk Gek, presided; 700 were present, and 300 of these had little or no knowledge of Christ. The tent was fastened on one side to an idol temple, and a short distance away men were making objects connected with idol worship. The total membership rep-

resented is 570. The largest has 39 active members, 19 associate, and 12 honorary, the Chinese names for these classes being "real members," "learners," and "guests." One of the societies sends 2 members every Sunday afternoon to speak in adjoining villages.

AMERICA.

United States.—The Chicago *Tribune's* record of gifts to benevolent institutions in this country in sums of \$10,000, or over, for the year 1895, shows a total of \$28,943,549, an increase of over \$9,000,000 from the gifts for 1894. The gifts of less than \$10,000 were correspondingly larger, and may be estimated at \$15,000,000 more. It is safe to place the voluntary benevolences, not counting the support of local churches, at a total of over \$40,000,000 for the year.—*The Interior*.

—January 4th, by proclamation of President Cleveland, Utah, after nearly 50 years of waiting and knocking, has been admitted to the Union. The first application for statehood was made in 1849, the second in 1855, the third in 1862, the fourth in 1867, the fifth in 1872, the sixth in 1887, and the seventh—the successful one—in 1894. Until 1887 all petitions had been made in the name of the "State of Deseret," and in 1849 the State was to comprise all the country now covered by Western Colorado, Western Wyoming, Southern Idaho, all of Utah, Nevada, and Arizona, and California as far west as Los Angeles. The new commonwealth comes with a population of about 250,000, and an assessed valuation of property amounting to \$97,900,000. The governor is a Mormon, and was born in Salt Lake in 1859.

—Mrs. Phineas M. Barber, of Philadelphia, widow of the late Phineas M. Barber, has devoted \$40,000 for the building and equipment of a seminary for girls, to be located at Anniston, Ala. It was given to the Presbyterian Board of Missions for Freedmen, will

be completed by October of this year, and be known as the "Barber Memorial Seminary." Mr. Barber, who died two years ago, made a bequest of \$113,000, which will probably be increased by another \$100,000 for the benefit of the churches and ministers of the Freedmen.

—Cornelius Vanderbilt and his wife have transferred as a gift the property on the north side of Forty-second Street, 155 feet east of Third Avenue, to the St. Bartholomew's Protestant Episcopal church, this city. The property was purchased by Mr. Vanderbilt for \$60,000, and will be used as an institution for missionary, religious, charitable, benevolent, and educational work.

—Behold how an Indian church can grow. The Standing Rock Congregational Church was organized December 8th, 1889. January 1st, 1890, it had 12 members; in 1891, it had only 16 members; in 1892, it had 24 members; in 1893, 116; in 1894, 170; and January 1st, this year, there were 2 churches, with 78 members in one and 153 in the other, making a total membership of 230.

—If all the Methodist home mission converts could be brought together in a conference we should hear them speak in Welsh, German, Swedish, Danish, French, Portuguese, Italian, Bohemian, Hungarian, Chinese, Japanese, Spanish, and various Indian tongues.

—Remembering that he includes all who have joined on probation, and all converts gathered in Protestant Europe from the Lutherans, etc., these figures of Rev. C. C. McCabe are deeply interesting: In 1883 we had in all our foreign missions 43,100 communicants. In 1894 we had 135,833. Estimating the gain in 1895 at only half what it was in 1894, we add 8000, giving us a total of 143,833, making a gain in 12 years of 100,733, more than two thirds of the whole number. The missionary income for 12 years has been \$5,000,000

more than for the 12 years preceding 1884.

Canada.—This is a specimen part of the story which Bishop Newnham has to tell of travel through his hyperborean diocese of Moosonee: "For a large part of the way I only had two Indian lads, which means that I paddled myself for many hours in the day, besides helping to carry over the portages, to haul at the 'tracking-line,' or tow-rope, and to make camp at night. I have been traveling in canoe and open boat for over three months, sleeping in a tent, or in open boat without even that shelter, for the whole of that time, except for three weeks altogether at the different Hudson's Bay Company's posts, in almost tropical heat of midsummer and the frosty nights of the autumn, sometimes plagued with myriads of mosquitoes and other venomous flies; at other times, on the Bay, surrounded by vast ice-floes from arctic regions, much of the time wet through from incessant rain or from wading in rivers and through swamps; exposed sometimes to the risks of swift rapids, at others to gales and tides; rising daily at 4 or 4.30 A.M., and retiring to my bed on the ground at 10 P.M."

—And the *Intelligencer* (Church Missionary Society) for December last has long and intensely interesting quotations from the diary of Rev. E. J. Peck, who is gladly self-exiled for the kingdom's sake among the Eskimo of Cumberland Sound far to the north of Hudson Bay. What he narrates of adventure and endurance from the climate and the natives certainly leaves nothing to be desired (?).

"People busy cutting up whale. The total length of this huge creature is about 50 feet, height fully 15, and breadth of tail 12. Both dogs and people are now feasting away to their hearts' content, and they seem quite elated at the prospect of having many a hearty meal. Busy during day speaking to the people, and teaching them in our little church.

"We were startled this morning at about 3 A.M. by a pack of hungry dogs. These creatures had managed to climb up on the roof of our skin church, and to our dismay were tearing the edifice to pieces. Hastily slipping on our fur coats, Mr. Parker and myself rushed out in the bitter cold. Here, in the dim light, we could make out our position. We were literally besieged by dogs, and they must in all have numbered over 100. Most of these were on the roof, some had fallen through the same, others were devouring pieces of seal-skin, and altogether such a confused mass of dogs—young, old, bruised, and wounded—it would be hard to find anywhere else. After a sharp battle we managed to put these unwelcome visitors to flight, and we then managed, by the help of our Eskimo friends, to patch up with some old canvas the holes in our little church."

But for some time services were held in a structure which could not be devoured: to wit, in "a large circular wall of snow about 6 feet high. The seats were made of blocks of snow placed close to the wall." At his call "quite a number came to hear the Word of God," and sat "with nothing between us and the blue heavens." "We had a grand time together."

EUROPE.

—England has a great many citizens of wealth and handsome incomes. The income tax reports recently published show that 66 Englishmen enjoy incomes above \$300,000, and that 2000 more have incomes ranging downward from that to \$50,000. Those who have \$25,000 to \$50,000 a year exceed 3000 in number, 5000 are taxed on incomes of \$10,000 to \$15,000, and nearly 15,000 are reported as enjoying annuities of from \$5000 to \$10,000.

—In a recent address the Bishop of St. Albans put this tremendous interrogatory, which every Christian in the United Kingdom may well ponder with fear and trembling, as well as with re-

joicing and wonder: Does every one know that there are 350,000,000 of people who are not Christians in British territories or under British dominion?

—During the first week of the year a conference convened at Liverpool under the auspices of the Student Volunteer Missionary Union, which was the largest and most representative gathering of Christian students ever held in Britain. Some 620 British students, men and women, representing about 65 colleges of various denominations, gathered, with representatives of the volunteer movement in America, France, and South Africa, as well as students from the Continent, belonging to institutions in Germany, Switzerland, Holland, Belgium, Sweden, Norway, and Denmark.

—Our missionary societies are extricating themselves from their burdens of debt. The London Missionary Society has already raised a centenary fund of more than £90,000, and hopes to make it at least £100,000. The Wesleyan Society has cleared its debt, and is aiming at an addition of £20,000 a year to its income. Besides which, in this society there is a revival of the missionary spirit among the students in the colleges, many of whom are offering for work abroad. We shall presently learn also to economize our strength at home, that we may have all the more for foreign service.—*London Christian*.

—The latter half of the year which has just closed will be memorable in missionary annals for the number of the Lord's servants in the mission field who have fallen victims to the violence of lawless and wicked men, for whose spiritual welfare they were laboring. Our own party and that of the C. E. Z. M. S. in China; Mr. Atlay, of the Universities' Mission, in the region of Lake Nyassa, East Africa; and now Mr. and Mrs. Johnson and their daughter, of the Society of Friends, in Madagascar—15 in all. The S. P. G. missionary at Raminandro in Madagascar, with his

family, appears to have very narrowly escaped a similar fate in November, leaving the mission premises only a few hours before they were attacked and destroyed by an anti-European mob. It is a feature common to all the outbursts, that they were prompted by anti-foreign rather than anti-Christian feeling.—*Intelligencer*.

—Next to that of women's work, no department of the missionary service has witnessed so marked a development in recent years as medical missions. The first qualified medical man sent out as such by the society was Dr. Elmslie, who sailed for the Punjab to open the medical mission in Kashmir in 1864. Since that year 45 have gone out under the Church Missionary Society, and 29 European medical missionaries (besides 3 qualified native doctors) are now on the active list. During the 12 years from 1864 to 1875, 5 were sent out; during the 10 years from 1876 to 1885 the number was 15; and during the last 10 years it was 25.—*Idem*.

—The Free Church of Scotland has sent forth 28 medical missionaries, of whom 5 are women, and supports 2 native missionaries, at Madras and Tana, making 20 medical missionaries in all. Besides these, at Blythswood and other stations, chiefly in Africa, simple medical cases are attended to by the missionaries and their wives. About 120,000 cases, surgical and medical, were treated by 17 of the missionaries who have reported, besides the large number of women dealt with by the physicians and surgeons of their own sex at Madras and Nagpoor, and the many relieved unprofessionally. At least 150,000 men, women, and children, sufferers, of all Asiatic and African races and creeds, annually receive healing and sympathy, and have the love of Jesus Christ preached and read to them in our Church's dispensaries and hospitals, in zenanas, and in the tented camp.—*Free Church Monthly*.

—Verily, "the sun *do* move," even

in the vicinity of the Vatican. "As late as 1861, when Minister Marsh entered the papal dominions, his Bible was taken from him by papal officials. And now the walls of Rome contain 11 Protestant churches."—*Josiah Strong*.

—The Florence correspondent of *Evangelical Christendom* affirms that there is no book so widely spread in Italy at the present moment as the Bible; that of all books, none finds so many buyers. This is owing to the persevering and successful work pursued in this country, for now nearly 40 years, by the British and Foreign Bible Society and the National Bible Society of Scotland. These societies have now spread throughout the length and breadth of the land about 3,000,000 copies of the Word of God, in whole or in part. The figures of last year's circulation are: Bibles, 7662; Testaments, 16,926; portions, 165,085; total, 189,633. The total for 1893 was 169,937 copies; the increase, therefore, is about 20,000 copies.

—In Rome the Catholic Professor and Doctor of Theology, Filippo De Lorenzi, has become a Protestant. He has addressed a letter to the committee of the Free Church, in which he has given the reasons for this step. After stating that he was born in 1863, and had been a priest and a professor of dogmatics in various colleges in Rome, among them also that of the Propaganda, he applies for admission to the Free Church. He acknowledges that for years his heart has been filled with unrest, and states that he has found peace in the Evangelical Church, "whose faith is based solely and alone upon the Word of God, and which lives in accordance with this Word."

ASIA.

Islam.—Sublime Porte means literally lofty gate, referring to the gate of the palace at which justice was administered, and so easily came to designate the chief office of the Ottoman Government.

—The mission to Syria was begun in 1823 by the occupation of Beirut. Twenty-five years ago, in 1870, it was transferred from the American Board to the Presbyterian Board, and within this last quarter of a century there has been encouraging progress. In place of 18 American missionaries there are now 40; in place of 63 native helpers, there are 219. In 1870 there were less than 300 communicants; now there are 3048. The pupils in the schools have increased from 167 to 7352. The mission press at Beirut issued over 22,000,000 pages in 1894, of which nearly one half were portions of the Bible.

—Some months ago we published an appeal from the Rev. George A. Ford, of Sidon, Syria, for a well-boring apparatus for the Sidon Academy. We are gratified to learn from Dr. Ford that in response a friend, who insists upon remaining unnamed, has sent in a check for \$3400, in full payment of the apparatus! Dr. Ford writes: "This is a magnificent gift, and I doubt not that it will also prove such to the work at large. Our first concern in this connection now must be the task, by no means light, of finding a competent, experienced, and Christian man, to select the necessary apparatus, and then come out and manage it until he has trained some native mechanic to take his place."—*New York Evangelist*.

India.—It is by no means a palatable piece of information that the Indian Christians suffer considerably from unhappy influences, negative and positive, which their European neighbors bring to bear upon them. Negatively, the growth of spiritual life in Indian Christians is harmed by the isolated and unique position which is accidental to the profession of their faith in Christ. The Hindu casts them off. The Mohammedan regards them with horror as deserters from Islam. The Parsee closes the doors of his home to them. The Europeans, generally speaking (missionaries excepted), pay but little heed to them. They regard them cold-

ly. They seldom or never visit them. They know hardly anything about them. They often speak unkindly of them in the mass, because of some experience of an untoward kind in connection with a few individuals. They pray little for them. They do not worship with them, and almost in no way do they show sympathy with or for them.—*Indian Witness*.

—Miss Annie Taylor has entered Tibet as a *bona fide* trader; she deals in medicine, for which there is great demand, and meantime loses no opportunity for missionary work. The Commissioner of Customs at Yatong is Mr. Taylor, and the missionary at Yatong is Miss Taylor. The Tibetans naturally conclude that both Taylors belong to the same firm, and the poor commissioner is afraid lest he should be held responsible for the deeds of the other Taylor.

—The last engineering feat performed by Britons for the benefit of Hindus is known as the "Peryar Project," and consists in turning the course of a large river, which ran worthlessly down the Western Ghats of Southern India into the sea, by a tunnel down the eastern side instead to irrigate large barren wastes, and to feed hosts of the hungry. The dam is exceeded in height only by the new Croton dam in New York.

—The latest weapon forged against caste and the seclusion of women is found in the (to Hinduism) pestiferous, because so attractive, zenana car. Let the mothers, wives, and daughters of India move about swiftly by steam and see the world for a few years, and they will raise a successful rebellion in behalf of their rights.

—This is how the Salvation Army is making assault: "Our methods are getting more and more wholesale—we pioneer and prepare a given district for a few weeks; experienced 'sappers and miners' deal with the villagers treat with the group of headmen who

rule the community (called the *panch*) and make them willing to accept our teaching. Then a large party is organized, of from 40 to 100 officers and cadets, living in rough huts, etc., and camping in the open. With drums beating and colors flying, they attack village after village, summoning them to surrender in the name of King Jesus. Often the inhabitants come over *en masse* praying for pardon."—*The Conqueror*.

China.—Of the 1500 missionaries, men and women, now in this empire the Church of England has about 210.

—One of the significant signs of progress in China is a new university and preparatory school in Tientsin, under control of Chinese officials, with Mr. C. D. Tenney as its first president. The English language will be taught and the new institution developed along American lines, but Mr. Tenney is to be assisted by competent foreign professors. It is proposed to open preparatory schools in other localities in North China under the management of the university to a certain extent. In the course of time the university will provide besides a general scientific course special courses in civil engineering, mining, mechanical engineering, and law.

—Bishop R. E. Hendrix, of the Methodist Church, South, who has just returned from China, brings this message from Li Hung Chang: "Say to the American people for me to send over more men for the schools and hospitals, and I hope to be in a position both to aid and protect them." He had asked how many American missionaries there were in China. "There are about 600," replied the bishop. "More are needed," said Li, and in a moment he repeated the same words, "more are needed." He then expressed the great obligation of China to American missionaries and the spirit which has sent them, and ended by asking the bishop to convey the message.

—Rev. P. W. Pitcher writes that the

work of the Ku-cheng Commission appointed to investigate the Hwa-Sang massacre sat 74 days, and its labors resulted in the execution of 26 criminals, including the 5 leaders; 15 are to be banished; 27 to be imprisoned for 10 years; 5 to be imprisoned for 5 years, 5 more for 6 months, and 4 others to be chained to a stone weighing 133 pounds, for 3 years. In addition to this it may be said that Vegetarianism for the time has been crushed.

—A dispatch to the *New York World* from Chun King says: "The Cheng Tu Commission, it is generally admitted, has achieved a complete success. The results have met with the approval of the Cheng Tu missionaries, who are now recognized by the Chinese officials, from the viceroy down. The missionaries were publicly banqueted with the commissioners. Everything possible is now being done to obliterate remembrance of the late viceroy's misdeeds. The claims of the Methodists have been settled."

—An interesting communication comes from Minister Denby, at Peking, to the effect that a reform club has lately been started in that capital. The plan includes a daily paper, a reading-room to be supplied with papers and books bearing on science, politics, and progress, a library, lecture courses, etc. Rev. Gilbert Reid has been asked and has consented to assist the club in carrying this scheme into execution.

Japan.—A Japanese church at Kyoto has adopted individual communion cups, and all the members consider it an improvement. A deacon and a deaconess served the cups, and another deacon and deaconess followed and gathered them on trays.

—As a result of 25 years of labor in Japan there are now in that country 400 Protestant churches, 50 Young Men's Christian Associations, 57 Christian Endeavor Societies, 18 circles of King's Daughters, and 6 home missionary societies.

—The progress of Japan in civilization may be illustrated by the following recently published statistics: In 1870 there was not a mile of railway; to-day there are 1750 miles in operation, and 850 miles more about to be constructed. These railways carried, in 1894, 36,000,000 passengers. There was no post-office in 1870, but in 1893 the Japanese post handled 277,000,000 letters and newspapers. In 1890 there were no Japanese steamships; to-day there are 700. The ultimate secret of this progress is to be found in the work of 470 evangelical missionaries, backed by 111,000 native Christians and the schools they support.

—According to intelligence from Formosa, the capitulation of Tai-wan-fu, the capital of the island, and the peaceful entry of the Japanese, which brought the long campaign to a conclusion, were due to the gallant conduct of two Scotch missionaries, Messrs. Ferguson and Barclay, who at the critical moment, when the excited population were expecting the worst, approached the Japanese and led them in peace into the city.

—If these statements are true, there is trouble ahead: "Watches which cost \$20 to manufacture here are made in Japan for \$3; 10 boxes of excellent parlor matches sold here for 5 cents can be bought there for 1; a piece of silk tapestry for which French artists demanded \$10,000 has been duplicated in Japan at a cost of only \$700, etc. An American firm has recently purchased 9 carloads of buttons made in Japan. Business men on the Pacific Coast are becoming seriously alarmed at this menace to almost every line of productive industry."

AFRICA.

—In a recent paper on the Dark Continent Fred Perry Noble brought down the number of Mohammedans to 40,000,000. He made the native Protestant communicants 255,000 and the native Roman Catholic 250,000. The force of

Christianity in the total he placed at 5,550,000.

—Tropical Africa has its flying frog, whose legs terminate in a sort of fan, and with these the little reptile paddles the air like a locust, or like a partially fledged bird testing its pinions for the first time. Altho somewhat awkward in its flock, the winged frog can dart through the air at a speed of about 10 yards per second, and can keep itself going forward at that rate for from 10 to 15 seconds. The average distance covered by these spurts of grasshopper-like flight is from 75 to 125 yards; but Bishoff mentions instances where the flying frog cleared sandy stretches 200 yards in width. And then, as if this were not enough for one continent, a flying mouse is to be found in the Cameroons, which is a link between the bat and the true mouse, has a tail like a mouse and heavy gray fur, while its wings are not so well developed as those of the bat.

—When Bishop Taylor first went to Liberia the only small currency in use in portions of the Kroo Coast was leaf tobacco. Two Methodist missions used it in the purchase of rice for absolute needs and for the landing of supplies sent from New York. The bishop introduced laundry soap as small currency, and his son, Ross Taylor, has sent from a firm in New York from 3 to 5 tons at a single shipment, fair quality and full weight, 8 and 16 ounces to the bar, to serve the purpose of currency. No tobacco has been used in trade since the stations were opened.

—Speaking of Lutheran (General Synod) Muhlenberg Mission, West Africa, Dr. Scholl states that "as a result of Christian learning and training, the native boys have built a steamboat of their own, and 35 years ago those people had never seen an ax. They have sent to America 25,000 pounds of coffee."

—A French missionary journal gives an account of the progress of mission-

ary work in the Congo Free State in 4 great fields—namely, the Lower Congo, the Upper Congo, the Basin of the Kassai River, and in the Katanga country. There are now 1500 native Christians in all these various regions. In the Lower Congo there are 15 stations, and 34 missionaries, and about 1300 converts, of whom 225 were baptized the past year. In this region the International Missionary Alliance has the largest number of workers. On the Upper Congo, above Stanley Pool, there are 12 stations, with 45 missionaries and about 100 converts. In the Kassai Valley there is one station connected with the Presbyterian Church, South. The last of these mission fields is under the care of Mr. Arnot, at Lake Moero, in the southeastern part of the Congo region.

—Dr. Thompson, who is one of them, and so ought to know, writes thus of how luxuriously the pampered missionaries live at Mt. Silinda, East Africa: "The work we are obliged to do on these temporary 'wattle and daub' houses is highly unsatisfactory, because it requires to be done over again so frequently, and because it does not result in comfortable quarters for civilized man. I have been obliged to spend 6 weeks in repairing, rethatching, and altering our house, building chimneys, etc., to make it at all comfortable for another rainy season. This time I very much needed for work on the permanent house, which the mission have requested me to build. And now that the work of repair is done, it is not done, for the mud is constantly falling from the mud walls, thus opening cracks which have to be filled again, the sun-dried-brick chimneys are washing away, and will soon have to be repaired again," etc.

—Rev. A. Merensky, director of the Berlin Missionary Society, reports that its mission in German territory at the north end of Lake Nyassa, at the foot of the Livingstone Mountains, in the Konde country, has prospered in an un-

expected way. Eight missionaries are laboring there, and since 1891 4 stations have been founded. A small steamer, the *Paulus*, has been sent out, and is doing good service, carrying the missionaries from shore to shore, enabling them to preach the Gospel in the villages lying there. The missionaries have gained the confidence of the native population in a very remarkable degree.

—Letters from Bishop Tucker announcing the arrival of his party in Mengo on October 4th are received. Three weeks before they reached their destination greetings began to arrive from Uganda chiefs, and from that time forward proofs of the interest with which their arrival was awaited multiplied day by day. At Ngogwe in Kyagwe, the station from which the Rev. G. K. Baskerville has just come home, the joy of the women was unbounded. "They ran along by the sides of the ladies' chairs," the bishop writes, "grasping their hands and uttering all manner of exclamations of joyful and loving greeting." A thanksgiving service was held in the church, at which 600 were present. When at length Mengo was approached, the scenes baffled even the bishop's powers of description. "As we drew near to the Chagwe market we found every place of vantage from which a good view of us could be got occupied by interested spectators—Mohammedan and heathen, as well as Christians, both Protestant and Roman Catholic. The mass of people was now so great that it was difficult to get along." On Sunday, October 6th, a congregation of at least 6000 people assembled in the church and in the barazzas outside. Nearly 300 afterward partook of the Lord's Supper. The bishop's letter states that 2000 people were baptized during the first 9 months of 1895 in Mengo and its suburbs alone, that 500 candidates in Mengo alone were awaiting confirmation, and 300 others at Ngogwe.—*Intelligencer*.



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.

THE MISSIONARY REVIEW OF THE WORLD.

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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.

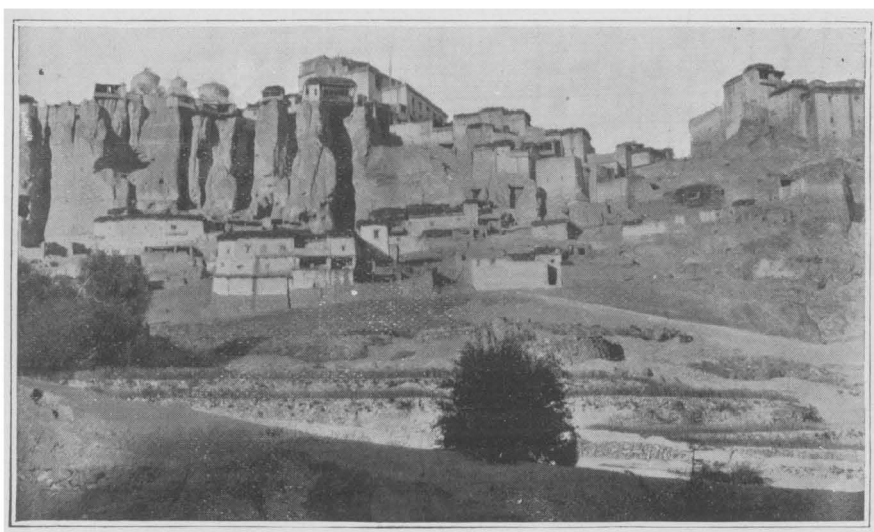
In a note to II. 43 we are informed that

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.

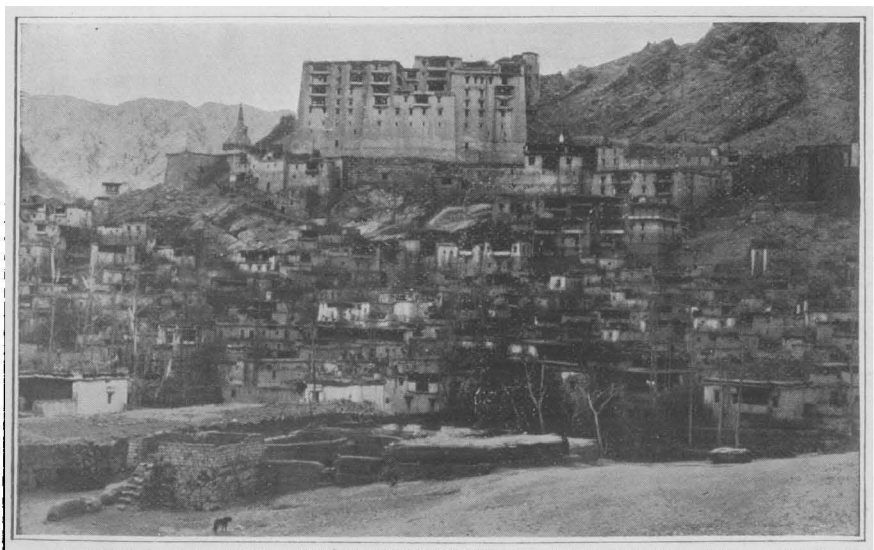
Ladaki, and Tibetans generally, know of an infinite number of deities, both male and female (called “*lha*,” not “*konchog*”). Deities taken from the Hindu pantheon play an important part. But besides these originally Hindu divinities, every village, every hill, every spring has its own deity, whose 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 amphitheaters? 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 *strengthen*er 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 Bhutiya 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 leaven 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, misconstructured 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-weigher* 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 *esquadrats*, 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.

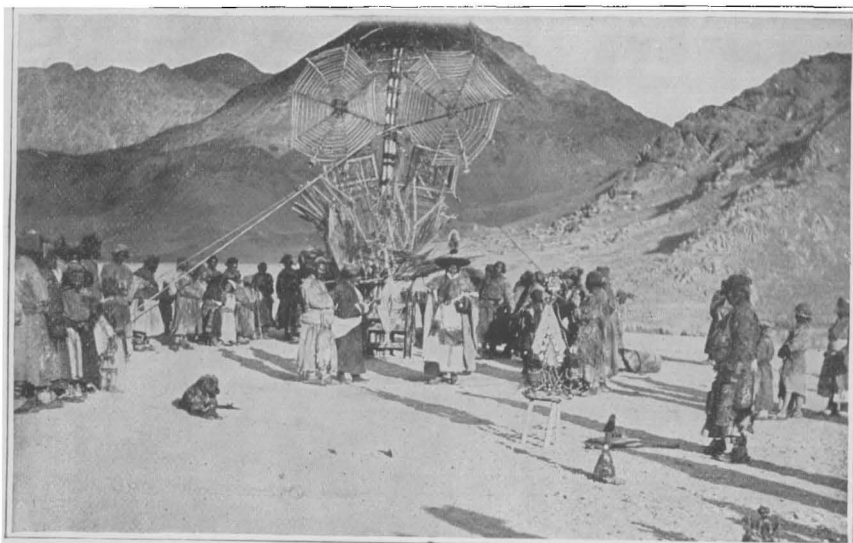
—In an English paper it is written thus of Sir Cecil Rhodes: "He is a strong man, of the kind that is never finished by a single stroke. And he is strong with the strength of a coarse, ruthless, greedy egotism, the strokes of whose piston-rod force the minds and the money of weaker men into its reservoir.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



DOSMOCHE CEREMONIES AT LEH, TIBET.



TIBETAN NOBLEMEN AND MASKED LAMAS, LADAK, TIBET.

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THE TWOFOLD RELATION OF THE WORLD KINGDOMS TO THE KINGDOM OF GOD.—I.

BY THE EDITOR-IN-CHIEF.

When Constantine was tracing the bounds of the new city, Byzantium, and surprise was expressed at the vastness of the area which he was including, his reply was, "I am following One who is leading me."

History without God is a lock without a key. This department of Christian evidences, God's hand in history, is too much neglected, and might be used to reinforce Christian ethics. There is a logic of events. The student of history finds an obvious plan, one unceasing, unfolding purpose, running like a thread of gold through the complexity of events; and by following that mystic cord he avoids perplexity, disentangles the skein, and brings order out of confusion and unity out of variety.

This discussion is mainly concerned with the relation of Christian governments to missions; but, to measure or apprehend the office and function of governments in the *propagation* of the Gospel, we must understand that *preparation* for the Gospel to which all nations have been made contributors.

To see the strange *unity in history*, we need first to view humanity as a unit and all history as a whole. However useful the study of a race or an era, the divine plan demands a divine point of view; we must, as from the lofty eyrie of the eagle or his position in air take a look at the broad landscape. Thus viewed, both Jew and Gentile are seen to be alike needful to the complete solution of the historic problem; and Assyria and Egypt, Greece and Rome, England and America, are but mountain ranges, with predetermined lines and limits, furnishing a watershed whence the great streams of civilization follow diverse courses to one sea. While "the days of history have been man's, the ages have been Christ's, and His the glory of the victory of right over might, of order over anarchy, of liberty over tyranny, of cosmos over chaos."

The cross of Christ was the turning-point of the ages. That is no accident whereby the advent of our Lord was framed into time. It is not too

bold an assertion that, at no other period of the world, before or since, could Jesus of Nazareth have been born. Then, and then only, had come the fitness and fulness of times ; just then there was a gap which only He could fill—a place made ready by thousands of years of preparation, and at that particular time. The vast wheel had been revolving until the precise point in its revolution was reached where the vast mechanism demanded for its completeness a new force and factor, which just then came into play.

In the simple story of Christ's advent, as told by the evangelists, certain prominent features stand conspicuous. A decree went out from *Cæsar Augustus* that *all the world* should be taxed. The Roman world then embraced *Syria*. The employments of the people were mainly *pastoral*, indicating a Semitic origin as *Asiatics*. Christ was born in a stable and laid in a manger, indicating *identification with the poor—the commoners* rather than the *aristocracy*. The angels' song is twofold : it hints that henceforth there is to be a *new goal* to human endeavor—glory to God, and a new result on earth—peace and goodwill. Mark also the shepherds not only *come personally* to Christ's cradle, but hasten to *make known abroad* the fact and significance of His birth. Not to examine more closely, here are some *ten* particulars which serve to define this event as not only unique, but transcendent. Its precise period is the period of Roman supremacy—more exactly, the Augustan age ; it is the time when all the world is virtually controlled by one sceptre ; when that sceptre has passed finally from Asia to Europe ; the precise field or locality of this event is *Syria*, which occupies a peculiarly central position, having both an Asiatic and a European frontier, facing both ways—fit pivot on which the history of the world shall turn, whence the ripest product of Asiatic civilization shall take a westward course to Europe and to a farther West yet undiscovered. Note also that this new personage is unmistakably of the lower classes, identified with poverty, and so the representative of the many rather than the few. The angels announce a new law of the kingdom—God is first of all to be glorified, and so peace and good-will are to be realized among men ; the Fatherhood of God is to be recognized that the brotherhood of man may be realized. The shepherds first bow at the manger as disciples, and then become propagators of the good news.

To read that simple narrative is to see more than human hand delineating the outlines of a perfect scene, at once historic and prophetic. In twenty verses of Luke we have a condensation of all history and all prophecy. The world has come to its highest development without Christianity—reached a period when for the first time an imperial decree from one Cæsar or Czar can affect the whole area of civilization, and when the complete political unity has at last been attained. Rome, the last of the world kingdoms, is in its golden age. Civilization has left the more sluggish atmosphere of the East to breathe inspiration in the Occident. Just now a child is born who is to represent not a patrician rank but a plebeian

class—nay, the mass of humanity. Hitherto the curse of the race has been *caste*, with its concomitants, such as invidious distinctions, the servility of woman, the slavery of man. Not one of these salient features of the new economy could have been left out without essential incompleteness and radical deficiency.

Of all civilization previous to the advent of our Lord, it may be briefly said that it was a large lump leavened with malice and wickedness ; of all civilization since Christ's advent, that it was a mass of humanity savored and saved by the salt of a divine principle. These are only general statements, but they hint opposite tendencies.

Another peculiarity should be carefully noticed. Before Christ, the tendency of political development was toward a forced and mechanical unity at the expense of individual development and personal liberty ; since Christ, the tendency has been to individual development and personal freedom, and consequently to division rather than union under one sceptre, relying only on the unity which comes of fusion, sympathy, assimilation. Here, then, we find a key to all history. Until Christ came, men had been testing what could be done to make one compact state out of human materials ; and the result was that, in the last and greatest of the world kingdoms, there was outward unity with moral corruption, social caste, and individual repression. In this fitness and fullness of times He came to teach men the only possible secret of true unity—a kingdom not of this world, with a true brotherhood, a pure morality, and individual liberty. He who sees no God in history will have hard work to account for this mysterious philosophy of history !

It is a curious fact that those four letters A, B, C, D, which stand at the beginning of the Roman alphabet, are the four letters that are inseparably connected with the two great historic divisions of the entire world-age. And it is also a curious fact that, suggesting as they do the alphabet of history, they hint also its inversions. All history previous to the Lord's advent we call the ages B. C. ; but notice that the first and the last of the four letters are wanting ; and so history before Christ lacked both the starting-point and the goal of all true historic development. There was a bond of unity and a civilization, but the bond was not brotherhood, and the civilization was leavened with corruption. But when Christ came a new civilization began ; it had the right starting-point ; it began at the beginning, introducing into human society a new element—allegiance to God—and presenting a new goal—a divine life in the soul and a development of the individual. When you have this "A. D." you have the "B. C." of brotherhood and civilization. Give us the Advent of Christ as our point of departure, and we have the basis of a new Bond between man and man, a new Cultus and a new Destiny.

What now concerns us is the double relation of this development of history to the plan of the kingdom of God ; *preparation* first, and *propagation* after.

To begin with the Chaldean ascendancy, 1600 B.C., we may trace these preparations during the Egyptian ascendancy that followed for the next three hundred years, till Nineveh was founded, 1300 B.C., and the Assyrian ascendancy began which lasted for more than six centuries, 1288-610 B.C. Nineveh was then destroyed, after having been the mistress of the nations for nearly seven hundred years. But how far this Assyrian empire was from realizing even a true political unity or vitality! The bond was of iron, and might was the only right. The intercourse with surrounding nations was limited, and when it went beyond conquest was commercial only, not fraternal. The sceptre of the Orient is first transferred to Babylon, more central and accessible. Cyrus takes Babylon 538 B.C., and now begins the Persian ascendancy, which lasts for two hundred years. Now, for the first time, a great dominant empire reaches out the hand to neighboring nations; he is the first great emperor dignified in prophecy as God's "anointed" servant, and in a double sense he opened the two-leaved gates and brought the nations of the East and West together.

Just at this point, strangely enough, the course of empire takes its way westward, never again to return to the East. Alexander the Great, of Macedonia, which lies just beyond the Bosphorus, crosses the Hellespont 334 B.C., and after a career of conquest unparalleled in history, extending over less than ten years, dies at the age of thirty-two. This Greek ruler, taught by Aristotle, had for a few years held in his mighty grasp the whole intellectual vigor of the Hellenic race, combined with the whole material resources of the East. In him Europe for the first time rises to civilization and empire. The sceptre has swept round a circle—from Egypt in Africa to Nineveh and Babylon in Asia and to Greece in Europe, and we have now a system of Helleno-Asiatic States.

Behold in all this the hand of God! Asia strongly contrasts with Europe both in physical features and social life. One word describes its physical character—*monotony*. Look at the map; see the vast plateaus of the Deccan in India and of Thibet, a thousand miles in extent, the great sandy desert of China, three thousand miles long, and the still vaster plains of Siberia. The races correspond to their home. Everything is fixed, inflexible, immobile. There ancestral worship prevails; there caste rears its impassable barriers; there vast multitudes of men are massed on a dead level, hemmed in by social bounds which they cannot overstep or overclimb. There the employment is mainly *pastoral*, and it is typical, for the Asiatics themselves exist in great herds or flocks—the individual lost in the mass. Asia has always been the "mother of despotisms," and it is the characteristic of despots that, as the name implies, they lord it over others; the individual will swallowed up in the master's.

Turn to the map of Europe. There the only extensive plan is the Sarmatian, with the Germanic, its Western arm. Past the Baltic are the mountains of Norway and Sweden; across the Elbe, vast ranges reach

from the North Sea to the Black Sea, and from Saxony to Sicily. Europe is the "continent of varieties." To explore it, circumnavigate its coast line, master its intricacies, demands an enterprising, aggressive people. The dead conservatism of China and the iron caste of India could not survive in Europe. These mountains would break up the vast herds of Asia into smaller bodies. This is the continent to arouse dormant energies and quicken mighty enterprises. Here is the zone of power.

And so we find that, as Asia is marked by a dead level of popular life, Europe is marked by individual development. God was transferring the political sceptre and the historic arena to a new continent, and thus a gigantic stride was taken in preparation for the Gospel of the kingdom which both deals with mankind one by one and develops a true individualism.

But the European capital is not to be at Macedon—that is too far eastward; and so the *Roman ascendancy* begins B.C. 168, and the last great step of preparation is taken. Under the Cæsars, Rome conquered and mastered the world. Julius Cæsar, the Roman Alexander, in eight years met in battle three millions of men, of whom he slew one third and took another third captive. It was a gigantic struggle for supremacy, by which Roman arms subdued the world and Roman roads ran to its limits. But it brought God's "fulness of times." Never before was the world made ready for the advent of Christ. Universal peace succeeded universal war. The eagle was ready to carry the cross everywhere. The world empire had come to its highest completeness, its most perfect political unity, and its fullest realization of a brotherhood of nations which is possible without the Gospel.

There was another element in this preparation which must not be overlooked. Decay had begun, and there was nothing that could arrest it but the salt of the Gospel. We all know that ripeness borders on rottenness. As soon as a harvest is fully ripe, the sickle must be put in or the crop will rapidly deteriorate. The very same conditions most favorable to growth where life exists—light, heat, moisture, nutrition—also favor rapid decay where life does not exist or develop. The Roman Empire had attained unto a ripeness which without the intervention of God would become rottenness, and actually did. But so far as God's plan went—to make a prepared way for the advent of Christ and the preaching of the Gospel—now for the first the fulness of the times had come. Over the Roman roads, with the help of Roman letters and Roman citizenship, though disdaining the aid of Roman arms, the Word of Life was to be borne with rapid steps to Spain and Gaul, to Germany and Britain. Paul, pushing his way to Antioch, to Cyprus, to Ephesus, to Corinth, to Rome, and possibly to Spain and Britain, seems to us the Cæsar of the Church.

NINE CENTURIES OF BUDDHISM.—II.

BY F. B. SHAWE, LADAK, TIBET.

The second and most important part of the Buddhist Catechism is that relating to the *Doctrine (Dhamma)*.

II. 69. What is the doctrine?

Answer. It is the true way of salvation intuitively perceived and announced by the Buddha.

If this be true, Buddhism claims the authority of a world-religion. But when approached on religious matters, Tibetans declare all religions to be equally good. Christianity is good for the European, Hinduism for the Indian, and Buddhism for the Tibetan. The only explanation they can offer for the existence of Christian missions is that the missionaries are bent on accumulating extraordinary quantities of moral merit. They have no conception of religion as so taking hold of a man that he is glad to go thousands of miles and learn a strange language solely to tell others what he has found. The Tibetan view is evidently incompatible both with Subhadra's definition and with any idea of a religion that goes beyond mere words.

In answer to question II. 75 Subhadra says: "There are no divine revelations." Subhadra should take a course of Tibetan reading, with a view to discovering any lives of Tibetan saints in which revelations by dreams, signs, etc., are *not* received.

II. 78. What is the cause of sorrow, of death, and of birth renewal?

Answer. . . . The craving for individual existence either in this world or in another (Heaven, Paradise).

Undoubtedly a few Tibetans may exist who delude themselves into the belief that they prefer Nirvana to any Paradise, altho I certainly have not yet met any such. The ideal of the ordinary Tibetan is the paradise of "Devachan." Both clerics and laymen have agreed in describing this heaven as a place of perpetual spring, the inhabitants of which have no work to do, but enjoy an abundance of good things to eat and drink, besides the companionship of beautiful girls—in short, a "Mohammedan paradise" of the most sensual kind, without even the pretence of spiritual enjoyments of any sort. Such is the practical Buddhist ideal. Theosophists give a different description of "Devachan," for which they are probably indebted to "Mahatmas." *

* As every one knows, foreigners are not allowed to travel, much less reside in Tibet proper; yet we are told that Madame Blavatsky, the well-known Theosophist, spent a considerable time in there. Where did she reside? Some information which would enable us to fix the geographical spot where she met with "mahatmas" is desirable. Until we have this, I must incline to the belief that her visit to Tibet was somewhat mythical. This is, however, a point of secondary importance

II. 84. What is Nirvana?

Answer. . . . It is a condition impossible to be defined in words or to be conceived by any one still attached to the things of this world.

This is comforting information to those students of Buddhism who have been and are still devoting much time to the consideration of what is implied by Nirvana. In a note to this question reference is made at length to "the erroneous idea that Nirvana is the same as annihilation." Tibetan Buddhism is quite explicit on the subject. The term used for Nirvana means "emptiness, vacuity." No wonder Tibetans prefer free love in "Devachan" to annihilation in "emptiness." It must further be mentioned that the Ladaki know nothing at all about Nirvana, many being not even acquainted with the name. Several educated people have told me that the word was used by lamas in incantations, but that they had not the slightest idea of its significance.

II. 102. Cannot the layman, too, attain to perfection?

Answer. No; this is impossible.

This perfectly correct statement of Buddhist doctrine cannot be too strongly emphasized. No man or woman earning an honest livelihood can be saved; the very fact that they work is an insuperable obstacle! The manner of work and the object of work, whether noble or ignoble, honest or criminal, has nothing to do with the matter. Work is *ipso facto* damning. Can any religion be more ill adapted to the wants of mankind? Can anything be more calculated to encourage idleness? Moreover, in addition to abstinence from work, celibacy is necessary. Probably at least 80 per cent of the human race (adults) are married. Buddhism, therefore, offers salvation to only 20 per cent of mankind. All the remainder are inevitably doomed to rebirth, when, of course, the chances are that demerit will be accumulated, and salvation will remain as far away as ever—possibly further. Buddhism seems, after all, very diffident as to its power to help. For the penitent sinner there is no hope; according to

for most people have but vague ideas where Tibet begins and ends, and characterize as Tibetan what the natives repudiate as such. H. P. B. may have said "Tibet," meaning British Sikkim.

The "mahatmas" are of more importance. Theosophists complain that undue stress is sometimes laid by non-believers in their system on the "mahatmas." This may be so; but certainly the ordinary individual gets the idea that Theosophy was in its elements revealed to Madame Blavatsky by Tibetan "mahatmas." And equally certain it is that she purported to be in receipt of frequent communications from these beings, who even occasionally became visible. For this reason the existence or non-existence of "mahatmas" becomes a crucial point. I have made careful enquiries among inhabitants of all parts of Tibet, both clerical and lay, and find that they are absolutely unacquainted with beings corresponding to the description of "mahatmas." Many of them claimed that such beings had formerly existed. This is quite in accordance with Tibetan legends, and is no news to the student of Tibetan literature. But they one and all emphatically denied that such beings exist now, or had been known to exist for some centuries. One man replied: "I always thought that Europeans were clever people, but if they believe that, they must be more stupid than any cow." Which opinion of a countryman of the purported "mahatmas" gives ground for reflection. It is somewhat significant, too, that "mahatmas" reside in the one country of the world, which is not open to complete and careful investigation, so that their existence remains, to say the least, a matter very much of "esoteric" knowledge.

the Buddha's religion of compassion and love, the "karma" of his evil deeds must inevitably work itself out.

In II. 104 follow the "five vows for the laity." These Pancha-Sila are obligatory on every one professing to be a follower of the Buddha.*

1. I vow and promise not to destroy life. In a note to this rule we read further: In this the first and principal vow are not only included men, but all living beings, and for that reason no one who intentionally hurts, kills, or torments an animal can be a follower of the Buddha.

It is pleasant to be able to accord praise. Let Buddhism have the honor of having by this rule successfully inculcated the sinfulness of murder. Buddhism has much to do with the deep reverence with which human life is regarded in Ladak.† The "suttee" has never obtained in Ladak, nor have I ever heard of child murder. The only murderers of whom I have ever heard have been Mohammedan travelers. But the Buddhist law in its wording and application is much too wide for practical life, inasmuch as it does not refer to human life alone, but to all life of every description, and thus defeats itself. It means, for instance, that all wild beasts, poisonous snakes, mad dogs, etc., are to be carefully left alive. To destroy vermin is a heinous sin—which may perhaps account for the fact that Ladaki Buddhists are notoriously infested with fleas and lice.‡ I have even seen these disgusting parasites carefully placed aside. But to the honor of Ladaki common sense it must be said that they are more usually destroyed. Each flea and louse, each wasp and gnat, each wolf and leopard is a living being, and, in a Buddhist's eyes, has the same value as a man or woman! Of course the slaughtering of beasts for food is strictly forbidden by this rule. Yet there are hundreds of Tibetans inhabiting the higher plateaus who live entirely on milk, butter, cheese, and goat's flesh. Cruelty to animals in every form is of daily occurrence. Heavy loads are placed on miserable, half-starved animals. Beasts are driven until they fall by the roadside, when they are left to die of starvation, unless the ravens and other birds of prey mercifully hasten the end. I have more than once had ponies with raw backs brought to me for a ride of twenty miles up and down hill.

2. I vow and promise not to steal.

To such an extent is stealing practised in Ladak that no one will allow any man to remain alone in his room; if the owner is obliged to leave the room, the visitor must follow. This alone is sufficient to show that in Buddhist Ladak everybody is a thief as soon as opportunity offers. No man trusts even his own brother out of his sight.

* It must be remembered that we are at present only concerned with the laity. The same rules are binding on clerics, and will recur when the priests are being considered.

† I do not think the fact that in Central Tibet murder appears to be by no means unknown, or that even the lamas resort to it in certain cases, can invalidate the claim of Buddhism to have exerted a very great restraining influence.

‡ One can daily see women sitting together engaged in mutually picking out the lice from their hair.

3. I vow and promise to abstain from all unchastity, and not to lead astray the wives, daughters, or wards of any one.

In reply to this, I affirm that there is not one chaste male or female in Ladak. I affirm that no unmarried girl sixteen years of age will be found pure.* It is impossible to go into detail on this point. Abundant proofs of my statements are, however, at hand for those whom medical work leads behind the scenes.

The reasons for this state of affairs are not far to seek. At the root of all lies, of course, the powerlessness of Buddhism to curb the passions. The chief surface reason is, however, the system of polyandry, by virtue of which several brothers have one wife in common. I do not think that Buddhism can be held responsible for the origin of this system; it must also be mentioned that in Ladak the marriage of cousins is absolutely unknown among Buddhists. But Buddhism has certainly shut its eyes to the manifest evils connected with polyandry. As visible proofs of the immoral condition of the people, I may perhaps be allowed to mention the extraordinary sterility of Buddhist females, the enormous prevalence of venereal diseases, and the gradual decline of all qualities except those which man has in common with the brute creation; this degeneration is attested by the ruins of works executed by the skill and intellect of former generations, of which the present generation plainly and candidly acknowledges itself incapable.

4. I vow and promise not to lie, deceive, or bear false witness.

I have yet to find a Ladaki who denies that he habitually tells lies. They are so far better in this respect than the Kashmiri in that they do not lie without any apparent object to be gained. But given an object, every Buddhist Ladaki immediately becomes a liar. Stories of ingenious lies are told as good jokes. A man who has quarrelled with another walks for days to bring his case before the court in Leh. On arrival he picks up a large stone outside the court, which he produces within as the identical one with which his enemy assaulted him! This is not the occasional dodge of a cute individual, but the regular practice among the people. On one occasion, when present in the court, I heard a Buddhist give evidence after being duly put on oath. At the close of his examination the judge remarked: "How many lies have you told?" and the answer was: "Not very many, your honor!" This was considered a huge joke by the officials; and on my afterward mentioning the matter, I was asked in an astonished tone: "What are witnesses good for if they don't tell lies on your behalf?" It is a notorious fact that no witnesses can ever be obtained against a man who is at all prominent; great men can do everything with impunity. Bribery and intimidation are the rule. I was once

* I know it to be a fact, that sexual connection is daily practised by the boys and girls herding the goats on the hills. Sodomy is not unknown, but must, I believe, be put down to the account of Mohammedan traders, and is not a national evil.

seeking for evidence on a certain point, and, to my astonishment, could get none. My servant, however, remarked : " Unless you pay beforehand you will never get witnesses." This explained all, and also shows sufficiently clearly that Buddhism has not succeeded in rousing any feeling or conscience as regards the truth.

5. I vow and promise to abstain from intoxicating drinks. In a note to this we read : " It is only the Brotherhood (*i.e.*, priests, lamas) who keep this vow to its full extent. For the lay adherent it simply means to abstain from spirituous liquors. The Upasaka (*i.e.*, devout layman) may therefore take wine and beer in moderation."

This note is interesting. Subhadra gives us five rules " obligatory on every one professing to be a follower of the Buddha," and promptly informs us that the fifth is only kept by the clerics. Why is not the rule, which is surely plain enough, fully kept? Subhadra should also kindly favor us with a definition of the difference to be made between " intoxicating drinks, spirituous liquors," and " wine and beer." Otherwise his note is hardly intelligible to the ordinary mind. We will, however, take the lowest ground and state the rule to mean " Don't get tipsy." It would be interesting to ascertain the amount of grain annually used in Ladak for making " chang," a native beer. The use of this beer is the main cause of poverty in Ladak. People sit down at midday and drink till midnight. In nine cases out of ten one or both of two men fighting are tipsy. The guests at every wedding go home intoxicated. Workmen have repeatedly given me carousing and drunkenness as an excuse for not coming to work. Altho the water in Ladak is so pure and refreshing that travelers are loud in their praises of it, the Buddhist Ladaki drinks water only when he can get absolutely nothing else, and in no case is drunkenness considered a disgrace.

In II. 106 three further vows are enumerated, the observation of which, tho not obligatory, is specially meritorious. Together with the Pancha-Sila they constitute the Atthanga-Sila, and run as follows :

6. I vow and promise not to eat food at unseasonable times—that is, after the midday meal.

7. I vow and promise not to dance, sing light songs, frequent public amusements, and, in short, to avoid worldly dissipation of every kind.

8. I vow and promise not to wear any kind of ornament, nor to use any scents or perfumes, and, in short, to avoid whatever tends to vanity.

If the obligatory rules are not kept, the voluntary rules are still more likely to be discarded. And such is the case. The chief meal is invariably in the evening. Dancing is an important feature at every wedding. The songs current among the people are for the most part too obscene to bear publication, and an obscene significance attaches to phrases in many more songs which are apparently harmless. The people throng in crowds to all the public amusements available. The love of ornament and finery is not confined to the females, who often carry hundreds of rupees' worth

of jewelry on their persons while they have not a cent at liberty for repairs to their houses. The males are intensely fond of bracelets and earrings—the latter being so ponderous that the lobes of the ears are often torn. So innate is this love of finery that even images of gods are represented with huge earrings dependant from monstrously elongated lobes.

With these rules we have touched the center of Buddhism on its practical side, and for this reason a few more remarks must be added. As already shown, no attempt is made to observe even the five obligatory, much less the three voluntary rules. Furthermore, there is not a single layman in Ladak who is able even to enumerate them. The only rule which has in any way entered into the popular consciousness is the command not to kill—the very one which leads to the grossest absurdities. Of this law it can be said that the people know it, but do not observe it. With regard to the rest, especially those treating of moral matters, I affirm that the people have no consciousness that any transgression constitutes sin. Not only is there no word in Tibetan to express “conscience,” but there is no evidence of the existence of such a thing. Moral conceptions and all higher aspirations have ceased to be. The third obligatory rule certainly includes chastity in speech, but the expressions continually on the lips of high and low are so utterly foul that they cannot even be hinted at. The first obligatory rule, which includes kindness to animals, most certainly also includes kindness to human beings. But in Ladak real charity is unknown ; so much so that the words “widow” and “orphan” are common words of abuse. Consider what this implies. In Christian countries the very mention of “the fatherless and the widow” calls forth feelings of sympathy and compassion. The words are almost synonyms or “helpless and pitiable.” But nine centuries of Buddhism have produced a different view, and “the religion of love and compassion” has taught the people that orphans and widows are lawful objects of ill-treatment ; they are to be spurned as if they were vermin ; their very name is an insult.

It is as interesting as it is melancholy to observe how the superficial view of love, compassion, and charity taught by Buddhism has led to the utter subversion of the meaning ordinarily attaching to these expressions. Charity is a means by which both donor and recipient are benefited, the former in a higher degree than the latter. Consequently—and this logical conclusion is actually drawn—the recipient has no cause to be grateful for any gift received ; rather, the donor has to be grateful to the recipient for affording him an opportunity to exercise charity. In practical life this leads to an unusual development of the “sturdy beggar” system. One can daily see strong men and women going about from house to house. No pretence is made that they are reduced to beggary by misfortune, and all the arts practised by professional beggars in Europe are unknown. They do not reckon on exciting compassion, a feeling which they well know does not exist. They simply demand, insisting upon alms as their right, all the more as not they, but the givers, are those who have to con-

sider themselves honored. While declining to give anything, I invariably offered work ; but out of scores of applicants I have not found one who has not turned away in disdain.

I have often had opportunities of dispensing medicine to the sick ; and here again this same view of charity turns up continually. Almost every patient appealed to me with the words " Merit, merit," meaning that by assisting him I should increase my own store of merit. The conception that it is done simply because it is good in itself and without any idea of self-emolument is incomprehensible to them. An amusing illustration of this occurred not long ago. A regular patient of mine persisted in the habit of coming for treatment after dispensary hours. After rebuking him sundry times, I one day declared that if he did not attend punctually he would get no more medicine ; whereupon he retorted : " Very well ; if you won't give me medicine when I come, I won't come at all, and you will lose your chance of getting merit !" Which I did, much to my relief. On another occasion a missionary had attempted late in the year to bring help to a district visited by small-pox. He had, however, to return with hands and feet very dangerously frostbitten. With reference to this I heard the remark : " He must be very hard up for merit if he has to take such desperate means."

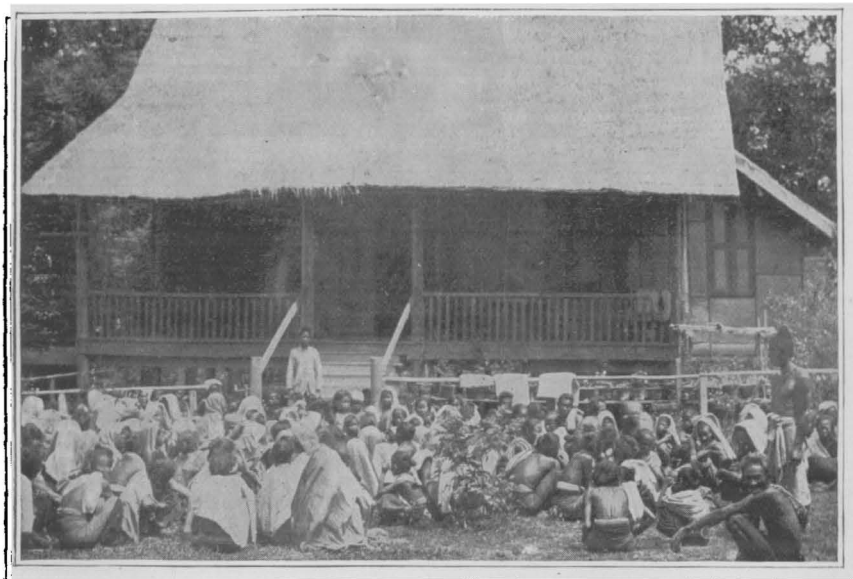
Naturally the idea of gratitude has quite disappeared under such perverted ideas of charity. Certainly the *words* are, as a rule, not wanting ; the people are objectionably profuse in oral thanks. But ask a man to prove his feelings by deeds, and you will meet with no response. I only know of one grateful Ladaki—a man whose leg was amputated by the medical missionary. His gratitude is all the more remarkable, as since the death of the surgeon he has transferred his attentions to the missionaries in general. They never pass his village without finding him sitting by the roadside waiting to present milk, or eggs, or butter ; and he adhered to his practice in spite of his gifts having occasionally been accepted without offering any present in return. I know of no other case in which a Buddhist Ladaki has put himself to any inconvenience as a return for benefits received. Buddhism has not produced the virtue of thankfulness.

(*To be continued.*)

Christianity regards personal life as the most sacred of all possessions. Life is the most precious of all God's gifts. Nay, it affirms of God Himself that He is the highest Example of intense life, of intense personality, the great " I Am that I Am," and teaches us that we are to thirst for a continuance of personal life as a gift from Him ; nay, more, that we are to thirst for the living God Himself and for conformity to His likeness, while Buddhism sets forth as the highest of all aims the utter extinction of the illusion of personal identity, and proclaims as the only true creed the ultimate resolution of everything into nothing. What shall I do to inherit eternal life ? says the Christian. What shall I do to inherit eternal extinction of life ? says the Buddhist. Which creed will you choose ?—*Sir Monier Williams.*



MISSIONARIES READY FOR DEPARTURE FROM LAKAWN TO THEIR STATIONS IN CENTRAL SIAM.



PREACHING TO FAMINE SUFFERERS AT LAKAWN, LAOS.

MISSIONS IN SIAM AND LAOS.

BY REV. F. F. ELLINWOOD, D.D., NEW YORK CITY.

Historic Sketch.—The history of American missions in Siam is interesting and even romantic. The earnest call which led to missionary operations seems to have been visibly represented not by a phantom Siamese, like the Man of Macedonia, but by the famous and very substantial Siamese twins. The American trading vessel commanded by Captain Coffin which in 1829 brought to this country this strange pair brought also an earnest appeal from the zealous German missionary, Gutzlaff, and from Rev. Mr. Tomlin, of the London Missionary Society, to the American churches, to take part in the missionary work in Siam. Their own societies could not enter upon a permanent occupation, and hence the appeal to America. In response to this appeal the American Board of Foreign Missions instructed Rev. David Abeel to visit Siam with a view to its occupancy if he deemed it advisable. He reached Siam June 30th, 1831, a few days after Mr. Gutzlaff, saddened by the death of his beloved wife, had sailed away in a native junk for Tientsin on an exploration of the coast of China. After six months Mr. Tomlin, of the London Society, was also called away. In 1832 Mr. Abeel was obliged to leave on account of ill health. In the same year Rev. John Taylor Jones was sent as a missionary to Siam by his American Baptist associates in Burmah, to whom Gutzlaff and Tomlin had also written. He reached Siam in March, 1833, and his first work was among the Chinese. Two more missionaries of the American Board reached Bangkok in 1834, having been more than a year on their way. One of these labored among the Chinese, the other among the Siamese. Rev. William Dean and his wife of the American Baptist Missionary Union also arrived in 1834 as missionaries to the Chinese in Siam, and Rev. D. B. Bradley and wife arrived in 1835.

In 1838 Rev. R. W. Dee, a representative of the Presbyterian Board, was sent to Bangkok for the purpose of reporting upon its eligibility as a missionary station for labors among the Chinese. Mr. Dee, in his report, urged the occupancy of Siam as a mission field, not merely for the Chinese, but more particularly for the Siamese. Rev. William Buel, of the Presbyterian Board, arrived in 1840. In the same year the Siamese department of the American Board's mission was strengthened by the arrival of Messrs. Caswell, Hemingway, and Bacon and their wives, and Miss Pierce. In 1845 Prince Chow Fa Mongkut, then head priest of a royal monastery, invited Mr. Caswell, of the American Board, to become his private teacher, and the engagement continued for a year and a half. Mr. Caswell was a graduate of Lane Theological Seminary and a member of the Presbytery of Cincinnati. In 1846 the American Board directed its missionaries in Bangkok to remove to China, which had opened five treaty ports. In 1847 Rev. Stephen Mattoon and wife and Samuel R. House,

M.D., of the Presbyterian Board, arrived in Bangkok, having spent eight months on a journey which can now be made in six or seven weeks. They were soon visited by many of the nobles, and they took an early opportunity to pay their respects to the royal priest at his monastery. They were most kindly received, and continued ever afterward to retain the royal confidence. The tidings that a new foreign physician (Dr. House) had come brought crowds to his dispensary for relief. The floating house which Dr. Bradley had used was again fitted up as a dispensary, and was moored in front of the mission premises. In the first eighteen months he had prescribed for over eighteen thousand patients. The Presbyterian Mission to the Siamese was now thoroughly established.

The First Presbyterian Church was organized in Bangkok in 1849, the missionaries constituting the larger part of the membership at first, tho gradually the number of native members was increased. In 1851 the usurper of the throne, an illegitimate elder brother, died, and Chow Fa Mongkut, who had entered a Buddhist monastery as a measure of safety, succeeded to the throne. Siam thenceforth entered upon a new era of enlightenment and prosperity.

The life in Siam of Sir John Bowring and Mr. Harry Parks, his able Secretary of Legation (afterward British Minister to China), brought about great changes through a treaty made between Siam and Great Britain, and in 1856 a similar treaty was formed by Hon. Townsend Harris between Siam and the United States. It is pleasant to recall the testimony which Dr. William D. Wood, who accompanied the embassy of Mr. Harris, gave of the influence which the American missionaries had already gained at that early day. It is as follows :

“The unselfish kindness of the American missionaries, their patience, sincerity, and truthfulness, have won the confidence and esteem of the natives, and in some degree transferred those sentiments to the nation represented by the missions and prepared a way for further national intercourse now commencing. It was very evident that much of the apprehension which they felt in taking upon themselves the responsibility of a treaty with us would be diminished if they could have the Rev. Mr. Matoon, of the Presbyterian Mission, as first United States Consul.”

Mr. Matoon, however, accepted the office only until a successor could be appointed at Washington ; meanwhile, his mission work—preaching, translating, etc.—was not interrupted.

Establishment of the Laos Mission.—It was in 1858 that Rev. Jonathan Wilson and wife and Rev. Daniel McGilvary arrived in Siam. They had been room-mates at Princeton ; and Mr. McGilvary, in offering himself to the Board, had requested that he might be sent to some field where others might feel less inclined to go. It was perhaps in view of this desire that in the year 1867 Mr. McGilvary was sent up the Meinam River to establish a mission in Laos. The voyage up the river occupied three months. The Laos tributary king gave to Mr. McGilvary and his family a kindly recep-

tion. Mr. and Mrs. Wilson followed soon after. This general favor to the Laos Mission continued until March, 1869, when the king, stirred up doubtless by the Buddhist priesthood, who represented that a certain famine which Laos had suffered had probably been due to the influence of the missionaries, requested of the King of Siam that the United States Consul should be compelled to issue an order withdrawing the missionaries from the Laos country. Rev. Mr. McDonald, who happened to be acting as United States Consul, made the reply that "A famine which occurred in 1866 could not have been caused by a missionary who arrived a year later, and that during the year 1868-69, while they still remained in the Laos country, accounts were received of an abundant harvest." The withdrawal of the missionaries was respectfully declined by the Consul, and the Siamese Minister of the Interior at Bangkok represented to the Laos king that he entirely acquiesced in this decision. The purpose of the Laos king being thus thwarted, made itself felt, however, upon the native Christians, and on September 12th, 1869, two converts were seized and barbarously put to death. Other church-members sought safety in flight. The next year, however, this king died, and the Laos Christians from that day have had rest from persecution, and have been admitted to greater privileges than ever.

The Laos field is now considered one of the most promising, tho twenty-eight years ago it seemed one of the most difficult, owing to the above-mentioned bitter persecution. The favorable reaction was strong. Martyr's blood in that distant region, as elsewhere, proved to be the seed of the Church. Compared with the people of Siam, especially at Bangkok, the inhabitants of Laos are more simple and confiding. They have the great advantage of being sufficiently removed from those corrupting influences of foreign contact which in all lands have proved so detrimental to the highest missionary success. Medical work has had a most salutary influence in winning the confidence of the people; and altho a former king was a persecutor, the princes of Laos in recent years have held a friendly attitude toward the missions, and there has been as great freedom in the proclamation of the Gospel in every part of that country as in the territories of the United States.

The Thralldom of Superstition.—In spite of the claims of Buddhistic philosophy, the superstitions of the people are virtually of the simplest character. Mendicant Buddhist priests appear everywhere with their bowls, and whatever salvation Buddhism is supposed to secure is purchased by gifts of rice to these priestly beggars. Anything like grace or Divine help in any form is unknown to the system; merit making is its one universal reliance. With the priesthood merit is gained by observance of the many and sometimes exacting rules of a self-centered monastic life. With the masses of the laity man's chief duty consists in feeding the priests. But practically there is with the people, and sometimes with the monks themselves, a chief reliance upon the superstitious worship or

service of spirits, and for the most part malignant spirits, to whose superior power mortals are subject. Every conspicuous object in nature is haunted by ghosts. Disease is the result of the bewitching influence of these evil spirits acting either directly upon the patient or through the personality or unseen agency of some man or woman who, in case the patient dies, is accused and arraigned as a witch, and who must pay a severe penalty for his misdeeds. In severe cases where delirium occurs, as in typhoid-fever, the priests of devil worship are often summoned for the purpose of ascertaining who has bewitched the patient, or if the spirit is acting directly and is supposed to be lurking in the patient's body, an effort is made to ascertain at what precise point it is lodged, and frequently the sufferer is prodded in different parts of the body with some blunt instrument until by an outcry of distress the precise location is revealed. One sad instance is recorded as having fallen under the observation of the late Dr. Cheek, of the Presbyterian Mission. The patient who suffered torture was a young girl of sixteen.

In cases of witchcraft the person accused of the offense is banished from the community with his entire family, and as other communities would dread his approach, he has no resource but to betake himself with his household to the wilderness. This is scarcely better than the sentence of death which is inflicted in Central Africa.

A few years ago a returned missionary of the Presbyterian Board conceived the plan of purchasing land for a refuge colony in which this unfortunate class could be settled, and where, by tilling the soil, they might find support for their families. These superstitions seem to disappear wherever missionary work has found its way. The present King of Siam has on one or two occasions issued proclamations designed to turn the minds of the people from childish and cruel superstitions which were doing injury to the public welfare. The enormities of the system of devil worship may be greatly mitigated, but the deep foundations of it still exist; they underlie the whole superstructure of the popular religion both in Laos and in Siam, and especially in the rural districts. The mere every-day routine of Buddhistic merit making does not satisfy the religious wants or religious fears of the masses of the people. The overshadowing presence of disembodied spirits weighs upon them, and its pall of darkness cannot be broken by anything short of the truth as it is in Jesus and the liberty with which He sets men free.

In sickness, on occasion of blighted crops, or in times of disaster, the people resort to the devil priests to learn if possible the cause, and to appease the spirits. The sense of the power of the unseen world is too deep to be removed by the cold, ethical maxims of the Buddhists. We are often told in these times that Buddhism is a religion quite sufficient for the countries in which it bears sway; that its great teacher is to be classed with Jesus of Nazareth, and that its high ethics and its sublime philosophy challenge the admiration of all thoughtful men. But even if we were

to concede all this to the higher classes, large numbers of whom betake themselves for a time to monasteries for meditation, yet what will be said of the millions in Siam or Laos, Cambodia or Burmah, who spend their whole lives under the overmastering bondage of evil spirits? These certainly furnish a work for the missionary. These appeal to the Christians of every land for teachers who shall point them to the way of life and set them free. It is in behalf of such that the commission of the great apostle to the Gentiles was given; for they certainly need to be led "from darkness unto light, and from the power of Satan (or Satans) unto God, that they may receive remission of sin" and a share in the faith that is in Jesus Christ.

Buddhism blots out the name of God; it presents no Savior and no salvation; it only calls on each man to save himself. It takes no account of supernatural things, whereas the masses of men will insist upon supernatural influence, and if deprived of the light of God they will become the victims of imaginary beings who are mightier than they.

New Phases of the Mission Work.—The mission work in Siam takes on from time to time new forms, and it will doubtless continue to require new adaptations as time goes on and as the people become more and more familiar with the current of events in all lands. As an example of the new phases of work which are to be encountered and of the leaven of missionary influence already exerted, a preaching service is reported as having been established by the Buddhists upon a Buddhist holy day. It is not conducted, however, by the Buddhist priests, who ought to be the teachers of the people. "Instead of calling in a lot of ignorant priests," says our report, "and listening to their prayers and exhortations in the unknown Bali (Pali) tongue, of the meaning of which these priests themselves have not the slightest idea, a number of the princes of high rank take turns and present the truth in plain, every-day Siamese. Strange to say, however, the attendance is always quite small, so we may be greatly encouraged since the Siamese show so little interest in their own religion and attend our services in larger numbers and much more regularly than they do their own."

Reference is made in the reports of the Presbyterian Mission for 1895 of a visit from Major Roper, of the Ceylon Salvation Army, to Bangkok. The visit was made, as is supposed, for the purpose of reconnoitering the field with a view to extending the operations of the Army to Siam. The report says that "the natives seem greatly taken with the Salvation Army idea, and it is very probable that the Army would soon collect a large following here in Bangkok, if some of their workers should begin work here. We all found Mr. Roper a very agreeable gentleman and learned much from his visit." It is to be hoped that the Salvation Army will send a contingent to Bangkok, provided leaders are chosen who shall insist upon cooperation and not rivalry, or indirect antagonism to the existing work, and we are sure that their work will be hailed with rejoicing. Doubtless

some important element may be supplied by the methods of the Salvation Army which possibly is lacking in the methods of other missionary organizations. The field is great ; the millions are perishing, and doubtless all who love the cause of missions would rejoice "that every way Christ is preached." Even the lay preaching of the Siamese Buddhist princes may be welcomed, so far as it turns away the attention of the people from the mummeries of an ignorant and lazy priesthood to the ethical precepts of Buddhist doctrine, and to whatever shall stimulate them to an avoidance of vice and a practice of virtue. As the higher and more sensible teachings of the Greek philosophy helped to dissipate the mists and disinfect the moral corruptions of the old heathen superstitions and clear away the rubbish for the early Christianity, so possibly a Gospel of common sense preached by the princes of Siam may help to prepare the way for the truth as it is in Jesus.

Self-Help.—The natives in both the Laos country and Siam have had hitherto the double burden of supporting the Buddhist priesthood and the various juggleries of spirit worship. In a little book on Siam published some years ago by Rev. M. A. McDonald, it was stated that Bangkok alone supported over ten thousand priests, and that all of this vast army could be seen starting out every morning in search of their daily food. "It must cost Siam annually," says Mr. McDonald, "\$25,000,000 to keep up the priesthood alone, and supposing the population to be 8,000,000, which is perhaps an underestimate, it will make on an average over \$3 for every man, woman, and child in the kingdom. Now, if every man, woman, and child in the evangelical Christian Church would average \$3 per annum, the boards of the Church would not be compelled so frequently to go a-begging, and the world at that rate would soon be evangelized. If the heathen can do so much for a false religion, what should Christians not be willing to do for the religion of Jesus, to which they owe everything they are, and have, and hope to be?"

But there is another practical question suggested by these significant facts and figures, and it pertains not only to Siam, but to all mission fields ; and that is, "Why may not those who have borne the heavier burdens of their old heathen rites also be taught to support their own more beneficent Christian institutions?"

In the early days of Christian missions it was sometimes necessary, at least it was thought to be necessary, in order to win the confidence of the parents and children, to assume the entire support of the pupils in the boarding-schools. In some instances a trifling consideration was given to distrustful parents as an inducement to surrender their children to the full control of the missionaries, on the same principle that in some of our own cities it is necessary to secure by indenture the control for a period at least, of the children into eleemosynary refuges. This primitive stage of the mission work is passing away. There is a higher appreciation of the good accomplished in education. It is perhaps seldom necessary to assume the

entire support of missionary pupils ; and where it was at first deemed indispensable to furnish all expenses and chapels, as well as the entire support of the native preachers, that necessity is believed to be passing away. The native Christians are urged to assume the entire support of their pastors, and where this cannot be wholly assumed a partial support is insisted upon. More and more it has become the aim of all missions to bring the people up to as high a degree of self-denial in this respect as they have been accustomed to practise in the support of their heathen rites.

In the Laos Mission there seems to be a greater readiness of the people to support their own Christian work than has been shown in most other missions. In the Laos Presbytery a standing committee on beneficence is now in full operation, and the Lampoon church has an evangelistic committee under its leadership. The students in theology are now engaged systematically in city mission work. The following action, taken by a committee of Laos Presbytery, will be of interest :

Greetings of the servants of God, Nan Soopah, Noy Hooen, and Noy Moon, whom Presbytery last year appointed over the work of silver, gathered as offerings. We three servants of God have consulted, saying, if there is no work (set before them) the disciples will not contribute : that is certain. It is necessary that a work be established. If there is a work of the Lord, the disciples will have a heart to contribute.

Another thing. The disciples in the country outside (United States) have collected silver and selected men and sent (them) to help all these provinces. It is not fitting that we eat silver from the disciples of the country outside continually. It is fitting that we in this country should take (this) as our own work.

Therefore, we three servants of God see fit to beg, ask and advise Presbytery after this manner, saying :

1. We ask Presbytery to send two men to exhort and teach in the districts of Tern and Lee and elsewhere—let the work say. Let one man be one who knows and is accustomed to teaching, and the other one who may assist in teaching, and may carry books along to distribute. Let the teacher eat silver, 15 rupees (about \$4) a month ; let the helper eat 12 rupees (about \$3) ; let these two men go for about three months.

2. We ask Presbytery to enjoin the disciples, every person, old and young, throughout this Lampoon (province), to contribute silver every Sabbath, according as God hath caused to have Prosperity.

3. We ask Presbytery to appoint a company (committee) to put their hearts into this work. Let this company have authority to send out these two men, to collect silver, to reckon silver (wages), and other matters.

4. We ask Presbytery to invite Rev. Soopah to take the work of traveling, exhorting, and teaching all the disciples concerning the work of giving ; and that he enjoin to contribute silver for this work of teaching in the districts of Tern and Lee.

The Existing Volume of the Work.—The Protestant missionary work in Siam and Laos is almost entirely confined to the efforts of the Board of Foreign Missions of the Presbyterian Church, United States of America. The American Baptist Union, which carried on for some years a limited work in Siam, has withdrawn. Some individual missionary efforts are being put forth, as by Rev. Mr. Adamson, in Bangkok. An American Christian negro, whose wife is a native of Pegu, is also engaged in missionary work. Some Chinese Christians, old converts of the American Baptist Mission, still keep up a sort of home missionary work among the Siamese in Bangkok. But the Presbyterian Board may at present be said

to bear the chief responsibility of the missionary enterprise in Siam and in Laos. In the latter country, so far as known to the writer, no missionary effort is put forth by other bodies.

The last report shows in the *Siam Mission*,

Ordained missionaries.....	8
Medical missionaries.....	3
Married and unmarried women.....	16
Native teachers, male and female.....	19
Number of communicants in seven churches.....	292
Boys and girls in boarding-schools.....	191
Total number of pupils in schools of all grades.....	316
Patients treated in the hospital work.....	5,000

In the *Laos Mission* there are

Ordained missionaries.....	8
Physicians.....	5
Married and unmarried women.....	16
Ordained natives.....	2
Other helpers.....	57
Number of communicants in twelve churches.....	1,841
There were added during the last year.....	305
Number of boys and girls in boarding-schools.....	282
Children gathered in the Sabbath-schools.....	987

The stations of the Laos Mission are Cheung Mai, situated on the Maah Ping River, five hundred miles north of Bangkok. This was occupied by Rev. Daniel McGilvary, D.D., and Rev. Jonathan Wilson, both being accompanied by their wives. The second station, Lakawn, was occupied in 1885, Lampoon in 1891, Muang Praa in 1893, and Nan in 1894. These five stations occupy such strategic positions as enable the missionaries there resident and their threescore native teachers and helpers to extend their work into the wide regions in all directions.

The Laos Mission has shown in the last four or five years very gratifying results of missionary labor, namely, the number of accessions in 1890 were 180, and during the following years respectively 182, 241, 299, 289, and 305.

The Present Outlook.—That part of the late speech by Queen Victoria to the British Parliament in which she states with satisfaction that a treaty has been formed between Great Britain and France, securing the independence of Siam, has doubtless excited in all friends of missions a new interest in the missionary work in Siam and Laos. The kingdom of Siam embraces several small tributary states extending down the Malayan Peninsula, and also a number of dependencies stretching to the north and north-east, and embracing the Laos country. When the French navy entered Bangkok many months ago and forced the Siamese Government to transfer to French authority large districts in its northeastern tributary possessions, the relations between France and Great Britain became considerably strained with reference to the question of territorial rights.

And some apprehension was felt in regard to the future of American missions in Eastern Laos, and, in fact, throughout Siam. The policy of the French Government in its occupation of portions of the west coast of

Africa, from which it excludes all American missionary operations except upon the condition that they shall use the French language in their mission schools, and shall be forbidden even the employment of the vernacular, has given good reason to fear that a similar restrictive policy, which virtually would amount to suppression, might be carried out in Laos and Siam. Tho the boundaries agreed upon between Great Britain and France are not as yet very clearly known, it appears that these two powers have agreed to a French protectorate or virtual possession in the northeastern dependencies, while England extends a similar control over territories on the west. Both of the great contracting powers are understood to have guaranteed the independence of Siam in the territory that remains.

While this treaty must be regarded as another of those encroachments either by single powers or by joint action which the stronger governments of the world have made and are making upon the territory of weaker nations, there is perhaps this satisfaction, namely, that the action of Great Britain has prevented France from usurping the entire kingdom of Siam, or at least reducing it to a mere dependency of France, as in the case of Madagascar. It will secure also the continued work of Protestant missions both in the territory occupied by Great Britain and in the independent kingdom of Siam. On the whole, the congratulatory view which the British Queen seems to have taken of the situation may therefore be shared by all those who love the cause of evangelical missions. It is probable also that this arrangement may on the whole promote the general advance of civilization in Siam. Buttressed and secured in its rights by a specific treaty between two powerful nations, it may carry forward all those industries and foster all those lines and methods of advancement which the general movement of this age demands. A portentous uncertainty which for many months has hung over Siam having now been removed, there is perhaps new incentive to missionary effort. There is reason to believe that such effort will be welcomed, or at least more freely tolerated, in the future than it has been in the past. And the religious barriers to be encountered there are less formidable than in most Eastern lands. In Laos especially the influence of Buddhism is weak, and the influence of animism, or spirit worship, tho prevalent, is less antagonistic. It does not prevent the people from listening to the truth of Christianity. The field is therefore much more accessible than a country ruled by the intolerance of Islam or the conceit and self-satisfaction of either the Confucian or the Brahmanical cults. There is also comparative freedom from the spirit of caste and the social barriers which it presents. Both Siam and the Laos country are also less trammelled by restraints placed upon woman. She has greater social freedom, and may freely exert that womanly influence which is everywhere so helpful in all religious life and growth. Many great mission fields are just now environed with difficulties; but in Siam and Laos a great door and effectual is presented. For every ten missionaries there should be a hundred.

A MISSIONARY ROMANCE.—II.

THE FIRST MISSIONARY EXPEDITION AND ITS CENTURY'S FRUIT.

BY GEORGE SMITH, LL.D., F.R.G.S., EDINBURGH, SCOTLAND.

America still waits the advent of a poet of the missionary crusade, such as William Cowper was the first to become in English literature, more than a century ago, and Reginald Heber proved himself to be among the Anglicans, and as James Montgomery did, representing the Moravian Brethren. John Greenleaf Whittier has come nearest to filling the sacred niche among the poets of our Western continent in the long career of his beautiful and God-consecrated life, from the appearance of his "Mogg Megone," in 1836, till his death, three years ago. The poem which caused him to be first recognized by purely English critics as "a poet indeed" was "The Panorama," which was published forty years ago. As we read its impassioned and exquisite strains we feel that the writer was prevented from letting his muse burn over the greater subject of the foreign missionary enterprise only by the immediate and overpowering call of the slave for freedom. But we may now apply the pictures and predictions of his panoramic showman to the higher freedom which the missionaries of Christ are everywhere proclaiming to all enslaved by sin :

" And, still beyond, long lines of foam and sand
Tell where Pacific rolls his waves a-land,
From many a wide-lapped port and land-locked bay,
Opening with thunderous pomp the world's highway
To Indian isles of spice and marts of far Cathay.
' Such,' said the showman, as the curtain fell,
' Is the New Canaan of our Israel—
The land of promise to the swarming North,
Which, hive-like, sends its annual surplus forth.' "

For the peoples to whom awakening Christendom first resolved to send the good news of the liberty which is in Christ Jesus were those of the islands of that Pacific Ocean which covers a third of the globe. Thither William Carey determined to go, but God directed him, with Dr. Thomas, to India, for which he had been all unconsciously training himself. The first English missionary society—the Baptist—accordingly gave its early strength to the evangelization of the millions entrusted to the rule of the British East India Company. So it fell to the second of the Reformed missionary societies, now representing the other great army of the Non-conformists of England and Wales, to undertake as its earliest enterprise the sending of the law of God to the islands which had been for seventeen centuries waiting for that law—to the Malay and Papuan savages ; from Tahiti and Samoa to New Guinea. In Captain James Wilson the London Missionary Society had found the providentially prepared leader of the expedition ; but where were the missionaries ?

The Rev. Dr. John Love, the first secretary of the society, and worthy to rank with Andrew Fuller, the first secretary of the Baptist Missionary Society, stood almost alone a hundred years ago in giving due importance to the training as well as the character of the men who were to be the modern apostles to the eight hundred millions of human beings ignorant of Christ. Himself converted when he was nineteen years of age, he had enjoyed the academic and theological discipline of the universities of the Church of Scotland. He had been assistant pastor and preacher in the parish churches of Rutherglen and Greenock, and he was Scottish minister in London at the age of forty, when there was added to his work the cares and toils of the secretariat. To found a new society in the fervor of the first love called forth by William Carey's letters was well, but to find and to prepare missionaries at a time when only one Englishman had gone out to preach Christ, was a task of far more serious difficulty and of even greater importance. John Love naturally looked to Scotland, but the General Assembly of its Church that very year (1796), by a majority in the teeth of Erskine of Greyfriars, pronounced foreign missions "preposterous." So he wrote these significant words on March 17th, 1796: "I have been led to the idea of forming some certain and permanent plan for securing the solid instruction of a few missionaries at least, who may be as eyes to the rest. I am more and more established in the fullest certainty that the rash ideas of many respecting the easiness of finding persons truly qualified for this work are the quintessence of folly and vain arrogance. In the course of conversations with the missionaries here for their instruction, I see at once the difficulty, the possibility and absolute necessity of polishing those shafts that are to be thrown into the very center of the host of Satan." He humbled himself and his fellow-directors, calling them "to consider deeply whether our humiliation, and faith, and spirituality are of such a dye as that it may be hoped that the jealous God will commit to us the high honor of being the fathers of heathen nations."

When Dr. John Love had, day by day, given the accepted candidates for the mission field systematic theological training, so far as was possible to men generally ignorant of the original Hebrew and Greek languages of the Holy Scriptures, he prepared fifteen "Addresses to the people of Otaheite, designed to assist the labor of missionaries and other instructors of the ignorant." The study of these "simplest methods of conveying scriptural truth to untutored minds," and, possibly, the translation of these addresses into the vernacular languages of the islanders, were meant to do what Wyclif, Luther, and John Knox attempted in the Reformation times of transition from the darkness of illiterate Romanism which had concealed the Word of God.

Of the thirty male missionaries, with six wives and three children, who embarked on board the *Duff* at Blackwall, on the Thames, with James Wilson as commander, his nephew, William Wilson, as mate, and a crew

of twenty besides, only four were ordained ministers. The Rev. James Fleet Cover and John Eyre, thirty-four and twenty-eight years of age respectively, were married. The Rev. John Jefferson did not live longer than to the year 1807. The fourth, the Rev. Thomas Lewis, who had attended the hospitals and dispensaries and understood printing, married a native and was murdered in 1799. The other twenty-six were tradesmen, artisans, and servants; one is entered as "surgeon," and one as lately a gunner in the Royal Artillery. The only one of the thirty whose name has come down as distinguished in missionary history was Henry Nott, a bricklayer, twenty-two years of age. He died in 1844 after forty-eight years' splendid service. Dr. John Love had reason for his anxiety. "The Lord of the harvest," he wrote, "hath prepared a numerous band of missionaries, and hath provided the means of their conveyance to a remote region of the globe. . . . When they stand on heathenish shores . . . it is easy to speculate, in the shade, on their arduous situation. But the elevation of faith, the rich communication of wisdom and power from on high, essential to their comfort and success, are beyond what most of us are capable to imagine." Dr. Love warned the sanguine supporters of the new and sacred venture that accounts of solid success could not be expected for a long time. "Having done our utmost to begin the attempt well, let us follow it up and mature it by the faith, patience, and prayers of years to come." Yet, tho Captain James Wilson did his part of the first missionary expedition well, and only one of the thirty missionaries proved himself above the average, while some fell away, this pioneer enterprise of the London Missionary Society has been used by the gracious Head of the Church to bring to Himself nearly all the peoples of the Pacific islands, and to prepare their ocean to be, in the second missionary century, the great highway of the Christian nations from the United States and the Dominion of Canada on its American shores, to Russia and Japan and the colonies of Great Britain on its Asiatic and Australasian coasts. Henry Nott was a bricklayer as William Carey was a shoemaker. So is Jesus Christ's fundamental law of His kingdom carried out still, as when He called the fishermen by the Galilean lake and trained them to be fishers of men.

Captain James Wilson, tho more experienced than they all, received a letter of instructions from the directors. "You are fully apprised," they wrote, "of the nature and design of the expedition you have undertaken to conduct. You are aware that it is not only in its nature singular and almost without a precedent, but that it is also one of the most honorable and most important services which can be confided to a human being. The attention of the Christian world is very generally excited to the object, and devout intercessions are continually ascending, like incense to Heaven, for its success. Should it be favored with the blessing of God, it may be the direct means of imparting Divine light and eternal life to great multitudes of immortal beings, and may form an era of distinguished

importance in the history of human redemption." He was told to proceed to Portsmouth to join the East India Convoy there, and to keep company with it for protection in that time of European war ; to procure at Teneriffe four pipes of the best wine in hogsheads, paying by draft on the society's treasurer ; to take thence bunches of dried grapes for planting in the mission settlements, and pecks of wheat and seeds of tropical fruits for the same purpose. Making for Rio de Janeiro, he was there to lay in a stock of sugar, tobacco, chocolate, cochineal plant, and other vegetable productions. He was to proceed thence by way of Cape Horn to Tahiti, but if baffled by contrary winds to bear up and run for the Cape of Good Hope. The sphere of the mission was declared, by resolution of the general meeting, to be "Otaheite, the Friendly Islands, the Marquesas, the Sandwich and the Pelew Islands." But while it was declared desirable to introduce the Gospel into several islands, it was pronounced necessary, if possible, to establish it in one. After detailed suggestions as to negotiations with the chiefs and the settlement of disputes through "appealing to the decision of Divine Providence by a solemn and religious use of the ancient institution of drawing lots," Captain Wilson was told to call at the East India Company's Canton factory for a return cargo, so as to sail back to Europe in the early part of 1798. "You are accompanied by the affectionate esteem of the excellent of the earth, and ministering spirits, we trust, will receive the welcome charge to convoy you in safety to the place of your destination. May they be glad spectators of the formation of a Christian temple in these heathen lands, and thus be furnished with the subject of a new song to Him that sitteth upon the throne and to the Lamb !"

The discoveries made in the South Seas during the three voyages of Captain Cook * had made the missionary directors familiar with the condition of the islands and peoples, and especially with Tahiti. When dedicating the firstfruits of their labors to George III., who had sent out the scientific expedition there to observe the transit of Venus, the directors said to the king : "A nobler object, Sire, has engaged the attention of the missionary society, who, believing CHRISTIANITY to be the greatest blessing ever imparted to mankind, desired to communicate that inestimable gift, with all its happy effects, to these unenlightened regions." They felt, moreover, upbraided for their neglect of repairing, if possible, the injuries caused to the natives by the miseries and diseases which intercourse with Europeans had occasioned. The early Spanish navigators had erected a cross on Tahiti, a fact which led Captain Cook to remark that, in his opinion, nothing would ever be done to Christianize the Pacific islanders, "since there were no motives in public ambition nor in private

* The extraordinary interest, scientific and spiritual, called forth by these voyages, all over Europe, is well seen in a work published at Berlin in 1781 by the Halle Professor, Johan Reinhold Forster, "Tagebuch Einer Entdeckungs Reise nach der Sudsee in der Jahren 1776 bis 1780 unter Anführung der Capitains Cook, Clerke, Gore und King. The map is of curious value.

avarice for such an undertaking." Dr. Haweis, the Anglican rector and chaplain of the Countess of Huntingdon, who was a worthy colleague of the Presbyterian, Dr. Love, spared no pains to induce his fellow-directors to answer that superficial and faithless view, to which Captain Cook had himself fallen a victim, by directing the first expedition to the islands of the South Sea, and very specially to Tahiti.

The story of Captain James Wilson's first voyage of the *Duff* in the years 1796, 1797, 1798, as authoritatively detailed at full length in the quarto volume published for the benefit of the society in 1799, has again in its past centennial year been told in popular style by Mr. George Cousins, its editorial secretary. Since this article was written there has reached Edinburgh the American Tract Society's noble little quarto written by Rev. James M. Alexander, under the title of "The Islands of the Pacific." To that our readers should turn for "a compendious sketch of missions in the Pacific," with illustrations of much beauty. Even more recently still there has returned from twenty years of labor in the New Hebrides group, the Rev. James H. Laurie, who, when the Free Church of Scotland in 1878 could not find an ordained minister to go forth to that region—so much more attractive did India and Africa and China seem to be—offered himself, layman and deacon as he then was. After building up and confirming the churches of Aneityum, founded by the apostolic Drs. Geddie and Inglis, who found not a Christian on the island, and who left it with not a heathen there, and with the whole Bible printed in the language of the people and paid for by their annual crop of arrowroot, Mr. Laurie has retired.

To the eye of sense a hundred years ago, it looked as if the opinion of Captain Cook as to the destiny of the Polynesians were more likely to prove correct than that of Love, Haweis, Captain James Wilson, and the supporters of the London Missionary Society. For years after March 5th, 1796, when Wilson left eighteen of the thirty missionaries on Tahiti, of the Society group, and the others on Tongatabu, of the Friendly Islands, and put one man, William Crook, the servant, ashore on the Marquesas, it seemed as if the whole enterprise were to be a failure. In March, 1798, one half of them left for Sydney, and "gave up the work." Only in 1800 could Nott and Jefferson build a church and preach in public. Not till 1812 did it seem possible that there could be any fruit, when King Pomare asked Nott for baptism. Who shall picture the trial of faith which that heroic missionary had patiently borne these sixteen years, while deserted by nearly all his fellows, and treated as Noah was when he was a-building the ark? But God's long-suffering, reproduced in that of His servant, proved as ever to be "salvation," to races as to individuals, to the sensual Polynesians and cannibal Melanesians as to the chosen Israel of old, and every evangelized dark people since. From Captain Cook's murder and even John Williams's martyrdom, to the churches of Maoris and Fijians, Eromangans and Samoans, what a difference the century has wrought out ;

and all because Henry Nott believed the promises of God, commercial and political progress have been made possible, and the greatest litterateur of this generation, the Scottish Robert Louis Stevenson, who lies on the hill of Samoa, among the people whom he loved, blessed the South Sea missionaries as Darwin did at Tierra del Fuego !

American and European civilization may or may not in time kill out the Negritos, Papuans, and even Malays of the islands of the Pacific Ocean ; but if so that will be due to the white men, whose vices and greed the evangelists of Christendom have sought to arrest, and would have anticipated had the Church of the eighteenth century been as careful to obey its Lord as the Royal Society was to observe the transit of Venus ! And whatever earthly destiny the God of nations and of missions may have in store for the islanders in the coming century, this much is certain, that Christ, wherever He has been preached and believed on, has redeemed them from the terror of the devils their fathers adored for deities, as Milton sang ; has given many of them a pure life and a righteous government ; has filled them with the assured hope which takes from death its sting and the grave its victory, and reveals the kingdom of heaven opened to all believers. It is true that, proportionally to population, the scattered races and confused tongues of the islands have had ten times more missionaries than those of the old civilizations and literatures of India, since Captain James Wilson escaped from the dungeon of Tippoo, the tiger of Mysore, and God used him to land Henry Nott, the bricklayer, in Tahiti, and the brave solitary Crook, the valet, in the Marquesas. But it will no longer be the part of politicians and traders to taunt Christendom with this when, as the next century advances, the whole ocean becomes in the highest sense worthy of its name, and proves to be the new Mediterranean of the Antipodes, the busy highway of Christian civilization.

MISSIONARY WORK IN MALAYSIA.

AS CONDUCTED BY THE METHODIST EPISCOPAL CHURCH.

BY REV. S. L. BALDWIN, D.D.

At the session of the Bengal Conference in 1887 a district called the Burma District was established, and the Rev. W. F. Oldham was appointed Presiding Elder. This district comprised the territory from Rangoon to Singapore southward, and from Rangoon to Tounghoo northward. The only points occupied were Tounghoo, Rangoon, and Singapore.

In this territory there were four missionaries and one supply, with three ladies of the Woman's Foreign Missionary Society and their assistants. The health of Rev. G. A. Bond, the missionary appointed to Singapore, failed almost immediately, and he was obliged to return home. I do not notice the work in Tounghoo and Rangoon, as it does not belong to Malay-

sia proper. When Mr. Bond was obliged to return home, Mr. Oldham was left with the church, the Chinese school, and the district correspondence on his hands. This required teaching from five to eight hours a day, and preaching five times a week, with much necessary business besides, thus very much overtaxing his strength. An English congregation which had been established showed signs of prosperity, and besides meeting its own financial necessities, contributed half the cost of the Tamil Mission. The Chinese school, which had commenced under very favorable auspices the year before, and had thirty-one scholars, increased to the number of one hundred and twenty during this year. Miss Sophie Blackmore, who came to the work from Australia, began very energetically her work for the women. She had a school for Tamil girls with ten pupils and three Chinese girls whom she had at her own home. She made many visits to Chinese homes, and commenced to study the Malay language.

At the close of 1888, Dr. Oldham reported that the mission at Singapore was making visible progress. He stated that he had been so absorbed in ministering to the needs of the English-speaking population, and in building up what was already the largest Chinese school in Methodism, and the second in point of numbers of all the Methodist schools among the heathen, that he had been able to attain only a fair acquaintance with the colloquial language. He reported evangelistic work done in the Malay quarters by a party of three ladies, headed by Miss Blackmore and three men, Dr. West, Rev. Mr. Munson, and Captain Shellabear, an officer of the British army.

In 1889 the work in Malaysia was constituted a separate mission, with its headquarters at Singapore. Dr. Oldham, the superintendent, wrote : " Intrenched here, we hold out our right hand to India and our left hand to China. In looking out over the myriads of beautiful islands that lie between us and the land of the Southern Cross, our hearts swell with gratitude to Almighty God that our beloved Church will share in bringing the forty millions that inhabit these seas to the knowledge of the truth as it is in Jesus."

The English Church had the benefit of the ministrations of Rev. W. N. Brewster, and continued to prosper. The Chinese mission had medical and evangelistic work led by Dr. B. F. West, and the Anglo-Chinese school was under the care of Rev. R. W. Munson and Rev. C. A. Gray, with other helpers. There was an average of three hundred and fifty boys on the rolls, and the school was rapidly breaking down prejudices, fostering friendship, and winning respect for the missionaries among the Chinese. The wives of the missionaries deserve much of the credit of the success of the school as owing to their faithful labors.

Mr. A. Fox, a local preacher, devoted himself to work among the Malays, and a Sunday-school was kept up in the house of a Mohammedan, who invited the mission to use it for that purpose. The American Board missionaries in Ceylon acceded to Dr. Oldham's request and sent him a

Tamil preacher, Mr. D. Underwood, who itinerated among the Tamil people and found many eager listeners.

Miss Blackmore had sixty girls under regular instruction in the schools, and visited some fifty households regularly, teaching the Scriptures therein.

Mr. Gray died after six weeks' illness from typhoid fever. His triumphant death produced a great impression upon the Chinese students. In one month after Mr. Gray's death Dr. Oldham and his wife were obliged to return to America to recruit their shattered health. Mr. Brewster was transferred to the Foochow Mission in China, but the Rev. D. D. Moore, of Canada, soon took his place, and carried on the work successfully. The medical mission among the Chinese furnished thirteen converts, who were baptized by Bishop Thoburn at the time of the annual meeting. Dr. West went to Amoy, China, for a time to study the language in order to become effective among the Chinese.

Rev. Mr. Kensett carried on the work, and several more candidates were baptized. The Anglo-Chinese school continued to prosper, having about four hundred and fifty eager Chinese boys and young men, many of whom began to know the Savior and pray to Him. Funds were raised to erect a new three-story brick building. Dr. Leuring arrived from Germany, and in eleven months so mastered the Malay language as to be able to speak fluently and correctly to the people. Work among this Mohammedan population, however, was found very difficult, and had but little result. In the Tamil mission Mr. Underwood received fourteen converts who were baptized during the year, and Rev. Henry Hoisington, who had been pastor of a native church in Ceylon for sixteen years, came to his help.

Miss Blackmore extended her school work so that larger buildings were necessary, and filled up her home with orphans who wished instruction in the Gospel.

Dr. West and Dr. Leuring made some explorations in Borneo with the intention of soon opening work there.

Dr. Floyd, of Michigan, was appointed superintendent of the mission, and sailed from New York in January, 1890. The number of members at the end of 1890 was ninety-eight, and of probationers twenty-two, making a total of one hundred and thirty.

In 1891 the work continued to prosper in all its departments. A new school building was commenced for the Anglo-Chinese school, which was to cost not less than \$10,000. The Malay work was continued, notwithstanding its difficulties, and some advance was also made in the Tamil work. Miss Blackmore had a year of vigorous work and much encouragement among the girls and women.

Dr. Leuring spent a portion of the year in Borneo; work was commenced in Penang with Rev. D. D. Moore and Rev. B. H. Balderston as missionaries. Services were held in English. A school was commenced among the Chinese, and plans were laid for both Tamil and Malay work.

In 1893 Rev. R. W. Munson, who was the Presiding Elder then in charge, reported that the most serious drawback had been the failure in health of some of the workers, and their consequent departure from the field. Nevertheless, all the departments of the work had gone forward, and several new and important enterprises had been undertaken, such as Tamil work in Penang, an orphanage and training school for boys in Singapore, and a soldiers' institute.

In the evangelistic work at Singapore under charge of Dr. Leuring sixty-one persons were received during the year. Among the Chinese six persons were received into the church in April, and a well-appointed Sunday-school was carried on. The Chinese converts are spoken of as faithful and generous contributors to the expenses of the church and the support of the poor.

The new Chinese school building was opened on July 21st, the chief justice of the colony presiding. A prominent and wealthy Chinaman was among the speakers. The boarding-school also continued to prosper. The English Church received the usual attention, and the work in the Malay mission was carried on faithfully but without any converts. Twelve Tamil lads were in the orphanage and training school. The work of the press had grown so much as to require the services of a competent English foreman, and nearly two millions of pages of Scriptures and tracts were printed during the year.

The Penang mission was carried on effectively both among the Chinese and Tamils. The Anglo-Chinese school had two hundred and sixty boys on its rolls. Miss Emma E. Ferris and Miss Harrington arrived to the aid of Miss Blackmore in the woman's work, and Miss Hebingner was doing important work as matron of the Anglo-Chinese Boarding-School.

In 1894 Mr. Munson reported that a splendid opening in the native protected State of Perak was soon to be entered, where the State President would erect a substantial school building and allow us grants in aid. Forty Tamil Christians were collected and formed into a class there during Mr. Munson's visit in June, and a native preacher was engaged to look after them, with the expectation that the mission would be self-supporting in a year. The membership in the Chinese work and also in the Malay work was doubled. Ninety-eight persons were received on probation from among the Chinese, making the total of probationers one hundred and fifty-eight, and twenty-one received into full connection.

The Anglo-Chinese School continued its successful career, the highest number present in a single day being four hundred and eighty. One of the most satisfactory things about this school was that it was entirely self-supporting, the school fees and the grants in aid from the Government paying all the expenses. The leaven of Christianity in the boarding-school was continually increasing; nearly half of the boys were Christians and had their own daily prayer-meeting.

The English Church pursued its work successfully, and the Soldiers'

and Sailors' Home had been patronized during the year by 26,599, over \$4000 being received for beds and refreshments. It was doing most excellent service.

The Malay church was organized on January 26th with twenty-two members and probationers, and there was an increase of five during the year. There were twenty-five boys in the orphanage and training school. The press issued 2,354,000 pages.

The evangelistic work in Penang, the woman's work, and the Tamil educational work all give signs of great encouragement. In the Tamil work twelve converts from idolatry were baptized. In the Tamil school the number of pupils reached ninety-one. The girls' school had fifty-four pupils. The Anglo-Chinese school reached an enrollment of three hundred, and the average daily attendance was two hundred and twenty-two against one hundred and sixty-nine for the previous year.

In 1895 the report from Penang was that the English Church was progressing slowly, the usual congregation numbering thirty-five. The constant changing of residence among the Tamils was in the way of successful work, but there were six baptisms during the year. There were five members and five probationers in the Chinese work, and an English-congregation of from twenty-five to thirty. Sunday-schools among English-speaking people, Chinese, and Tamils numbered an average attendance of one hundred and forty.

The Anglo-Chinese girls' school had an enrollment of one hundred and sixty-five, and the Anglo-Chinese boys' school an enrollment of four hundred and thirty.

In Perak, English services were held with an attendance of from twenty to twenty-five, and a Tamil congregation of from fifteen to twenty every Sunday. The Chinese church had an attendance of from thirty to forty, and Dr. West baptized six Chinese on his last visit there. In Singapore Mr. Munson reports that the most gratifying result of the year is the great increase in the number of Sunday-school scholars, which had grown from four hundred and forty-one the previous year to eight hundred and twenty, or an increase of 86 per cent. Twenty-one members had been gained in the Chinese church. One healthy sign of solid progress was an increase of \$7737 in the amount raised for self-support—37 per cent in advance of the previous year.

The work in the English church was going on with some success, having a net gain of nine members, one reason of this slow growth being that we are a "total abstinence" church, and insist on the disuse of intoxicating drinks among our members.

The Woman's Christian Temperance Union, largely made up of Christian ladies of our church and the Epworth League, were doing effective work. Twenty-seven thousand visits had been made to the Sailors' and Soldiers' Home during the year, and the sums received for entertainment and lodging amounted to \$4215 (Mexican).

The Chinese church had fifty-nine members and forty-five probationers. The boys' orphanage had twenty-six inmates, six of whom had been baptized. The press had printed 2,447,638 pages. The *Malaysia Message*, ably edited by Miss Foster, was found a valuable adjunct to the work.

The Anglo-Chinese school had an average attendance of five hundred and seven. The present statistics of the mission are as follows :

Foreign missionaries, 13 ; assistant missionaries, 11 ; missionaries of the Woman's Foreign Missionary Society, 3 ; with 21 native workers. There is 1 native ordained preacher and 7 unordained, with 22 other helpers. The number of members is 252 ; of probationers, 96, making a total of 348. Average attendance on Sunday worship is 530 ; there were 35 conversions during the year. Thirty-eight adults and 19 children were baptized. There are 4 high schools with 1073 pupils ; 15 other day-schools with 369 pupils ; 39 Sunday-schools with 983 pupils ; 30 orphans are cared for. The mission had 1 church valued at \$6000 (Mexican), and 2 parsonages valued at \$13,700 (Mexican). The orphanages, schools, hospitals, book-rooms, etc., are valued at \$53,000 (Mexican). The amount collected for self-support was \$35,375.

CHRIST'S TEACHING ABOUT MONEY AND THE RULE OF CHRISTIAN GIVING.

BY REV. JAMES JOHNSON, F.S.S., LONDON, ENGLAND.

Ever since the Christian public was startled by the publication of the famous prize essay, "Mammon," by Dr. Harris, the rule of giving a tenth part of their yearly income for charitable and religious objects has largely prevailed among Christian people. Some of the more generous have given a fifth and a few have given larger proportions of their substance. Good was done by the discussion of the subject, the greatest benefit being the more extensive habit of setting apart a stated sum for what are called strictly Christian objects. As to the adoption of the Mosaic or rather patriarchal law of tithe, there is reason to doubt the propriety of introducing a legal principle into the Christian Church. It is a question if it has not stunted the liberality and stereotyped the amount given for charitable and religious objects. As to the application of the law of a tenth or even a fifth, which comes nearer to the Jewish taxes for charitable purposes, to the incomes of all classes alike, there is no doubt whatever that it is unjust and injurious both to the individual and the object. It was well enough for a nomadic race or an agricultural people, but it is altogether inapplicable to a commercial age, when the vast difference between fixed annual incomes and incomes which are yearly increasing or decreasing have to be dealt with.

Without discussing the question of introducing such a law, it seems clear that the rate of Christian giving is not adequate to the wants of Christ's cause in the world, nor even with the increase of wealth among Christian men. The time has come for a reconsideration of the motive and amount of giving, especially for the extension of Christ's kingdom, and whether the New Testament does not furnish a better solution than the Old. We shall briefly consider what Christ has said on the subject. With a view to ascertain what our Lord taught about money, and the rule of giving for what are called Christian objects, I have lately gone through a *harmony* of the Gospel history, so as to avoid repetition of the same passage as recorded in more than one of the synoptic narratives. The result has been to me a revelation. I had no idea that our Lord had referred to money with anything like the frequency He has done. I had read an interesting article on the subject in the *Expositor* for 1888 by the Rev. F. F. Emerson, but a personal search has greatly increased my wonder at the frequency, variety, and importance of the references. Numerically, these references to money are four or five times more frequent than to any other one subject of His teaching. I counted not fewer than fifty references to money in the course of our Lord's brief ministry, in the briefer record of His sayings. That this did not arise from Christ's biographer having given undue prominence to this department of His teaching is seen from the interesting fact that the only instance of a saying of Christ's being quoted from apostolic tradition outside of the four evangelists is one about money: "It is more blessed to give than to receive." And Paul quotes it as if it were a frequent utterance of the Savior.

One reason why Christ so frequently spoke of money is obvious. It occupies so constant and influential a place in the daily life of every Christian that, if life is to be a unity, the place occupied by money must be clearly defined, so that it may take its proper place in the life of faith as one of the "all things" which were to be done "in the name of the Lord Jesus," and "to the glory of God."

John Ruskin was greatly struck with this feature of our Lord's teaching, and I shall take the liberty of quoting his striking words from Mr. Emerson's "article." "We might have thought," says Ruskin, "if we had been asked what a Divine teacher would be most likely to teach, that He would have left inferior persons to give directions about money, and Himself only have spoken concerning faith and love and the discipline of the passions, and the guilt of crimes of soul against soul. But not so; He speaks in general terms about these. But He does not speak parables about them, for all men's memories, nor permit Himself fierce indignation against them in all men's sight. The Pharisees bring Him an adulteress. He writes her forgiveness in the dust of which He had formed her. Another, despised of all for known sin, He recognized as the giver of unknown love. But with a whip of small cords He drives out of the temple traffickers and thieves; while the practical command to the only seeker

of advice, of whom it is recorded that Jesus loved him, is, briefly, about his property : " Sell that thou hast and give to the poor, and thou shalt have treasure in heaven."

The fundamental principle which we find underlying all our Lord's teaching and practice respecting the property of His people, whether capital or income, is that all is His and at His absolute disposal—in other words, when Christ claims us as His redeemed children He claims all we have as well as all we are. This, of course, is no new discovery. Most would theoretically admit it, and some have acted on the principle. But is it embodied in the creed of the Church and made the practical rule of our life in dealing with monetary affairs ?

This claim of Christ's, if we consider the matter, is natural, indeed inevitable. If we are personally His, much more is our property His. We enter into a mutual covenant. Christ gives Himself and all that is His to us ; we give ourselves and all that we have to Him. It is a condition of marriage. The husband gives himself to his wife, and endows her with all his worldly goods. The wife gives herself and her all to her husband.

This principle is expressly laid down by Christ Himself at a time when there was a conflict between His claims and those of the world. " He that loveth houses and lands more than Me is not worthy of Me," and " He that forsaketh not all that he hath cannot be My disciple." In peaceful times the actual surrender is not required ; but the surrender in principle and in heart is not on that account the less, but the more binding. It is held by the believer in trust for Christ, to be disposed of for the good of himself and others as Christ shall direct by His Spirit and by the leadings of His providence.

But what is far more conclusive than any mere rule laid down is the way in which our Lord acts (on this principle) throughout His ministry. When the rich young ruler knelt at His feet seeking admission to the kingdom, Christ claimed the entire control of his property. Jesus said : " Go sell all that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow Me." Even tho He loved that young man with a peculiar love, He would not lower His conditions of discipleship. He let him go away with the sad reflection, " how hardly shall they that have riches enter into the kingdom of God !"

It was the same with all His twelve apostles ; they had each to obey the command, " Follow Me," and " they left all and followed Him." In some cases it might be said they had not much to leave ; but that is a shallow view of the case. The home of the poor man, with its hallowed associations and frugal competence and content, are no mean sacrifice when called to leave it for a future of what to the human eye was a life of beggary and persecution and shame. The poorest of the apostles were independent fishermen ; some were better off ; and Matthew was a man of wealth. But whether less or more, they had to forsake all for Christ. So

strongly convinced were the mass of the disciples that this was the law of the kingdom, that after the ascension of Jesus, when an emergency arose which seemed to call for the sacrifice of all, we are told that "neither said any man that the things which he possessed were his own," and that "as many as had lands or houses sold them and brought the price of the things which were sold and laid them at the apostles' feet." This was an abnormal state of society, never meant to last as a permanent condition in the Church; but it beautifully illustrated the spirit which Christ's teaching and example had inspired, and is a standing example of what the Church should do again if circumstances demanded and justified the sacrifice.

That all the Savior's followers possessed or earned was the property of the Master is illustrated by the parables of our Lord. In the parable of the "talents" the good and faithful servants who had traded with the lent money brought back both principal and profit to return to the Lord; and the servant who hid his talent in the earth is not only declared to be wicked and slothful, but is deprived of the talent loaned to him, and is punished for being "unprofitable." The parable of the pounds teaches the same lesson: the faithful servant returns not only the one pound lent, but the ten or the five pounds gained by trading; and the timid servant is punished because he had not brought interest at even the small rate of a deposit account at the bank. The way in which the Lord is represented as returning to the faithful servants both the profit gained by trading and the original principal is fitted, as it was designed, to encourage His people. Having proved their fidelity, He could trust them with more, and rewards them in proportion to their diligence. He will never be indebted to His children; they will gain more than they can ever give to Him. He proves the truth of the proverb, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." Even some of the Old Testament saints understood and acted on this principle of regarding all they possessed as God's. David, after laying up for the building of the temple what some say was equal in amount to the "reserve" in the Bank of England, says with true humility, "Of Thine own have we given Thee."

But it may be asked, What is the normal responsibility of the Christian under such an arrangement? If all he has be Christ's, how is this capital and income to be expended? Christ's answer is explicit, and is illustrated by many parables. The Christian's responsibility is that of a STEWARD, to whom all the property of the Master is intrusted, as was the custom of the East. We see this in the parable of what is ironically called the wise steward. His fault was that he had misused his master's substance, and the way in which he used his power for his own selfish ends showed the unlimited trust placed in him as well as the sin of which he was guilty in turning it to his own advantage. So unchanging are the customs of the East, it is said of the faithful old steward of Abraham, "All the goods of his master were in his hand."

In such a case of stewardship we need scarcely say that the steward would apply to the support of himself and his family the amount agreed upon by the master. This would be proportional to the extent of the trust and the responsibility of his position. In the case of the Christian and his Lord the sum which the steward should spend upon himself and his family would be what he honestly considered the Lord would regard as just or even generous. This would be proportional to the number of talents committed to his trust, the position he occupied in society being one of the talents. What he spent on himself and his family would in this way be as much for the glory of God as if he had bestowed it in charity upon any other children of our Heavenly Father. All his expenditure would in this way be made sacred, and be done in the name of the Lord Jesus. In thus making provision for himself and his house the Christian must be careful to guard against giving too prominent a place to his own claims ; he must consult the Master about every item of expenditure, and his responsibility for doing this is greatly increased by the fact that Christ has not laid down any law as to the proportion to be spent on himself and the other claims of the Master. Christ trusts to the honor of His stewards. He expects them to consider carefully all the claims over the property committed to him as claims on what is entrusted to him as steward. He trusts to the tender conscience and grateful spirit of those who feel that they owe not only their property but the redemption of their souls to "Him who loved them and gave Himself for them." The proportion set apart for personal and strictly charitable and Christian objects will depend on *our sense* of what Christ has done for us. "To whom much is forgiven, the same loveth much ; and to whom little is forgiven, the same loveth little."

The Apostle Paul rightly interpreted the Lord's mind when he laid down the general principle, "Let every man lay by him in store as the Lord hath prospered him," and the motive he urges is : "Ye know the grace of the Lord Jesus Christ, that, tho He was rich, yet for your sakes He became poor, that ye through His poverty might be made rich." Let this principle and motive for giving be looked at in the light of the openings for the spread of the Gospel which God has brought before the Christian Church in these days, and so let him give.

The outlets for the profitable investment of the gifts of God's people are so much greater under the Christian than under the Jewish dispensation, that a tenth or even a fifth of the income of His people is, in many cases, altogether inadequate to the work committed to the Church. This is especially true of commercial men who are accumulating capital far beyond their own wants or the provision required by their children. Many might multiply their gifts for the spread of the Gospel and still say, "We are unprofitable servants ; we have done what was our duty to do." We are entering on what is called the *second* century of Christian missions under auspices so much more favorable than the first that there is a call

for tenfold effort. The whole world is open and expectant. The facilities are a hundredfold greater, the prospects of success are a thousand times brighter than they were a hundred years ago, if only the Church would awake to the magnitude of her destiny and the majesty of Her leader. Christ seems as if He were about to ride forth "conquering and to conquer." There are lurid signs of the predicted final conflict between the powers of Gospel light and the powers of pagan darkness, and "the time is short." We talk of a second century of missions. We dare not count upon such a long period for the accomplishment of the work to be done. "The night cometh." It may be by judgments on sleeping Protestantism, as well as on an apostate popery that God will accomplish His predicted purpose. There is a revival of zeal in the serried ranks of the Roman Catholic Church. The Greek Church is stirred up to propagating and persecuting activity; paganism, alarmed at the progress of Christianity, is rousing itself for a struggle, and the false prophet is preparing for an outburst of fanaticism. Is the Protestant Church alone to remain disunited and apathetic? Is she blind to the signs of the times? God has given to her children of the Saxon race, through conquest and colonization, a position of strategic power of unparalleled significance and importance for the spread and triumph of the gospel of peace.

There are two forms of the love of money by which both individuals and nations are tempted to their destruction. The one is the love of money for its own sake—the base sin of the miser. The other is the love of money for the pleasures it can purchase—the brilliant folly of the spendthrift. Against the sin of hoarding the Lord warns us by the parable of the rich man and Lazarus, and by the rich fool. Against the sin of squandering we are warned in the parable of the prodigal son. Are not these the characteristic sins of our day by which the progress of the kingdom of God is hindered, and social and national life is imperiled? Rich men are piling up great fortunes and creating a great gulf between them and the poor, dangerous to the stability of civilized society. Nations are accumulating capital to an extent unheard of in the history of the world, and at the same time are spending money in enervating pleasures and luxurious vices only paralleled by the licentiousness of Greece and Rome in their decline and ruin. Why all this "heaping up of treasure against the last times"? Why are Christian men hoarding fortunes far beyond their own needs and the wants of their families, while the work of God is languishing and the heathen are perishing for lack of knowledge?

It is full time for the ministers of Christ to lift up a warning voice against the abuse of money, and to teach the people the uses for which it has been so abundantly given to the Protestant nations of the world. Let them by their teaching and example raise the standard of giving to the Christian maximum rather than that of Mosaic minimum, that they may realize the truth of the Lord's maxim, "that it is more blessed to give than to receive."

UNEVANGELIZED CENTRAL ASIA.*

BY DR. ARTHUR NEVE, KASHMIR, INDIA.

Tibet is sometimes spoken of as the only part of Asia in which the Gospel is not being preached. One side of Exeter Hall might be papered with maps of unevangelized countries at the scale of one inch to a mile. A great statesman once advised politicians to study *large scale* maps. The advice may be tendered to *Mission* politicians. How many ill-planned efforts have ended in failure for want of geographical knowledge and forethought. Why are bands of fifteen or twenty missionaries sent to sit outside the closed doors of Tibet, while other great regions need evangelists, and have *open* doors? Why do Mission agencies jostle one another in Jerusalem or in Calcutta, when there are vast tracts to which no messengers go? Of the thousands now working in most parts of the globe, Central Asia owns scarcely one.

From Teheran in Persia to Bathang in China, a distance of over three thousand miles, there is *no European Protestant missionary*. A modern Marco Polo might travel right across the continent, and find even less Christianity than in the twelfth century. In India this is the time of boundary commissions to map out the frontiers, east, west, and north. Is it not time for the Church of Christ to appoint boundary commissions, not as in politics to mark off the limits of the sphere of action, but to ascertain why those limits exist in spite of the marching orders, "Into *all* the world"?

In Kashmir, the northern outpost of Indian Missions, there is a little group of clergy, doctors, zenana workers, and nurses, for a population of 2,000,000—one worker to 250,000. We cannot hope effectively to cover more than one third, or at most one half of our sphere of work. But how can we complain even at such undermanning, when from our watch-tower we look east, west, and north, and see everywhere great regions in which none are witnessing for Christ? Let us study the field, mark off the strategical points, and agree on a concerted line of action.

CENTRAL ASIA may be treated of physiographically, politically, and ethnologically.

1. **PHYSIOGRAPHICALLY.**—There are great stretches of mountains and plateaus to the north of the Himalayas which are very thinly populated, and only accessible for three or four months of the year. Such are the Highlands of Tibet, the mountainous region north of Chinese Turkestan and the vast sandy deserts, such as the Desert of Gobi, between Yarkand and China. But in the intermediate regions are well-watered valleys, and these are well populated; such are the valleys of Eastern Tibet. The snows of the Karakorum, the Mustagh, the Thian Shan, and the Hindu Kush supply streams and canals which fertilize millions of acres of wheat and barley, orchards of apples, pears, pomegranates, peaches, and fine vineyards. There are climates temperate and healthy, neither burning in summer nor frost-bound in winter, tho with marked extremes of heat and cold.

These countries are now *no terra incognita*. They are yearly visited by sportsmen and travelers, and yearly become more accessible. The Russian Turkestan Railway terminates within 500 miles of the great towns of Chinese Turkestan and of the British frontier post at Gilgit. The Brit-

* Condensed from a paper by Dr. Neve, in the *Church Missionary Intelligencer*.

ish railway system extends to Rawalpindi, and from thence there are military roads to Kashmir and on to Gilgit.

2. **POLITICALLY.**—There are four powers to be considered here, or rather five, for the Tibetan subordination to China is only nominal. Chinese passports and treaties are worthless as regards *Tibet*. The Llamas are the real rulers, and are determined to keep their country closed to Europeans. *Chinese Turkestan* is quite open to British travelers. Including Kuldja with Yarkand it contains probably 3,000,000 inhabitants. *Russian Turkestan* is open to travelers under special conditions, but not to Protestant missionaries, nor is it likely to become so. *Afghan Turkestan* is as yet only open to a few selected English officials, in the Amir's employ. But it is likely to become more accessible before long. This region includes Badakshan with 150,000 population, Kunduz with 400,000, and further west another 400,000. *British Central Asia*, the region beyond the snow-passes of the Himalayas, comprises Kashmir with Ladak, Baltistan, Hunza, Gilgit, and Chilas. Beyond the Indian frontier to the west and north are various Yághi tribes, with Chitral, which is more directly under British protection, and Kafiristan, to which England has sent more than one political mission. Except the inimical tribes of Yághistan, all these countries should be open to mission work, and if any attempt were made by political agents or others to exclude missionaries from any country within the British zone, a question in Parliament would probably frustrate it.

3. **ETHNOLOGICALLY.**—This is the most practical missionary point of view.

On the east we have the *Mongolian* group.

There is Tibet, which is closed to Europeans, not by Chinese exclusiveness, but by the power of the Llamas, wielded like that of the Papacy in the Middle Ages. The religion of Tibet is the degraded form of Buddhism known as Lamaism. The Dulai Llama, who is head of the hierarchy, rules the country and receives the abject worship of the people. He is supported by tens of thousands of monks, recruited from the people and living on them—a parasitic growth which crushes all freedom of thought or action, and under the guise of asceticism encourages the vilest immorality. Nothing short of a military occupation of Lhasa itself by British troops would avail to deliver the country from their yoke. And even in Ladak the power of the Llamas exercises a most baneful influence.

But Tibet may be blockaded, and Missions may be placed in strategic points on its frontier, so as to evangelize Tibetan traders. As a base of operations on the Indian side, Sikkim and Darjeeling offer the advantages of ready communication with Europe, but these are counterbalanced by the jealousy with which the Tibetans watch the frontier. Ladak is too far west to affect Central Tibet. On the whole it may be said that Christian outposts are more likely to affect Tibet if placed on the Chinese border; and that an indigenous Christianity in Upper Yunnan and Western Si-chuen would surely spread the Gospel in the beautiful and populous valleys of Eastern Tibet. This is what the Romanists are doing, and already some of their converts have won the crown of martyrdom.

Of Tibetan stock we have also the races of North Burma, which extends to within two degrees of the latitude of Lhasa, and where there are many uncivilized tribes to be evangelized.

Further west lies the independent state of *Bhutan*, which is said to have a population of 700,000 and no missionaries. Is there any sufficient

reason for the paramount power of India permitting such exclusiveness? The same question may fairly be asked about *Nepál*, with its population of 2,000,000. It may be hoped that the Nepálese converts from Darjeeling will introduce the Gospel to their own countrymen. Beyond Nepál on the west the Tibetan portions of the Himalayan tribes are scanty. There may be some 30,000 in the head-valleys of the Ganges, and the Sutlej, in which the Moravians have two stations, with a few hardly won converts.

Among most of these Tibeto-Burman races Llamaism and Hinduism are strangely mixed; but coming to Ladak we find the sway of the Red Llamas undisputed. The Moravians have at Leh a well-manned and well-worked Mission. West of Ladak, in the Indus valley, is a Tibetan race which has embraced Mohammedanism, the Baltis. The country is mountainous, but the valleys warm and fertile. Here there are some populous centers. In the Skardo and Shigar districts there must be 30,000 or 40,000 Baltis. A Swedish missionary is now working, having already acquired some Tibetan, near Darjeeling; but the dialect of Baltistan is different, and one man can do but little.

Our hasty survey of the Tibetan races shows how few *open* doors remain to be entered, but emphasizes the duty of the Christian Church to exercise its influence toward the opening up of Nepál and Bhután to missionary work.

2. Coming next to the *Mongolo-Tartars* or Turki-speaking races we have—

(a) The people of *Chinese Turkestan*, numbering two millions or more. The chief cities are Ileni, Yarkand, Kashgar, and Aksu, with populations of from 20,000 to 75,000. Each city is the center of a fertile area, well irrigated, and with numerous villages scattered around. The Turki population is entirely Mohammedan, of the orthodox Suni sect. They are devout, and many thousands perform the pilgrimage to Mecca, notwithstanding the dangers and difficulties of the journey. In the cities there are many Chinese who are Confucianists or Buddhists, but the nomad tribes are either Pagan or semi-Mohammedan. There is no European Protestant missionary in any part of this great district. It has a climate not hotter than that of Spain, tho much drier. The center of the valley is 4000 feet above the sea. Probably under favorable conditions the journey from England to Kashgar might be accomplished in less than a month by the Central Asian Railway. From India it is three months' journey across snow-passes from 12,000 to 18,000 feet high.

(b) Akin to the Yarkandis are the *Usbegs* and *Turkomans* of Afghan and Russian Turkestan. Turki is spoken, with variations of dialect from Turfan in Kashgaria to the Caspian, a distance of 1400 miles. Most of this region is under the political control of Russia. European missionaries might work in Kashgaria and Meshed, sending native agents and literature into the vast intervening tract of country, till the day when, in God's dispositions of men's affairs, the barriers are removed which now exclude the messengers of the Gospel. There are other Mongolian tribes in these regions of West Central Asia, especially the Hazarahs and Aymaks.

3. The *Aryan Races* of Central Asia are of various stocks: *Iranic*, such as the Tajiks and Badakshis, Afghans and Beluchis, of whom there are over five million in the area politically known as Afghanistan. On the southeast frontier there are missions, well placed if weakly manned, at Quetta, Bannu, and Peshawar, especially working among Afghans and Beluchis. In Persia, missions should be placed at Kirman, Yezd, and

Meshed, with a view to eastward extension among Persian-speaking tribes. The remaining races come within the Indian political system; and, as such, have a primary claim on our attention. The collective name of *Galcha* has been given to the tribes of the Hindu Kush living in the valleys of Chilas, Astor, Gilgit, Hunza, Nagar, and Chitrál; they all belong to various sections of Islam, except the Kaffirs, or Siah-posh, who have valiantly defended the mountain recesses of Kaffiristan against Mohammedan mullahs and Afghan conquerors. It is a mere guess to say that there must be not less than 80,000 souls in the various Galcha tribes.

During the last few years much has been done to open up this region. A military road has been constructed to Gilgit. Hunza, Nagar, and Chilas have been subdued, and have resident British officers; Chitrál has a political agent and a British dispensary. A solitary traveler can now travel almost unescorted through the whole region, passing through Hunza to the Pamirs, and back by Chitrál. Kaffiristan has been visited by Europeans, and Mr. Robertson, C.S.I., lived among the people for some months. Colonel Woodthorpe confirmed the report made by the native evangelist, Syed Shah, who was sent to Kaffiristan from Peshawar. The Siah-posh said to the English officers, "We are your brothers; stay here and teach us your religion."

Have we no duty to these people? Nay, rather, have we *no duty to Christ?* for it is He who would claim these for His own. If we wait till they are folded in the cobra-like embrace of Mohammedanism, it will be too late to help.

What is wanted is a Central Asian Pioneer Mission, with its base of operations in Kashmir. At the outset it would be essentially an Itinerant Mission, visiting the Galcha tribes in the summer months when the passes are open, and wintering at Chilas, Gilgit, or Kashmir, according to circumstances. From Hunza to Yarkand is but a fortnight's journey. Thus we should be linked on to the Turki-speaking Mission which would be established there. Kashmir might contribute medicines and medical assistants to the pioneer party. There is one man, a native of Kaffiristan, now studying at the Agra Medical School. His whole education has been directed to the end that he might evangelize his own countrymen, and this is his heart's desire. Surely the time has come to lift the banner of Christ and to cry, "Forward!"

If Livingstone was justified in leaving his work in Bechuanaland for the unknown center, or Henry Martyn in going to Persia; Krapf in visiting Kilimanjaro, or Paton in going to Tanná; certainly has the call come for some one to go to these central regions of Darkest Asia.*

* An appeal was also issued by the missionaries in Kashmir to the Church Missionary Society, in the course of which they ask that special efforts be made to strengthen Sunagar, the outpost station of Kashmir, and to send other workers, who might enter the already open doors of access to some of the totally unevangelized tribes outside the valley.

"Cries, sad cries, from these Christless regions keep on ringing in our ears! Can nothing be done to reach these fine, vigorous, warlike races? Surely, where messengers of our Empire can go, the messengers of the King of kings can follow. Surely where travelers can go with safety, thither the missionary also will wend his steps. Some of these peoples, those of Kaffiristan, for instance, have more than once asked for Christian teachers. One thinks of that brave old missionary, Joseph Wolff, who on two occasions trod the mountain passes beyond and preached Christ as he went. One thinks of Captain Conolly, who confessed Christ and died a martyr's death in the city of Bokhara. One thinks of Kandahar Gordon, and others like him. One thinks of Fazi Haqq, Maulvi Nurullah, and Saiyid Shah, who went forth with their lives in their hands to see what could be done for the Siah-posh Kaffirs. Alas! nobody attempts to penetrate those gloomy passes now; no Gospel light shines over these lofty mountain ranges. And yet Christ died for these people—tens of thousands of them, such that a speedy and plentiful spiritual harvest would be reaped from among them. Central Asia waits for the Gospel of Christ, and must receive it. Where are the 'tellers'? Certainly the heart of the Christian Church is large enough to take in these 'other sheep,' which Christ has beyond the border. Some will offer themselves for the honor of laboring in a vineyard that they themselves have planted; of declaring the Name of Christ where it was not known before. It cannot be impossible for the Church to send forth a sufficient number of missionaries to make use of those opportunities and to supply these wants."

THE NEW PROGRAM OF MISSIONS.*

BY REV. E. H. JONES, SENDAI, JAPAN.

I wish that I could, from my experience in missions in Japan, endorse all that Mr. Wishard† has said of the work that has been done, or that may be accomplished through his mission to the student class in this country. Also I cannot believe that the plan put forth will, if adopted, usher in a more successful method of bringing to Christ this and other heathen nations. Mr. Wishard's plan is to "convert the colleges of foreign mission lands into strongholds and distributing centers of Christianity; make them academies of the Church militant, to train leaders for the present crusade of evangelization."

It was said by some one not very long ago concerning the evangelization of Japan, that "if we could send one thousand workers at once to Japan the country would be Christian in ten years." I thought at the time of the number of people in the home land who think the Christianization of the world is largely a matter of men and money. They forget the word which says, "Not by might nor by power, but by My Spirit, saith the Lord." I take it all these plans make too much of man's part in this work of the extension of the kingdom. We are not to find any new way of bringing men or nations to Christ. The One who commanded us to "disciple all nations" chooses His apostles and has given them the plan of campaign. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Now and then He chooses a Paul, a Luke, a Chrysostom, a Wesley; but how much more often He chooses a Matthew, a Peter, a John, a Spurgeon, a Moody! Sometimes a revival commences as indicated by Dr. Pierson by means of an "Oxford Holy Club," a "haystack meeting at Williams College," or a "Yale revival under President Dwight." But how much more often is the work done quietly and unostentatiously, like the twelve years of evangelization by Mr. Clough and his poorly trained native helpers in Telugu, preparing for the recent great revival in that land, that has demonstrated that the Holy Spirit still works through means by Himself chosen and prepared! After Mr. Richards had tried every method suggested by human wisdom and ingenuity, the simple preaching of the Gospel by himself and his company of lately converted African heathen made a new epoch in his work on the Congo. It demonstrated that tho sometimes it has happened that God has used highly educated men for the evangelization of heathen lands or has started a reformation by the dialectics of a Luther, yet the rule has been that He has used a means that has seemed to men the most unlikely to produce great results. "But God has chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty, etc. . . . That no flesh should glory in His presence." "A sanctified cobbler, 'the follower of a Divine Carpenter,' started the movement of modern missions to the heathen, and are we now to take the citadel by a corps of highly trained

* It is but fair to hear another side of the question set forth in these pages in the Editor's review of L. D. Wishard's book, "A New Program of Missions" (September Review, 1895).—D. L. P.

† I am personally acquainted with Mr. Wishard and have great respect for his ability and consecration, and I praise God for the use that has been made of him in this the Church's greatest and only legitimate enterprise—viz., the extension of God's kingdom in the world. I have myself great cause for thankfulness that when a student at Newton Center his burning words on missions contributed not a little to the decision to give myself to the work of carrying the Gospel to the regions beyond. Yet I must give in my testimony as to this new movement to force the Holy Spirit to allow us His servants to make a plan of campaign for Him.

Brahmins, Literati, and Japanese 'Gakusha'?" Not that we would not have educated men to give themselves body and soul to the Spirit as Paul did, to do the stupendous work of overthrowing Satan in his stronghold; but that we can organize an army of educated men—so many men to so many heathen, so many years—and then rub our hands with satisfaction at the idea that we have it now. The world will be at the feet of Jesus if we can get this plan into operation. This I think contrary to the Holy Spirit's plan of missions. Take Japan for an illustration of the futility of such plans. Many now think that the legitimate harvest of the consecration and self-sacrifice of the sainted Neeshima will be largely lost precisely because of his mistaken plan which was similar to that suggested by Mr. Wishard. Mr. Neeshima was a very patriotic Japanese, and at the same time a devoted Christian. He wanted to make his country Christian by the quickest method. Start a Christian university, educate the intellectual young men of this generation under Christian auspices, and you have the country. So, starting with the famous "Kumamoto Band," with that enthusiasm that made Neeshima a hero, money flowed in from heathen as well as Christian sources, and the Dōshisha was established. But note the result. Hardly a decade had passed before the university was noted for its ultra-liberalism. Its predominating influence threw a cloud over the prospects of Christian evangelism in Japan. Its students were more interested in higher criticism than in seeking to save their countrymen. In fact, they came to doubt whether unbelievers were lost. Was it a harvest from the seed sown in the minds of the "Kumamoto Band" by their first teacher, Captain Janes, who has recently made even the Dōshisha stand aghast at the unscriptural liberalism voiced in some lectures given by him before the school? What a blessed thing it would have been if the great revivals that occurred in the school some years ago, as noted in the article under review, had manifested a wholesome enthusiasm for the salvation of the unsaved masses of the great city of Kyoto in which the Dōshisha is situated! On the contrary, I have been so informed by a lady connected with the teaching staff of the institution, notwithstanding the large number of intelligent Christian young men studying in its classrooms hardly anything has been done for the evangelization of the great city with its teeming thousands, who in matters of religion "cannot discern between their right hand and their left hand." Here we have Mr. Wishard's plan shown to be futile. We have much intellectual Christian culture, but yet no preaching of the Gospel. Take for another illustration the Meiji Gakuin, the great Presbyterian Christian college in Tokyo. Take a fact known to all. Some four or five years ago a bright, consecrated young Japanese professor of this institution, seeing how lamentably it was failing to provide preachers for the pressing needs of the work of evangelization in his country, and also being dissatisfied with the liberalism of some of its teachers, started a Bible institute in Tokyo to turn out plainly educated, Bible-trained Gospel preachers. His school has been graduating some twenty preachers a year to the six or seven of the Meiji Gakuin. And if a report given by one of the missionaries long and honorably connected with the work of the Union Church of Japan is to be relied upon, the value of the training done by the great institution, supported liberally by missionary funds from America, as compared to the smaller and cheaper Bible institute, is in inverse ratio to the funds spent upon it. The missionary alluded to remarked: "Our college has in the last ten years graduated some twelve students from its divinity school at a cost of \$2000 each. Five of them have gone to the Unitarians, three have gone into other avocations, the rest refuse to leave the large and profit-

able places in the cities to go out to preach the Gospel to the masses of the people who have not yet heard of Christ." I will not vouch for the absolute correctness of the figures in the above-quoted remark, for it was some three years ago since I heard it; but the substance was as above. I fear that the plan of Mr. Wishard, if largely relied upon, would produce results similar to those seen in these two institutions. On the other hand:

1. Let us look to God more expectingly for His Spirit to stir up the rank and file of the native Christians. From this revival preachers will naturally be evolved. When we find they have a mind to work, when they feel "woe is me if I preach not the Gospel," help them to get for themselves an adequate intellectual preparation. The amount needed will be indicated by the evident necessities of the kind of work God calls them to do.

2. Send out men from the homeland whose hearts are afire with a desire to save the nations, who, having "changed the truth of God into a lie and worshiped and served the creature more than the Creator," are in danger of "the wrath of God . . . revealed from heaven against all ungodliness and unrighteousness of men." Call home, *and keep them there*, all men whose minds are filled with "profane and vain babblings and oppositions of science falsely so-called." Then we shall have an era of work in Japan that will silence all cavilers, both those ultra-optimists who are so blind to the needs of Japan as to say that the work is under such headway as to be practically beyond the need of help from outside, and those on the other side, who are in despair at the falling away of the Japanese Christians from the simplicity of the Gospel; who say the Japanese can only be left to work out their religious problems for themselves. Then the masses of the people, yet practically untouched, will be worked for.

Mr. Wishard has remarked in another connection that "Japan has proved an exception to the rule among heathen nations coming to Christ, in that the higher, the educated classes, have been brought to the truth first." Now, those who know Japan well think that the living, spiritual, foundation-sapping work, that which is to overthrow heathenism, is yet to be done. Comparatively few of the mass of the people have yet been reached. The Shizoku, or Literati of Japan, form but 5 per cent. of the whole. Most of those already reached belong to this class. As might have been expected, these Shizoku Christians have almost come to regard our religion as their prerogative. They seem to be inclined to make more effort to modify Christianity to their desires than to seek to carry the Divine Gospel to the masses of the people below them. Serious doubts are held by many as to what will be the outcome of such an unnatural method of founding Christianity. They fear that altho the ornamentation of the heathen temple of Moloch has been destroyed, the foundation has been left untouched. It may, therefore, lose its attractiveness to the nation, but remain an obstacle to the extension of the true religion, if it be not altered and utilized to take the place of Gospel Christianity. The religion of Jesus seems to need in its foundation period the personal testimony of the saved outcast, profligate, and prodigal. This we have seen but little of in Japan. As a last word, let me emphasize the fact that *Japan's true evangelization, with its forty-four millions of intelligent, progressive people, is yet in its infancy.* The true evangelizing force, male and female, native and foreign, does not exceed fifteen hundred. About four hundred of these are foreign workers. The rest are Japanese, the majority of whom are without any special training. We have, then, really only one worker to every twenty-eight thousand of the people. "The harvest truly is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He would send forth more laborers into his harvest."

II.—INTERNATIONAL DEPARTMENT.

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

Rev. George Bowen.

The *Bombay Guardian* made its issue of February 8th, 1896, largely a memorial number of the saintly man George Bowen, who so long, so faithfully, so fearlessly, and so lovingly was editor of that paper. The usual week-evening service at the Bowen Memorial Church, Bombay, falling this year on the anniversary of the death of Mr. Bowen, they made that, too, a memorial service.

It is not possible rightly to estimate the loss which the Church of Christ in India sustained in the translation of this remarkable man of God. For forty years he witnessed a good confession before the inhabitants of Bombay—the last sixteen in connection with the Methodist Episcopal Church. Abundant in labors, of versatile talents, and gifted intellectually above many, he shone conspicuously as a faithful ambassador for Christ. With voice and pen he unfolded the unsearchable riches of Christ to Europeans and natives, by whom he was revered and esteemed possibly beyond any other missionary of his generation; and he greatly enriched the Church by his splendid contributions to its devotional literature. It is to be regretted that the Church in America knows so little of the life history of this unique missionary, whose profound humility, untiring devotion, and great attainments in Christian knowledge and the way of holiness, entitle him to rank among the missionary Princes of the century. No one expects to see another George Bowen in India, but many have earnestly prayed that God would raise up men to labor for India's salvation on whom a goodly portion of his Christ-like spirit should rest, and to whom his holy self-abnegating life would be a mighty incentive and a constant inspiration.

George Bowen was born in Middlebury, Vt., U. S. A., April 30th, 1816,

and died in Bombay, February 5th, 1888. His parents were of Welsh descent, and at the time of his birth, and during his young manhood, were connected with the Protestant Episcopal Church. Very early he developed a taste for literature and, to the disappointment of his father, a pronounced dislike for a commercial life.

Up to his twenty-eighth year he was an avowed disbeliever in Christianity. Driven out of atheism he took refuge in deism, strongly maintaining the impossibility of the Creator revealing Himself to mankind. By a remarkable chain of providential interpositions, he was at length led to make a patient, protracted examination of Christian evidences, which resulted in his being fully persuaded that the Gospels were a faithful record of events that had really taken place in accordance with predictions made to the Jews centuries before. The Bible, then, was a revelation from God! At once he abandoned himself to the study of the New Testament. Early in April, 1844, he yielded himself unreservedly to Christ, passing out of death into life and becoming a transformed, happy child of God through faith in Jesus Christ.

Within three or four weeks he had fully formed the purpose of becoming a foreign missionary, which at that time, and in America especially, meant far more than it does now. Judicious friends advised him to take a theological course before going abroad. He did so, taking advantage of all opportunities of work while a student at Union Seminary, spending his vacations in colportage work in needy country districts, and proving himself a spiritual leader among his fellow-students.

Having been duly accepted and appointed by the American Board of Commissioners for Foreign Missions, he sailed July, 1847, and reached India, January 19th, 1848. He at once en-

tered upon the study of the vernacular with his usual diligence, and made rapid progress. From the very first his mind was busily occupied with the various problems connected with and arising from the prosecution of missionary work in a heathen land. His earnest desire was that the gulf between the natives and the missionaries might, in some way, be bridged. Believing that a practical and effective way of accomplishing this would be to live among the natives in the simplest possible style, in order to convince them of the unworldliness of motives and disinterestedness of aim by which missionaries are actuated, he resigned his missionary salary and took up his abode in the heart of the native community, supporting himself by teaching in a private family.

In 1849 he resigned his salary and adopted native modes of dress and living, repaired to the center of the native population to reside, and reduced his expenditures to a merely nominal sum. In 1855 he resigned his connection with the Missionary Society of the American Board, and continued as an independent missionary till 1872, when he joined the South India Conference, of which he was three times elected President. From 1854 to 1886 he edited the *Bombay Guardian*. His "Life of Mohammed," "The Amens of Christ," "Daily Meditations," and a dozen other titles witness to his literary activity.

As a missionary his career was altogether unique. While all admired the spirit that animated him in adopting the style of living to which he clung, and had the profoundest confidence in the purity and sincerity of his motives, few regarded his course as wise. The apparent lack of success that followed his labors among the natives strengthened the conviction of many, that his example in this particular respect was not one that commended itself to missionaries in general for widespread imitation. Mr. Bowen was not discouraged by failure to realize his expectations of large fruit of his labors. For

well-nigh twoscore years, he tells us, he found a hiding-place in the forty-ninth chapter of Isaiah, the verse of which reads: "But I said, I have labored in vain, I have spent my strength for naught and in vain; yet surely my judgment is with the Lord, and my work (*margin*, reward) with my God." But while the actual conversions that directly resulted from his labors were not at all commensurate with his own anticipations, nor on the scale that would be supposed to attend the efforts of one so devoted, unselfish, and able, it would be a great mistake to suppose that even in this respect his missionary career had been without direct fruit. There can be no doubt that not a few natives were led to Christ through his personal agency, and many Europeans and Eurasians were awakened and converted under his preaching. But it was as a pastor and teacher, a shepherd, a feeder of the Lord's flock, that Mr. Bowen excelled, and that the Lord specially used him. He himself said: "My passion is for winning souls, but it does not please the Lord to use me in that way." The Lord did use him "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ," not only locally through his oral teaching, but throughout the whole land, and in other lands, by means of his additional writings and published works of meditation and interpretation.

Tho making no pretensions to eloquence or oratory, Mr. Bowen was a forcible preacher of righteousness. His pastoral work both among Europeans and natives was truly of the apostolic order.

The *Bombay Guardian* heads its page "George Bowen, Missionary, Editor, Saint." One of the contributors under the pen-name "One of His Friends," gives some "illustrative jottings," from which we clip the following, which will be pleasant reading to those who had the rare privilege of acquaintance with Mr. Bowen in America; as a missionary of the American Board;

as independent missionary, or as connected in his later life with the Methodist Episcopal Conference in India.

"It appeared at the very beginning of Mr. Bowen's missionary career as if there was to be a complete breakdown of health, and a speedy termination of the career on which his heart was so fully set. Dr. Leith, an eminent physician, and a Christian man, having the interests of Christ's kingdom at heart, declared in 1848 or 1849 that Mr. Bowen must leave India forthwith. How little was then known of the reserve of strength and power of endurance that were lodged in that poor body that appeared then, and ever after, to be so very frail! For thirty-nine or forty years after that unqualified opinion of Mr. Bowen's unfitness to live in India was given, our beloved friend and brother labored incessantly, and endured privations and hardships (tho he would not permit any one to speak of them as hardships) sufficient to appall the stoutest heart among us. He never would and never did leave India; nor did he ever go to the hills or anywhere else for a change of air. The only thing he could be persuaded to do was, in times of severe illness, to stay for a brief period with one of the many Christian families who were anxious to render him every needful assistance. On his recovery, he used to refer playfully to his troops of friends. He got back to his loved work again as quickly as possible. His work appeared to be his meat and drink.

"As an unsalaried preacher of the Gospel, Mr. Bowen wanted the Gospel to be made as free to the people as the air we breathe, as free as Christ Himself delivered God's message and revealed God's will to men.

"No one could have been long in George Bowen's company without being impressed with his culture and refinement and his gentleness. There may be no connection between this gentleness and the words of Samuel and David, 'Thy gentleness hath made me great;' but somehow these words and

our dear brother were always associated in the mind of the present writer.

"Mr. Bowen traveled about a good deal in his infidel days, and saw many countries, and some society people and society life. He was a linguist and an accomplished musician. Many an impromptu musical piece the writer heard him play. It was most amusing sometimes to hear a friend asking for the name of the piece of music just played. In the earlier years of his missionary life Mr. Bowen's company was in great request in some of the higher circles of life in Bombay; but unless he had full confidence in the friends who invited him being Christian people, he would not accept the invitation.

"In the fifties and sixties the Governors of Bombay about once a week, or once a month, invited the higher officials, merchants, and others of position to a public breakfast. On one of these occasions Sir Bartle Frere, who was then Governor, pressed an invitation on Mr. Bowen. As Sir Bartle and Lady Frere were known to be in sympathy with Christian work and workers, the invitation was accepted. Sir Bartle and Mr. Bowen discussed for about two hours the work of God generally, and the outlook of missions, which was not then so bright as it is now. There was at that time a bill before the Legislature relating to the abkari laws and to the liquor traffic, on which Sir Bartle was anxious to have Mr. Bowen's opinion. It was afterward seen that the Governor's view of the case was very much influenced by what Mr. Bowen had said. On another occasion the Governor, either Sir Bartle Frere or one of his successors, when riding in his state carriage overtook Mr. Bowen, who was walking along in the same direction. The carriage was stopped and Mr. Bowen was invited to take a seat in it, but he could not be persuaded. The Governor then got down and walked with him some distance to have some conversation with him.

"Mr. Bowen had a sincere love for

his native brethren and sisters, and they had a profound respect and sincere love for him. He gave abundant proofs of his love for them. He was ever ready with his sympathy and help. He rejoiced with them that rejoiced, and wept with those who had occasion to weep. His sympathies and prayers and constant intercourse with them won their affections. They literally loved him because he first loved them. This is Christ's way—and the only way—of reaching the hearts of the people."

**Rev. Daniel McGilvary, D.D., Pioneer
Missionary to the Lao.**

BY MRS. LAURA B. MCKEAN, CHEUNG
MAI, SIAM.

The following sketch does not purport to be complete. It is written as a tribute of regard and with the hope that it may elicit greater sympathy and more prayers and gifts to aid in the great work among the Lao.

In 1858 a graduate of Princeton Theological Seminary left the American shores for a distant mission field. After a voyage of several months in a sailing-vessel he landed in Bangkok, Siam, "the Venice of the Orient." This young man was Rev. Daniel McGilvary, now Rev. Daniel McGilvary, D.D., aptly styled "the Apostle to the Lao." In Bangkok he engaged in mission work with all the zeal of a soul alive to the needs of a lost race. Here he met and married a daughter of the venerable Dr. Bradley. She has shared in his labor of love, and has endured with him all the trials and privations of pioneer missionary life.

Dr. McGilvary could not long endure to build on another's foundation, so he in company with a fellow-missionary left Bangkok for Petchaburee. After the work was well established at that point, Dr. McGilvary again turned his face toward the regions yet in darkness. But this time it was not toward a neighboring city a few days' journey away, but to the almost unknown Lao-land, farther away in point of time from

Bangkok than Bangkok is from the United States. Dr. McGilvary had become interested in the Lao people by meeting traders who came to Bangkok every year for goods, and also through a colony of Lao war captives who had been located near Petchaburee by their captors. From these sources he had learned much of the customs and disposition of the people. During a visit of the Lao king to Bangkok, Dr. McGilvary with several other American missionaries called upon him, and from him received assurance that the foreign teachers would receive a welcome should they visit his capital. So intense had become Dr. McGilvary's desire to take the Gospel to this people, that in the face of many hindrances, he in company with Rev. Jonathan Wilson made a tour of investigation into this northern district. A part of the journey was made by boat and a part by elephant. This tour strengthened Dr. McGilvary's belief that a mission station should at once be opened in Cheung Mai, that being the most important city of the Lao country. In 1867 permission was granted for the opening of this station, and the North Lao Mission became a reality. Dr. and Mrs. McGilvary at once began preparation for removing to Cheung Mai. It sounds very simple to say go to Cheung Mai, but even in these days it is no small undertaking.

It meant that this family of four, including two small children, must make a boat journey of two months, in a little cabin eight feet by ten, passing through those difficult rapids, forty or more in number. It was not known that any foreigner had ever ascended these rapids. And even to-day, tho we know that every year missionaries pass up and down this river and no lives have ever been lost, yet the rapids are always more or less dreaded. It meant leaving all other white companionship, and it also meant no physician in case of illness. But none of these things moved them. I can liken these saints of God to none except Abraham and

Sarah. The Lord had called them into an unknown country, and they went, never doubting the Divine leading. Their first dwelling was a sala, one of the public resting-places of the city. Here they lived for two years. The greater part of that time they had no privacy. Their white faces and foreign dress were a great curiosity to the people, and all day long they were thronged with callers.

After many months of faithful sowing of the seed the harvest began to appear. Then appeared also the heathen jealousy of the ruler. Two men who had accepted Christ were arrested, and after a night of torture were beaten to death. In this instance, as in ages past, the blood of the martyrs was the seed of the Church. Dr. McGilvary sent word to Bangkok of the death of these men, and a delegation was sent to Cheung Mai to investigate the matter. Dr. McGilvary accompanied this delegation on their visit to the king. At first the king denied any knowledge of the affair, but Dr. McGilvary boldly accused him of the murder. Then the king acknowledged the deed, and further said, "The American missionaries may make as many Christians as they like, but I shall take the life of every one."

The death of these men and the hostility of the king frightened the people, so that for a time there were almost no visitors at the home of the missionaries. An aged priest, who visits us frequently, told me that he was the only one who dared visit Dr. McGilvary at that time. It is with considerable pride that he tells of his fidelity and courage.

In spite of the king's attitude toward mission work, Dr. McGilvary still continued to visit him, and was always well received. The second year Rev. Mr. and Mrs. Wilson joined the mission. By some persons it was thought that the work was hopeless and that it might as well be abandoned, but Dr. McGilvary, with the eye of faith, saw the large community of Christians

which exists there to-day, and Cheung Mai as a center of light throwing rays far out into the darkness, and he refused to leave.

Just when the outlook was the darkest the king was summoned to Bangkok, and he died while returning to Cheung Mai, a few days before he reached the city. According to the custom of the country, no dead body can be taken inside the city walls, and so the king awaited his burning outside of the city and not within his own palace, which was no small evidence of his demerit.

His daughter, who ascended the throne, was more friendly to the missionaries, and placed no obstacles in the way of the mission work. Dr. McGilvary and Rev. Mr. Wilson were now able to secure land and begin the erection of dwelling-houses. It was several years before Dr. McGilvary's house was finally completed. Logs were brought from the forest, and every plank and post was sawed by hand, according to the slow method of the native people.

As soon as Dr. McGilvary saw the work beginning to take on a permanent look, the old spirit of pioneering came upon him, and he began to make long tours into the neighboring cities and provinces. While Cheung Mai has always remained his home, yet every year he makes a tour of from two to five months into the northern part of the Lao country. The churches of Cheung Hai and Cheung Saan are a part of the fruitage of these tours. He discovered the mountain tribe of Moosur, near Cheung Hai, and preached Christ to them. He spent weeks in visiting this tribe, tramping over the mountains, enduring all the inconveniences of camp life and the dangers of climate. Dr. McGilvary has had the joy of welcoming twenty-three of this tribe into the visible Church of Christ. He wrote a fellow-missionary that he considered the day of Cha Ba Kaw's baptism a red-letter day in his missionary experience. Cha Ba Kaw was the headman

of his village, and the first of the Moosur race to accept Christ.

In his tours through this north country Dr. McGilvary has found fourteen or fifteen other mountain tribes, having different languages and in a measure different customs, habits, and superstitions, but they are all alike in that they need the Gospel. Dr. McGilvary's heart goes out toward these strangers to Christ, and his every prayer is burdened with petitions for their salvation. His eyes shine with joy, his step seems more elastic, and his whole being filled with new life when the time comes for his annual visit to these northern peoples. It is the custom of the missionaries to meet at his home the morning he leaves, and after everything is packed and ready to start, the elephants restlessly tingling their bells, seemingly anxious to be off on their grand mission, a season of prayer is held petitioning God's blessing upon the tour.

Dr. McGilvary in his prayer always repeats that passage of Scripture which has been an actuating principle throughout his whole life: "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." The question has often been asked, "What makes the work among the Lao people so successful?" Is not at least a partial answer found in that very passage of Scripture; for the truth which it teaches has ever been prominent in guiding the work of the mission. Besides these long tours into the interior, Dr. McGilvary makes shorter visits to the neighboring villages, besides visiting in the temples and homes of the people in Cheung Mai. He follows fully Paul's charge to Timothy to preach the Gospel, to be instant in season, out of season. No matter whether he be in the hovel of the slave or the palace of the prince, he preaches Christ.

He is beloved by all who know him, young and old, native and foreign. He

never turns a deaf ear to any who come to him, however trivial their complaint or foolish their request. He seems to be able to enter fully into the lives of the people, understanding their trials and rejoicing with them in their joys. This is one of the sources of his success as a missionary, and an essential characteristic of all who would be missionaries in the fullest sense. He can truly be called the father of the mission work in the Lao-land as well as a father to all the people.

He is a source of great inspiration and blessing to the younger missionaries, and his godly life a constant incentive to them to be more faithful in their labor for the Master.

Dr. McGilvary is now sixty-seven years of age, but if it were not for the white locks that betray the age no one would suspect that the threescore and ten are so nearly reached. May the Lord prolong the days of this saint, that he may see of the travail of his soul and be satisfied.

Sophia Cooke.

FORTY-TWO YEARS A MISSIONARY.

(Died at Singapore, September 14th, 1895.)

BY MRS. J. T. GRACEY, ROCHESTER, N. Y.

[Another missionary heroine has fallen at her post. Across the page of her heroic, devoted, self-sacrificing life may well be written in illuminated letters the words, "I have finished the work which Thou gavest me to do."

It was a real event in the history of woman's missionary work when Sophia Cooke left her beautiful English home and turned her face toward the Orient. Christian womanhood in its organized capacity had not come to the front in those days, and she did not have the help and spiritual upholding of a loving sisterhood in the home land. With Abrahamic faith she started out for a land of which she literally knew nothing, and concerning which very little was known by the Church.

Singapore became her mount of observation, her working center, but her life touched many lands, and her elevated Christian character helped all classes of people with whom she came in contact. It is difficult to form an adequate estimate of the unique place she filled for so many long years, or give a proper record of her great life-work.

Miss Cooke was identified with the Church of England, and was ever loyal to her forms and spirit, but she took into her warm heart all who loved the Lord, and in that great cosmopolitan city in which she lived had friends of all creeds and among all churches, and her comfortable and hospitable home on Government Hill was a common meeting-place for Christians.

In the year 1843 a Chinese school for girls was opened in Singapore (as there was a large Chinese population in the city), and conducted by a Miss Grant. This work was carried on under great difficulties, as the Chinese were stoutly opposed to Christianity, and Miss Grant was often in actual danger of her life.

When Miss Cooke arrived she found a home established, and a few native girls fitted to be teachers; but her activities were not confined to the school, and looking over the broad field she found the harvest ripe, but reapers few; so, taking some of her native girls as interpreters, she commenced a system of house-to-house visitation, reading the Word, and interesting the women in the story of the Gospel. Then noticing that on these visits the men would often stand outside and listen, her heart was stirred to consider what might be done for them. Here was an unoccupied field, for two missionary societies had abandoned the work among the Chinese. She commenced to teach two men in her school-room, both of them walking twelve miles every Sunday. The number soon increased, and a chapel was built on her own compound, and a goodly congregation soon gathered. A simple service was held, but the in-

terpreter was required to prepare his notes in English that Miss Cooke might know what kind of spiritual food he administered to his fellow-countrymen. After a few years this work was given over to the English Church. This was, however, only one of many side issues, for all this time her school was progressing and becoming a power. The children received into the school were all of poor parents, and the chief source of income for their support was from the sale of clothing and needlework sent from England. Many a little waif brought to the sheltering care of the school by the police found a home where she was tenderly cared for, and developed into an earnest Christian worker.

A number of young girls were brought here from China, some of them having been captured there by Malay sailors. Some of these were led out into a broad Christian experience, and are to-day the centers of Christian homes, exerting in other lands an influence for the uplifting of womanhood. Five are now married and living in Foochow, and two in Korea, others in the interior of China; one is the wife of a Chinese missionary in Melbourne, Australia, while another is settled in Batavia. Such have been some of the wonderful influences exerted by a school where the constant aim of the devoted leader was to bring all her pupils to a saving knowledge of Christ.

Miss Cooke had a marvelous influence in the army and the navy. For years she conducted a Soldiers' Bible-class at her home on Saturday evenings, and was the originator of the Sailors' Rest. All vessels sweeping around the Malay Peninsula on their way to China stop at this port, and every steamer which goes through the Suez Canal *en route* to China must also pass here; so that sailors from all lands stopped at Singapore, and great numbers of them came under her personal influence. She made no pretensions to great learning. She was only a plain woman, quick to see and to seize the opportunities. The inspiration of her

life work was her entire devotion and consecration to the Master she loved.

In all the years of her toil she only twice visited the home-land. But her great activities came to a close, and while her sufferings for a few weeks were great, yet her room was a veritable gate of heaven. The girls she had loved and taught were about her singing her favorite hymns and ministering to her bodily wants. Just before her homegoing she said, "Chinese girls' school all for Jesus," and again was this repeated. The last sound intelligible to her were the voices of her pupils singing.

"Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord abide with me."

Her funeral was said to be the most representative ever seen in Singapore, and with almost regal honors this devoted woman was laid to rest. The girls of the school, with mothers and grandmothers of her old girls, with their husbands and sons, and Chinese Christians of the various missions, followed the bier, while nearly every member of the missionary community was present. Chinese preachers carried her body down stairs, and European policemen bore it to the grave, while sailors from an English steamer were present to represent the many thousands to whom Miss Cooke's name is a household word. Thus passed away another link connecting us with the past. Her influence will live and her name be lovingly remembered.

A RADICAL CHANGE IN CHINA'S ARISTOCRACY.—Rev. Marcus L. Taft, writing to us from Peking, gives the following interesting information:

"At Wuchang, opposite Hankow, in Central China, the leading mandarins lately invited several Protestant missionaries to a conference in order to inquire concerning Christianity and Western science. More remarkable still is the latest news, that from the province of Hunan—the hot-bed of the anti-foreign spirit in China; the home of Chou-

Han, the author of those scurrilous pamphlets which caused riots, with loss of life and property; the province which openly boasted that no Christian nor foreigner should ever live within its borders—from this bitterly hostile province came, about a month ago, a delegation of *literati* to Wuchang imploring the Christians to send preachers to Hunan.

"Equally startling is the radical change at Peking, the capital. Here also is a most signal break in the ranks of these Chinese *literati*. During the present semester, a grandson of the private tutor of Tung Chih, the previous Emperor, a nephew of the ruling Emperor, Kuang Hsü, a son of the newly appointed Imperial Railway Commissioner, and fourteen *literati* have matriculated in Peking University.

"These *literati* include not only graduates possessing the three regular governmental degrees mentioned above, but also the still higher rank of Hanlin, or "Forest of Pencils," a kind of imperial academy, whose examinations are supervised by the Emperor himself. Here are culled the choicest flowers of the Flowery Kingdom. Here is gathered the ripest scholarship of the Chinese Empire.

"In Professor King's Sunday-school class, *literati* possessing the degrees of Hanlin and Chü-Jen, with others, reverently kneel in prayer and engage in the study of the sacred Scriptures concerning the Savior of the world. It seems scarcely less than a miracle that these previously bitter opponents of Christianity should to-day be quietly studying in a Christian institution. If some of the leaders of Tammany Hall should suddenly become Prohibitionists, the change would not be more radical.

"'The loftiness of man,' says Isaiah, 'shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day.'

"God is to-day answering prayers and fulfilling prophecy. Only a year ago no one would have been so san-

guine as even to predict what has already taken place. No one would have even dreamed that Jehovah, in His wonder-working providence, would be sending to a Christian institution these 'wise men of the East.'

"Providentially much preparatory work has already been done in Peking. Peking University owns about thirteen acres, admirably located inside the walled city of Peking. Durbin Hall, a substantial brick building, two stories high, with a frontage of two hundred and eight feet—the first of a series of university buildings—was erected and occupied in 1892. The campus has been adorned with about one hundred and fifty trees and shrubs, presented by friends, native and foreign, living in the capital.

The medical department was reorganized last year, with Robert Colman, M.D., of the Presbyterian Mission, as dean, assisted by W. H. Curtiss, M.D., G. D. Lowry, M.D., N. S. Hopkins, M.D., and Y. K. Tsao, M.D. The last-named physician is a Chinaman, who, after completing his five years' medical course in China, went to the United States, and graduated at the Long Island College of Medicine, and afterward pursued special lines at the New York Postgraduate College of Physicians and Surgeons. The present medical class of paying students is greatly assisted by the fine manikin presented by a friend last year.

The Industrial Missions Aid Society.

Mr. Fry, the originator, or one of the originators of a scheme of investments or business ventures intended to aid at least some forms of missionary enterprise on a business basis in any part of the foreign missionary world, is in India maturing the proposed measures. So many applications for information have reached us, that we venture to give the whole of the latest text.—(J. T. G.)

OBJECTS.

1. To co-operate with evangelical missionary workers in all parts of the world, and to assist, financially or otherwise, in the inauguration and development of industrial effort.

2. To consider any applications made for aid in respect of any scheme intended directly or indirectly for the extension or assistance of missionary work, whether such scheme be financial, agricultural, manufacturing, or otherwise. To promote finance, assist, and, if thought expedient, maintain and work any approved scheme, and, as may be necessary, to acquire land, erect buildings, engage servants, and do all necessary acts for such purposes.

3. To arrange for and carry out, as agents, loans for the purchase of property, or otherwise, directly or indirectly, for missionary purposes, and to receive and apply the interest, and also the profits of any undertakings of the society, after payment of interest on money invested, and of the expenses of the society, in aid of missionary work.

4. To initiate, promote, take over and carry on, at home or abroad, any financial, agricultural, manufacturing, industrial, or other work or business, or any undertaking having for its object the furtherance of missionary effort.

5. To bring the financial needs of missionary workers abroad before Christians at home, and to receive money and apply the same for the purposes of the society.

THE PLAN

of working the society will be as follows:

The first trustees of the society shall be (three persons who have yet to be appointed).

All future trustees shall be appointed by the General Council.

The members of the society shall be the Founders, the General Council, and such other persons willing to co-operate in its work as the Founders or Council may from time to time invite.

The executive shall consist of the treasurer, honorary secretary, general manager, and secretaries, who shall be appointed by the Founders, so long as they shall live and be willing to act, subject to confirmation by the Council, and afterward by the Council. Each

of these officers shall be *ex-officio* a member of the General Council.

All moneys received from investors shall, until completion of the investment, be placed in the hands of the trustees, who shall, after completion, hold the securities representing such investment. Such securities shall from time to time be realized or enforced by the trustees, under the direction of the executive, if considered necessary, and the time and mode of realization shall be in the sole discretion of the executive.

Full particulars of approved schemes will be circulated, and investors invited to supply the necessary capital for the same. All the reports and information upon which the society rely, in reference to the scheme, will be open to inspection, so that the investor may exercise his own judgment in the matter.

Separate accounts will be kept of each scheme, and for the present the investors must look to the profits made in respect of the particular scheme in which they have invested, or the proceeds of the realization thereof, for their interest and return of principal. As soon as possible, however, it is proposed to create a reserve fund to meet any possible losses, but investors will not have any direct claim upon such reserve fund.

The society will, as agents for the investors, act in carrying out the schemes, and will, from time to time, pay to the investors all moneys received, either on account of interest or capital, subject to the deductions hereafter mentioned.

The society will charge the investor, and retain, as remuneration for their services,

1. If the investment is in the form of a loan—one fifth of the interest received by the trustees.

2. If the investment is in respect of an industry—all profits beyond 5 per cent on the capital invested, which 5 per cent is to be paid to the investor.

All such sums received by the society, after payment of working expenses, and any appropriation for the reserve

fund, will be employed for the benefit of missionary enterprise, according to the directions of the General Council.

Two banking accounts will be kept—one by the trustees for moneys received from and on behalf of investors, and the other by the treasurer for the general purposes of the society.

All applications for aid made to the society will, in the first place, be considered by the executive, with such expert or other assistance as they may think necessary. If approved, the application shall be laid for confirmation before at least three members of the General Council other than the executive, who shall, with the executive classify the scheme, and, in the case of a loan, fix the rate of interest to be paid by the borrower, and the period for which the loan shall be made. If such members consider that the proposed scheme ought not to be confirmed, it may be brought by the executive for final decision before a special general meeting of the Council.

Every scheme submitted will have to satisfy the society on two points before it can be approved—viz.:

1. That it is likely to advance the cause of missions.
2. That it is commercially sound.

A general meeting of the society shall be held annually to receive reports and to deliberate upon any measures which may promote the objects of the society and dispose of the general business of the society.

Special meetings may be convened at any time, at the discretion of the executive, or at the request in writing of not less than seven members of the society.

The account books of the society will be under the supervision of chartered accountants, and will be audited annually, and a print of the report and accounts will be sent to each subscriber of one guinea and upward, and to all members and investors.

NOTE.—It is obviously impossible at the outset to lay down definite and complete plans for the future working of the society. The above will be subject therefore to alteration or amendment by the General Council at a meeting to be called for the purpose.

III.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

Siam and Laos,* Malaysia,† Unoccupied Fields,‡ Buddhism,§ Work among the Lepers.

SIAM AND LAOS.

Siam is taking her place among the civilized nations of the world. Already she has railways, telegraphs, and electric lights. Her last step in advance is in having given her adhesion to the Red Cross Treaty (concluded at Geneva in 1884), thus binding herself to recognize the neutrality of those who care for the wounded in time of war. The treaty is a step toward humanity; but when will the nations learn the folly of settling their disputes by seeking to destroy each other?

Great Britain and France are rapidly accomplishing the absorption of Siam by the partition of her territory between them. In 1884 the territory of Siam and the Laos country comprised about 500,000 miles; now, by successive encroachments on the west by England and upon the east by France, only about 60,000 square miles. Apparently before long Chu-la-lang-Korn will have no kingdom left.

The Laos, or Lao, and other people of the Shan States number about 5,000,000. They live under four governments, some being tributary to Siam, others acknowledging the suzerainty of China, while many of them are living in the territory occupied by the English on the west or that of France on the east. These people have no national pride, and are thus peculiarly open to accept-

ance of foreign ways and foreign religions. They are children of nature, being well versed in knowledge of the "book of nature," but caring nothing for other spheres of learning. They are exceedingly simple minded, conceiving of their own country as the center of the world and all other lands simply as "the outside country." They are difficult to arouse, but are capable of being educated into earnest, progressive Christians. Converts enjoy comparative freedom from persecution, and there is no governmental opposition to the spread of Christianity. The country is free from the caste system of India; there is no child marriage among them, and very little polygamy—a condition due to poverty rather than to principle. This field is peculiarly the vineyard in charge of the Presbyterian Church (North), they being the only church laboring among the Siamese and Laos. The great obstacle to the progress of Christianity here, besides the hardness of the heathen heart, is the lack of funds to carry on the work. The Siamese have some virtues and many vices. While gentle in disposition, they are indolent, deceitful, inveterate gamblers, and smokers of tobacco and opium. The women are not shut up in zenanas, but go about freely; they are deemed inferior to men, and when a census is taken it is said that only the males are counted!

BUDDHISM

is said to exist with greater purity in Siam than in any other country, but it is a religion without a Savior. When some native Christians were asked why they came to the missionaries, they replied, "We are sinners, and we hear that your God helps." Another said, "I have heard of many religions, but I have found no other god that loves as your God loves." The Buddhists, when

* See also pp. 43 (January), 294 (April), 333, 369 (present issue). Book: "People and Politics of the Far East," Henry Norman. Articles: "Church at Home and Abroad," *Assembly Herald*, and "Woman's Work for Woman" (May, 1896); "The Wild Wa," *Littell's Living Age* (February 23, 1896); "England, France and Siam," *Blackwood's* (March, 1896).

† See also pp. 61 (January); 347, 371 (present issue). Book: "A Hundred Years of Missions," Dr. Leonard. Articles: "Gospel in all Lands" (April, 1896); "Malayan Child Life," *Overland Monthly* (March, 1896).

‡ See also p. 358 (present issue). Book: "A Hundred Years of Missions," D. L. Leonard, D.D. § See also pp. 253 (April), 326 (present issue). Book: "Buddhism and Christianity," Archibald Scott.

questioned as to their hopes for the future, reply, "It is all dark."

"There are many different types of Buddhism. There is one type in Tibet, another in Ceylon, and another in Siam, while in China and Japan there are a dozen Buddhist sects, some atheistic, others pantheistic, and one or two which approach very nearly to the Christian doctrine of salvation by faith. In Nepal in the medieval centuries there was developed an out-and-out theistic type, with a supreme celestial Buddha, or Adi Buddha, from whom all other Buddhas sprang. He was regarded as the self-existent Creator of the universe. This type seems to have passed away, but in most Buddhist lands to-day there is more or less of a semitheistic worship of superior but created beings known as Buddhas, Bodisats, etc.

"The original Buddhism was atheistic or agnostic. This has been much in dispute, and many Western apologists have insisted upon the theistic character of the system; but in a Buddhist's catechism prepared by professed Buddhists we find these words: 'Buddhism teaches the reign of perfect goodness and wisdom *without a personal God*; continuance of individuality *without an immortal soul*; eternal happiness without a local heaven; the way of salvation without a vicarious Savior; redemption worked out by each one himself without any prayers, sacrifices, and penances; without the ministering of ordained priests; without the intercession of saints; without divine mercy.' Finally, it teaches that supreme perfection is attainable even in this life and on this earth. . . .

"Gautama Buddha himself, seems to stand above reproach as a man of very rare self-control, of benevolent spirit, and of true philanthropy. His atheism was perhaps a result of the superstition and folly which he found in Hinduism, and especially in the bootlessness of his ascetic rigors, pursued through six years of self-renunciation and suffering. Much of the fantastic drapery with which he is now invested by both

his Eastern and his Western admirers is due to the later legends invented by his enthusiastic followers, and which are as grotesque as they are impossible."—*F. F. Ellinwood.*

WORK AMONG THE LEPERS.

In almost all of the countries of the East missionaries come in contact with lepers, and in very many places work has been established to relieve their suffering and to save their souls.* No work is more Christ-like or demands greater consecration on the part of the workers. The results have everywhere been gratifying both in physical and spiritual benefit to the lepers and in the encouragement to the workers themselves. The disease is not contagious, and yet occasionally the missionaries and others have been afflicted with it. A remarkable case is that of Miss Mary Read, an American missionary, who discovered that she was suffering from the disease while she was at home in America on furlough in 1890. This discovery caused her to suffer untold agony of mind for many hours, and at first the thought was unbearable. Only those who have seen the lepers in various stages of the disease can imagine its loathsomeness and the intense suffering, mental and physical, which accompanies it. The malady gradually robs its victims of sight, hearing, taste, smell, speech, and makes them the most awful-looking creatures conceivable—what a fit emblem of *sin* in its effect upon the spiritual nature and in its loathsomeness in the sight of God! Miss Read soon submitted herself, body and soul, to God, and returned to India to work among the lepers at Chandag, and her efforts in their behalf have been wonderfully blessed. She herself is said to have been restored to health in answer to the many prayers offered on her be-

* *The Mission to Lepers in India and the East* has been in operation for over twenty years. It is international and interdenominational. Contributions should be sent to W. C. Bailey, Esq., 17 Glengyle Terrace, Edinburgh, Scotland.

half, but she continues her labor of love which God so clearly pointed out to her. In a letter, written in September last from the Himalayas, where she was resting, she says in part :

"The ministry to which I have been called makes a great demand upon my heart's life, and it is of such a character that I cannot attempt a faithful, full portrayal in word pictures. Neither do I know how to describe the streams of mercy and the showers of blessing that descend upon even me from the Throne of Grace in answer to the many prayers being offered by the great multitude of loving hearts in whom Christ dwells for this one of His 'little ones.'

"That you may realize more vividly how wondrously the Great Physician is dealing with me, I must tell you what Rev. Mr. McMahan said when he came a few weeks ago to see me. He never once inquired about my health, but looked at me in an astonished manner as much as to say, 'I do not need to ask how you are; I can see for myself.' He said to Miss Budden when he returned to Pithoragarh, 'If Miss Read were living in Bible times and would now show herself to the priests she would surely be pronounced clean.'

"Pray much for my poor dear patients, that my efforts to make them acquainted with the great Physician may be successful. I have had severe trials with some over whom I had rejoiced, trusting they had truly come to 'Jesus.' Some have been truly converted and are growing in grace in the knowledge of Jesus; but of the 81 now in the asylum at Chandag fully one third are yet unsaved. The scenes of physical suffering I must witness become more and more painful to me instead of less trying as the years go on."

MALAYSIA.

The progress prospects of missionary work among the Mohammedans is nowhere so hopeful as in Malaysia. For more than thirty years the Rhenish Missionary Society has expended at least half its force in the effort to combat the extension of Islam in the Dutch East Indies. In Sumatra they have two stations where missionaries have to do extensively with Moslem Battaks. These Mohammedans are very far from being as inaccessible as has been hitherto supposed, more than a thousand Moslems having joined the Christian communities during the past ten years. Now it appears as tho the Lord intends them to take a yet further step in this direction, for certain Christians in England have been moved to send the means to extend the work into the large

and populous district of Mandheling, which is entirely Mohammedan. At the beginning of 1895 there were 6000 candidates for baptism from the Battak tribe, 1000 of whom were Moslems. Similar success is attending the work in other places, and Moslem priests are actually in despair.

UNOCCUPIED FIELDS.

Tibet is often spoken of as the only country in Asia which is closed to the Gospel. But there are others into which entrance for the Christian missionary is equally interdicted. Among those so sealed are Afghanistan, Beloochistan, Nepaul, and Bhotan. May we not hope that the recent visit of the young Afghan prince to Great Britain will open the way to a more tolerant treatment of the religion of the Bible? Whatever may be thought of the policy adopted in that connection, this at any rate is certain, that the embracing of Chitral within the sphere of British influence has brought us nearer to one of the countries in which ground has not yet been broken.

The Church of England in Jamaica is the largest and most influential Christian body in that island. Her membership, composed mostly of natives, amounts to over 45,000; she has over 30,000 children in her Sunday-schools, over 35,000 in her day-schools, and the voluntary contributions amount to \$160,000 annually. She has 100 ordained clergy, two thirds of whom are native born, besides nearly 200 paid and voluntary catechists. In addition to her parochial work she is a missionary church, contributing, in common with sister churches in the West Indies, to the support of a mission on the Rio Pongo, in Western Africa, her collections for missions, home and foreign, being about \$16,000 per annum.—*Rev. D. W. Bland.*

It should be borne in mind that the Island of Trinidad, about which England and Brazil are at variance, is not the West Indian island where missionary work is being successfully carried on by the Moravians, Canada Presbyterians, and others, but is a small, rocky island of volcanic origin lying in the South Atlantic, the only use of which is that it may serve as a station for the submarine cable between the two hemispheres.*

* An error crept into the March REVIEW (p. 215) owing to the fact that the note was written at the time the first despatches were sent on the subject. Similar spelling led to mistaken identity just long enough for the error to appear.

IV.—EDITORIAL DEPARTMENT.

March of Events.

We rejoice in the prospect of a speedy settlement of the Venezuelan dispute, and—what is of more importance—the establishment of a permanent court of arbitration, at which all Anglo-American disputes shall be settled.

The brilliant victories of the British Central African Protectorate over the slave-trading chiefs of the western shores of Lake Nyassa have been the subject of much rejoicing, as they have broken the power of the slave trade in that whole district. Mwasi Kazunga, of Zulu origin, is a chief whose trade in human beings has made him infamous. He conspired with the Angoni and the Yaos against the British, closing the trade route from Lake Nyassa to the Luapula River and Congo, and began a slave raid far into the Morimba country. Lieutenant Edward Alston commanded the expedition against him. He had but 150 regulars, with Sikhs and negroes, and about 5000 natives, and yet he *utterly routed* Mwasi with 20,000 fighting men! There were three sharp conflicts, and all the foe's fortified posts were taken and 50 of his settlements destroyed. On the British side only 6 were killed and 5 wounded, but Mwasi lost 42 in the fight and many more in the rout, and over 600 prisoners were taken, 14 chiefs besides, and with them the notorious Saidi Mwazunga (the lieutenant of the slave raider, Makanjira), who five years ago betrayed, by a flag of truce, and murdered Dr. Boyce and Mr. McEwan, and who was in prison awaiting execution in February. Subsequently Captain Stewart and Lieutenant Alston led a second expedition against Ambala and Mpemba, the last two slave-traders left in the British Protectorate, so that in this territory the slave trade is annihilated.—A. T. P.

Instead of relying, as formerly, upon the ignorance of its adherents, it is making attempts to maintain itself by educating believers in its abominations. Polygamy is less practiced, but Mormonism is vigorous, attempting to establish a secret ecclesiastical organization managed by a few, appealing to the religious sentiment in the use of a few Christian principles, mixed up with the most corrupting and fatal notions, to be modified by the capricious so-called revelations of the leaders to accomplish their personal ends."

So writes ex-Commissioner of Education General John Eaton in endorsing the movement for founding a Christian college in Utah. Dr. Sheldon Jackson, the well-known home missionary and lecturer, has generously offered \$50,000 for this purpose, on condition that the citizens of Salt Lake City give not less than fifty acres as a site; that the Bible be a regular text-book in the curriculum, and that the college never be alienated from the doctrine and work of the Presbyterian Church in the United States. The offer has been accepted by the presbytery, eighty acres of land have been given, and trustees have been appointed; all that remains to be done is for Christians who hold the interests of the kingdom dear to their hearts to come forward and donate the necessary funds, following the example of one who, himself a home missionary, has given so generously from a small inheritance wisely administered. Dr. Jackson, having been the pioneer Presbyterian minister in Utah, and having always had a keen interest in the progress of Christianity there, understands well the need of pure Bible teaching in this centre of Mormonism, that this young State may be saved from Mormon control. There is a State university and an agricultural college, both non-sectarian, and there are Mormon colleges and academies established here—surely there is great demand for this Protestant college to offer a higher Christian education to the thousands

"Mormonism is by no means dead.

of Christian children now in attendance at primary schools and academies in Utah.*—D. L. P.

The Salvation Army reports its social work in Darkest England for the past year, and well describes the homeless and workless classes as "a constant menace to the health of the community." The "Shelters," it is claimed, have become to thousands the gateway to a better and happier life. Twenty-two such are open with accommodations for 5250 persons; 1400 men and women are daily employed, drawn from every rank of life. Beside unskilled workmen there are men who have been doctors, lawyers, preachers, as well as merchants, clerks, and artisans, victims of misfortune, improvidence, illness, drink.

The total cost for the year has been about \$750,000, inclusive of money spent on buildings, etc., sales of goods manufactured by people in various institutions; and of this \$750,000 only \$20,000 has been spent in salaries, etc.

The slum-work is graphically sketched. "The slum sisters generally occupy one of the tenement rooms either in or immediately on the outskirts of the slum centre, and so far as possible they conform to the habits of the population among whom they work. Every slum post is in reality a 'settlement.' It is the sisters' duty to work as both spiritual and temporal advisers, holding small meetings in the streets and cottages, visiting the sick and dying, caring for those who, as the result of bouts of drunkenness or quarreling, are temporarily disabled, and are largely left alone in their misery. The dying and the little children are their especial care. It is, indeed, a work of mercy." A touching tribute is naturally paid to Mrs. Cooke, who has just passed away, and who was the devoted leader in this slum work. Among other classes touched by this social scheme are the shiftless, the criminal, and lost women. Some account is also given of social

operations carried on by the Army in other lands.

Ballington and Mrs. Booth have started an American movement for the middle classes, and call their organization "The Volunteers." It is not intended to be a rival to the Salvation Army, and we hope that they will avoid some of the mistakes of that organization. It is said that General Booth has made overtures to his son to induce him to return to his former allegiance and command. We wish that the Commander could see his way clear to meeting his father half way in a reconciliation.

The REVIEW being a monthly magazine has not attempted to carry on an *Armenian Relief Fund* to any great extent, and therefore has directed readers to the regular agents in New York and Boston. Sums have, however, been occasionally received and immediately forwarded, being acknowledged in the REVIEW. Something over \$250 has thus passed through our hands. It is intended to stop relief work about the middle of April, as the winter will then be over. But the effects of the famine will by no means have passed, and the Armenians will be in direst poverty for many a long day to come. The latest contributions for this fund which we would acknowledge are from

W. F. M. S. (Presbyterian), Baltimore....	\$41.00
Bedford Presbyterian Church, Brooklyn...	21.00
D. T. Reed, Pittsburgh, Pa.....	6.00
Rev. James Given, Rochester Mills, Pa....	5.00
Rev. W. H. Waygood, Schenectady, N. Y....	2.15
C. S. S., Toronto, Canada.....	1.00
Mrs. Samuel M. Riker, Englewood, N. J....	5.00
W. D. Cole, Deckerville, Mich.....	1.00
Mrs. L. R. Harris, Mundale, N. Y.....	5.00
Mrs. A. C. Stevens, Dayton, O.....	5.00
Bessie J. Dickie, Hespeler, Ontario.....	6.25
"A Friend," New Haven, Conn.....	5.00
Mrs. Charles Sheldone, Baltimore, Md....	.50
Rev. S. Cocklin, Mt. Cory, O.....	5.00
M. T. Parker.....	15.00
Rev. N. D. Glidden, Grand Ledge, Mich..	5.00
E. J. McMullen, Grand Ledge, Mich.....	1.00
Mrs. Fannie Strange, Grand Ledge, Mich..	1.00
Mrs. Mary L. Tinkham, Carolina, R. I....	10.00
M. W. P., Easton, Pa.....	5.00
C. A. Jongewaard, Holland, Mich.....	1.00

Friends of the so-called McAll missions in France are not a little distressed

* General John Eaton, The Concord, Washington, D. C., will send information or receive funds.

at the present financial straits of the work. Some \$10,000 are needed to prevent retrenchment and serious crippling of the work. In Toulouse alone the committee must close *three salles*, in which every week five evangelistic services have been held and two beside for the young; and the poor people of Toulouse are in great trouble about the matter, being unable to support the work themselves. There are 120 such *salles* throughout France, many of which the editor of this REVIEW has himself visited and spoken in, and to close these is an unspeakable calamity; \$1000 a year is sufficient to pay the expenses of a hall, where 500 will gather nightly. Mrs. McAll is engaged on a memoir of her husband, and is greatly grieved over the financial condition of the work.—A. T. P.

Moravian missions, which lead the van of the missionary host, have had a deficiency of about \$30,000 also, one half of which is made up by struggling native churches in part, whose gifts have been most eloquent pleas in themselves for help from the abler and wealthier classes. The debt has now been fully paid, and it is hoped that the society will be able to keep out of further debt. Other denominations may learn a lesson from this promptness in meeting the deficiency.

The Baptist Foreign Missionary Society is not far from \$190,000 in debt, and its Home Missionary Society about \$100,000. It is encouraging, however, that the total receipts for 1895 were the largest in ten years. The Congregationalists have now wiped out the whole debt of the American Board; the Home Missionary Society is also practically free, but the American Missionary Association is about \$100,000 in arrears. The Disciples of Christ report a debt of \$9500 for foreign work, and about \$11,000 for home work. The Lutheran Board of Foreign Missions has had each year since its beginning a balance in

the treasury, but it does not carry on as extensive a work as the larger boards. The Methodist Missionary Society, home and foreign work, has a debt of about \$240,000; the Methodist Episcopal Church (South) one of about \$110,000. The Presbyterian Church (North), for its foreign work, will close the year with a debt of about \$74,000, while the debt on its home work reaches \$232,000. The Presbyterian Church (South) reports no debt on either its foreign or home work. The Reformed (Dutch) Church will close its fiscal year with a debt of \$12,000 for foreign missions, and none for home missions. Several societies are entirely out of debt; some that have been burdened during the past year are now free; others report an increase in contributions, even tho there is a decrease in legacies. Missionary societies are learning that work must not be increased unless its future support is secured. The moral effect of such large debts on givers is injurious. Only those who have been members of mission boards know, however, how difficult it is to refuse appeals for increased appropriations to meet the demands of a growing work, and how much more saddening it is to cut down appropriations in the face of a crying need.

The appointment, by France, of a Protestant Governor-General of Madagascar is noted with thanksgiving, and may be taken as an earnest of further concessions to the Christian Malagasy.

Rev. James Sibree writes (November 1st) from Antananarivo, Madagascar:

"You will be glad to hear that things are now settling down again very much into their ordinary course. The London Missionary Society college is in session, and the Protestant schools are slowly filling up again; the congregations in the city and neighborhood are also resuming their ordinary numbers. In the country districts the people are still very timid, but confidence is gradually being restored. The missionaries who stayed in the capital until it was captured by the French troops (September 30th) were graciously protected

from all harm. They were thus able to continue work until within five days before the bombardment, and to resume it very soon after the crisis was over. We were most thankful that there was very little bloodshed, and the French soldiers have certainly behaved admirably since their arrival.

"We hope and pray and believe that Christ's kingdom will still advance here, and possibly the trials now coming may purify the churches and render them stronger than before."

An esteemed correspondent gently remonstrates against a remark of the editor in the September REVIEW 1895, under "The March of Events," page 697—"and keep out of politics"—a remark applied to the Y. P. S. C. E. He says: "It may be good if properly explained. But, as it stands, it seems like an unnecessary fling because the Y. P. S. C. E. are urging the necessity of clean, honest, righteous politics, which I understand to be Christ politics. Keep them out of party strife if you will. That is well. But urge upon them to take Christ with them to the primaries and ballot-box. Not partisan, but Christian within the party, if that is possible. If that is not possible—and I do not believe it is—then they would better leave the party, and get into something that is Christian. If they cannot find anything that is Christian, then, as you say, they would better keep 'out of politics.' If a man cannot be a voting citizen and do the work of a voter, and at the same time be a Christian, then the editor-in-chief of the MISSIONARY REVIEW ought to be willing to say so, if that is what he means."

Our brother has gone a good ways to explain and vindicate the position of the editor, who is far from unfriendly to the Endeavorers. At the same time, whenever a society gets so numerically strong there is a strong drift toward politics, and there is risk of losing the distinctively Christian character and losing sight of the distinctively Christian aim and purpose of such a society. Many warm friends of the W. C. T. U. think that from the day they identified themselves so closely with politics they lost power, and have never regained it. Numerical power and popular prestige are snares. There is a tendency to attempt to control political issues by po-

litical means which are not generally very Christian. And in stirring up "enthusiasm" on such topics, there is risk of seeking speakers who, however prominent as politicians, are not prominent as disciples, and perhaps are not even professing Christians. Suppose this great Endeavor Society, at its next annual meeting at Washington, should become so earnest in desire for what is called political reform as to procure speakers from Congress, who, whatever they are as citizens, have no standing as citizens in the divine commonwealth—what would be the effect on the whole society, and what evils might not such a policy introduce as a precedent? By all means let the Y. P. S. C. E. encourage everything that tends to make men and women better in any and all of the relations of life; but let the society never lose sight of its distinctive Christian character and calling. It might easily degenerate into a new political party, and even attempt a nomination for the presidency, confident of its numerical strength. *Verbum sat*, etc.

Important communications are from time to time received by the editor concerning the work of Rev. A. Benoliel, at Jerusalem. Some of these are attacks more or less violent upon him and his so-called "mission." Others are as emphatic in endorsement of both. The editor feels constrained to pursue some further inquiries and investigations on the matter, and meanwhile to suspend judgment until the full facts are before him. He feels compelled to refer to the whole question in this public manner, inasmuch as the United States consul at Jerusalem has written him that a statement is being circulated in Jerusalem which puts the editor-in-chief of this REVIEW in the position of one who undertakes to be responsible for Mr. Benoliel as a sort of referee or guarantee. Such document, if so circulated, is without the editor's authority. And while disposed to justify Mr. Benoliel, and earnestly hoping that further investigation may fully vindicate him, the

editor wishes it to be understood that neither he nor this REVIEW is in any sense committed in the matter. So soon as sufficient information is obtained, the results will be given to our readers. Meanwhile, we ask that others will do as we seek to do, act with both caution and charity. No charges or insinuations against a brother should be received until adequate reasons or proofs are furnished; and there are some features in this case which have at least the appearance of a wilful and malicious persecution of Mr. Benoliel on the part of persons who at the least are prone to depreciate the work of any Jews or work done in their behalf. Apropos of this matter, we notice that recent investigation has fully acquitted Hermann Warsawiak of charges made against him.

A leper home is established in Jerusalem by the Mildmay Mission of London, and Moslems, Jews, and Christians are alike welcomed.

Publications Noticed.

Rev. W. A. P. Martin, D.D., LL.D., for over a quarter of a century the President of the Chinese Imperial University at Peking, has prepared a valuable contribution to literature in China, entitled "A Cycle of Cathay," which will shortly be published by Fleming H. Revell Co., New York. During his incumbency of this position, and previously as an attaché of the United States Legation, Dr. Martin was able to observe the march of events from a viewpoint at the command of few other Westerners. His comments on recent history in the Far East are those of an insider who himself exerted not a little influence upon its course. Dr. Martin's early service as a missionary in Southern China is also touched upon, and throughout the book missionary matters are treated with sympathy born of experience in the work. The illustrations, reproduced from sketches by Chinese artists and photographs, will

consist of sixteen full-page plates, and between twenty and thirty small cuts printed in the letter-press.

A valuable little leaflet on missions is *The Study*,* edited monthly by Mrs. J. T. Gracey, and having a circulation of about 20,000. The study for February is the Missionary Conventions of the year held at various points and for various objects through out the world. A program for a monthly meeting is also included. Mrs. Gracey likewise edits the annual report of the Women's Foreign Missionary Society of the Methodist Episcopal Church, a pamphlet which shows how earnest and active our Methodist sisters are in the work of missions.

The Presbyterian Board offers a most helpful means of increasing the interest in Monthly Concerts of Prayer for Missions and other missionary meetings, in the shape of stereopticon views of the peoples, countries, and work of the various mission fields. The views from which the lantern slides have been made have been most carefully selected, and illustrate nearly every mission field in the world. Lectures have also been prepared on Persia, India, China, and Syria, and others are in course of preparation.†

The Ladies' Missionary Society of the First Presbyterian Church of Augusta, Ga., have printed some suggestive programs for the use of missionary circles, and arranged for monthly meetings throughout the year.‡

Every one would do well to read the New Year's number of *Regions Beyond*

* Women's F. M. S. of the M. E. Church, 36 Bloomfield Street, Boston. 10 cents a year.

† Information regarding the loan of these views and lectures may be obtained from the librarian of the Presbyterian Board, 156 Fifth Ave., N. Y.

‡ Address Mrs. B. F. Brown, 3 Goodman St., Augusta, Ga.

(1896), in which Miss Guinness gives a careful and stirring missionary study of the state of the heathen world and the work of the Christian Church. The number also contains some exceedingly helpful charts and illustrations.

We print from *The Student Volunteer* (British) a list of missionaries wanted:

The "Church Missionary Society" requires in—

West Africa.—Men to occupy the Hinterland of Sierra Leone. Men for pioneer work on the Niger, and in the Central Soudan. One or two clergymen of some parochial experience for central posts, such as Lagos, Onitsha, etc.

East Africa and Uganda.—Men to occupy the Hinterland of Mombasa, and to found new stations. Men for work among the Mohammedans on the coast. Men for Uganda and the adjacent territories.

Mohammedan States.—Men for pioneer work in Persia. Two or three men with pastoral or educational experience for Palestine.

India and Ceylon.—Five years ago the Church Missionary Society missions in India asked for *two hundred and seventy additional men at once*, most of those who have actually gone having only filled up fresh vacancies. Men of all sorts are needed—for itinerating work, for higher education, for the training of native evangelists, for translational work, for medical missions; alike for the educated classes, especially students, and for the myriads of the village population.

China.—Men for pioneer work among lost populations not reached by any other mission. Men with pastoral or educational experience for the guidance of the rising native churches in Fuhkien and Che-kiang, or for the training of native evangelists.

Japan.—Men of good university standing, able to deal with the difficulties of acute and thoughtful minds. All classes of laborers are wanted—clergymen, lay evangelists, medical men, and women.

"The British and Foreign Bible Society" is in urgent need of an agent to superintend its work in *Persia* and a portion of *Turkey* in Asia. He must have business and linguistic aptitudes, and be fully persuaded that the circulation of the Holy Scriptures by Christian workers is a missionary agency of great value. He will have the superintendence of a sub-agent (Armenian), and several experienced and devoted

colporteurs. (Address Rev. J. Sharp, 146 Queen Victoria Street, E. C.)

"The China Inland Mission" would be glad to hear from fully qualified medical men, with a view to its widely extended work in fourteen provinces of the Chinese Empire. It accepts candidates who are in fellowship with any of the evangelical churches, and who, having been blessed in Christian work at home, believe themselves called of God to labor in China. (Apply to Mr. Walter B. Sloan, Newington Green, London, N.)

"The Church of England Zenana Missionary Society" urgently requires a lady, holding a degree, for the Sarah Tucker College, Palamcottah, South India. Qualified medical missionaries for three stations in the Punjab. (Apply to Manorside, Leigh Road, Highbury, N.)

Rev. Girgis Anshalian, a member of the Presbytery of Egypt (United Presbyterian Church of America), and pastor of the congregation at Koos, has fallen a victim to the Turkish atrocities in Armenia. He fell a martyr to his faith, and should be enrolled in the army of saints who have sealed their testimony with their blood. He was a native of Armenia; was educated in Turkey and in the United States, and after a course of study at Xenia Seminary, went to Egypt in November, 1885, and was ordained April 27th, 1886, as pastor at Koos, where he labored earnestly and faithfully.

In September last, with his wife, he returned to Armenia, to visit his friends at Diabeker. At the time of the outbreak they were arrested, and a ransom of £600 (\$3,000) 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 brutish Turks in the presence of his wife. She and her brother were shot, beaten with swords, stripped, and left for dead. She recovered so as to be able to write to the mission, in broken sentences, of the terrible scene and her destitution.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

INDIA.

—"What a difference between now and thirteen years ago!" says the missionary of the Rhenish Missionary Society from the Toba district in Sumatra. "Then everything was unsafe; no one dared to go half an hour's distance from his village; war, robbery, piracy, and slavery reigned everywhere. Now there is a free, active Christian life everywhere, and churches full of attentive hearers. We have 8 head-stations and 30 off-stations, more than 30 evangelists, and many active elders and Sunday-school teachers. And the faith of our young Christians is seen in their deeds. They have renounced idolatrous customs; they visit the sick and pray with them; they go to their enemies and make reconciliation with them. This has often made a powerful impression on the heathen, because they saw that the Christians could do what was impossible to heathen—they could forgive injuries. Many heathen have been so overcome by this conduct of the Christians, that they came to us and said: 'The Lord Jesus has conquered!'"—Herr PILGRAM, *quoted in The Chronicle*.

—"The world of thought, with the most of the natives, is a wonderfully limited one. Imagine a point, give it the name of Stomach, draw around it a very narrow circle, and it gives us the whole natural and intellectual world of an ordinary Hindu—namely, that the stomach constitutes the center and the circumference of these two worlds. The voice of the stomach is what he listens to most attentively, hardly except through its urgency does he suffer himself to be roused out of

his lazy repose, and is little sensitive except to attacks on the rights of the stomach."—Herr LAUZEMIS, in *Calwer Monatsblätter*.

It is commonly so with races that have been for many ages crushed by extreme poverty, altho with the Arabs and the Israelites ages of hunger had the opposite effect.

—In the kingdom of Travancore, in the southwest of India, one fifth of the people are Christians. Most of these belong to the Syrian or the Roman Catholic Church, but there is also a considerable body of Protestants. Hitherto the mission schools have received aid from the Rajah's government. They submitted to government inspection, and the grants-in-aid to each school were greater or less according to its rating. The Rajah's government is Brahmanical, but it has hitherto very sensibly assumed that it was not supporting Christianity by helping mission schools. These are organs of general knowledge, and have been aided as such. Their religious teaching has been a thing over and above, with which the Rajah has had nothing to do. As Pope Leo says, as quoted by the Methodist paper of Mexico: "Why should I not help a Protestant artist? His art is no part of his Protestantism." So the Travancore Brahmans have reasoned that knowledge and Christianity communicated in the same school left the knowledge still intrinsically worthy of Hindu financial aid. But for some reason the Travancore Government has now departed from this sound principle, and insists on a control over appointments, and on an abandonment of all requirements of attendance on religious teaching, which will make it impossible for the missionaries, so long as this policy is maintained, to receive aid from the government. This is much to be regretted.

—"There is a portentous difference between a company of pariahs and a corresponding company of Hindus. We could scarcely believe that we were in the same land, much less in the same village precinct. They are much darker than the Hindus, almost black, having low foreheads and being wholly without the intelligent expression which marks the Hindu; their whole demeanor, as they stand before us, is as different from that of the Hindus as the moon from the sun; they behave like a flock of half-grown boys. They grin at nothing, gape up in our faces as if they meant to swallow us, pick off vermin from one another with great solemnity, shove and push each other continually; and to be understood by them we must address them from a far lower point of view than we do the Hindus, since their ideas are so much fewer, and the mental development to which we can appeal is so much inferior."—Rev. S. F. BERG, in *Dansk Missions-Blad*.

—"While in Amritsar I had a still deeper glimpse into the horrors of Hinduism. The Holi feast lasted for several days. It is the worst of the Hindu feasts. I do not know its origin, nor would I ask. The people, men, women, and children, splash their clothes with a hideous, red-colored fluid, which makes them look as if they were covered with blood. Evil of every kind abounds, and sin has unbridled license. It was appalling to drive into the city, even when things had abated, and see the marks of passion on the weary, wicked faces of the Hindu men. We could only cry to God to have mercy on them, and long for the coming day when sin and religion shall no longer stalk through India hand in hand."—Miss GOLLOCK, in *Church Missionary Gleaner*.

—The Rev. E. LIEBENDÖRFER, of South India, speaking of the return of Missionary KNOBLOCH, says: "The congregation was uncommonly rejoiced at the return of their old pastor.

Throngs of church-members greeted him at the seaside and escorted him up into the church, now festally adorned, where he was solemnly received with a salutatory address. All hearts were moved as he uttered a warm and hearty greeting to the congregation filling the church to the very last place, and presented to it the salutations of the friends at home. The newspapers here also took note of his coming. One of them even took the opportunity to read the English officials a lesson as to how they should demean themselves toward the natives. If, say they, these officials would seek to gain for themselves the love and esteem of the natives in the same way in which the German missionaries do, then the somewhat revolutionary national congress, and also the opposition sheets, would vanish with one stroke from the face of the earth. This is rather an exaggeration, it is true, but yet, from heathen mouths, it is a testimony to rejoice in."—*Calwer Missionsblatt*.

—"Materialism, once so popular, is growing out of fashion, and yielding place to a religious sentiment. Caste has lost much of its old rigidity, while its rules are openly violated. Tho the educated classes are still at some distance from the threshold of Christianity, Christ is seldom out of their sight. A sort of Neo-Hinduism has become the religious cult of the day. One of its features consists in reading biblical truths into the Vedas, and seeking an Indian origin for the doctrines of the unity and Fatherhood of God and the brotherhood of the human race. The once despised name of Christ is now held in reverence, and efforts are not infrequently made to find a parallel for His utterances in their favorite book, the Gita. More than ever Christ is in the van of moral and religious progress. Public character and private life, which were once considered quite distinct and unconnected, are now looked upon in a Christian light. There is also a general imitation of Christian ac-

tivities. Preaching is practised in the open air ; religious services are held in lighted rooms ; the Gita is expounded to attentive audiences ; preaching excursions are made to outlying towns ; tracts and handbills are occasionally published ; and Madras has even a Hindu Young Men's Association. In English and vernacular newspapers the writers often exhibit an intimate acquaintance with the contents of the Bible."—Rev. J. LAZARUS, B.A., *quoted in Church Missionary Intelligencer.*

—The *Intelligencer*, in a notice of the Rev. W. ST. CLAIR TISDALL's work, "The Religion of the Crescent," one third or one fourth of whose adherents are found in India, has the following sound remarks : "Prominence is rightly given to the proportion of truth held, for the deeper study of the various religious systems in the world, the better acquaintance with Oriental literature, and the personal contact with men who are seeking to live up to their ideal—imperfect tho that necessarily is—are leading the wisest and most thoughtful missionaries to adopt the position so well taken up by the Rev. A. G. Lefroy in one of the Occasional Papers of the Cambridge Mission to Delhi. He says : 'I believe one reason, more or less clearly and conscientiously entertained, which makes many people indifferent to or opposed to missionary work is the conservative instinct so deeply seated in every one's breast, and which represents the idea of asking great and ancient nations to break utterly with their past, to simply ignore the past history of their land and of its deepest thoughts ; to regard it, if I may so speak, as sheer waste to trace in it nothing of the guiding hand and loving discipline of God, nothing therefore that can fit on to and find development in the life of Christ. This—as they conceive it—is the position really involved in missionary work—a conception for which, I fear, missionaries themselves are in too large part responsible ; and so conceiving of it they are

averse to it, or at any rate take but a cold and perfunctory interest in it. Let it, however, once be clearly seen that it is not so, that we hold that there is no nation in the world which has been omitted from the providence and discipline of God ; no nation in which He has left Himself without a witness finding its expression—however distorted or perverted—in their creed and thoughts ; no nation, therefore, which cannot find in Christ, not the destruction, but the fulfilment and completion of all that is best and truest in its past—the realization of their truest selves—and we shall at once win to our side an immense amount of intelligent, warm, and sympathetic support.' Mr. Lefroy quotes some very striking passages on this subject from Archbishop Trench's Hulsean Lectures for 1845, and from Bishop Phillips Brooks's sermon on 'The Earth of the Redemption.' We can only refer to one passage : 'There is no office more delicate, no task requiring greater wisdom and patience and love, than to set men free from their superstitions, and yet not with this to lay waste the very soil in which the truth should strike its roots, to disentangle the tree from the ivy that was strangling it, without, in the process and together with the strangling ivy, destroying also the very life of the tree itself which we purposed to save.' 'To have taught them to pour contempt on all with which they have hitherto linked feelings of sacredness and awe, may prove but a questionable preparation for making them humble and reverent scholars of Christ.' Wiser surely was St. Paul's method, who ever sought a ground common to himself and those whom he would persuade—who to the Athenians said, 'Whom therefore ye ignorantly worship Him declare I unto you.' The prominence Mr. Tisdall gives to the good points of Islam is an illustration of the great principle laid down by so distinguished a missionary as Mr. Lefroy.

"The second lecture is the necessary complement of the first. Islam is

strong because it holds some truth ; weak for this reason among others, that it has sadly distorted that truth. The idea of God is defective. He is a God of power and might, arbitrary in all His ways ; a Despot ' unrestrained by any law of holiness or justice existent in His nature.' Palgrave's description of the orthodox Mohammedan notion of God has never been surpassed. He says : ' God is One in the totality of omnipotent and omnipresent action, which acknowledges no rule, standard, or limit, save one sole and absolute will. He Himself, sterile in His inaccessible height, neither loving nor enjoying aught save His own and self-measured decree, without son, companion, or counselor, is no less barren for Himself than for His creatures, and His own barrenness and lone egoism in Himself is the cause and rule of His indifferent and unregarding despotism around.'

" The conception of God, as overruling all, as the dominant personal force in all that man does, gives strength to Islam, and the truth it has to teach is that God rules among men ; yet, as it has not been balanced by other conceptions of the Deity, it has led to fatalism, and proved, so far as that is the case, a weakness. The God of Islam is a ' God afar off,' and that that is felt to be a serious loss is seen from the peculiar tenets of some of the principal sects, in which the need for a personal, living, intermediary between God and man is inculcated. . . .

" The prayers enjoined on Mussulmans are very formal, imposed as a duty, not regarded as a privilege. This tends toward hypocrisy, and the effect of this formal devotion on the life and conscience is small. Thus it is natural that the Mohammedan idea of sin should be very defective. Mr. Tisdall's account of this most important point is the best with which we are acquainted.

" The third lecture is on the ' Origin of Islam,' and shows how much it borrowed from other systems and lost in

the borrowing. It is commonly known that much was taken from Talmudic Judaism ; but Mr. Tisdall shows how much also has been gathered from Zoroastrianism, and by tracing ' nearly every leading idea of Islam to some pre-Islamic creed ' justifies his use of the expression, ' the composite nature of Islam.' "

—" The *Bombay Guardian* reproduces the following quotation of the *Christian Globe* from a recent work : " The missionaries as a body are no doubt good, earnest men, and according to the standard of comfort of their society, they undoubtedly do not live luxuriously. Still, what is simplicity to them is luxury to the Hindus. Their houses, their servants, their food, their carriages—tho there is nothing extravagant in these according to English ideas—do not harmonize with the Hindu ideal of the life of a man of religion. From the time of Gautama the Buddha to the present day all Hindu preachers, all Hindu founders of sects (with the single exception of Vallabhacharya, the founder of the sect of Vallabhacharis) have been ascetics. The Hindus cannot reconcile the character of a holy man with that of a worldly man. To have any weight with them the preacher must undergo an amount of self-denial of which the Christian missionary has scarcely any conception." The *Guardian* subjoins : " It does not transpire who the writer is, but the foregoing lines, even while they are open to criticism, are worthy of consideration. We are sometimes cautioned not to ride rough-shod over other people's prejudices, while there is no need for this caution in dealing with our own. If the Indian peoples have prejudices, they should not be ignored."

—Speaking of Keshub Chunder Sen and his opposition to materialism and positivism, and the government schools as their nurseries, we observe that the *Allgemeine Missions-Zeitschrift* said, twenty years ago : " It is a peculiar spectacle to see how Germany is steering

irresistibly toward the religionless government school, and how an Indian reformer lifts up his voice in warning against it!"

CHINA.

—"There is wealth enough in China to develop the resources of the empire, but lack of mutual confidence keeps the requisite capital out of sight. There is learning enough in China for all necessities. There is no lack of talents of every kind. But without mutual confidence, founded on genuine sincerity, all this is unavailing for the regeneration of the realm."—*Allgemeine Missions-Zeitschrift*, after A. H. SMITH.

—"Mr. Cassels gave a new version of the sentiment expressed with regard to the late massacres by an Englishman in a Hongkong paper: 'Blood, much of it, and good blood, is what we need.' 'The Christian attitude,' said he, 'is this—love, much of it, and the best love is what China needs.'"—*Church Missionary Gleaner*.

—"It is perfectly clear that the riots at Chentu are to be ascribed to official influence, and mainly to the influence of the viceroy. And the riots in all other parts of the province (of Szechuen) are, I have no doubt, to be traced to the same source. The kindness of the officials at Chentu and elsewhere is no proof to the contrary. Indeed, I look upon the fact that no lives have been lost as a proof that the riots were of official origin, and under official control. Had they been simply mob riots, lives would have been lost. The order seems to have been, 'Destroy, but do not kill; drive him out of the province, but do not take his life.' That was the order, and it has been obeyed. If we could get at the whole truth, we should find, I have no doubt, that there were yamen (government) men at every point of attack, directing, controlling, and keeping the mob within certain bounds."

—"The people of China are not against us. But for the anti-foreign

spirit and policy of the official classes, there is no reason why we should not live in China with as much sense of safety as in any part of the world. Everything here depends on the officials. Where they are friendly, the people are quiet; where they are inimical, the people are turbulent."—Dr. GRIFFITH JOHN, quoted in *Church Missionary Intelligence*.

—"No less sickening than monotonous is the uniformity of the methods employed by the mandarins to engineer an outbreak. The hold which the missionaries may have acquired on the respect of even the dregs of an urban population by the blamelessness of their lives must first be weakened by spreading vile rumors of unspeakable vices veiled under the appearances of virtue. The Roman Catholic convent and the family hearth of the Protestant missionary are converted by the foul imagination of their traducers into dens of abominable vice, and unfortunately, in the congenial atmosphere through which they circulate, such tales find only too ready credence. Where imposture and hypocrisy reign supreme among the highest of the land, what inherent improbability can there be for the average Chinaman in stories which merely represent the foreigner as an impostor and a hypocrite like the rest? When once the personal confidence which the foreigner may have succeeded in inspiring has been sapped, it is an easy task to inflame against him the passions of the mob by a fresh series of calumnies purporting to disclose the real objects of his mysterious presence in a foreign land. That he should have left his far-off country only to bear into a strange land a message of peace and good-will among men, is an idea so alien to the Chinese mind that it can never wholly grasp it. It is naturally prone to suspicion, and what suspicion more natural than that, behind all the appearances of a harmless craze, there should lurk a sinister design? The medical services which so many missionaries

render impartially to the highest and the humblest, in a country where no serious effort is made to cope with disease, might be expected to establish some claim on public confidence and gratitude, but, as a matter of fact, there is no branch of missionary activity which is so liable to malevolent misconstruction. Medicine in China is still largely looked upon as a black art akin to sorcery, and when one remembers of what loathsome ingredients the healing drugs of the Chinese medicine man are often made up, one need not wonder at the readiness with which the ignorant masses are made to believe that remedies so efficacious as those administered by the foreign devil must be compounded of unutterably fiendish substances. That cans of preserved milk are the boiled-down brains of Chinese children, that the eyes and other parts of the human body are the most potent substances employed in the European pharmacopœia, presents nothing incredible or even improbable to the ordinary Chinaman; and when placards, issued with the explicit or implicit sanction of the local yamèn, declare that a foreigner has actually been caught red-handed in his barbarous laboratory, when, as was the case the other day in Si-chuen, an official message is sent by the provincial authority over the government telegraph announcing that living proofs of these horrible practices have been adduced in open court, can one be surprised at the results? While a mad-dened populace wreaks a brutal vengeance in atonement of its imaginary wrongs, the mandarin either personally supervises or is conveniently blind to the scenes of arson, pillage, and bloodshed which he or his superiors have prompted."—THE TIMES, *quoted in Church Missionary Intelligencer*.

THE KINGDOM.

—No man has come to true greatness, said Phillips Brooks, who has not felt, in some degree, that his life belongs to his race, and that what God gives him is given for mankind.

—Professor Louis Pasteur set an example of the spirit by which the life and labors of a Christian man should be carried on. His motive was to serve, never to secure reward. Simple, devout, earnest, without a thought of self, was the life of the man whose services to his kind can never be forgotten while the human race endures.—*Evangelist*.

—According to the *Advance*: "It is a mistake to suppose that it is the mission of Christianity to convert men from heathenism. The purpose of the Gospel is to convert men from *sin*, whether they live in heathendom or Christendom, America or India."

—A colored man died in Louisville recently, who has left a record that is noble. Born as a slave, Andrew Ferguson used his freedom, time, and money prudently. He was the janitor of one or more public buildings, and husbanded his earnings. When the opportunity offered, some fifteen or twenty years ago, to secure a church building for the colored Presbyterian church in Louisville, Ky., which was left without a sanctuary, he took nearly all his savings, almost \$5000, bought a building, and gave it to the church. He continued his labors as janitor till the time of his death.

—The pastor of one of the smaller churches in the South, describing a concert of prayer, tells this brief but pithy story about it: "The objects and purposes and work of the American Missionary Association were briefly reviewed, and the prayers in its behalf were fervent and earnest. But we shall not cease, but continue to pray for your success. Inclosed please find \$1 as a sort of *backbone to our prayers*."

—There's a divinity that shapes our ends, as witness these three items. Troubles with the Boers first induced David Livingstone to travel to the north, and so led the way to the opening of equatorial Africa. He had accused his Boer neighbors of cruelty to the natives. They resented his interference, and threatened to drive him

from the country. He published their misdeeds in the Cape newspapers, and his house was burned in revenge. This led to his leaving Southern Africa and going to a region where he could follow his vocation in peace.

—Mary Jones had no Bible. She walked in her bare feet 25 miles, and carried the savings of six years in her hands one December day in 1802. But the Welsh pastor had only one Bible left, and that was promised to another party. The thought of that satchel being carried back empty another 25 miles by the barefooted maiden was too much for Mr. Charles. So he rallied Wilberforce, Zachary Macaulay, Granville Sharp, and others to organize the Bible Society. Since then the British agency has issued 143,000,000 copies. Not only Wales rejoiced, but pagan Saharas have blossomed as a rose by reason of its work.—*North and West.*

—Early in 1819, while waiting to see a patient, a young physician in New York took up and read a tract with the title, "The Conversion of the World, or the Claims of Six Hundred Millions; and the Ability and Duty of the Churches Respecting them." Inquiry was aroused; and, on reaching home, he spoke to his wife of the question that had arisen in his mind. As the two pondered they became convinced that they had duties and responsibilities that could not well be laid on others. The result appeared when, against appeal, argument, and opposition, they set out for Ceylon and later India, as foreign missionaries. For thirty years the wife, and for thirty-six years the husband labored among the heathen, and then went to their reward. What they did to arouse their countrymen in behalf of the heathen, and what they did for the benighted race is history. Apart from that they left behind 7 sons and 2 daughters. Each of these sons married, and with their wives and both sisters gave themselves to the same mission work. Already have several grandchildren of the first missionary

become missionaries in India. And thus far 30 of that family—the Scuders—have given 529 years to India missions.—*Christian Herald.*

—Within a few months the noble army of martyrs has been much increased, particularly by Christlike lives gladly laid down in China and Eastern Turkey. The *Independent* of March 19th, in a most pathetic editorial, gives the names of no less than 21 Protestant (American Board) Armenian preachers and pastors who were clearly slain for Jesus' sake. To every one life was offered if he would accept Islam, and refusing the fatal blow was given.

—The *Western Watchman*, the Roman Catholic organ of St. Louis, wishes the Sultan success in his work of trampling Protestant missions under foot, and expelling the missionaries from his bounds, saying: "These itinerant idiots should get their walking papers without further parley or delay."

—Verily, this is sage counsel. We hope the Evangelical Association will not take *The Messenger's* advice to establish a mission in Australia. It is not proposed to work among the aborigines, or among the heathen immigrants there, but among the civilized inhabitants. We do not believe there is any call for another denomination in Australia. The Methodist family, to which the Evangelical Association is closely related, is well represented in that continent, and an effort is being made to unite them. Another variety is not needed. Why not establish a mission in Africa, or Korea, or China, where there are millions of heathen to be converted; or, if in the Southern Hemisphere, why not in New Guinea or New Britain?—*Independent.*

—The United States and Great Britain are the two great foreign missionary countries of the world. Of the 1,157,668 communicants in foreign mission churches Great Britain has 312,297, and the United States 397,252; of the 11,574 male and female foreign missionaries Great Britain has 5229, the

United States, 3512 ; of the 70,033 native laborers Great Britain has 38,874, the United States 14,766 ; of the \$14,441,807 contributed to foreign missions last year Great Britain gave \$7,377,275, the United States \$5,006,809 ; of the 5055 principal foreign mission stations Great Britain has 3408, the United States 993 ; of the 17,813 out-stations Great Britain has 12,084, the United States, 4911.

—What an argument for arbitration is found in these figures : For the latest year reported Great Britain spent \$182,258,565 for military and naval purposes. Her colonies spent \$53,000,000 more, making a total for the Empire of more than \$227,000,000. The German Empire spent \$141,417,000 ; France, \$185,120,443 ; Austria, \$73,054,299, and the United States, \$52,110,643 ; with the amounts spent by smaller nations the grand total was \$1,687,718,473. The bills now before Congress for coast defenses, battleships, cruisers, etc., foot up \$182,000,000.

WOMAN'S WORK.

—If to any mortal divine honors are to be paid, this selection was not unwisely made : " There is a sect in Orissa, in the Bengal Presidency, that worship Queen Victoria as their chief divinity. Colonel Graham discovered that Her Majesty was also an object of worship in the temple of the Phodong-Lama, at Tumloong, in Thibet." Long live the good Queen !

—The Woman's Union Missionary Society was the first in America to open zenana work. It now has, in Calcutta, Allahabad, Cawnpore, Futtehpoore, and Naini Tal, 747 zenanas and 468 pupils in its schools. A medical mission is attached to the orphanage of 140 pupils in Calcutta, at which between 150 and 200 patients are treated daily. It established the first girls' boarding house in Yokohama, Japan, where during twenty-one years 1800 pupils have been taught. Evangelistic work is conducted by one of its missionaries, assisted

by 53 Bible readers. In Shanghai, China, it has built the Margaret Williamson Hospital, the first in that city for women and children, where 27,189 patients were treated in 1892.

—The ninth annual meeting of the National Deaconess Conference was held in Minneapolis, February 12th-16th, Bishop Joyce presiding. It is only eight years since this new movement was inaugurated in the Methodist Episcopal Church. There are now 42 deaconess homes, with 534 deaconesses. Thirteen of the homes and 164 of the deaconesses are in foreign countries.

—The Woman's Foreign Missionary Union of Friends in America has a department of literature which publishes the *Missionary Advocate*, a monthly paper, and also an excellent variety of tracts and leaflets.

—Dr. Mary Pierson Eddy writes in the *Star in the East* : " I have just returned from a month's absence among the mountains of Gilead east of the Jordan. Since I wrote last, I have been down to Mount Carmel and Nazareth, thence to Tripoli. Then an invitation having been sent from an Arab desert chieftain or Emir, I went for the first time to live among the black hair tents of the Bedouins. The experience was most novel, and medical work there most interesting in its developments. We saw their mock battles, a wedding feast, and their priceless horses. We had access to every tent, and patients flocked from the Lake of Tiberias, the Valley of the Jordan, Casarea Philippi, and the surrounding tribes. We paid a visit to a large Circassian village—there are 17 in that district—and were greatly pleased with their habits of industry. We saw there hayricks, carts, and blue-eyed happy children ! The hospitality of our Bedouin hosts was unbounded. One night there were 105 guests in the encampment, another night 120, while £100 are spent on coffee alone every year, besides the many dozen baskets which come to him as presents. While we were there a com-

missioner of the Educational Bureau came to see if there was any opening for a government school. The whole country around is intensely interesting, the work is the most delightful of all—pioneer work—and the people are so easily reached by means of medical work. I hope to go back to a village near there next month, and try to open up work among the Circassians, as yet unreached by any method of missionary effort."

—The many friends of Miss Mary Reed, the devoted missionary in India, will rejoice to know that she has apparently been entirely cured of the leprosy with which she was stricken several years ago.

YOUNG PEOPLE.

—A splendid testimony to the value of Young Men's Christian Association work for railroad men was given by ex-Governor Beaver at a Young Men's Christian Association banquet in Boston recently. He quoted Mr. Roberts, the president of the Pennsylvania Road, as having said recently that the thousands of dollars which that company puts into buildings and equipment for railroad Young Men's Christian Association work is the best investment it makes, steel rails not excepted. Everywhere there is keener appreciation of the actual returns in better service when the spare hours of employees are utilized properly and made seasons of true physical and mental recreation.

—Principal Hector of the Duff institution, Calcutta, believes that no class in India needs sympathy and prayer more than the student class. They begin to feel keenly the gulf between what they know of truth and duty, and the surroundings of home and society. Decision for Christ means certain loss of all things, and yet such decision is the only way of bridging the gulf. In Calcutta itself there are upward of 20 colleges and about double that number of high schools. The Calcutta constituency of students numbers about 5000.

Inquiry has revealed the fact that of this number about 3000 are strangers in the town, not living with parents or friends, but in lodgings or "messes."

—Of Young Women's Christian Association work in India it is written in the London *Christian*: "Further accounts reach us of new centers of work being opened up in and around Calcutta, and an earnest appeal is made for workers. Active work has been commenced at Hastings, a suburb of Calcutta. A Bible reading is arranged for once a week at Barrackpore. The secretary of the Hindustani work writes that the year has been a very happy one, tho not without its discouragements. There are now 25 branches, 3 new ones having been formed during 1895. It is hoped that recruits may be found among the native Indian women to carry the good tidings of salvation to their countrywomen, who are still "sitting in darkness, and in the shadow of death."

—The Comforting Circle of King's Daughters, West Side, Chicago, not long since arranged a dinner for 200 families. The Sunshine Circle of the South Side provided a bountiful dinner for the Charity Hospital, while another circle gave it a large amount of canned fruit.

The *Epworth Herald* specifies these Twelve Missionary Needs: More missionary facts. More missionary faith. More missionary prayers. More missionary sermons. More missionary intelligence. More missionary conviction. More missionary consistency. More missionary self-sacrifice. More missionary consecration. More missionary giving. More missionary volunteers with Pauline faith and zeal. More missionary rejoicing over the conquests of the cross.

—A Christian Endeavor Society of 22 members in Illinois raises \$300 per year for their own missionary in China. They testify to great *spiritual blessings*, and no wonder.

—As a result of an Endeavor missionary meeting in Holden, Mo., 4 persons, a pastor and a physician with their wives, offered themselves for missionary service. As a result of six years' work of one society in a Lutheran church in Illinois, 1 missionary has gone to India, 1 pastor has entered his work, and 2 young men are fitting for the ministry.

—Two Christian Endeavor societies have been formed in Florence, Italy, one in a Scotch Presbyterian church and the other in a Baptist church.

—A missionary writes: "There is a total membership of 570 in the Foochow districts. The largest society is that of the First Church. It records 39 active, 19 associate, and 12 honorary members. I think the Chinese improve on our designation. They say 'Real members,' 'Learners,' and 'Guests.' The term 'Learners' is very appropriate, and as I have watched this society of the First Church, the 'Learners' are true to their name. There is a steady inflow from their ranks into the ranks of the 'Real members,' and the ranks of the 'Learners' are constantly recruited."

UNITED STATES.

—"The last census shows nearly half of the whole number of Roman Catholics in the United States are to be found in the 124 cities which have a population of 25,000 and upward; and in the 4 principal cities—New York, Chicago, Philadelphia, and Brooklyn—Roman Catholics constituted two thirds of the whole number of Christian communicants in those cities. In these 4 cities there are one sixth of the membership of the Episcopal churches, and about half of it is in the cities of more than 25,000 population."

—In Massachusetts at least 56 per cent of her people are of foreign parentage. Probably 30 per cent of her people are of the Catholic faith. They came here, most of them driven by an extreme poverty from home, where for

centuries they had been the victims of an almost intolerable oppression. They have grave faults, which it is not part of a true friendship or a true respect to attempt to hide or gloss over. But I hold it one of the most remarkable and one of the most encouraging facts in our history, that this great stream which has poured into our State within the memory of living men, who are not yet old, has changed so little the character of Massachusetts and has had, on the whole, so favorable an influence upon her history, and causes so little reasonable apprehension for the future. Massachusetts has educated the foreigner. She is making an American of him. She is surely, and not very slowly when we consider the great periods that constitute the life of a State, impressing upon him what is best of the Pilgrim and the Puritan quality, and the Pilgrim and the Puritan conception of a State.—*Hon. G. F. Hoar.*

—The pawnshop connected with St. Bartholomew's Church in New York City has accommodated, since it was opened eighteen months ago, about 33,000 people with loans in amounts less than \$100. The aggregate amount advanced on these loans was \$550,000; about \$200,000 has been paid back with interest. It will be remembered that this enterprise was started by wealthy parishioners of Dr. Greer's church to help the worthy poor. They subscribed a capital of \$100,000, which was afterward increased to \$200,000. The rate of interest on loans was fixed at 1 per cent per month; regular pawnshops were charging 30 per cent. The enterprise has been conducted on strict business principles, and great help has been given; while at the same time the projectors have been paid interest on money invested.

—One of the largest and most successful of the institutional churches is St. Bartholomew's Episcopal Church in New York City, of which Rev. Dr. David Greer is rector. Among other auxiliary agencies which this church sus-

tains is an employment bureau, a rescue mission, a rescue worker's training school, a lodging-house, a loan association, a guild for extending legal aid, protection, and advice to Chinese, and an agency for giving free medicine and surgical aid to the poor. The guild for the Chinese rendered aid in 4898 cases last year. There are 350 paid-up members of this guild, and, with the assistance of parishioners of St. Bartholomew's, flourishing Sunday and night schools are conducted. The employment bureau obtained situations during last year for 11,213 applicants. A fee of \$2 is charged to the employer and of \$1 to the employé. The report of the loan association shows that it now has \$40,275 loaned out, and *not a case* of arrears in repaying loans has been reported that was not caused by sickness, misfortune, or death. The medical clinic treated 1070 patients in December and January last, irrespective of calls at their homes. The total receipts for the last year from all sources were \$166,798, including \$82,219 from offerings and gifts, and \$37,821 from pew rents. For running expenses of the church only \$32,505 were required, so that the balance of \$134,293 was used for missionary and charitable purposes of a public character. Of a truth, the soul of the Good Samaritan is still "marching on," and that church and pastor are unmistakably in the genuine line of the apostles!

—The first brigade for the forward movement on the Congo has already enrolled. A band of about 26 have been studying the Congo language all the winter, and the most of them have already been accepted as missionaries, and expect to sail from New York about the end of April, to begin the first line of advance from Matadi to Lake Tanganyika. They are picked men and women. Our brothers Woodcock and Macomber are going back with them, and we trust that they may be able to open at least 4 new stations about 50 miles apart on the proposed route.—*Christian Alliance*.

—Well may the Congregationalists of the land rejoice and give thanks over the removal of burdensome debts from two of their missionary organizations. First, stimulated by an offer of \$25,000 from Mr. D. Willis James, of New York City—a Presbyterian, be it known—the large sum required by the American Board was secured by apportionment among the large cities. Meantime, the Home Missionary Society, having in sight \$80,000 of the \$130,000 needed, and through the General Howard Roll of Honor, was made happy by receiving \$158,000 from the Stickney legacy.

—Dr. W. I. Morton, of Racine, Wis., offers to be one of 10 persons, or groups of persons, who will give \$500 each during this year for the purpose of strengthening the mission of the Southern Presbyterian Church in Japan. At present rates that amount will pay the salaries of 6 married couples, or 9 single missionaries in that field. Just about so many are needed to place the Japan Mission on a good working basis.

—Great grief and unfortunate disruption have befallen the Salvation Army, tho we may hope and expect that as a final outcome the glory of God and the spread of the kingdom will be greatly enhanced thereby. It may well have been that the dictum of one man was fast coming to mean far too much. World-empire is perilous to mankind. And, besides, a spirit and methods which answer well enough for the Old World, with its monarchy and aristocracy, may be far below the best for the democracy of the New World. No doubt, most Americans will give God-speed to the gifted and consecrated American General Ballington Booth, with his wife equally admired and beloved. Only, by all means, let them make haste to drop the first word from the new name, "God's American Volunteers."

EUROPE.

—To meet the increasing demand for missionary books and periodicals, and

yet further to develop it, the London Missionary Society has opened a small book saloon on the ground floor of the mission house, in which such publications can be seen and purchased. This saloon is stocked with specimens of missionary books most likely to command a sale. It occupies the left side of the entrance hall, and is consequently seen by every visitor to the house. Books of a distinctly missionary character only are kept in stock, but any of these, whether the society's own publications or published by others, are supplied.

—These figures tell how evangelizing zeal has increased within a half century among the United Presbyterians of Scotland: "The *Missionary Record* of 1846 tells of a home mission expenditure of £2263 upon 54 'missionary stations,' 34 of these being congregations under ordained pastors. Now, the expenditure of our 2 home mission funds amounts, in round numbers, to £20,000. The *Missionary Record* of 1846 tells of work in Canada, Jamaica, and Trinidad, and of the sailing of the pioneer band for Old Calabar that year. The total expenditure for foreign missions was £6898. Now we have laborers, not only in Jamaica, Trinidad, and Old Calabar, but in Kaffraria, India, Manchuria, Japan, Livingstonia, and Palestine; the staff of 22 missionaries has grown to 150; 6 native churches, with about 150 congregations, and 20,000 communicants, represent the fruit of our own mission work, while the total expenditure on account of foreign missions is well on to £60,000."

—It is sad to note the currency of the statement that the splendid work of the late Robert McAll in France appears to be at a standstill, and because he never would take up collections, and so the missions did not become self-sustaining.

—In 1894 there were baptized in all the German mission fields 21,248 adults and children. The total number of native Christians under the care of the German missionary societies has now

risen to 292,000. In 1873 it was 128,000. The number of missionaries now engaged in the service of the societies is 695; in 1873 it was 500. The sum expended on these missions was in 1894 over £235,000; in 1873 it was £107,000.

—Interesting particulars are furnished by the Rev. W. K. Landels, of Turin, concerning the formation of an evangelical church in Maena, North Italy. The people having quarreled with the priest, and unable in consequence to procure his services, determined to ask an evangelical minister to hold a religious service, and communicated their wish to Mr. Landels. On arriving at the station of Maena he was met by a band of music, and escorted to the place of meeting, where some 1500 people heard the Gospel, and the wish was unanimous that the preacher should come again. This led to the opening of a hall and the holding of services every Sunday. There is now an evangelical church in Maena consisting of 12 members and some 50 declared adherents. Including the immediate district, the number of the baptized is 25.

ASIA.

India.—India is essentially a nation of agriculturists. Of the 280,000,000 inhabitants of British India no less than 72 per cent of the adult males are directly dependent upon agriculture for the necessities of life. The dwellers in towns form but a small fraction of the total population, for those living in towns of over 20,000 inhabitants do not number above 5,000,000. The population is, in fact, almost exclusively rural. Conservative to the backbone, these people cling to their hereditary homesteads, too often indifferent to the fact that their acres have long ceased to afford adequate support to their increased number.—*Asiatic Quarterly Review*.

—Read this testimony concerning Indian missions from a non-Christian writer: "It is not true that Christian-

ity has been successful only among the very lowest classes of Indian society. A careful survey of the Indian Christian community will show how much of truth there is in the above statement. According to Professor Christlieb's estimate, in India out of every six converts one comes of a higher caste or class; and when we consider the highly organized religious creeds, the deeply rooted social prejudices and customs, and that subtlest and most inflexible of foes, caste, which Christian missionaries have to cope with when dealing with high caste Hindus, the success that has already attended their efforts is itself a triumph of Christianity. We of course admit that those classes of the Indian population least influenced by the subtle, stereotyping influence of Hindu culture and the Hindu religion have become most accessible to Christianity. But what is the result? It is those very classes, despised, trampled down, and looked upon as utterly incapable of improvement of any kind, that now, with the enlightening influence of Christianity, compete successfully with the highest castes and classes of Indian society in every direction—morally, socially, and intellectually. In our opinion, even if there had not been a single convert from the higher classes of Hindu society, the transformation which Christianity has wrought among the lower classes that it has won over to its fold, is a clear evidence of its unique triumph in this country.—*Indian Spectator*.

—The *Indian Evangelical Review* quotes the following statement made by the Young Men's Christian Association of Calcutta: "The University of Calcutta is the largest educational corporation in the world. Every year it examines over 10,000 students. Of these, more than 6000 are candidates for matriculation; nearly 3000 others have spent two years studying in one of the affiliated colleges; about 1500, having completed the four years' college course, desire to obtain the de-

gree of Bachelor of Arts. It is no exaggeration to say that this vast educational organization is operating every session in destroying the superstition and shaping anew the secular thought of at least 15,000 of the picked young men of this province.

—Strolling through Wellington Square one Sunday afternoon, we found preaching going on in 5 different places in the square. In 2 places the preachers were Mohammedans, the 3 remaining ones were Christians. The Mohammedans had the most hearers, and the majority of them were of that faith. The hearers at the other places were principally Bengalis, and represented Hindus, Mohammedans, and Christians. The Mohammedan preaching was in the Hindustani tongue; the Christian preaching was in Hindustani at one place, in English at another, and in Bengali at the third. We were not able to understand the particular topic of the Bengali preacher. The English Baptist missionary, who was preaching in English, was discoursing on the reproductive power of sinful lives, and the Salvation Army preacher, who addressed his company through a Hindustani interpreter, spoke of the punishment of sin and the sinner's need of a Savior. One of the Mohammedan preachers forcibly laid down the undeniable principle that men who disregard the plain words of their own Scriptures are in truth the adversaries of their own faith.—*Indian Witness*.

—The foreign mission field of the American Free Baptists comprises the districts of Midnapore and Balasore, in the lieutenant-governorship of Bengal, and contiguous portions of other districts on the west and northwest. It has an area of more than 7000 square miles, and a population of about 3,500,000. The missionaries number 5, besides 8 unmarried women; native helpers, 247; church-members, 729; and pupils in day schools, 3216.

—The official report of the Northwest Conference of the Methodist Episcopal

Church for the year 1895 is as follows : Church-members, 9504 ; probationers, 18,789 ; total Christian community, 41,019. There are 861 Sunday-schools with 27,530 scholars. The adult baptisms during the year were 4780 ; children baptized, 3617. The adult baptisms number 1500 more than in the North India Conference, and the number of children baptized is more than 1000 in advance of the older conference. Combining the returns of the two conferences, we find that the total number of baptisms during the year 1895 numbered over 14,000 ; the church-members and probationers are nearly 64,000, and the total Christian community is over 90,000.

—Twelve years ago Siam had a territory of 500,000 square miles. France coveted possessions and grabbed on one side. England was opposed to that policy and seized lands on the other side. So Siam had but 300,000 square miles left in 1885. That was reduced to 200,000 in 1893. Now that is reduced again to about 50,000 by a recent treaty between France and England, in which the latter makes peace with a strong power at the expense of Siam, which is not consulted in the matter. England gets the entire Malay Peninsula. France stretches her claim almost to Bangkok, and only the narrow valley of the Menam seems to be left to the Siamese. To all practical purposes it seems about to be obliterated from the map to satisfy the colonial greed of European powers.—*North and West.*

China.—A blind boy came into our hospital a few weeks since, seeking relief for some malarial trouble. The doctor gave him the medicine and then asked him if he did not wish to be cured of his blindness. Naturally the boy was willing, but with the prudence early developed among the Chinese, he said he would consult his family. He did so, and returned within three or four days, saying that the family had talked the matter over and decided that it would be for his advantage to remain

blind. That the family judged the case without great reference to any code of ethics, is doubtless true ; but that they had the material welfare of the boy in mind is very certain. The reason for this is that the blind in this land enjoy privileges or advantages not possessed by those having good eyesight. Any bright, quick-minded man, *if blind*, is sure of getting a good livelihood by fortune-telling, the Chinese believing that the blind possess a sort of insight as a compensation for the lack of eyesight. The great question for nine tenths of the Chinese is how to get a living, how to keep the wolf from the door ? And the Chinese wolf is very large, very hungry, and omnipresent. The reasoning of this family was therefore not tinged by any sentimental expressions of sympathy, any desire that he might look upon the faces of his kindred, but solely confined to the one question as to whether the boy could make more money in a year as blind or as seeing.—*Rev. F. M. Chapin.*

—What a world-wonder ! As if it were not enough for China to establish a modern university at Tien-Tsin, with an American ex-missionary for president, behold her greatest representative, Li Hung Chang, sets forth to make the tour of the globe, halting *en route* to “assist” at the coronation of the Czar of all the Russias, and, “they say,” to return home across this glorious Republic and the Pacific. Well, well, WELL !! It will follow ere long that at least one Chinaman will know, and be thoroughly convinced, that some good things are to be found in the lands of the foreign devils.

—Success under God must depend mainly upon the native churches. Foreigners have planted Christianity in China, and their wisdom and experience and higher type of piety will probably long be needed to advise and guide and incite the native Christians. But, after all, the main work in the evangelization of a people must be done by that

people themselves. Have the Chinese the qualities which give us reason to hope that they will take up the work of the propagation of religion among themselves? May we safely commit the sacred deposit of the truth to their safe keeping in the future? I think we may. While not so impetuous and so self-reliant, perhaps, as the Japanese, on the other hand, their very conservatism will tend to keep them in the "mold of doctrine" wherein they have been cast, and make them hold fast the "form of sound words," without running after every theological novelty that comes up. When entrusted with self-government, tho occasionally making mistakes, as was natural, they have usually justified the confidence placed in them. Their efforts for self-support and self-help, too, have been successful. There are now over 100 self-supporting churches in China.—*R. H. Graves.*

—In 1894 there were in all 1977 missionaries in China, 869 men, 562 married women, and 546 single women. Of these 1080 were representatives of British, Irish, and Canadian societies, 812 of them of American societies, and 85 of Continental societies. The first mission work in China was begun by the London Missionary Society in 1807, followed by the American Board in 1880, the American Baptist Missionary Union in 1834, the American Protestant Episcopal Church in 1835, and the Presbyterian Board the same year. The society which has entered China last is the Canadian Methodists in 1891. Of all the missionary organizations, the China Inland Mission leads with 593 missionaries, followed by the Presbyterian Board with 180; the Methodist Church, North, with 140; the American Board with 117, and the Church Missionary Society of England with 110.

Korea.—A paper read by Dr. Vinton at the Decennial Conference of Protestant Missions in Korea, October 10th, 1895, gave the following statistics, the

glorious first-fruits of a single decade of missionary effort in that kingdom. There are 42 regular congregations, besides some 20 places where stated services are held; 528 living communicants, besides 44 who died in faith, or 572 communicants. There are 567 catechumens, or 1139 converts all told. There are 9 Sunday-schools, 455 scholars; total contributions above \$1000; 6 churches have native pastors, and 202 communicants were received the past year, making an addition of 60 per cent of the previous membership; 50 infants were baptized, and 55 households are reported, all of whose members are Christians. The oldest Presbyterian Church, organized in 1887, has 156 members, and is building a house of worship entirely at expense of the members, who gave \$400 for this purpose last year. The oldest Methodist Church was organized in 1888, and has 51 communicants and 74 probationers, who contributed \$200 the last year toward a church building.

—One of the missionaries in Seoul recently baptized a baby of ten months and his great-great-grandmother. The parents, grandparents, and great-grandparents were already members of the church.

—Of the many changes introduced in quick succession, the recent adoption of the Western method of hair-dressing has attracted most attention. The king recently issued a proclamation urging the sacrifice of the queues, and set the example by having his own hair cut, the prince royal following suit. The proclamation created consternation in both official and private circles. The Minister of Education resigned and retired to his country home, where his protests at the innovation were disregarded. Many lesser government officials also resigned rather than sacrifice their locks. The proclamation excited alarm among the people at large, but at each of the four gates of the capital constables are posted to await the coming of the country people

to compel them to submit to the barbers, who are in waiting for their hair. Western hats and coats are generally adopted by those who lose their queues.

Japan.—A picture of Japanese life, drawn by Professor Morse, shows a pleasant relation existing between the human and the brute creation. Birds build their nests in the city houses, wild fowl, geese and ducks alight in the public parks, wild deer trot about the streets. He had actually been followed by wild deer in the streets, nibbling melon rind from his hand, as tame as calves and lambs on our farms. A dog goes to sleep in the busiest streets; men turn aside so as not to disturb him. One day a beautiful heron alighted on a limb of a tree, and the busy, jostling throng stopped. No one attempted to injure the bird, but several began sketching him. Let such a gentle race be thoroughly inspired by Christian love, and we shall surely have a type of piety superior, at least in some respects, to that possessed by the bluff, pushing Anglo-Saxon.

—The waking of Japan from that great sleep in which the East has lain for a thousand years appears likely to prove the most serious event of recent history.—*New York Evening Post*.

AFRICA.

—Says Stanley: "There are now only about 130 miles of railway within the limits of Equatorial Africa; but at the end of ten years from now we shall have the Congo Railway 250 miles long; the Stanley Falls Railway, 30 miles; The Mombasa-Nyanza Railway, 660 miles; the Shire-Nyassa Railway, 70 miles; the German Usambara Railway, 120 miles; and probably the Nyassa-Tanganyika Railway, 220 miles, in complete working order."

—The American United Brethren missionaries on the West Coast are able to report that during the past year new chapels have been built by contributions from the country people at Otterbein, Konkanany, Mandoh, and Jehovah stations, under the direction of

Brothers Taylor, Morrison, Doomahbey, and Williams. These reports are especially encouraging, as it is but recently that the people have undertaken the building of their own church-houses without asking liberal contributions from the mission treasury. These 5 chapels begun in one year are the evident result of the constant emphasis now being placed on the necessity of self-support. Tho built of mud, they are neat and quite good enough for general use through the country, tho they require constant attention during the rainy season to keep them from going to pieces.

—It is reported that on the day Prempeh was taken prisoner "thousands and thousands of people were freed from a thralldom which was worse than slavery." All but the courtiers and chiefs and their immediate followers, are delighted at the thought of British rule being established.

—Mr. Ruskin, of the Congo Balolo Mission, paid a visit recently to a tribe on the Lopori, hitherto untouched by the Gospel. His account is a thrilling one. He found the people cannibals of the most degraded type, living in constant feud with the Arabs and other foes. "*We welcome war*," they said; "*because it brings us meat*. We eat all enemies slain in battle." Hunting for animals is unknown; but every few weeks they go out in search of human food. One day Mr. Ruskin received a formidable visit. A band of warriors appeared, tattooed and fully armed, with the king at their head, his eyes smeared with black powder, to indicate that he was angry and came prepared to fight.

—The railroad from Loanda to Malange is now in operation as far as Queta, in Golungo Alto—that is to say, for 300 kilometers (about 200 miles). The section Queta-Ndala-Tando is to be soon opened. Thus the principal difficulties which were found in the mountain region of Cazengo will have been overcome, and the work will pro-

gress more rapidly on the plateau. An expedition has left Portugal to survey the section Ambaca-Malange.

—The American Board has a very prosperous work among the Zulus, with 10 stations, 25 substations, 30 missionaries, 25 native pastors and preachers, 64 native teachers, and 160 helpers. With 20 churches there is an aggregate membership of about 2000, and nearly an equal number of Sabbath-school scholars. Besides this they have a big high school attended by 85 students last year, a girls' boarding school that enrolled 270 pupils, and 50 day schools with an attendance of over 2000. The missionaries of this society, so long in this hopeful field, are doing excellent work among people that are learning to appreciate the benefits of Christianity up to the point of contributing toward its future advance. Their offerings last year amounted to \$4174.

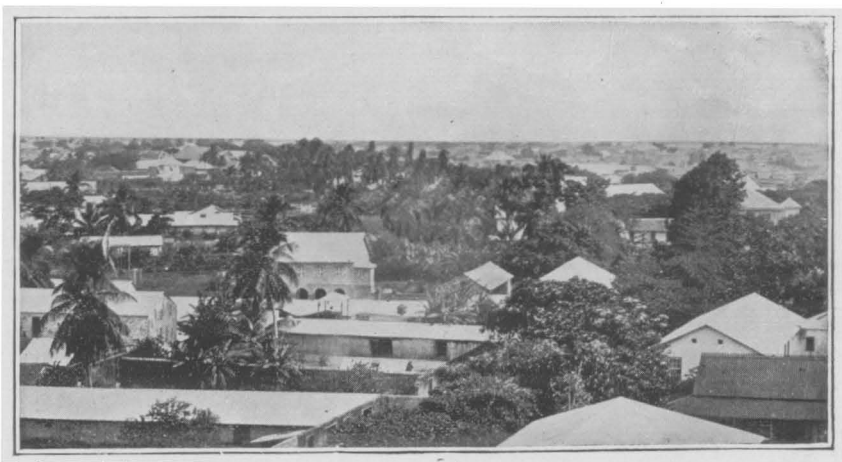
ISLANDS OF THE SEA.

—Four missionary societies are at work in Madagascar, all of them English or Norwegian. This great island contains 3,500,000 people, among whom are 437,907 native Protestant Christians. The Roman Catholics report 130,000 adherents to their own faith. The following are the latest statistics of missionary achievement: The London Missionary Society is at work in 3 provinces, besides Imerina; it has 33 missionaries; 1048 native pastors, and a church of 62,749 adult members, with 288,334 adherents, and 74,796 scholars. The amount raised by the native church is £17,600. The Friends have 8 missionaries, all in Imerina, and a church of nearly 15,000 adherents, with about the same number of scholars; the native contributions amounting to about £7600. The Society for the Propagation of the Gospel has 6 missionaries in Imerina and 3 on the east side; and there are under its care 16 native pastors, a church of 10,550 adherents, who raise a little over £4000 annually. The Norwegian Mission has 1 representative in Imerina, but labors chiefly in the

Betsileo country and 3 other districts. It has 24 missionaries, 55 native pastors, and a church of 80,000 adherents, with less than half that number of scholars: the native contributions amounting to about £10,750. Besides these, there is the Malagasy Church in Imerina, which has 194 native pastors. The total missionary staff on the island is 474; besides these there are 1313 native ministers, and the native adherents number 454,632, their contributions amount to £48,000.

The interests of all foreigners, whether traders, explorers, or missionaries, seem to require the speedy establishment of French power throughout the island. The personal safety of a large number of Norwegian and British subjects in the south is just now hanging in the balance. Should the insurgents succeed in their intentions, the Norwegian mission stations will be destroyed, and the Betsileo province and its capital, Fianarantsoa, attacked.

—That portion of the map of Asia which lies along the equator suggests earthquakes, head-hunting Dyaks, pirates, mangrove swamps, cocoanuts, Mahommedan Malays, monkeys, fevers, constant rain, and many things of a semi-barbarous nature; but we do not believe that any white man non-resident in those regions ever thought of putting his finger down on any part of the above-mentioned area with the remark, "They need a university there." Yet this is what the Principal of the Anglo-Chinese school at Singapore says of Singapore itself. In fact, his growing educational work is seriously embarrassed because the Malaysian Archipelago has no university of its own. Fortunately the London University is able to supply the need in part; and the various tribes and races and tongues of Malaysia will be represented in a London University examination held at Singapore for students of the Anglo-Chinese school there, and other educational institutions in such outlying places as Java, Borneo, Celebes, and probably Papua itself.—*Indian Witness.*



A VIEW OF LAGOS—WEST COAST OF AFRICA.



THE BAPTIST CHURCH AT KAMERUNS, AFRICA.

This church is entirely independent and maintains twenty-seven outposts. The bricks were made and the building erected entirely by native Christians.

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THE TWOFOLD RELATION OF THE WORLD KINGDOMS TO THE KINGDOM OF GOD.—II.

BY THE EDITOR-IN-CHIEF.

Human kingdoms have, during the Gospel dispensation, a relation to its *propagation*. We do not for one moment maintain that any government is to become directly a *propagandist* of the Christian faith. There is a growing tendency to the separation of Church and State, because separate functions belong to each. If even in a Christian country it is not best to have an Established Church, upheld by the State, surely it is worse to have the Church established by the State in a heathen country. The work of the Church is to extend, promulgate, propagate Christianity, independent of alliances with the kingdoms of this world and the help of carnal weapons in carrying on her work. Nevertheless, within definite lines and limits, *cooperation*, equally removed from opposition or neutrality on the one hand and from propagandism on the other, belongs to every government that claims in any sense to be Christian. The recognition of Christianity as a fact and a factor in a true civilization, and of Christian principles as the foundation of common and statute law ; the governmental protection extended to its citizens and especially its missionaries ; regulative and administrative action such as affects the terms and the tone of treaties ; the selection of fit representatives to stand for Christian peoples in foreign courts and civil service ; and various other measures, both legislative and educative—in all these departments a Christian government may negatively avoid hindering, and positively assist, the Church, in her work of evangelization. The history of the British East India Company and of British rule in India illustrate both the errors to be avoided and the principles of a true cooperation.

Government is not called to interfere in a heathen, pagan, Mohammedan, or papal territory, *forcibly to convert* the natives to the Christian faith. History inspires little confidence in national conversion. As with the Roman Empire under Constantine, a nominal Christianity is often only

the exchange of one set of idols and superstitions for another. In a sublime sense Christ's kingdom is not of this world, and courts neither governmental patronage nor carnal weapons. We deprecate compulsory entrance for the Gospel, as when a gunship goes side by side with the peaceful Gospel ship. But it is not asking too much that a so-called Christian nation, such as England or the United States, shall everywhere be known as the protector of its own citizens, the friend of Christian institutions, and the upholder of sobriety, morality, and piety. The flag of a nation whose belt of empire girdles the globe need not bear the cross on its folds, but it should be the signal and symbol of a true Christian civilization, an enlightened Christian morality. Around the humblest of its subjects it should wrap its folds in the hour of danger, protecting person and property, liberty and life. In the formation of treaties regard may be had to the security of the Christian missionary as well as of the merchant. In sending representatives to foreign courts, why should not men be chosen who will carry with them a high moral and Christian influence as well as the tact of the statesman and the skill of the diplomat? Our government need not go into Turkey to build churches, or colleges, or hospitals; but, when built by consent of the ruling powers, she may insist that they be inviolate. England need not demand of foreign powers an edict of toleration; but when a Hatti Humayun or a Tientsin treaty is issued, rights are acknowledged of which the British Government may properly demand that converts and their Christian teachers may avail themselves. To be a citizen of Rome ought not to have cast about Paul a protection with which citizenship in the American republic would not invest Dr. Jessup in Syria, or Dr. Lindley in South Africa, or Dr. Jonas King in Athens. Was there any good reason why England should permit Bishop Hannington, when on a peaceful errand, to be murdered in Mwangwa's dominions, without calling the despot of Uganda to account?

I. A Christian government should encourage everywhere a Christian *morality*. We have seen how, from the days of Assyrian supremacy, there had been an increasing tendency toward unity and fraternity, more compact organization, commercial intercourse, social development, and political alliance—in a word, civilization. But the salt of morality was lacking, and that is a fatal lack. The seven "golden ages" have been, curiously enough, profligate ages. Egypt under the Ptolemies, Athens under Pericles, Rome under Augustus, Italy under Leo X., Russia under Ivan III., England under Elizabeth, France under Louis XIV., were all conspicuous for a high civilization, but also for moral putrefaction and petrification.

All history shows that moral corruption and progressive liberty are incompatible. Political development and moral deterioration have never long stood side by side. Since our Lord's advent, if there has been a coincidence of political and moral progress it has been owing to the fact that the salt has displaced the leaven. There is such a thing as a *political con-*

science, and only so long as it is dominant is even civilization secure of permanence, not to say progress.

Slavery has long been regarded as the open sore not only of Africa, but of Rome as well, where single families controlled fifty thousand chattels. But slavery was and is only a boil that argues bad blood. The evil is deeper; slavery could prevail only where the political conscience is paralyzed, where man either knows not or feels not his duty to his brother man. So of communism and its kindred evils. "The want of a bridge of duty between rich and poor will in time bring any nation to destruction."

The most startling revelations made in modern times of a decidedly unchristian and iniquitous influence exercised by nominally Christian nations have been those concerning the forcible introduction of *opium* into China, the licensing of *prostitution* in India, and the importation of *rum* into Africa. As to the last, no greater outrage has ever been committed by an enlightened Christian nation. In 1884 a congress composed of fourteen great powers, Protestant, papal, Greek, and Moslem, met in Berlin to create the Congo Free State. And while the chiefs of Southern Africa, like Kahma, not only prohibit traffic in rum, but even forbid its carriage through their territory, these enlightened powers connive at the infamous trade in this new territory!

One distillery in Medford, Mass., contracted to furnish 3000 gallons a day for seven years to parties within the Free State, an aggregate amount of 7,665,000 gallons—enough to intoxicate every man, woman, and child in that fifty millions; and that is but one contract! Mr. Hornaday's "Free Rum on the Congo" shows the total shipments of intoxicating drinks to African natives in one year, from five countries, to be nearly ten and a half million gallons; and those five countries are all nominally Christian, and four of them Protestant! And such liquor! the cheapest, vilest, most poisonous compounds that ever went down the human throat! If it had been manufactured in hell it would scarcely have been worse.

II. Christian governments may do much for foreign missions by not practically *ignoring Christianity*. We have met not a few in England who regard British rule in India as a perpetual warning to all other nations. An ancient politician seems to have advised that Christ be put to death as a matter of expediency, to avoid a greater calamity to the nation at large. In his view, it was policy to sacrifice an innocent victim to avoid collision with a stronger enemy that might destroy the Jewish State and Church alike. It is very remarkable that the very ruin his statecraft sought to avert came by the very means used to avert it. The innocent was surrendered to death, and that death brought destruction at the hands of the very Roman power which Caiaphas had sought to appease.

England sought, by ignoring Christianity and upholding caste and Brahmanism, to conciliate the Sepoys. Missionaries had little or no access to the native regiments, and Christians were seldom if ever allowed

to remain in the ranks ; Hindu and Mohammedan soldiers could not hear the Gospel. Christ was dishonored that the favor of Brahmins and Sepoys might be kept. The miracle-working Gospel suffered repression in India where a few thousands of Englishmen were at the mercy of hundreds of millions, who, if once aroused, could sweep them away in a day. Was another Caiaphas again the counsellor, advising that Christ be crucified afresh in India lest the whole English residency perish ? Now mark ! God takes those same Sepoys as His hammer to deal a destroying blow at the very parties who, to conciliate them, sacrificed the Christian religion ! Again the maxim was fulfilled : “ Do an evil to avert an evil, and the evil dreaded will become the evil endured.” Those who look upon the mausoleum at Cawnpore may learn what tender mercies Nana Sahib will show to Christians after centuries of conciliating policy !

III. The British sway in India illustrates the evil of *neutral policy* in giving a godless education in government schools, from which, to avoid collision with the natives, the Bible was excluded. But a Christian nation cannot be neutral in education ; it is either *for* Christ or *against* Him—there is no middle ground. So unscientific is the basis of Hindu theology, that to reach modern science is to overturn it. Take the cosmogony, the geography, the astronomy, taught in the Shasters ! The absurd philosophy by which creation is accounted for, by which an eclipse is explained, would not stand an hour under the light of accurate science. But Hindu science and faith are inseparable, both claiming one Divine origin and warrant. Hence, to teach natural philosophy is to undermine moral philosophy and religious faith as the Hindu had been taught it, and, so far as the British government does not permit teaching of the Christian faith, the effect must be to train up a generation of educated sceptics and infidels. It is a startling fact that the young men, thus schooled, have become the most dangerous element in East Indian society. They unlearned the superstitions of the Shasters, but they were taught none of the sublimities of Christian faith ; loosed from errors, they were anchored to no certainties ; their minds were informed, but their consciences unformed, and they became not only bitter foes of the Gospel, but of British rule, disloyal, disaffected beyond any other natives, and ready for any movement for the overthrow of the very power to which they owed their education. Years before the great mutiny, sagacious Englishmen foresaw that the very policy adopted by Britain to promote the tranquillity and safety of her empire in India, was imperiling it. Atheism and deism spread side by side with hatred to the British name and rule among the very men trained in government schools and employed in government service.

Even heathen men, if they do not recognize the superiority of the Christian religion, recognize consistency in those who represent it. A Persian lad who brought his Persian testament to the school-room, was bidden by his Christian master to take it away as a proscribed book. The father, a Parsee himself, forbade the boy to go longer to the school, saying,

“The man who cares nothing for his own religion will care nothing for ours either !”

Nor must it be forgotten that the government of England lent aid to a system of education which rather *favoured false religions*. At great metropolitan centers, for the sake of conciliating educated natives, colleges were established to promote the study of the Sanskrit, Arabic, and Persian tongues ; and of Oriental letters, philosophies, and faiths. And so, under government patronage and at government expense, a learned Orientalism was taught to the privileged youth, with all the defects and follies and falsehoods embraced in those systems—the pantheism, materialism, and sensualism of the Vedas and the Koran were the food on which Hindu and Moslem young men were fed. Krishna, the god of lies, was held up by maulavis and pandits for imitation, while Christian teachers held him up for execration ; Mohammed and his black-eyed houris were put before young men as a model of manhood and of heavenly society, while English missionaries were trying to present Christ and a heaven of holiness !

IV. What shall be said of the *direct obstacles* which Christian England placed in the way of India's evangelization in the impression produced upon the natives by the *sordid, immoral, and sometimes cruel character of some of her representatives*. The annals of rule, as carried on by Christian nations, largely deserve to be written in blood. Greed of gain and the lusts of the flesh, rapacity, and cruelty have too often been the dominant motives and methods, not of Portuguese only, but of British and American rulers also. Such conduct has so incensed the native mind and so maligned the Christian faith that, as the native chief, Hatuay, would shun even heaven if he had to meet there the Spanish invaders, so the Hindus and North American Indians would find no attraction in a paradise where their Christian oppressors were to have a home.

We see no reason why, in forming treaties, a Christian government should not take a position as such. In 1797 our own country, in its treaty with Tripoli, a nominal dependency of the Turkish Empire, actually inserted these audacious words : “The Government of the United States is not in any sense founded on the Christian religion !” What an argument that, to put into the mouth of Moslems against all missionary efforts !

There is something magnificently grand in a great ruler of men taking the scepter in the name of God ; not formally, as Constantine did in the fourth century, or Charlemagne, when at Christmastide, 800 A.D., he was crowned Christian emperor at Rome, but as Alfred, when he had won back England's liberties, opened his code of laws with the words : “And the Lord spake all these words : I am the Lord thy God,” and then follows the Decalogue and the golden rule : “Whatsoever ye would that men should do to you, that do ye also unto them.”

The English nation for two hundred and fifty years so little saw and felt what God meant by British occupation of India that her rulers long and vehemently fought against India's evangelization. In fact, up to the

new charter of 1813, the opposition was open and systematic. Both tongues and pens were arrayed against all efforts to permeate India with the Gospel, and virulence united with ignorance to carry the day against missions. So absurd ~~are~~ the arguments then used that, as Dr. Duff said, they have become now like curious fossil relics of antediluvian ages.

When in 1793 certain clauses were proposed in a bill then pending for the renewal of the company's charter, clauses designed to encourage Christian men in going to India to propagate the Christian faith, those clauses were promptly and peremptorily negatived; and a learned prelate in the House of Lords, a defender of orthodoxy too, actually argued against any interference "with the religion, the laws, the local customs of the people of India," alleging that there was no obligation resting on Englishmen to attempt the conversion of the natives, even were it possible, which he denied; and that the command to preach the Gospel to all nations did not in this case apply. As late as 1813 Charles Marsh, in the House of Commons, expressed mingled "surprise and horror" at the proposal to send out missionaries "to civilize or convert such a people at the hazard of disturbing or deforming institutions" which hitherto had proven the means designed by Providence to make them virtuous and happy!" Pamphleteers assailed missions as an attempt to overcome the "unconquerable abhorrence of the Christian religion" on the part of the Hindus, while twenty-five years previous the Rajah of Tanjore, for instance, had made a perpetual appropriation of land of the yearly value of \$1000 for the support of Christian teachers.

During the early period of British empire in India, not only was Christianity repudiated and treated with contempt, but the government undertook the patronage of the native idolatries and superstitions, chiefly on the ground that it was policy to humor and conciliate the native population. And so we have the ignominious spectacle of a Christian and Protestant nation not only bearing with, but bearing up, the most dangerous and subtle of Oriental heathenisms. The Marquis of Wellesley wrote to the British resident at Lucknow advising a "liberal attention to the religious establishments and charitable foundations of the country," and asking him to furnish a statement of the public endowments of both the Hindu and Mohammedan religions as he might propose to *confirm or extend!*" Partly from motives of state policy and partly from regard to financial profits, the government allied itself with the temple of Juggernath in Orissa of Bydenath in Birhúm, of Gya in Behar, and the sacred shrine of pilgrims at the junction of the Ganges and the Jumna! Nay, Mr. Lionel Place actually sighs over the desolations of idolatry, the decline of the magnificence of the festivals and processions of the famous pagoda at Conjeveram, and the poverty of the idolatrous "church" which prevents the replacement of the rich ornaments of the idol and garniture of the fane, which the war had stripped from the pagan god and his temple, and urges the government to restore the lost splendor.

This representative of a government bearing, like himself, the name of

"Christian," urges the timely outlay which will prevent such decline and even restore ruins. Probably no representative of a Protestant nation ever became so famous, or, rather, infamous, for his services to idolatry. Mr. Place introduced a new nomenclature. The pagodas became the "established church;" the temple revenues, "church funds;" the Brahman keepers of idol shrines, "churchwardens." A spacious garden near a great fane, and a gorgeous head-dress worth \$5000 within the fane, were Mr. Place's gifts, and he actually used his position to increase the pomp of heathen festivals and supply furniture and garniture for the shrines of Brahma!

The worn-out wardrobes and cars of the idol god were replaced at government cost; the arsenals furnished ropes for pulling those cars; temple repairs were sometimes superintended in person by European officers and their hirelings; the great feasts were paid for out of the public treasury; Brahmans were hired to pray for rain to idol gods, and servants, dancing girls, and prostitutes were appointed under Government sanction. So long as such things continued, missionary labors were offset by obstacles thus created by a Protestant nation more formidable than any presented by heathenism itself. England was building again as fast as the missionaries destroyed, and made herself doubly a transgressor. And altho now more than fifty years ago direct connection of the Government with Indian idols and idol temples has been severed, it was many years later before the severance was complete; and the sad story still blackens the annals of British rule in India to admonish us how seriously and impiously a Christian government may not only block the wheels of missions, but actually build up as well as prop up false fanes and faiths.

James Clement Ambrose, in *Our Day*, has recently arraigned Britain for *manufacturing the idols of India!* The same ships from Liverpool that land missionaries at Madras, Calcutta, Rangoon, unload, he says, a crate of graven images of wood, stone, and metal, supposed to be of the most approved pattern and the most propitious power. Think of the missionary, toiling to break down idol fanes and banish idol gods on the one hand, and this foremost Protestant nation on the other supplying the images that may be bought for a rupee, and danced about in the full summer moons! Meanwhile Mr. Ambrose reads out another count in his indictment: England, while she thus consecrates the idolatry of Buddha, desecrates the Christian Sabbath. Such public works as hewing paths through the country, or mending streets in the city, or building lines of railway and telegraph, the agents of the British crown push, without resting on the first day of the week, and native employees are taught that public work carried on by a Christian government calls no halt on God's rest day!

It seems incredible that in so many ways, both direct and indirect, the leading Protestant nation of Europe could have become not only implicated but identified with the East Indian idolatries. While a heathen regent at Travancore set the example of exempting her Christian subjects from

compulsory attendance at the heathen temples or any public service of heathenism on the Lord's Day, the representatives of a Christian government were not only collecting revenues from idols shrines, but doing all in their power to nourish the superstition that increased those revenues. In several provinces public officers were retained whose sole duty it was to see that the idol shrines were kept in repair and the idol worship made attractive, and report to the official head of the province.

One of the directors of the East India Company, when, at the India House, he heard the tidings of the Sepoy Mutiny, threw up his hat and shouted "Hurrah! Now we shall get rid of the saints." He was reflecting the sentiments of another director before him, who would rather a band of devils landed in India than a band of missionaries. But, as has been aptly said, "Never was prediction more mistaken. Instead of the East India Company getting rid of the saints, the saints got rid of them!"

Both candor and charity, however, demand of us to add that the Government of England has, whether from external pressure or otherwise, in later times passed many measures favorable to the cause of evangelization in India. Not only is universal toleration now extended to all missionary agencies, but obstacles that seemed almost insuperable have been removed. Liberty of conscience has been established. To disinherit a Hindu, robbing him of his patrimony simply because of a change of creed, has become an offense punishable at law. The fires of the funeral pyre have been quenched, and the infamous suttee burning is no more. This custom, which may be traced to the fourteenth century B.C., was entrenched in the most radical superstitions of the country. It was believed that not only on the widow herself, but on her dead husband, the self-immolation of the widow conferred the highest merit, and that to her, who otherwise would vainly seek entrance into paradise, this flaming door opened the way to a bliss of thirty-five million years. In 1829 Lord William Bentinck, then governor-general, decreed that all aid, assistance, or participation in any act of suttee should be construed and punished as murder. When the excited Brahmans denounced his action as an unwarrantable interference with their religious conscience, and appealed to him whether Englishmen did not teach all men to obey conscience, Lord Bentinck quietly replied, "By all means obey your conscience; but I forewarn you that if your Hindu conscience compels you to burn innocent widows on a funeral pyre, the Englishman's conscience compels him to hang every one of you that aids or abets such murder!" This law, at first applicable only to Bengal, soon extended over all the territories of the East India Company, and wherever possible was incorporated in treaties made with native princes. By similar governmental interference the horrors of infanticide are no more, and in 1863 the last link of connection with idolatrous temples and priests was broken, and State patronage and endowment of heathenism came to an end.

In 1875 Rev. John Wilson, D.D., of Bombay, cataloged and classi-

fied the horrors and iniquities removed by Government. Let any man look at the catalog and then say that a Christian government can do nothing to remove obstructions to evangelization where it has control. Dr. Wilson's classification covers ten particulars—viz., murder of parents, murder of children, human sacrifices, voluntary torment, involuntary torment, extortions, legal support of caste, religious intolerance, slavery, and suicide ; and each of these particulars includes several subdivisions, making in all thirty-four distinct forms of cruelty and outrage abolished by governmental action.

For the outrages committed on American missionaries and citizens and their property in China the United States has no one to blame so much as herself, for her own outrages on the resident Chinese, and her own political course in the violation and annulling of her own treaties with China.

No government can afford to follow that Machiavellian policy which assumes that there is no moral governor above us and no moral Providence, and hence no moral retribution, and need be no moral obligation or political conscience. Sir John Lawrence, when Governor of the Punjaub, grandly said, "Christian things done in a Christian way will never alienate the heathen." The whole history of British occupation in India, now covering nearly three hundred years, has written this lesson in blood and tears, that a Christian nation may carry out even among heathen subjects all really Christian measures, not only without risk, but with every advantage both to its own stability and the welfare and even loyalty of its foreign subjects.

V. A Christian nation may powerfully cooperate with the Church of Christ in facilitating the *introduction and distribution of the Scriptures*. The Mexican War was undertaken no doubt mainly from the greed of territorial acquisition. Yet it cannot be denied that the Bibles and Testaments carried into Mexico in the knapsacks of American soldiers—and sometimes stained with their blood—thus found their way into that land where papal domination still leaves millions to live and die without ever having seen a copy of the Word of God ; and the Bibles, thus flung over the border as from the point of the bayonet, actually became not only the seed of individual conversion, but the nuclei of little companies of believers—unconscious Protestants—and the germs of evangelical churches.

England prides herself on her cathedrals, which are also the superb catacombs of her illustrious dead. But no cathedral structure ever compared, in point either of massive majesty or glorious symmetry, with that British and Foreign Bible Society which reverses the miracle of Babel and perpetuates the miracle of Pentecost. It is a true missionary society, whose missionaries never die nor even grow old and decrepit, knowing no infirmity or disease ; never embarrass the work by infelicitous marriages, fanatical new departures, heretical new theologies, by doing what must be undone or by undoing what has been done ; never apostatize from the faith or even falter in their fidelity. The Word of God calls them

“gods” to whom the Word of God came ; and the Scripture cannot be broken. It lifts us to a Divine dignity to be the recipients and repositories of the Holy Scriptures. Why should not a Christian nation further and forward the rapid dissemination of this seed of the kingdom ?

VI. Whatever else may be said, certain it is that for a Christian government to *oppose missions and obstruct their progress* is to provoke the just judgments of God.

Human history furnishes more than one illustration of the startling warning in Isaiah 60 : 12, “The nation and kingdom that will not serve Thee shall perish ; yea, those nations shall be utterly wasted.” The prediction originally applied to Israel is capable of a wider historic application. Many an emperor or sultan or petty chief has fallen under the judgment of God at a crisis in the affairs of the kingdom of God. In 1839 the darkest hour came to Turkish missions, and the tyrant Mahmūd ordered all Christian missionaries summarily expelled from the empire. Dr. Goodell quietly said, “The great Sultan of the Universe can change all this.” And on July 1st the Sultan died. God blew, and His enemies were scattered. That order for expulsion was not only never enforced, it was never again referred to ! In 1851 the King of Siam, the implacable foe of missions, had so prevented the missionaries from getting a foothold that they were awaiting only the arrival of a ship to bear them away. The work whose foundations had been laid thirty years before was about to be abandoned as hopeless when again God interposed, and on April 3d the king died and the choice of the nobles for his successor fell upon the one man in all the kingdom who owed his liberal culture and his tolerant temper to the private teaching of a missionary. From that hour Christian missions have found not only forbearance but favor and fostering care in the royal court of Siam.

He who made proud and cruel Babylon His hammer to smite and break other nations, afterward shivered the hammer itself on the awful anvil of His judgment. We may, as a political power, refuse to recognize God in form, to embody in our Constitution or institutions any express recognition of our allegiance to the King of kings ; but there is one fact whose force we cannot escape : it is Christianity that has made us what we are, and given us our place among the nations of the earth. It has modeled all that is best in the basis of the republic, the eternal principles of constitutional liberty. It has laid the granite blocks of individual rights, political equality, and personal liberty. It has set in their place the pillars of common law and statute law upon which rest the very arches of government ; it has surmounted them with the successive stories of our institutions, civil, benevolent, and philanthropic ; and it is Christianity which has made it possible to crown this structure with a dome so vast that within its scope there is room for every subject to follow his own conscience in his worship of God. There the structure stands. Whatever may be said by godless men, and to whatever purposes the building may be

perverted, the fact still remains the same that the corner-stone is laid in the Bible, and but for Christianity the structure had never been so reared. Our Government, if it openly denies and disowns the obligations we owe to the Christian religion, deserves and risks the removal of the very foundations it disowns. God has more than once taken a nation at its word, as when the Jews assumed the blood of His Son, which has been on them and on their children for fifty generations.

But we owe to Christianity more than a mere recognition—a debt that can be paid only by all proper and lawful endeavors to reconstruct all other governments upon the basis of the Christian religion, to promote the recognition of God's Fatherhood and man's brotherhood—nay, more, of the Messianic Kingship of Christ. Without merging the State into the Church or leaving the political sphere for the ecclesiastical, a government like that of England or America may act as the handmaid of the Church in displacing the fetish of the pagan, the endless wheel of the Buddhist, the iron ring of the Brahman, the crescent of the Turk, and even the crucifix of the Romanist, by the cross.

RECENT PROGRESS IN CENTRAL AFRICA.*

BY C. J. LAFFIN, M.D., F.R.G.S., BATANGA, WEST AFRICA.

The opening of the period under consideration (1870–1895) found a few mission stations scattered along the coast lines of the Dark Continent, planted there as “stepping-stones to the interior.” These were manned by a small number of missionaries, the greater part of whose time was taken up trying to solve the problem of how to exist in Africa. These early missionaries accomplished very little that could be tabulated, but on their work the successes of to-day rest. Their work, their lives, their deaths have compelled the Boards, some of them at least, to recognize the fact that God does not hold His laws in abeyance because we are doing His work. They have clearly demonstrated that a missionary in that deadly climate, unless surrounded by suitable sanitary and hygienic conditions, and provided with skilled medical aid, will sicken and die as surely as any one else will. They have also proven that a thorough knowledge of the country and people, of any given region, is necessary before permanent stations can be founded. This led to the sending out of missionaries versed in medicine, geography, mechanics, languages, ethnology,

* “Recent” during the past twenty-five years. Practically no progress was made before 1870.

“Central Africa.”—Between a line drawn from 18° N. lat. on the W. coast to 4° N. on the E. coast, and another line drawn across the continent at 22° S. lat.

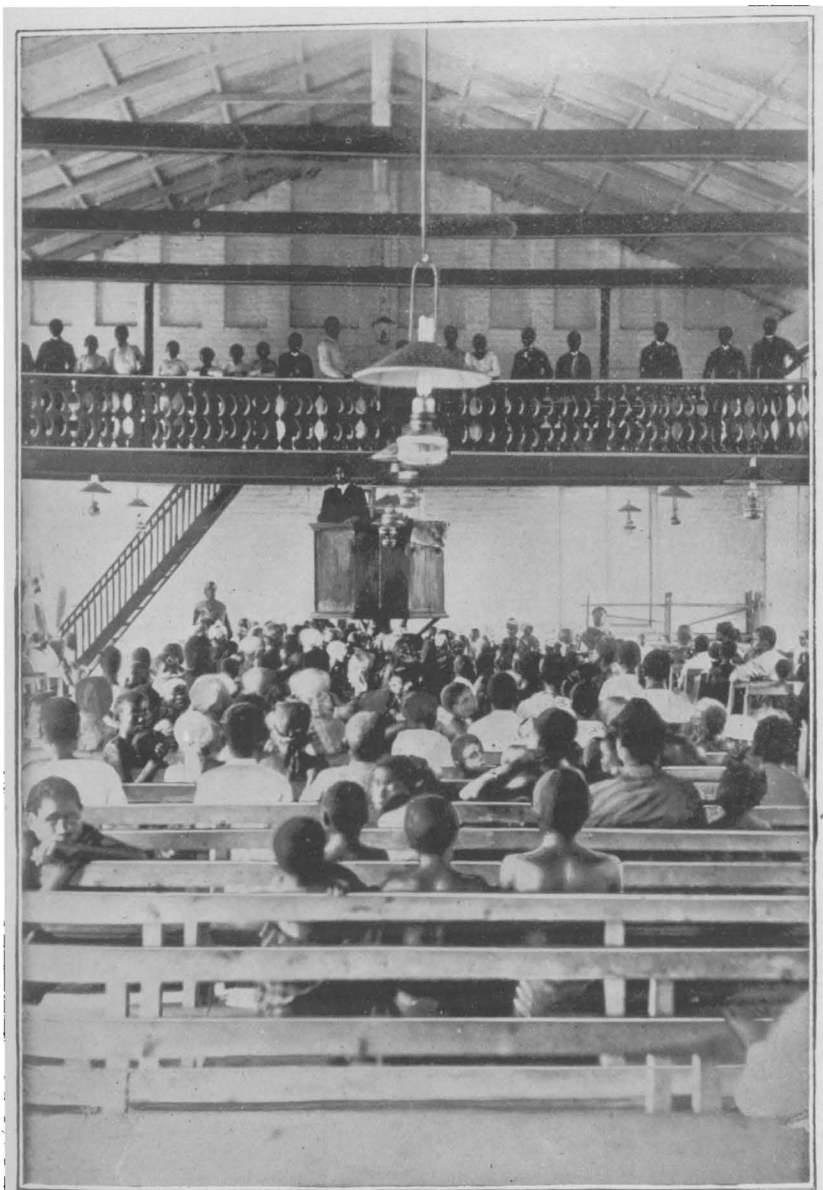
Africa outside of these lines is so essentially different from Central Africa as to require, if discussed, a separate paper.

etc. The proportion of such workers to theologians is rapidly increasing. It cost much in time, money, and lives to get these facts recognized ; but it has been worth all it has cost—yes, worth many times more. Those missions which have recognized these facts are to-day preaching the Gospel to the millions of the far interior, while the others still painfully struggle for existence on the coast.

Political.—Next to the question of health, probably the greatest obstacle to be overcome was the political condition. (It must be borne in mind that the Central African, on the whole, did not object to the introduction of Christianity.) Almost the entire country was split up into petty clans and villages. There were a few tribes under one government, and two or three organized nations ; but generally a chieftain's or headman's (often improperly called "king's") authority did not extend over more than five to ten square miles, often not more than half a square mile. There were no established laws—for the stranger, and petty wars were constant. Under such conditions travel and often residence were impossible for the missionary.

The different European governments exercised authority on the coast "within reach of the guns of the warships." For the most part this state of affairs has changed. Almost the whole area has been brought under European control. The *net* result has been very good, especially in the English territories. A missionary with tact, discretion, and a knowledge of the people, can, *if unarmed*, travel almost anywhere he chooses, preaching the Gospel as he goes. Such of the law machinery of civilized countries as is applicable to so new a country has been set in motion, and generally exercises its power to control and protect all. In a few years life, liberty, and property will be as safe in all, as now in many parts of Central Africa as in America. The degree of protection will vary in different localities, as it does in the United States.

Education.—With the exception of the Mohammedans in the extreme north and northeast of this area, the people were without any literature. The necessity of giving the people the Bible in their own language was recognized from the first ; but to learn the many unwritten languages and dialects, and reduce them to writing, was no small task. The words had to be "picked from between the teeth" of the natives, then by laborious effort a grammar would be worked out, and the work of translating taken up. To-day the Bible, or portions of it have been translated into about one hundred and thirty-five languages and dialects. For some years the belief was widespread in America that education was necessary to prepare men to "comprehend the abstract principles of Christianity," and that raising up schools would draw all men to Christ. So schools of all grades, from the most elementary to colleges, were founded throughout the mission fields. Over two hundred and fifty thousand people have been taught to read God's Word in their own tongue. Not a few have been given a collegiate education, and will compare favorably in this respect with the average missionary. Some twenty-seven periodicals in the native



PREACHING SERVICE IN A NATIVE AFRICAN CHURCH, KAMERUNS.

tongues have been started. Complete grammars and very good dictionaries have been printed, and no inconsiderable literature has been provided in the principal languages. At the present rate of progress another twenty-five years will see as large a proportion of the people reading and writing as in Spain to-day.

Much attention has been given to the solution of the problem, "What is the best system of education for the Central African as we find him to-day?" While the problem has not yet been solved, much has been learned. This much has been conclusively shown, that the system which has been developed to meet the needs of the Anglo-Saxon in his present stage of civilization cannot develop the latent powers of the Central African. The tendency now is to give them the Gospel, let that create needs in them as it did in us, then place within their reach the means to meet those needs.

Social.—Whether or not we admit that social progress has kept pace with the advance in other lines, depends on the standpoint from which we view the question. Certainly they have shown comparatively little desire to "ape the European." But that a great social evolution along natural lines is in progress, is admitted by most, if not all students of Africa, who have had opportunity to make extensive studies of the question on the field.

The homes of the married missionaries, showing forth fruits of the Gospel, have never failed to compel recognition, and have, next to the preaching the Gospel, been, in God's hands, the greatest uplifting power in Central Africa. Single men on a station where there are no families are invariably the object of suspicion. The present cry for "single men for Africa" is confined almost entirely to "arm-chair missionaries" who have never even visited Africa.

Commercial progress has kept pace with, if not outrun, all other forms of advance. The volume of trade has increased 4300 per cent, and promises to keep on increasing. This led to the building of railroads, highways, bridges, steamboats for the inland rivers and lakes, the establishing of telegraph and mail routes, the great increase in the number of coast steamers, their size and speed, and the number of ports of call. Thus one of the great problems, the difficulty of travel and communication, is being rapidly met. In many places one missionary can, on account of the above advances, do as much itinerating as ten could a few years ago, with no increase in expense. Commerce and the Gospel go hand in hand. This may seem a strange statement if we consider the details of commerce, yet the net result proves it to be true.

Medical.—The early missionaries, whose training had been principally theological, naturally were not prepared to deal with the health problems which met them as soon as they arrived on the coast. The result was that they had to be invalided home or died off in such numbers as to give rise to the question, "Is the evangelization of Africa a possibility?" Later a few medical men were sent out; the result was so satisfactory

that the number was soon increased, so that most missions now have at least one physician, and some of the missions endeavor to have a medically trained worker at each station. This has led to a decrease in the death-rate—where medical aid is available—of over 100 per cent, and vastly increased the health and efficiency of those workers who remain. The knowledge gained in tropical hygiene and sanitation, and in the prevention and treatment of diseases peculiar to Central Africa, has, when applied, very much decreased the expenses of the missions, removing the necessity for such frequent and prolonged visits to this country.

I believe that the effects of the climate have done more to prevent the spread of the Gospel in Africa than rum, slavery, polygamy, and all other forces combined. This problem cannot be satisfactorily solved until we have medical men, the best, attached to our boards in this country. It is not reasonable to expect theologians, however learned they may be in their own calling, can satisfactorily deal with this, one of the deepest and most complicated questions before the medical profession to-day.

But, tho the difficulties have been tremendous, the comparatively few physicians on the field, generally with the most scant assistance from their board (one doctor during his first seven years received no supplies other than quinine and a hypodermic needle), have during the past few years more than doubled the efficiency of the workers and very materially lessened the expenses, besides founding hospitals, training native youths in the elements of medicine, surgery, etc., and teaching the people the laws governing contagious and some other diseases with most satisfactory results.

Gospel.—When we come to consider the progress of the Gospel we find ourselves unable to tabulate it. While it is comparatively easy to get the figures of church-members and estimate the number of adherents, this does not state a tithe of the actual progress of the spirit of the Gospel. For instance, up to three years ago in the Bule tribe there was constant war between the different villages, no stranger was allowed to pass through or live in their country. To-day missionaries live among them—even the ladies of the mission can travel anywhere there without escort. Strangers pass through the country with impunity. In some districts wars have entirely ceased; in all it has greatly diminished, and will soon be but a memory. The only agencies used to produce this change were preaching the Gospel and healing the sick; yet all that is shown in statistics is, "Inquirers, 11." This is a fair sample of what is going on in hundreds of districts throughout this vast area.

Yet much has been done which can be tabulated. Churches dot the entire coast lines, extend far up the navigable rivers—over one thousand up the Congo—and around the shores of the great lakes. The kingdom of Uganda is now Christian. Many districts (like Banza Manteke, Lukungu, Blantyre) are now as truly Christian as, say, Delaware or Rhode Island, which are about the same size. A more or less—generally less—perfect knowledge of God's plan of salvation has reached about twenty millions, and will, at the present rate of progress, reach the other one hundred and sixty millions during the next twenty-five years. As the missionaries generally have not insisted on the natives adopting our Western ecclesiastical machinery and church architecture, a large part of the native churches have become self-sustaining and self-governing, giving rise to healthy, vigorous, self-propagating churches. A comparison between them and the home churches would often (not always) be comforting to the latter. Hundreds of the Christian men, women, and children have, by their life's blood, testified to the power of Christ to save, often after enduring cruel scourging and mocking.

A vigorous native ministry has sprung up. In some places, as on the Niger, they have the entire control of the work. In other places they work with or under the missionaries. As the result of experience, there is a rapidly increasing disposition on the part of the missionaries to turn the entire responsibility over to the natives at the earliest possible date. Several thousand young men are now being trained to more effectively carry the Gospel to their countrymen. Probably no part of the world has yielded such a rich spiritual harvest for the amount of work actually done as Bantu Africa (all south of 2° north).

If we go to Bonny we see a cathedral, seating 1700, taking the place of the temple decked with 10,000 human skulls, which stood there a few years ago. In Rubaga we see the place where thousands yielded up their lives to a despotic king until five years ago taken up by a church seating 4000. In Equatorville, Irebu, and many other places, the shrieks of the dying who were being killed for sacrifice or to be eaten has now given place to the songs of peace and joy. Scores of such illustrations might be quoted.

A great transformation is taking place in Africa. If the Church at home will take hold now this generation will not have passed away before the cry of "enough" is heard. There is no time to lose. Africa has awakened from her sleep of centuries. She is looking for guidance. She will take either Mohammed or Christ, whichever is first presented. Mohammedanism has already got practical control over the whole of the northern part of this area, and is rapidly advancing south. In the very near future a great and bloody conflict for political and spiritual supremacy will be waged between Islam and Christianity. If this present British expedition up the Nile succeeds in breaking the power of the Mahdi—well, if not, it will mean many dark and cruel years to the Central African Christians.

Tho the various lines of progress have been considered separately, and other important lines have not been mentioned, they are not independent; each helps the other. For instance, the Gospel stops wars and opens the way for commerce, commerce builds roads, etc., and lessens the expense of carrying the Gospel.

The natural order is generally as follows: Geographers* go ahead and find out about the people, the country, and its resources; medical science goes and makes it possible for the white man to live there; the Gospel follows and inaugurates an era of peace; commerce follows; law, first military, then civil, steps in and takes control; education, social reform, etc., come in about the same time. Nearly all the educators, about half the geographers, a large proportion of the statesmen, with a small proportion of the physicians, and other scientists, are also missionaries.

Recent progress in Central Africa has been marvelous. History records no parallel. Her friends are filled with hope. Much has been done at a great cost in lives and money. Much remains to be done, much money will be spent, and many lives be laid down before the work is done; but let us not unnecessarily sacrifice any more workers by continuing to commit their health and lives to mission secretaries who have had no medical training. Africa's redemption is at hand. Where sin did abound grace does much more abound; and to-day as formerly "the Cross of Christ is the power of God unto every one that believeth."

* I use the word geographer in place of explorer, as the latter, unless he be also a geographer, contributes very little valuable information as the result of his "trips."

NINE CENTURIES OF BUDDHISM.—III.

BY F. B. SHAWE, LADAK, TIBET.

In the second part of the Buddhist catechism, concerning the doctrine of the Buddha, Subhadra continues :

II. 3. Cannot the Buddha redeem us from the consequences of our guilt by his own merit ?

Answer. No man can be redeemed by another.

But the Dalai Lama in Lhasa is called “ savior,” and the people universally ascribe some indefinite redeeming power to him.

II. 132. Is it wrong to commit suicide ?

Answer. No ; so long as no wrong is done any one thereby.

Who can determine this ? Life is so complicated that a would-be suicide cannot possibly foresee the ultimate consequences of his action. The Ladaki are here better than their religion, and suicide is universally condemned. A suicide is believed to spend the time between his actual death and the date when he would have died in ordinary course of nature in “ Bardo,” a state in which he is exposed to the attacks of terrific demons.

In II. 140 the “ ten fetters”—*i.e.*, obstacles to enlightenment, are enumerated. Many are more or less identical with the fundamental rules for conduct, and can therefore be passed over here. But as the third “ fetter” is mentioned :

The superstition that salvation can be gained by outward religious practices, rites, prayers, sacrifices, worship of relics, pilgrimages, and various other forms and ceremonies.

This is undoubtedly Buddhist theory, and measured by this rule, no Tibetan is unfettered. Prayers and sacrifices will be adverted to shortly ; but quite apart from these, Tibetan Buddhism is nothing else but a mass of outward religious practices. Annually thousands of Tibetans wander weary distances to sacred shrines, which are circumambulated times innumerable, often on hands and knees, while the most debased use of relics made by ignorant Roman Catholics is paralleled in Tibet. The ex-king of Ladak was last year engaged with his whole family in a four months’ pilgrimage to the Kailas Mountains. Annually the whole Buddhist population of Leh circumambulates all the shrines, prayer-walls, etc., in the valley, a march of about ten miles ; and an old man used to pass my house daily in execution of this task, twirling his prayer-wheel the while. Scores of people go every summer to the Pangkong Lake in order to obtain the blessing of seeing the image of Lhasa, which is hundreds of miles distant, pictured in the blue waters of the lake. Others go to Triloknath

in Lahaul, which is in some mysterious way connected with Lhasa, and a journey to which is almost equivalent to a pilgrimage to that holy city. Another favorite place is a lake in Kulu with a floating island. A man in Leh solemnly assured me that when on a visit there a strange bird bespattered his new dress with dirt. In anger he wiped it off, and since then nothing but misfortune has dogged his course. He had inadvertently deprived himself of a special blessing.

This is evidently all pure superstition, and a comparatively mild form of superstition. There are lower depths than this. It is Tibetan practice to cremate corpses; wood, however, being scarce, the cremation is often very incomplete. The ashes and unconsumed bones are therefore gathered together, pounded in mortars and mixed with clay, which is then stamped into little medallions and figures. I have one of these medallions, which purports to contain part of the ashes of the fifth Dalai Lama, and bearing the official gold seal attesting its genuineness on the reverse side. On my asking the man from whom I obtained it why it was damaged at the sides, he explained that many little bits had been consumed by sick people as medicine !*

II. 143. Does Buddhism teach its followers to hate, despise, or persecute non-believers ?

Answer. Quite the reverse. . . . Even where dominant it has never oppressed or persecuted non-believers, and its success has never been attended with bloodshed. In a note we read further : By Christians this is called apathetic indifference ; by Buddhists tolerance.

True, as far as I am aware, Buddhism has never been propagated by the sword, as has Islam. But the statement that " it has never oppressed or persecuted non-believers " does not agree with the facts. The attitude of Tibetan Buddhism is that of " apathetic indifference," until the priests find their power imperilled, then fanaticism immediately breaks out. In the early days of the Christian mission at Kyelang a priest showing himself interested in Christian doctrine was promptly made away with by his colleagues. The Tibetan expression " red offering " has not been quite cleared up, and the priests are very reticent on the subject ; but this much is certain, it includes the slaughter of notorious non-believers in order to propitiate the deity. The former Roman Catholic mission in

* Ladaki Buddhism, however, descends lower still. It is only with grave hesitation that I venture to mention the following practice, and I do so only from the feeling that it will illustrate better than anything else, what awful depths Buddhist superstition can reach. It is an old story that the Dalai Lama's excrements are made up into pills, which are sold as " blessings " to the laity. I have enquired into this marvellous assertion, and have found many people who had heard of these pills, many more who wished to have them and regretted that Ladak is so far away from Lhasa that only a few of these precious objects reach the country, and I have met with one man, who assured me that his father had not only seen, but actually obtained and eaten one of these pills ! Altho I am inclined to believe that the story is true as to its main facts, I am not prepared to assert it unequivocally ; but I do assert that Ladaki Buddhists believe it and welcome such things. Can any superstition be more disgusting, grovelling, and debasing than this ? If Buddhism considers relic-worship to be superstitious, what are we to think of this ? And why has not Buddhism put a stop to it ?

Bonga can point to more than one martyrdom. In 1893 a young man in Leh was baptized, whereupon all priests were interdicted from performing any service in the houses of his friends and relatives, who had in vain opposed the young man's decision. Buddhism in Tibet is tolerant only so long as it can afford to be apathetically indifferent.

II. 144. Are prayers, sacrifices, rites, and other religious ceremonies requisite to reach Nirvana?

Answer. The Buddhist religion does not prescribe prayers and sacrifices in the literal sense of the word; but the repetition of passages from the sacred books, the reading and devout listening to sermons and discourses are considered to be of great help.

As for sermons and discourses, they are absolutely unknown in Ladak. The reading of sacred books is of daily occurrence; but how are they read? The lamas are called, and the whole day long they gabble away at breakneck speed to the accompaniment of drums and cymbals, the people of the house meanwhile ploughing or reaping or shopping in the bazar. Nor could they understand if they wished it, for they are unable to follow the classical dialect, even if read slowly and intelligently. According to Tibetan ideas, however, the sense is of no value whatsoever; the mere reading is sufficient. The usual Tibetan style of writing and printing on loose leaves greatly facilitates the performance. The leaves of a book are simply distributed among the readers, and each man rattles down his particular leaf, probably beginning and ending in the middle of a sentence. If, as sometimes happens, several hundred readers are assembled, two or three books are thus read simultaneously.

Prayer properly so-called—i.e., a petition for a benefit desired or a thanksgiving for benefits received—is absolutely unknown. Tibetans have several Dharanis or prayer-formulæ consisting of a few Sanscrit syllables, usually without any meaning. Of these formulæ, one stands so far pre-eminent that it has practically ousted the rest—the celebrated “Six Syllables,” “Om mani padme hum,” the invention of which is ascribed to Janrezig, the patron saint of Tibet. The holiness and meritoriousness of this prayer are beyond description great. According to the lamas, its frequent repetition is alone sufficient to ensure salvation or at the very least rebirth in Devachan; and repeated it accordingly is, from early morn till late at night. Ploughing, reaping, and threshing, walking and riding, sewing and cooking, spinning and weaving—in short, every occupation not requiring the use of the mouth is accompanied by the ceaseless murmur of the Six Syllables, sometimes aided by the use of the rosary. Even in conversation, often of the foulest sort, the prayer-wheel with its hundreds of impressions of the Six Syllables is twirled round, each revolution counting as if the prayers had been spoken. The same Six Syllables are contained by thousands in huge cylinders, turned by water, wind, and hand-power. Printed on pieces of calico, they flutter in every breeze blowing over the valley, while the traveler passes them by hundreds, engraved on rocks by the roadside, or on stones placed on specially built walls, or

inlaid in huge letters in white stones on the dark hillsides, so as to be visible miles away. Countless millions of times are the holy Six Syllables prayed by mouth, water, wind, and hand in the course of a year. All Tibetan Buddhism is bound up in them.

And what do they mean? They are originally Sanscrit, and have the apparently harmless signification: "Oh the jewel in the lotus. Amen." But to the student, these words cover a reference to Shivaism.* They are simply a remnant of the old phallic worship, of which many other remnants still exist, and which Buddhism has proved powerless to extirpate completely. It is a relief to find that the meaning is entirely lost to the people, both cleric and lay. Go over all Tibet, and you will not find a single man who can explain their signification; and the people use a prayer of which they do not even pretend that it contains any sense at all. The great northern "Church" of Buddhism occupies itself with "praying to nobody for nothing" in what is to them a senseless jingle, and ascribes to this truly intellectual occupation the value of religious merit.

II. 145. Does the doctrine prescribe the worship of images, statues, relics of the Buddha and his disciples?

Answer. No; according to the Buddha's teaching, these practices are of no help to the furtherance of true knowledge, and may easily lead to error and superstition.

None the less, however, is it a fact that Buddhist temples are crowded with images. The image of the Buddha is less frequent than one might imagine. The statue, often colossal, of the next Buddha to appear is more often seen. Still more usual are images of the great saints, Bodhisattvas and lamas. But there is also in every temple an incredible number of figures, great and small, of some of the innumerable deities and demons of the Buddhist pantheon. The walls are covered with pictorial representations, among which is usually a "Wheel of Life." The others are more past, present, and future Buddhas, saints and deities. As if this were not enough, numerous paintings on paper or calico are suspended all around. It must be specially remarked that almost all are perfectly decent in clothing and posture, but there are in every temple of any pretensions eight figures of deities bordered from Hinduism, than which anything more obscene can hardly be imagined. In one or two cases I have even seen plastic representations of these deities, in which case the utter and intentional obscenity is put forward with a shamelessness that is in itself sufficient proof of a total want of moral consciousness. They were first pointed out to me by a lama, who expected me to join him in his undisguised pleasure at the exhibition. If you inquire about them, you are told that they are "protectors" or "servants" of the doctrine. A

* The precise meaning of these words those who list can read in Monier-Williams' "Buddhism," p. 372, or in Koepfen's "Religion des Buddha," II., p. 61.

religion which can tolerate such obscenities as protectors or servants clearly abdicates any pretensions to inculcate morality and pureness of life in its adherents.

The tendency of Buddhism to idolatry is so notorious that even Subhadra is obliged to attempt to explain it away. He therefore continues :

II. 146. Why, then, are the Buddhists in the habit of offering flowers and of burning incense before the Buddha's statues ?

Answer. The lay adherents are wont to do so in order to give expression, by an outward act, to their veneration and gratitude. Europeans in the same way place flowers and wreaths on the monuments of their great men. . . . Such a custom has therefore nothing objectionable in it, but it were a great mistake to attach any special merit to it.

This answer is absolutely untrue as regards Tibetan Buddhism. In every temple it is part of the duty of the *priest* in charge to see that offerings are presented. They consist of butter, grain, tea, flowers, water, etc. Of these flowers and water are the greatest favorites, "because they cost nothing," as a priest once explained. Nor is it true that "no special merit" attaches to such gifts ; on the contrary, the Ladaki are taught that all offerings, especially of butter and tea, are very valuable. Naturally so, for they help to swell the larder of the monks.

It is also incorrect to say that the images, before which offerings are placed, are merely emblems. That images, which are believed to have fallen from heaven, receive divine adoration, goes without saying ; but the manner of treating images made to order is clear proof that the image is in itself considered as divine. When an image or picture has received the consecration, it is a heinous offense to place it on the floor, much more to touch it accidentally with a stick. It is equally heinous to cross the roof or the floor of a room above the spot where the image stands, and special architectural arrangements are often made to prevent this. Nor is the punishment which follows such deeds considered as being caused by the general want of respect shown ; it is ascribed directly to the wrath of the particular divinity represented, and to no other. In all monasteries there is at least one image or picture, usually that of Kali, which is rigorously kept veiled all the year round, except on one certain day, when special services are performed. To unveil the deity at any other time would cause untold misery to the wretched man committing the deed. In one of the temples of Pyang monastery I noticed a dirty-looking box. On approaching to open it I was stopped by a horrified exclamation of the attendant lamas, who proceeded to explain that inside the box was an image of peculiar holiness. It had been sealed up in the box at Lhasa, transported to Ladak on a pony which had never since been used, and the seal had never been broken. If the seal were ever broken and the image exposed, the angry divinity would immediately destroy the monastery. The lamas, however, entirely disagreed as to what image was in the box. In Leh there is a temple which may only be entered by

lamas. Any other person entering is immediately struck dead. The people assert that about one hundred years ago a woman who rashly entered met with instantaneous death at the hands of the wrathful deity. Facts like these utterly knock the bottom out of any "emblem" theory. The divinity itself resides in the image. Tibetan Buddhists are idolaters in the full sense of the word.

Images are in themselves good and a cause of luck. With every additional image placed in the family chapel the chances of good fortune are perceptibly increased. It does not matter in the least whose image it is; one is as good as another. In one house I saw five hundred niches ready for images, of which upward of three hundred were occupied by absolutely identical clay figures of Janvezig. The householder informed me that he was saving every pice he had to fill up the remaining niches. I suggested that some variety might be desirable, both from an esthetic and practical point of view, but he replied that quantity only was really necessary. He would, he said, certainly like a change, but he had only one mold and could not afford to buy another.

Books are almost equally holy. It does not signify whether they treat of religion, or astrology, or fairy tales (of which Tibetans are very fond), or of medicine. It is of no consequence whether the book be complete or have half the leaves missing or consist of the leaves of several incomplete books on different subjects jumbled up together. It does not matter whether any one in the house can read a syllable or not. The book is itself an indescribable blessing. To place a book on the floor would cause ruin. The sacred light must be lit before it every evening, just as before idols. I have often seen a lama walking along the road, accompanied by a man carrying a book, which is often over two feet long. A layman approaches, doffs his cap, and at a sign from the lama the attendant touches the man's head with the book, whereupon he walks away in the comforting assurance that he is appreciably nearer salvation. The leaves of books are sewn into charms and eaten as medicine. Indeed, so far do the Ladaki go in their adoration of the book as such, that they occasionally place copies of the Christian Gospels in Tibetan on the altar with the idols and offer water, incense, and lights as to their own books. It is even on record that a sick man, having swallowed several leaves of Buddhist books without finding relief, eat a few pages out of the Bible. He was bitterly disappointed at finding that the new religion eased his stomach troubles as little as the old had done.

(To be concluded.)

THE RECENT WAR IN MADAGASCAR AND SOME OF ITS CONSEQUENCES.

BY THE REV. WILLIAM E. COUSINS, M.A., ANTANANARIVO, MADAGASCAR.

The seventeenth century in one respect closely resembled the nineteenth, inasmuch as it was a time of great activity in colonial expansion. The nations of Europe seemed all eager to found "establishments" or "plantations" among uncivilized or semi-civilized peoples. The large island of Madagascar naturally attracted their attention, and in both France and England ambitious schemes of colonization were engaging the thoughts of leading men. In 1642 Cardinal Richelieu granted a patent to Captain Rigault for the exclusive right of sending ships and forces to Madagascar, and a company was formed under the name of the French East India Company. Even at an earlier date (about 1638) similar plans were being discussed by the merchants of England, and Richard Boothby states that it was decided that Prince Rupert should go as Viceroy to Madagascar. These English schemes bore little fruit, and we know that in the troubled times that followed Prince Rupert found work to do much nearer home; but the French sent out various expeditions, and established themselves at Fort Dauphine (still called by the natives Faradofay, after the French name), at Foule Point, and at other places on the east coast. The history of these early establishments is little else than a story of continual struggles with the natives, and with that even more dangerous enemy, the prevailing malarial fever.

When the islands of Mauritius and Bourbon were taken from France by the English in 1810, Governor Farquhar at once sent a detachment to Foule Point and Tamatave to take possession of the forts formerly occupied by the French, and issued a proclamation taking possession of Madagascar as one of the dependencies of Mauritius. When peace was re-established in 1815, the Governor of Bourbon, M. Bouvet de Lozier, loudly protested against such an act; and according to Captain Oliver's account, "the English Government admitted that the claim was not well founded, and ordered Governor Farquhar to restore to the French all the posts which had been occupied by them before the war." The French, however, seem to have done little to vindicate their claims, nor could the British Government have regarded them as having any solid foundation, for in making a treaty with Radâma I. on October 23d, 1817, it not only restored to the king one hundred square miles of land obtained by the British from the natives near Port Loquez, but unreservedly acknowledged him to be king of Madagascar, and not merely, as he had formerly been called, "Chief, or King of the Hovahs."

The course of events since 1817 can only be sketched in barest outline. England did much to further Radâma's policy of subduing the different

tribes, and thus forming a united kingdom. But with the accession of Queen Ranavalona I., after his death in 1828 there came a change of policy, and one of the first acts of the new sovereign was to annul Radama's treaty with the British Government.

France had not up to this time entered into any close relation with the Hova Government; but by treaties with local chiefs she had, in 1821, obtained possession of the island of St. Mary, off the eastern coast; and in 1841 she obtained in the same manner the island of Nosibé, off the northwest coast. About the same time she also made treaties with certain chiefs, smarting under the oppression of their Hova conquerors, which gave her some shadowy claims to portions of the mainland.

In 1845, when French and English traders in Tamatave were being treated with great harshness by the native authorities, a combined attack upon the fort was made by English and French war vessels. This attack was not successful, and the Hovas have often boasted that they won a victory over both the French and the English. As a matter of fact, however, tho the fort was not taken, their losses were much heavier than those of the attacking forces.

On the death of Queen Ranavalona I., in 1861, both France and England sent embassies to be present at the coronation of her son and successor, Radama II., and subsequently both governments made treaties acknowledging the king or queen reigning in Antananarivo to be sovereign of the whole island.

Difficulties between France and Madagascar were not, however, brought to an end by this treaty. Complaints of the conduct of the Hova officials were frequent, and the relations between the two governments were often seriously strained. At length, in 1883, matters came to such a pass, that because the Malagasy would not yield to certain demands made by the French Government, the posts of Mojangà and Tamatave were bombarded. The war thus commenced (if war is a fitting name for what was little more than a series of bombardments and blockades of the ports) lasted till early in 1886, when a treaty of peace was concluded. This treaty gave the French a firmer foothold in the island than they had ever had before, and, above all, it secured the placing of a Resident-General, with a small body of French soldiers as a guard of honor, in the capital. This in due time not unnaturally led to fresh difficulties. The late Prime Minister used every possible device to minimize the operation of the treaty, while the French Residents-General, on the contrary, were ever seeking to render it more effective. The French never gained from this treaty all the influence and authority they had expected; and it was clearly foreseen that new difficulties could not long be warded off. In October, 1894, M. Le Myre de Vilers was sent out on a special mission to present an ultimatum, which was virtually a claim to exercise a full protectorate over the island. This ultimatum is well described as having been "intended to define the uncompromising nature of the French suzerainty, affirming categorically that the

Queen's government should deal with foreign powers only through the French Resident, that all concessions should be subject to the Resident's veto, that a sufficient French garrison should be permanently installed, and that the French Government should be free to execute public works and to collect taxes to defray the expense thereof." The native government replied to the French demands by making some counter suggestions, but absolutely refused to grant what M. Le Myre de Vilers required. After a few days' stay in Antananarivo the envoy hauled down his flag and returned to the coast.

As soon as the refusal of the Hova Government to accede to the French demands was known in Paris, M. Hanotaux, Minister for Foreign Affairs, made a statement with regard to the intentions of the government, and said they would ask for the despatch of 15,000 men and a grant of 65,000,000 francs. After a debate lasting three days a vote to this effect was agreed to on November 25th by 377 votes to 143. General Duchesne was appointed leader of the expedition.

The first steps taken by the French to carry out their plans were the seizure of Tamatave on December 12th (the Hovas simply retiring to their intrenched camp at Manjakandrianombana), and of Mojangà on January 16th, 1895.

In March the main body of the French expedition left France, many, alas ! never to see it again. Immense enthusiasm was shown by the populace, and these brave men left amid the strains of martial music, the applause of the assembled crowds, and showers of bouquets from the hands of their countrywomen. Prayers for the success of their enterprise were offered in the churches.

The expedition was to start from Mojangà and to march by this route to Antananarivo, a distance of little less than 300 miles. The general landed at Mojangà early in May, but before his arrival General Metzinger had already taken Marovoay, an important Hova garrison town about 40 miles distant from Mojangà, on a small tributary of the Betsiboka. On June 9th Mevatanàna, another important town near the junction of the Ikopa and the Betsiboka, was also captured. Near this place is Suberbieville, a town that has sprung up within the last few years in connection with a gold concession granted to a Frenchman named Suberbie. Up to this point the river had been utilized to some extent, tho not so fully as the French had hoped, and much confusion appears to have existed. But now began the most trying part of the campaign—viz., a difficult land journey through a roadless country, and ten weeks were taken up with the construction of a military road from Mevatanàna to Andriba, a Hova garrison town about midway between Mevatanàna and Antananarivo. It has been estimated that the construction of a hundred miles of road cost 1500 lives, 15 for every mile ; and a correspondent, writing from Andriba, pathetically named it " that long Calvary."

The losses of the French were chiefly in the lower parts of the country.

The numbers in the hospitals were very large, and medical attendance was altogether inadequate. At one time, when quinine was sorely needed, cases of it were lying unrecognized on the beach at Mojangà, having by some error been labeled "nails." Many of the soldiers sent out were quite young, and it was among these that the death-rate was so terribly high. The official estimate gives 3500 as the total number of deaths in the island. Many more (probably another 500) died on their way home; and hundreds of the survivors will long have reason to remember Madagascar, the malarial fever having such a strange unwillingness to leave those whom it has once attacked.

Comparatively few men were killed by the Hovas, as very little serious fighting took place. It should be remembered that the English officers had been dismissed some months before, and those who know Madagascar are not much surprised that the native officers showed little resource or courage, and that troops did not care to face French soldiers. Altho positions of great natural strength—as, for instance, at Andriba—were selected and great labor was expended in the construction of earthworks, as soon as the French attack was commenced these positions were at once abandoned. General Rainianjalaky, in command of the troops at Andriba, sent the following message to the Prime Minister: "I can do nothing. My men will not stand. They run away as soon as they perceive that two or three of their friends have been killed."

In spite of some facts which might seem to point to a different conclusion, the Hovas are not to be considered a warlike people. Military service is hated and dreaded by them. Nothing pleases them more than to be allowed quietly to attend to their agriculture and their trading.

Then it has been evident for months past that serious divisions existed among the native rulers. There have been among them not a few who have been in sympathy with the aims of the French. It must not be forgotten that French officials have been living in Antananarivo for ten years, and that they have made many friends among the people. They have diligently sought to prepare for events they saw would not be long delayed, and we may without any serious breach of charity assume that French gold had already to some extent paved the way for General Duchesne's army.

Some disappointment has been expressed at the utter collapse of the Hovas. Mr. Stead, in the *Review of Reviews*, says they "had not a pennyworth of fight in them." The missionaries ought, he says, to have infused into the minds of their converts more of the Puritan spirit, the spirit, for example, that animated Cromwell's Ironsides. Missionaries are not drill sergeants, and they need not wince under Mr. Stead's censure. But there is no doubt some cause for disappointment, especially when we remember the noisy and extravagant speech indulged in by many of the natives. Their patriotism has proved to be of a very shallow and ineffective description. Cowardice, however, is not the only explanation of the

course of events. Had the Hova troops been well fed and well led, and, above all, had there been a general feeling of contentment with the existing government, General Duchesne and his little band of toil-worn troops might have met with a very different reception when they reached the neighborhood of Antananarivo in the closing days of last September.

The utter collapse of the Hovas was not, however, without its compensations. When we remember how they were mown down by the French guns, and especially what havoc was caused by the melinite shells, we may acknowledge that their so-called cowardice had at least this advantage, that it saved thousands of lives. The greatest friends of the Hovas never believed they could successfully contend with the well-trained and well-armed soldiers France could send against them; and a stouter resistance would only have prolonged a useless struggle, and would not have altered the final result.

The last stage of the war was the brilliant dash made by General Duchesne and a flying column of 3000 picked men (about half of whom were Frenchmen), which left Andriba for the capital (a distance of about 100 miles) on Sunday, September 15th. It is quite clear that by the time General Duchesne had reached Andriba he had formed such an estimate of the Hova troops as led him to conclude that he need fear no serious resistance, and that altho the Hovas might be able to outnumber him in the proportion of from 10, or even 20 to 1, his small but well-seasoned and well-disciplined body of troops might be trusted to hold their own and to gain possession of Antananarivo.

During this last part of the campaign the Hovas seem to have shown more energy and courage than in the earlier stages, and for the three days immediately preceding the capture of Antananarivo they made a steady attempt to check the French, and disputed the ground with them mile by mile; but even at this stage the fighting cannot have been very severe, as the French losses were only about 50 wounded and 7 killed.

Antananarivo was taken after a brief bombardment on the afternoon of Monday, September 30th. The French guns were placed in position at Andrainarivo and on the Observatory Hill due east of the capital, and a few shells were fired at the palace, a little more than a mile away the other side of the valley. These, falling as they did among the crowds assembled in the courtyard for the defence of their queen, were terribly destructive. A French writer says, "Mangled bodies of Hovas were tossed into the air on the very terrace of the Queen's palace by dozens at a time." Another correspondent, describing the same event, says, "35 were killed by the first shell and 18 by the second."

Melinite shells, specially reserved for this purpose, were about to be fired, after which the place was to be taken by assault. Happily the Queen at this moment (about 3.30 p.m.) ordered the flag to be hauled down, and officers bearing a flag of truce were sent to the French general. The firing at once ceased, and the French troops quietly took possession

of the town. On the following day (October 1st) the treaty brought by General Duchesne was signed by the Queen, and the final act in a long series of events took place. The dream of more than two centuries was realized, and Madagascar came under the power of her long-dreaded enemy. It now remains to be seen what steps will be taken to make this great African island what French writers have so often wished it to become, "*Gallia orientalis*," or Oriental France.

The dread of French invasion has been hanging over the Malagasy people like a threatening cloud for many years past, and now that the cloud has burst and the war is over, we may try to look calmly at accomplished facts, and to forecast as best we may the probable results of the French victory.

That Madagascar will gain much from it may be freely admitted. In all that pertains to the development of her rich material resources we may expect to see rapid advance. Roads, railroads, telegraphic and postal communication, the use of the smaller French coins instead of the miserable "cut money" or "chopped dollars" hitherto used, a well-organized system of mining licenses, and more liberal arrangements as to the forming of plantations of various kinds, are some of the results likely to follow the establishment of French rule. We may also look for a larger measure of justice and efficiency in the administration of the government. The Malagasy code of laws is fairly good, and suited to the condition of the people, but the weak point in native rule has always been in the administration. Government officials have had no regular pay, and great oppression and injustice have existed. The poorer classes have been the helpless prey of their superiors. At the root of many of the evils of the past has been the system of *fanompòana* or the *corvée*, under which any one might be required to render unrequited service to the government. This has led to an amount of petty cheating and oppression almost incredible. It appears likely that the French victory will give the death-blow to this system, and already measures are being taken for the introduction of some equitable plan of taxation. Let the people be placed in a position which enables them freely and uninterruptedly to attend to their own business, and in which they will know exactly what demands will be made on them by the government, and a new era may be looked for. Domestic slavery, which has long existed, and against which not even the conscience of the native churches is much exercised, will no doubt be gradually brought to an end. Then the bands of marauders that have infested many parts of the country and have terrorized the poor people in sparsely populated districts will be put down with a strong hand, and peace and security will be restored to the disturbed districts.

Already the fruits of French rule are making themselves manifest. A writer in the *Standard*, under date of "Antananarivo, November 15th," says: "It is now not quite seven weeks since Antananarivo was taken and the conclusion of the war, and yet it might be as many years,

so unconcernedly have the Hovas settled down to French rule, and there is not the remotest chance of their rising against it. The remark is being continually made here that probably there never was a nation who took so kindly to their conquerors as do the Hovas. A garrison of some 3000 men is being talked for Antananarivo ; whereas 50 men would be more than sufficient to prevent any outbreak against the French. This may be accounted for in two ways : 1. The Hovas as a nation are accustomed to accept anything their sovereign agrees to ; 2. The tact and wisdom displayed by General Duchesne in all his actions. Whoever was responsible for his appointment as head of the expeditionary force is very much to be commended."

All recent communications agree with the above commendation of General Duchesne. His firmness in maintaining discipline among his troops, and his kind and generous treatment of the natives, have won for him golden opinions from all classes.

It was strange and amusing to read of the way in which, from the very day on which the treaty was signed (October 1st), the most friendly relations began at once to exist between the natives of Antananarivo and their French conquerors. The latter, weary and worn out by their long march, proved very welcome customers to the petty traders that abound in the capital. The trading instinct seemed stronger than any sentiment about the independence of the fatherland, and a brisk traffic at once sprang up. In the pockets of the soldiers was a plentiful supply of French coins, and the many stall-keepers on the roadside and in all open spaces were able to supply coffee, cakes, rice, fowls, beef, manioc, and fruit in abundance. The French soldiers knew little of current market prices, and the Hova traders looked with unbounded satisfaction upon customers who gladly paid two or three times the usual price. Their only regret would be that General Duchesne had not brought 6000 of such ready and welcome customers instead of only 3000.

Mission work has suffered far less from the war than was feared, and as we look back upon the events of the past year we see great reason for cherishing a spirit of gratitude and hope.

First of all we may express our deep thankfulness that those missionaries who remained in and near the capital were kept in perfect safety. The directors of the London Missionary Society, believing that those on the spot would see more clearly from day to day what was wisest for them to do, granted to all their agents complete liberty of action. Some left the interior, and even the island for a time. Others remained at their posts. Those who remained were sharply criticised by some newspaper correspondents, notably by the special correspondent of the *Times*. It may be granted that, judged by ordinary standards of prudence, it seemed unwise for ladies and children to remain at such a time. What was most to be feared was that before the French could reach the capital an interregnum of lawlessness and confusion would be caused, and that an excited

mob might even turn upon their English friends and helpers. The sad events at Arivonimàmo, when Mr. and Mrs. Johnson and their little daughter were savagely murdered a few weeks after the taking of the capital, show that such fears were not groundless. But in judging our friends who so bravely remained at their posts, we must think chiefly of their motive and of the spirit in which they acted. Their wish was to prevent the breaking up of the general work of the mission, to keep the people as quiet and hopeful as possible, and to give them a practical proof of sympathy with them in their trials. And so the natives interpreted their action, and many who were personally unknown to them thanked them for thus remaining. And their faith had its reward. No harm befell any one of them. Bullets fell around them, but no one was injured. A tile or two on the roof of Miss Byam's house, broken by a bullet from a shrapnel shell, was the only damage done to mission property. It proved to be a great advantage that missionaries were on the spot to take up the work as soon as possible after the bombardment, and to help and encourage their native friends in the strange circumstances in which they suddenly found themselves.

It is also pleasant to think that on the very afternoon when the conflict ceased missionaries were busily employed in receiving into the missionary hospital at Isoàvinandriàna all the French wounded. A kind and friendly feeling was at once created by this action that produced very happy results.

Again, there is the fact that so little interruption of the regular work of the mission occurred. While we at home were from day to day made aware through telegraphic messages of the progress of the French expedition, news traveled less rapidly in Madagascar, and the people generally seemed almost to the last still to cherish the belief that the difficulties to be encountered, and, above all, the virulence of the fever, would prevent the French army from reaching the capital. It was pathetic to receive the letters written in the interior just before the final crash came, there seemed to be such a strange unconsciousness of the nearness of the invading army. School and church work were going on as usual up to the very last, for only one Sunday (September 29th), when fighting had almost reached Antananarivo, were the churches closed; and even on that eventful day the Palace Church was opened, and the Queen attended the service. At the close she spoke to the people present about the threatening aspect of affairs, and expressed her determination to accept the will of God, whatever the event might be. Thus up to the very eve of the capture of the capital there was no serious break in the continuity of the work of the missionaries.

And to this we may add the equally cheering statement, that in a very few days after this event work was resumed. Churches were reopened on October 6th, and school work was recommenced within a few days. Some of the leading schools were opened about a week after the bombardment. The most recent newspapers from the island give reports of various

meetings, school examinations, and other similar events, and, above all, of the well-attended meetings of the Congregational Union of Imérina, when we usually have 1300 or 1400 delegates present. The holding of this meeting so soon after the advent of the French did much to quiet the minds of the people, and such a large number of country pastors and others coming up to the capital, and seeing for themselves the order and quiet reigning around them, would be the best possible agents to allay the fears of many ignorant and excitable people in remote country places. That such liberty of carrying on the work of Protestant missions still exists, and that confidence is being so rapidly restored, is to be attributed to the conciliatory attitude of General Duchesne. A deputation of missionaries waited on him a few days after his arrival, and explained to him the character of the work they were carrying on, and also the strict rules of the missionary societies which prohibit their agents from interfering with local politics. "Go on with your work in the usual way," said the general, "the French Government has no intention to interfere with you." Soon after a deputation of native pastors had an interview with him, and received a similar answer.

And then, strange to say, a deputation of native Christian women went to call upon this terrible man, the leader of the conquering army that had destroyed their independence, the representation of the enemy they had so long been taught to fear, and from whom many had fled in panic just before the bombardment; and the object of their visit was not to sue for mercy from their terrible and powerful conqueror, but, as representatives of the Madagascar branch of the World's Women's Christian Temperance Union, to thank him for some stringent regulations he had made to lessen the sale of intoxicating drinks.

General Duchesne's work is probably almost done, and the new Resident-General, M. Laroche, is now the representative of the French Republic in Madagascar. He is a Protestant, and has the reputation of being a reasonable and honorable man. We shall be glad to hear that he confirms the wise policy of his popular predecessor.

The Protestant missionaries in Madagascar have no wish to obtain State patronage or assistance, but they do hope still to enjoy the priceless boon of religious freedom. Since the accession of King Radama II., in 1861, both Protestants and Roman Catholics have had the fullest liberty to carry on their work. The *magna charta* of religious freedom is contained in the words of Queen Rasohérina, spoken in 1863, and repeated many times since, "And as to the praying (the common name in Madagascar for the Christian religion) there is no compulsion, for God made you." This has been for more than thirty years part and parcel of the law of the land, and under it French and English missionaries have worked side by side, not altogether without rivalry, but certainly without any great bitterness; and there seems no reason why in future years the same freedom should not continue to be the heritage of the Malagasy people

and their missionary helpers. The Zanzibar Convention of 1890 is a formal pledge on the part of the Republic that such shall be the case ; and the wise conduct of General Duchense seems to show that French administrators intend to act in harmony with its provisions, and to treat with fairness all sections of the religious community.

Knowing well, as I do, the missionaries now working in Madagascar, I here state my strong conviction that they will not be found opponents of French rule, but will do their best to lead the people quietly to pursue their ordinary occupations, to accept the logic of facts, and to make the best of their changed circumstances.

An able French writer a few months ago, M. Le Myre de Vilers, who was the first to occupy the position of Resident-General in Antananarivo after the signing of the Treaty of 1886, wrote in the *Revue de Paris*, that French rule had two irreconcilable enemies in Madagascar, the Hova Government and the London Missionary Society. I can see no need for such a judgment. Granted a continuance of the religious liberty at present enjoyed, I think our work will tend to create a spirit of quietness and respect for law, that can only be a help and not a hindrance to the French officials.

In this same article the writer adds a phrase that to all friends of the London Missionary Society will, I venture to think, sound like a very high compliment—a compliment all the more valuable as coming from one who can speak so strongly against us. “The able men,” he says, “who carry on the work of this society are insensible to discouragement, and notwithstanding the capture of Antananarivo they are still carrying on their work as before.” May they, and indeed all missionaries in the island, ever show this “insensibility to discouragement,” and with quiet, peace-loving hearts still persevere in their great work, and by patient continuance in well-doing stop the mouths of certain noisy critics, who, writing in profound ignorance of the men and their work, speak of them contemptuously as those “English Methodists,” who are simply using their religious work as a blind to cover their political designs. The London Missionary Society is no political organization, but has been in every land true to its one grand object of seeking to instruct heathen and unenlightened nations in the truths of the Christian religion.

THE MARTYRDOM OF ARMENIA.

BY REV. CYRUS HAMLIN, D.D.

The first great massacre was at Sassoun about the last of August, 1894. The first reports were discredited. They were denounced by the Sultan as absolutely false. They were generally believed to be greatly exaggerated. But one year and nine months have passed, and the world now

knows that instead of exaggeration the half was not told. It could not be believed that there were such fiends in human shape, or that any monarch, heathen or Mohammedan, could ever sanction such atrocities as Abdul Hamid *decorated*.

The world desires to know who are the guilty parties and how it has come about.

The reigning Sultan, Abdul Hamid, is the sole originator of this era of bloody torture. He ascended the throne in 1876. From the beginning he manifested a special hostility to the Armenians. His mother was a beautiful Armenian girl who sold herself for the pleasures and jewels of the palace. Usually such renegades hate their own race, and she probably inspired him with her own spirit. He found a surprising number of Armenians occupying posts of usefulness in his government. They were clerks, dragomen agents of every kind, consuls, commissaries, ambassadors. Seven had risen to the rank of pasha, and two to the higher rank of vizier. All this began to be changed, but not suddenly or violently. Some were degraded to lower positions, and they at once resigned. Hamid from the beginning assumed the right to look into every department and change whatever did not suit him. Even his cabinet ministers found their trusted secretaries changed without notice and without consultation. If they remonstrated he changed them.

Another line of enmity to the Armenian and to all our missionary work was shown in the department of education. No school-house could be built, no old one could be repaired. Occasionally a local officer would for a bribe allow a leaky roof to be remedied without attracting anybody's notice. He endangered his official head in so doing.

He also established a censorship of the press which has been ruinous in its influence. Many good school-books have been destroyed for having such words as *courage*, *fortitude*, *freedom*, *liberty* in them.

Another line of hostile administration has been shown in arresting and throwing into prison the colporteurs employed by the Bible Society and by missionary and tract societies. In many scores of instances it has been done when they had no books but those printed by imperial authority, bearing the government stamp, and when the colporteur had his *teskereh*, or government permit as a bookseller. These innocent men have spent months in the most loathsome prisons, and their lives have been wasted away by disease. Every one of them could escape his sufferings any day by professing Islam. It was all religious persecution, as contrary to Mohammedan law as to justice and equity.

After all, his most offensive course has been in the line of taxation. This has been nothing less than legalized robbery. Russia has defended the Greeks and France has defended the Catholics. Their consuls are scattered all over Asia Minor. It is well known that they have not been unwilling to see the Protestant and Gregorian Armenians ground to the dust. The United States have not been allowed to have consuls because

Russia did not want their intermeddling. Our Government commands no respect. For many years the property of American citizens has been capriciously destroyed, and nothing beyond a promise, never intended to mean anything, has been obtained. Our Government takes it all meekly.

It should be freely acknowledged that while Abdul Hamid has been using every possible means to degrade and impoverish the Armenians, he has been the most liberal patron of education among the Moslems. No Sultan of this century has built so many school-houses and established so many schools, and printed so many school-books, but they have all been for Moslems. The whole Moslem population has been inspired by him with a spirit of jealousy and hatred to the Armenians which they never had before. They, the Turks, are led by their Sultan. If he is friendly to the rayahs, they are. If he is known to be hostile, they easily catch his spirit and become ruthless murderers in the name of the prophet. Probably no people on earth are so much controlled by the character of their ruler as the Turks. He is called "The Commander of the Faithful," the Distributor of Crowns, the Arbiter of Life and Death, etc.

But this process, tho sufficiently bad to be called infernal, was too slow for Hamid. He was determined to have his whole Eastern border *unified*. He would have no "giaours" there. They must become Moslems or be killed. Here he stepped out of all Mohammedan law. They were all patient, obedient taxpayers. It was a time of peace, not of war, and by every law of humanity and of Islam, they were entitled to his protection. This massacre of peaceable, unarmed, and faithful subjects in time of peace has no parallel in the history of Islam. It is this which constitutes the supreme infamy of the "Commander of the Faithful."

To accomplish his purpose with more rapidity he employed the Kurds, old hereditary robbers. He formed the Kurdish tribes into cavalry armed with rifles and named after himself Hamidieh cavalry. The work of slaughter was begun by them at Sassoun. The large village and all the smaller villages of the district of Sassoun were involved in one bloody massacre; and the chief perpetrators, instead of being regarded by the Sultan as miscreants, unworthy to live, were decorated by him and held in special honor. It is evident also that he delights to have the poor, defenseless victims tortured, else he would stop it. He professes to the ambassadors the most noble sentiments, and at the same time sends secret orders to have the good work go on. His governors, whether Vali, Mutessariff, or Caimacam, have all solemnly and repeatedly declared that they act from orders coming from the highest authority.

The torture, violation, and slaughter of so many women and children at Sassoun caused the Sultan some alarm. He thereupon commenced the system of absolutely denying the truth of the reports. There had been no massacre. Some turbulent Armenians had been reduced to order.

That was all. Armenians under torture were compelled to sign these Sultanlic declarations. Many who would not sign died in prison.

But so soon as he perceived that he was safe and that Russia, France, and Germany (shame on the land of Luther !) would protect him from any interference, he expanded his original design and made it embrace all the Armenians. France will not allow him to touch the Catholic Armenians. Two and a half millions of Gregorians and Protestants occupy him for the present. He excuses his agents from killing old men, women, and children. Enough to destroy their habitations and strip them of beds, bedding, clothing, and food, if they will not profess Islam. He felt sure they would all finally yield and come into the glorious fold of the prophet. His hope has been poorly realized. Many thousands have chosen death by protracted sufferings, and are still dying.

The number of innocent persons massacred cannot be known with precision. It will be between seventy-five and one hundred thousand. The number of homeless refugees cannot be less than five hundred thousand. This is the work of Abdul Hamid, and it will be his monument in history.

Next to him stands Russia in the order of responsibility. The astute and watchful Czar saw the opportunity which the insane course of the Sultan opened to him. He had only to exasperate him to such deeds as would open the way for his own interference. Russia had played that game too successfully in the "Bulgarian horrors" to forget the lesson.

A revolutionary party of Russian Armenians, under the name of Hunchagists, was formed in Russia, and its agents came into Turkey. As to the possibility of doing anything, the absurdity is such as to expose it to contempt. The Armenians are two and a half millions of people, unarmed, never allowed to have arms, a quiet, submissive, loyal people, scattered among twenty millions of Moslems, well armed and skilful and terrible fighters. These Russo-Armenian revolutionists claim to have secret revolutionary bands all over the empire, and they levy contributions at the point of the dagger from all Armenians, Protestant or Gregorian. They fearlessly assassinate a man who refuses. Many innocent Armenians have been put to death by these patriots. They are perfectly safe, for if apprehended they are tried before a Russian consul, who sets them free as having acted on self-defense.

These "revolutionists" exist in large numbers in Greece, England, and America. They also are safe, and they make a very good thing of it. They compel all the poor workmen to pay them liberally "for the cause."

Their writings and plottings are hailed with joy by the Sultan. They teach rebellion most madly. Their teachings are translated into the Turkish newspapers and spread all over the empire. By means of these Abdul Hamid is able to excite the Turks and Kurds everywhere to slaughter the rebellious Armenians. He has been able to give still greater savagery to the bloody and inhuman work by giving over to "loot" all the property of those who refused to confess the prophet and who remained true

to their Christian faith. The comfortable houses of tens of thousands have been stripped of everything of value, and the houses have been made uninhabitable. Many houses of the Moslems are filled to overflowing, so that if the plundered people had any property left they could buy back many lost articles at a very reasonable price.

Russia and France survey with satisfaction the destruction of the Protestant and Gregorian Armenians. They will not interfere ; for justice, mercy, compassion have no place in Oriental diplomacy. In their policy of reducing the Armenians to a forced change of faith or extermination, Germany is with them, and her " blood and iron " policy is deaf to the woe and wail of Armenia. Doubtless God will requite her.

All these powers will unite in the policy of removing the missionaries. They are accused of being the origin of the whole bloody movement. It is a most malicious and base fabrication. It is true that the enlightenment and education of the Armenian people have aroused the jealousy and hatred of the Turks. It is a change equally distasteful to Russia and Turkey. To suppress these elevating forces puts them out of the pale of civilized nations, and Russia will put forth Turkey to do the work and bear the odium. There are two that can play at this game of using Turkey. Our Government can hold Turkey to her treaties, and they are sufficient for the defense of the missionaries.

" The most favored nation " gives them the right to remain. *Adet*, or custom, is stronger than written law in Turkey, and this protects the missions. What has been known and permitted by both government and people gains thereby its strongest right to be. It is a common saying among the people that *adet* is stronger than the Sultan's firman.

A good naval vessel at Smyrna, another at Mitylene, the ancient Lesbos, and another at Alexandretta, with some positive words from our Secretary of State, would stop at once the Turk in his mad and foolish career.

Unquestionably Russia is determined to get rid of all the Protestant missionaries. England having basely retired from the conflict, to the amazement of the world, and having stultified her diplomacy of sixty years, the field seems to be left to Russia, but even Russia is subject to the plans of an Almighty Providence, now our only trust. Europe apathetic ! The murder of Christian men for their faith, the outrage and torture unto death of Christian women by defiant Moslems, are nothing to the crowned heads of Europe and to their titled ministers. " Vengeance is mine, I will repay, saith the Lord," and the heaviest vengeance must fall upon them as traitors to the cause of freedom, humanity, and Christianity.

THE ABYSSINIANS AND THEIR CHURCH.

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

The stirring events on the Red Sea, and especially the surprising experience of the Italians in their attempts during the past decade to subdue the Abyssinians, have naturally drawn attention anew to this historic people and Church, really the oldest national Christian Church in the world. Of all the remnants and remains of the once so powerful Christianity of the East, as represented by the Armenians, the Copts, the Syrians and others, the Abyssinians, the modern representatives of the Ethiopians of history, are the only peoples that have maintained intact their national ecclesiastical organization and development. All the others have been crushed by the heel of the Moslem conqueror, and their history tells the sad tale that the Armenians of our own day and date testify. The preservation of the Abyssinian Church in comparative integrity is an historical phenomenon. Against fearful odds the sturdy mountaineers of historic Ethiopia have for more than a thousand years defended their national existence against the Moslem aggressor, and have successfully maintained a life-and-death struggle with the fanatical hordes of Islam that carried fire and torch through Western Europe to the heart of France and through Eastern Europe into Austria, but who have not been able to overpower the small kindred people, numbering only a few millions, just across the Red Sea from the sacred Mohammedan shrines of Mecca and Medina. It has been the boast of the Abyssinians that they have never been conquered in war, and this is true in a sense of which it cannot be claimed for other peoples.

This singular historical prominence of the Abyssinians naturally leads to the conclusion that they must be a gifted people. And such they surely are. They belong to the Semitic family of nations, and thus are kith and kindred to the Jews, the Arabs, the Babylonians, the Syrians, and other leading races of the world. Their descent is the very best. Although the Ethiopians of antiquity, they are really, with the exception of the Egyptians, probably the only people of Africa who are *not* Ethiopians—i.e., they are not blacks. They are as purely Caucasian as are the Teutons or the Anglo-Saxons, their present brownish complexion being due to climatic influences. But language, physiology, mental traits and moral tendencies, together with the entire body of their traditions and history, declare with absolute unanimity that the Abyssinians do not belong to the negro family, but to the Semitic. By a singular anomaly their old name, "Ethiopians," was gradually assigned to all of the peoples of Africa, as the Ethiopians were originally, next to the Egyptians, the best known of the African peoples. It is another glaring instance of *lucus a non lucendo*.

Again, among the Semitic peoples the Abyssinians are the only ones who as a nation adopted Christianity. The Syrians were Semitics, but Christianity was never really their national religion. In Abyssinia, however, Christianity has from the very beginning been the chief historic factor in the development of national life, to which all other factors, such as literature, politics, and the like, have been subordinated, and this is largely the case yet. It is doubtful whether there has ever been a more thoroughly Christianized race, at least externally, than have been the Abyssinians. Its history is really only a chapter in church history, and that, too, a very interesting chapter. How thoroughly Christianity has pervaded the ideas and ideals of the ancient Abyssinians can be seen from their literature. While in possession of rich and abundant literature, altho largely a literature of translations, Abyssinia has really no secular literature at all. It is either theological or ecclesiastical, or under the spell of theological and Christian thought. Even its writings in the medical and law departments are controlled by Christian teachings. Thus, *e.g.*, the great legal code of the Abyssinians, the *Fetcha Negest*, or Law of the Kings, is based substantially on the Book of Deuteronomy. In fact, the civil administration and civil laws of Abyssinia resemble in its main characteristics the Israel of the Theocracy of the Old Testament.

The Christianity of Abyssinia came from Greece in the fourth and fifth centuries. Christianity, originating in a Semitic people and expressed in a Semitic type, came again to a Semitic people after its form had been modified by its adoption on the part of Aryan races. The Abyssinians, then, have the singular fate of being a Semitic people whose mental, moral, and spiritual development has been directed almost entirely by an Aryan race. The making of Abyssinia has been entirely the work of Greek Christendom. Before the advent of the Christian missionaries in the fourth century very little is known of the Abyssinians. The traditions go back to Southern Arabia, and the German traveler, Edward Glaser, has in recent years discovered in those districts undoubted evidences of the existence of this people there in pre-Christian centuries, yet the entire literature of the Abyssinians, with the exception of some inscriptions on the famous obelisks at Axum, the original capital of the country, is Christian and does not antedate the conversion of the country. However, it is quite evident that before the adoption of Christianity the Abyssinians had been largely under the influence of Judaism, and may even have been converts to Judaism. Abyssinian Christianity contains a large percentage of Jewish elements. Thus, in addition to baptism, the Abyssinians still practise circumcision; besides the first day of the week, they still keep holy also the seventh day; they have an abundance of fast days, after the manner of the Jews, and the presence in Abyssinia of a communion of some 600,000 "black Jews," called Falashas, living in a state of semi-serfdom, gives probability to the tradition that at one time a Jewish dynasty ruled Abyssinia for nearly a century before it could be overpowered by the Christians of the

country. Possibly the best explanation is this, that the Abyssinians were at one time really converts to a kind of Judaism, the religion of their kindred, and that the Falashas represent that portion of the people who would not exchange their Jewish faith for Christianity. It should be remembered that the Abyssinians themselves trace their royal home back to Solomon. The Queen of Sheba, they claim, was an Ethiopian princess, and that she had a son, Menelek by name, from Solomon, and that his descendants still occupy the throne of Abyssinia. In the great work on Abyssinia, by Ludolf, the "*Historia Æthiopica*," together with the accompanying commentary, to this day yet the great thesaurus for the student of "*Æthiopica*," altho written nearly two hundred years ago, the line of descent from Solomon to the present reigning family in Abyssinia is given without break or interruption.

It was not Greek culture or Greek philosophy that made Ethiopia a people of history, but distinctly Greek Christianity, together with its concomitants and handmaidens of culture and civilization. Altho geographically nearest Egypt, the land of Pharaohs, with its pyramids, temples, and famous seats of learning, never exercised a molding influence on Abyssinia. At present, indeed, the Church of Abyssinia is subordinated to the Coptic Church of Egypt, and always receives its spiritual head, its archbishop or *Abuna* from the Copts; but this is solely caused by the fact that the Coptic Church of Egypt is the headquarters of the Monophysitic section of the old Greek Church, and that both Abyssinians and Copts adhere to the Monophysitic tenets.

The exact period of the Christianization of Abyssinia has exercised a decisive influence on this people, church, and their history. The first centuries after Christianity had become the religion of the empire were the age of controversies on theological and Christological matters. It was not yet the period when a highly developed culture and civilization went hand in hand with the new religion, when grand churches and basilicas were built, and when literature, the sciences, and the arts had fully adjusted themselves to the new state of affairs, and had thrown off their allegiance to the classical ideals of Greece and Rome. Before this formative period was over Abyssinia had already severed its connection with the Greek Church and the Greek world of thought. The Synod of Chalcedon, in 451, condemned the Monophysitic doctrines of the Egyptian churches, and with this act the Abyssinian Church too withdrew from the Church at large. About two centuries later Mahommedanism conquered Egypt, and the voluntary separation of the Abyssinian Church became an enforced isolation. It became and remained for nearly a thousand years isolated from the church universal.

These facts have had a decisive influence in determining the character of Abyssinian Christianity to the present day. Naturally after their separation they became all the more zealous in the observance of those doctrines and worship on account of which the separation had taken place.

Then the conservatism, naturally so deeply implanted in the Semitic peoples, proved a most effective assistant agent in the process of spiritual petrification. Accordingly we have in the Abyssinian of to-day virtually a petrified Greek Christianity of the fourth and fifth centuries, ecclesiastical ruins on a grand scale. The outward forms, liturgies, dogmas, and ceremonies have been handed down from century to century uninfluenced by the developments that were going on in the Christian nations elsewhere. But at the same time the spiritual element in Abyssinian Christianity was lost, and nothing remained but a sterile formalism, a strange admixture of barbarism and loud profession of orthodox faith. In reality the Abyssinian is a typical representative of the Orthodox Church of the East, left alone to work out its principles consistently and to the bitter end. Singular phenomena result from this condition of affairs. The famous Emperor Theodore, whose cruel treatment of the Protestant missionaries in 1868 led to the English expedition, under Lord Napier, into the heart of Abyssinia and to the burning of the capital city Gondar, was perfectly willing to discuss by the hour the fine points in regard to the doctrine of the two natures of Christ, and on the same day order the hands and feet of several hundred political opponents or suspects to be cut off. He saw no inconsistency between his professions and his practices. The most brutal of Oriental despotism, such as is characteristic of the untamed Semitic heart and is yet seen in the Arab Bedouin, is found allied with a fervency of prayer, fasts, and religious observances in general that would be enigmatical, were it not known that centuries and centuries of isolation and stagnation of spiritual life had changed into dead forms what were originally living principles. In many of the ruder virtues the Abyssinians excel; but the higher qualities of mind and soul that spring from a regeneration through the Gospel, and the possession and appreciation of spiritual gifts—these are absent.

And this it is that makes the mission problem in Abyssinia so vexing and perplexing. Again and again has the attempt been made to revive the Christianity of Abyssinia, but with only meagre success. In general, the Catholics have been most successful among the Abyssinians themselves, while the Protestants have done the most effective work among the Falashas. But repeatedly have the missionaries of both churches been expelled from Abyssinia, and there is really such a prohibitive edict in existence at present, altho on account of French influences, it is not enforced over against the Roman Catholic emissaries. How grand it would be if the oldest Christian nation of the world, the Abyssinian, could be made the basis for a crusade to evangelize the whole Dark Continent; yet such a scheme, in the light of history, would be visionary. The corrupt Christianity of Abyssinia is seemingly a greater hindrance to the Gospel cause than the darkness and ignorance of the blacks. May the present prominence of Abyssinia and its contact with the civilized world of the West teach that gifted and historic people that the glory of Western civilization are not cannons and guns, but a living and evangelical Christianity!

FURTHER OVERTHROWS OF AFRICAN SLAVE-TRADERS.

BY REV. JAMES JOHNSTON, DARWEN, LANCASHIRE, ENGLAND.

Unprecedented successes have been achieved by the British Central African Protectorate since December last under the command of Commissioner Sir H. H. Johnston and his efficient and heroic staff, supported by the little force of Sikhs and trained natives. The defeats inflicted on the powerful slave-raiding chiefs occupying the western and southern shores of Lake Nyassa have been of the most shattering character, and may be regarded as having broken once for all the power of the slave trade in those regions. One immediate result of the operations is that the trade route into the far interior westward and northwestward of the lake is now open, and the slave route to the Zambesi closed.

Ever since the pioneers of the Universities Mission, guided by Livingstone, reached the Upper Shire in 1861, some thirty-five years ago, there has been an incessant struggle between the settlers and the slave-holders. From 1887 to 1889 the Arabs constantly attacked the British traders and mission posts, and had not men of the type of Captain Lugard and Consul O'Neill defended them, entire destruction would have followed. With the appointment of Commissioner Johnston to administer British Central Africa in 1891, the tide has happily and unceasingly turned against the slave-raiders, and thus the claims of Africa's humanity in many localities redressed. During the month of March, 1894, the great chief Makanjira was crushed, and in the spring of 1895, when Sir H. H. Johnston was absent in India, the still more powerful chief, Kawinga, who had been a terror to his neighbors since the days of Livingstone, was defeated, pursued, and driven from his capital, on attacking one of the Blantyre mission stations, by that gallant aide-de-camp, Acting Commissioner Sharpe, with a few Sikhs and native levies. By the aid of the Sikhs, which Commissioner Johnston brought with him on his return to Nyassaland, he has been able to follow up the action of Mr. Sharpe, through the splendid services of several British officers, and rid the country, for good, of three powerful slave-raiders and the capture of fourteen chiefs, and some 632 prisoners.

The commissioner himself dealt a heavy blow at the slave-traders who infest the southern shores of Lake Nyassa by defeating Zarafi, the strongest of their chiefs, and liberating the slaves found in his possession. More remarkable and auspicious has been the overthrow of the notorious chief Mwasigungu, a man of Zulu origin, living in the country west of Lake Nyassa. Declining to come to peaceable terms with the British, he eventually declared war against them, and ultimately challenged them by forming a confederacy with the Angoni and Yaos. His career latterly had jeopardized the entire outlook for missions and civilization, by his closing the important trade route from the lake to Luapula River and the Congo, and raiding for slaves far into the Morimba District, which is under the direct administration of the British Protectorate station at Kota Kota, the lake port, aggravated by his infamous cruelties upon the slaves in his compounds. To effect the capture of this tyrant and his stronghold an intrepid officer, Lieutenant Edward Alston, was dispatched, accompanied by Sergeant-Major Devoy and a British force of 150, composed of Sikhs and negroes, with which marched some 5000 natives, contingents from allied chiefs. Against these Mwasi placed some 20,000 fighting men in differ-

ent positions on the field or within his fortifications. In spite of these tremendous odds opposed to them the comparatively miniature attacking force, during engagements covering several days, took every settlement of the enemy. Under circumstances of the most trying nature, and exposed to Arab marksmen equipped with Remington rifles, Lieutenant Alston's volunteers fought with the utmost gallantry. The capture included more than 600 of Mwasi's men, 14 chiefs, and the redoubtable Mwasigungu, a former lieutenant of the slave-raider Makanjira, who in 1891 treacherously enticed Mr. Boyce and Mr. M'Ewan into his village under a flag of truce, and there basely murdered them. Lieutenant Alston also took possession of one large Arab standard, 250 cattle, 564 guns, and a quantity of gunpowder. Every precaution was taken to protect the women and children cooped up in the various stockades, and no less than 569 wretched, shrivelled slaves were also successfully conveyed to the British camp. It is computed that in the successive engagements and subsequent rout upward of 200 of Mwasi's followers must have been slain, many of them falling into the hands of the long-oppressed and infuriated Wakonde. Kopa Kopa, a well-known chief, was found dead near the stockade, while his ruling chief, Mwasigungu, was taken to Kota Kota, on Lake Nyassa, and after an impartial trial for his diabolical crimes was condemned to death and executed. Subsequently Lieutenant Alston and Captain H. T. Stewart led another expedition against the last two remaining slave-traders in the British Protectorate, the Chiefs Ombala and M'Pemba, who were completely defeated and their strongholds seized. During the past autumn campaign the following slaves have been released: At Kindambos, 49; Mpondas, 379; Makanjira's 160; Mlozi's 596: total, 1184; to all of whom Commissioner Johnston has given freedom, and in each case has made provision for their independent living in future.

Great as these victories have been on behalf of suffering humanity and the terminating of centuries of oppression, it is not at present possible to effect a complete emancipation in the adjacent territory. It is the custom of the Yaos who live round the southeastern corner of the lake and their Arab allies to retire precipitately to Portuguese soil, where they are at liberty to work their own pleasure. Even this immunity, however, will be checked. Every fresh triumph over this slave ring makes the raids of these man-hunters into the British Protectorate a more hazardous enterprise. As may be expected, the flourishing Scotch colony in the Shire highlands will now venture to extend northward to the shores of Nyassa, and with each foot of ground colonized, the marauders must inevitably fall back. Long ago the slave dhows on the lake were destroyed, and providing that Sir H. H. Johnston has resources enough to prevent the Arabs from coming round by the north end of Nyassa *via* German East Africa, the inhuman occupation of the old-time slave-traders in Portuguese East Africa will be gone. In that day, which is very near, a glorious answer will have been vouchsafed to Livingstone's oft-repeated prayer, "Thy kingdom come."

A MISSIONARY HEROINE—MADAME COILLARD.

BY MISS ALICE BERTRAND, PARIS, FRANCE.

On January 10th, 1887, unusual excitement reigned in the rich and beautiful valley of the Séfoula, near the Zambezi River. Men, wrapped in long strips of calico tied round the waist by belts of serpent-skins, and

white and downy rabbit-tails in their hair ; women, in still larger numbers, with their short petticoats of antelopes' hides, and copper or ivory bracelets dangling on their wrists and knees, all were hastening to see that extraordinary phenomenon—a white lady ! The air resounded with a clapping of hands and shouts of "*Shangwe ! Khosi ! Lumela ma rona !*" ("Hail, hail, lord ; good day, O ! our mother.")

The "lord" thus loudly cheered was no other than Monsieur Coillard, the dauntless French missionary, and the "mother" was his wife, Christina Coillard, a sweet, middle-aged lady.

If, according to the olden-time poet, the heart of the hero who first ventured on the ocean of tempests was shielded with a threefold breast-plate, what must have been the armor of the first European lady who set her foot in those African wilds ? Fortunately that armor had been forged by long years of silent preparation.

Madame Coillard* lived one of those harmonious lives whose mature age is the realization of their youthful dreams. She already loved missions when a little girl, in her quiet Scotch parsonage of Greenock. She had subscribed, out of her own pocket-money, to a missionary paper for children, and her heart had beaten with indignation at the sight of little Sarah Roby, a poor child who had been buried alive by her heathen parents, but fortunately rescued by a missionary, and who was taken all over England and Scotland as a living proof of the horrors of paganism. But when Christina's interest in evangelization developed into a decided missionary vocation it caused great surprise among her friends, for missions were far from being popular forty years ago. Christina Mackintosh was not, however, a girl to be thwarted in her resolution by vain objections, and she could but pity those who were unable to understand the grandeur of her calling.

In 1855 we find Miss Mackintosh giving French lessons in Paris with her sister. She had a natural gift for teaching, and seems to have been very fond of her little French pupils. There lived then in Paris a rich and pious lady, Madame André Walther, whose drawing-room was the rendez-vous of all Protestants of note. There it was Miss Mackintosh made the acquaintance of a young theological student, François Coillard.

We have but a few dry dates to satisfy our sympathetic curiosity as to the early growth of love in these two hearts. Monsieur Coillard had already been for three years in Basutoland when his betrothed joined him at the Cape. They were married there on November 23d, 1861. "Never," said Madame Coillard to her husband on her wedding-day—"never will you find me between you and your duty ; wherever you have to go, be it to the end of the world, I shall follow you." This was more than a beautiful saying, it was the ruling principle of all her life.

Immediately after the wedding the young couple settled at Lérribé, a secluded spot of Basutoland, where French Protestants have a large mission. In spite of many difficulties and even of a cruel war, which obliged them to leave the country for a while, they spent there a few happy and comparatively peaceful years. They built a cottage, and had a beautiful garden with flowers. Madame Coillard hoped never to leave it, but the churches of Basutoland had decided to found a mission-field where native evangelists might find some scope for their activity, and for that purpose Monsieur Coillard was requested to explore the land of the Banays. When the Coillards heard of the proposal they were just about to start on a long-

* Madame Coillard (Christina Mackintosh) was born at Greenock, Scotland, on November 29th, 1820, and died at Séfoula, Zambézi, on October 28th, 1891.

wished-for journey to Europe, which they had not seen for sixteen years ; but after ten days' thought and prayer they accepted, unhesitatingly sacrificing all their cherished plans.

Now began for Madame Coillard a new life of adventures, perils, and sufferings of all kinds. No other reward crowned her endeavors but that which she found in her growing power of making ever greater sacrifices. After an unsuccessful expedition to the land of the Banays, Monsieur and Madame Coillard visited the regions of the Zambezi, where the language of the Basutos was still spoken. This fact would greatly facilitate Christian work in that country, many missionaries being already acquainted with the Basuto language. After a trip to Europe, Monsieur Coillard returned with his wife to the Zambezi, this time to settle there.

We will not follow Madame Coillard in all those wearisome journeys, but rather would show the important part the lady missionary has to play, for, as Monsieur Coillard says, "The missionary is only a missionary inasmuch as his wife is one and helps him." She is not merely a housewife, but a lady, a nurse, a teacher, a mother, and often, alas ! a martyr.

The strange scenery in which Madame Coillard now found herself might seem at first most fascinating. Untrodden forests ; vast plains, as white as snow ; mighty rivers, like that beautiful blue Zambezi, flowing slowly between tall and prickly rushes, or darting suddenly into an abyss, roaring and sending up clouds of smoke into the air. But this fair picture has a dark, very dark side to it. Famine may at every turn knock at your door ; in the most intense heat you may have to walk forty miles to get a cup of water ; troops of armed savages may attack your peaceful wagon, foaming with rage and yelling menaces. There are some people who, very generously and a little disdainfully, object to women sharing such dangers. Monsieur Coillard did not hold that opinion. "We cannot but congratulate ourselves," he writes, "upon having my wife and niece with us. The complications which their presence involves are nothing compared to the comfort they are to us. My wife has taken her place of mother and sister of mercy. She is often a providence to us." But in Gideon's chosen host not the willing, only the worthy were accepted. To be a soldier in the missionaries' valiant army it is not enough to be ready, one must be prepared.

The missionary's life, far from being a contemplative one, is too often made up of very humble duties, which consume all his time and patience. Fortunately Madame Coillard was a superior housewife. She knew how to cut out dresses, knead bread, and even make her own soap and candles. Besides the ability shown in such little details, which can hardly be called *little* when we remember that the lady missionary is the chief agent of civilization among women, she had remarkable aptitudes for superintending. Last, but not least, she possessed a sweet and calm disposition. If temper is, as has been said, the nine tenths of Christianity, a woman must be a true Christian indeed when she can see her most precious boxes trampled upon, and her husband's clothes adorning some impudent black, without once losing patience.

The missionary woman is something like the "chatelaine" of old, almost a queen. Strange as it may seem, the native chief, instinctively feeling the superiority of a Christian and of a civilized man, treats him as his equal and invites himself to his house. The missionary's wife is therefore bound to know the laws of African etiquette, and receive her royal guests with the courteous dignity which becomes the representative of a higher civilization and morality. There is also the European traveller,

who has imperative claims on your kindness, for he may not have eaten a piece of bread nor seen a white face for many a month. Madame Coillard's duties were not always so easy and pleasant as the receiving of a poor explorer. Notwithstanding her delicate health, she was the sister of mercy to all, whites and natives. Many a time she had to appeal to her ardent charity in order to nurse patiently those rough Zambezians, afflicted with loathsome diseases. She once fell a victim to her zeal. "I have nursed so many sufferers from ophthalmia, I have poured so much sulphate of zinc into their eyes," she writes, "that I have caught an ophthalmia myself."

Madame Coillard's favorite work was teaching. She had unconsciously prepared herself for it as a girl, when giving French lessons in Paris, and she taught to the very last. A few days before her death she was sitting among the prattling wives of the king, cutting out dresses for them, and telling them, in her own sweet way, the parable of the prodigal son. But the education of those coarse women proved a most arduous task, and Madame Coillard far preferred the children's school—that captivating school, as she called it—which was founded as soon as they had definitely settled at Séfoula. They hoped it to be a means of drawing the natives to the Gospel through their children. The school-room was formed by the shadows of the trees, and, instead of using slates and copy-books, the children wrote upon the sand. Children came in large numbers. King Lewanika held instruction in high reverence, and he had little huts built for his sons near the mission station, so that they should lose no opportunity in learning. What seems more wonderful still, the girls themselves would join their brothers. Fond of her home as she was, Madame Coillard decided to sacrifice it in some measure, in order to admit the daughters of the king and the little slaves into her family.

"This numerous household," writes she, "has been a cause of much occupation to me, but also of deep interest. I cannot but thank God with a grateful heart for the privilege of having all those dear boys and girls under our roof. Our four little princesses are very obedient, clever, and industrious. I am so pleased to see them happy and contented. The two daughters of the king read quite fluently now, and the two other girls, already engaged, though so young, to the king's son and to his nephew, are also improving. This is a wide field open to us, and if we had more help and means, the number of children who would come to be taught would be almost unlimited."

Intellect is more easily developed than conscience, and the little Barotsis were soon learned enough to pass a public examination in reading, singing, and reciting. That school festival must have been no common spectacle, honored, as it was, by the presence of the black king himself, who alternately encouraged or blamed the candidates, following the reading with a book in his hand.

But, alas! she who had given to her black daughters all that a woman's heart contains of unspent motherly love, was only repaid by ingratitude. Moral corruption is something dreadful in the regions of the Zambezi. Two of those girls scaled the palisades at night and fled into the forest for most shameful purposes and had to be sent away at once.

This was a terrible blow for Madame Coillard. She tried to master her sorrow, adopted other little girls, but she had lost the mainspring of energy, faith in her work. Surely, this bitter grief was one of the causes which hastened her end. Madame Coillard had been sickly for years, and she and her husband often allude to fatigues, to fever, ophthalmia,

or other illnesses from which she suffered ; but a vigorous mind dwelt in that frail body and ruled it unmercifully, as a strong-willed pilot governs a disabled ship. The ship was bound for the port ; she might be wrecked, but she must not wander from her route. Christina Coillard had consecrated her life to African missions, and nothing, not even the threats of death itself, could have deterred her from her vocation.

Once Monsieur Coillard proposed to her to travel for her health. "No," she replied ; "life is too short and our work here too extensive. Let us remain faithfully at our post. The Master knows that I want my health, and, should it be His wish, He might give it to me here without my going to find it elsewhere."

One day, when returning from a missionary journey with her husband and Mademoiselle Kiener, a devoted Swiss young lady whom she considered as her own daughter, fever laid her low. After a day of great mental agony she became calm and serene, "talking of invisible things as one who is already on the threshold of heaven." The day before her death she said to her husband, "Dying is not so difficult as I feared. It is not painful, and then the passage is so very short. Underneath are the everlasting arms." A few hours later she went quietly to sleep in the peace of the Lord.

Madame Coillard's husband is one of the most energetic and faithful missionaries of the Paris Missionary Society. He is not so widely known as some, but he deserves a large place among the "heroes of African history." When young he was sent to Basutoland, where he toiled zealously and successfully for nearly twenty years. The Basutu Christians learning that a large tribe on a bend of the Zambesi River, in Central Africa, speaking their language, were destitute of the Gospel, decided to send it to them. M. Coillard offered to pioneer the little band of African evangelists, accompanied by his wife and niece. They had to encounter giant obstacles at the outset, one of which was the refusal of Lobengula, the chief of the Matabele tribe, to allow them to pass through his territory, and holding them captives for several months. On their arrival in the Barotsi kingdom, the place of their destination, the chief, Lewanika, tho he did not drive them away, treated them in the unkindest manner. One has well observed that M. Coillard and his party were appointed to undergo "the *reality* without the *name* of martyrdom" at the hands of Lewanika, who was as odious as Mwanga, the king of the Baganda, tho not so bloodthirsty. "What have I to do," said the savage potentate, in a fit of anger, "with a Gospel that gives me neither guns nor powder nor sugar nor artisans to work for me?" Threats were thrown out to strangle those who served the missionaries. In the midst of their trials Mrs. Coillard was called away by death, but without a regret that she had gone to that distant field. M. Coillard was urged by his relatives in France to return home, but labored on with a faith and courage truly sublime. The state of affairs has greatly changed. Reinforcements have been sent to the field. The king has become a stanch friend of the missionaries. His son, the heir to the throne, has become a Christian, and a great and good work is now being accomplished. Sirpo Pinto, the noted African explorer, in his book, "How I Crossed Africa," speaks in the highest terms of praise and gratitude of the Coillard family, and he has reason to do so, for he is indebted to their kind care for the preservation of his life. It would be interesting to us all should the life of this servant of God be written for us to profit thereby.—(*Josiah Tyler, D.D.*)

II.—INTERNATIONAL DEPARTMENT.

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

Conditions and Results in Korea.

BY REV. GEORGE HEBER JONES, SEOUL,
KOREA.

Geographically, Korea extends from 32° to 42° north latitude, and has about the same number of degrees expansion in longitude. The climate is equable, and the country lies between two warm ocean currents. Korea consists of 100,000 square miles, and is as mountainous as Switzerland. The origin of the people is wrapped in obscurity, but they probably came from India. The people are about five feet five inches in height, and manifest less of the Mongolian features than the Chinese or Japanese. They dress in garments built upon a plan evidently intended to consume large quantities of cloth. Once there was a request made to ascertain the amount of goods used in one of these costumes. The United States resident-minister made the measurements, and found that one full costume of a Korean noble in office would require 375 yards of native goods about 16 or 18 inches wide. Their hats are made of woven hair, and that of the poorest coolie costs \$5. This hat has just been done away with by law. The universal color is white, but black is gradually coming into style. The cut of the Korean garments struck me at first as being very ridiculous, but I very soon learned that I myself looked quite as ridiculous to the Koreans as they did to me. A short time afterward a Korean noble of very high family, the governor of a province, told me that when foreigners first came to the country with their shorn heads, yellow hair, tight-fitting garments, and strange jargon of speech, the nobles thought them the most ridiculous specimens of mankind they had ever seen, and that nothing worthy of consideration could come from such peculiar people. That taught me that a man can be a man in an absurd cos-

tume as well as in a tight-fitting suit and a derby hat.

These Koreans live in mud huts, straw-thatched, with rooms about eight feet square and five to six feet in height. It is a peculiar thing to say, but, nevertheless, it is a fact, that the Korean sleeps over the fire. The rooms are constructed so that an intricate system of flues runs over the floor. Over the flues are laid flags of stone, on top of which mud is plastered, and over the whole a heavy thick oiled paper is pasted. The fire by which the meal is cooked is conducted into these flues, and on top of this the Korean sleeps. There are no chairs and no tables worthy the name. The houses are grouped along narrow and crooked lanes, and present a very unattractive appearance. Globe-trotters who visit Korea find little to rouse their enthusiasm or elicit their admiration. The people are agricultural, the great mass of them being occupied in rice culture.

The position of woman is far from a desirable one. The heel of heathenism rests heavily indeed on the neck of man, but it rests infinitely more heavily on the neck of woman. In Korea she is held to be completely inferior to man in every respect. She is secluded within the inner apartments of the house and kept a virtual prisoner there, never leaving it except for a rare visit to her parents, when she goes in a chair heavily curtained and generally in the night-time. She is taught in childhood that she must hold herself subservient to her father's will, in wifehood to her husband's will, in widowhood to that of the eldest son. Christianity comes with a welcome and delightful emancipation for her.

It was God, not man, who held out any promise of success in Korea to the Church when she entered upon her work there in 1885. To human vision the difficulties appeared so enormous

and the conditions and views of the people so completely petrified, it was not only folly to attempt work there; it was a waste of energy greatly needed elsewhere. The results in the peninsula to-day prove how unfounded was such an assumption. There, as everywhere, it is true that man's distress and helplessness was God's opportunity.

The advance guard of the army of Christ in Korea was but a handful of men—Dr. Maclay, Dr. Allen, Rev. Dr. Underwood, Dr. Heron, Rev. H. G. Appenzeller, and Dr. Scranton. These men, with the exception of Dr. Maclay and Dr. Underwood (who was single), were accompanied by their wives—noble women, who stood by the side of their husbands, sharing their hardships and perils, and cheering and encouraging them in hours of trial and disappointment. Dr. Scranton had the added blessing of the presence and wise counsel of his mother, often alluded to lovingly as the Barbara Heck of Methodism in Korea, whose mature judgment and saintly presence have been of untold good to the younger members of the missionary community. Dr. Heron has been called to the presence of the Master he loved and served so well. The others remain to enjoy the fruits of victory and win still greater conquests for Jesus. The labors of Dr. Maclay were those of prospecting for all Protestant missions, providing for and subsequently temporarily superintending, from Japan, the initiation of the Methodist Episcopal mission.

A word as to the conditions which existed in Korea when Protestant Christianity first began its work:

1. Christianity was in a very ill odor with the Koreans at that time. Within the memory of most of those living a mighty persecution had taken place, by which over 10,000 Koreans, converts to the Roman Catholic Church, were cruelly massacred. The priests and leaders had been driven into hiding; the rest of the converts had disappeared almost altogether from the public vision. To the Korean eye it seemed that the measures of the government had been

successful in stamping out Christianity, and the memory of what had happened hung like a dreadful nightmare over the people, so that the very announcement of another and open propaganda of Christianity in the country was such as almost to terrify the people. During this persecution reports of the most scandalous and libelous nature had been circulated concerning Christianity and the objects of those who propagated it. These reports were accepted to a degree among the people, for all effort to disprove or controvert them had been effectually suppressed, and it remained for Christianity to find some vindication by future events. What the people knew of Christianity was calculated to do anything but impress them favorably with it. But not only was Christianity an ill odor, but all foreigners were regarded with suspicion. The ill-advised and unsuccessful attempts to open the country by force by the French during the sixties, by the American expedition in 1875, and by those nondescript expeditions of a German Jew adventurer, had caused the Koreans to regard the advances of foreigners as anything but deserving of a hospitable reception. To a certain degree this feeling had been allayed by the conduct of Admiral Schufeldt when the American treaty was negotiated and by the negotiation of treaties with Korea by the various foreign powers.

In 1885, when the first missionaries went there, however, so little was known about foreigners that the old views largely held sway. The Korean saw the ridiculous garb—garments the cut of which struck them as anything but decent, the shorn heads, the eyes off color, the jargon of speech, and they saw but little else. They voted unanimously that "Verily these are the barbarians of which we have heard so often." Still another element which entered into the situation to encumber it with obstacles was an ill-advised attempt to overturn the old government and set up one dominated by the progressive party. In December, 1884, this attempted revolution broke out, but

was quickly suppressed, and the enemies of progress managed to load with the odium of the rebels all progressive and foreign ideas which the so-called rebels had espoused. Under Divine Providence, however, Dr. Allen, the first missionary of the Presbyterian Church to Korea, who had arrived in the latter part of 1884, was present in Seoul. He was called to attend professionally one of the most representative men of the conservative party, and by his healing of this man's wounds, received in the *emeute* the story of which has been told so often, he was able to neutralize to some extent the odium in which foreigners were held. The services of Dr. Allen to the cause of Christianity and the advancement of Korea can never be fully estimated.

This was the condition of the country politically when the first missionaries went there. Great as were the difficulties which grew out of this condition of affairs, they formed but a part of the obstacles which the first missionaries had to encounter. This succession of historic events to which I have been alluding had become petrified in the Korean mind in an unreasonable prejudice against foreigners in general and Christianity in particular.

2. The second great obstacle was the utter lack of any familiarity with the field to which the first missionaries were appointed. Korea was truly an unknown land and its people strangers. There is little doubt that of equal importance with a knowledge of the language is a knowledge of the people to which the missionary is sent, and the missionaries in Korea had to acquire this knowledge by slow and often disappointing and grievous experiences. The customs of the people had to be studied and weighed. The systems of religious belief which the people held had to be examined and determined, and the intellectual bias of the mind and the trend of thought watched and studied. The country itself was geographically unknown to them. It had to be traversed, the great centers of population discovered, their provincial

peculiarities noted, and plans laid for the inauguration of a work which should be commensurate with the extent of the people. The field was truly a virgin one.

I make no attempt to exhaust the catalogue of difficulties and obstacles or to magnify them. It is simply to indicate something of what had to be done ten years ago.

What have these ten years brought forth?

1. The first result, which is certainly entitled to be enshrined as the chief after ten years of work in Korea, is the conquest of the prejudice of the people. This has been accomplished to an extent which transcends the wildest expectations of the first missionaries when they began their work in the field. Unconsciously, most of the time almost like the melting of the snow under the rays of the sun, at other times like the stripping of the trees of their leaves by November blasts, this prejudice has disappeared. Possibly that is too strong a way to put it. This prejudice still exists in isolated cases; but as far as the people are concerned as a whole, the Koreans have overcome their suspicion of foreigners, and Christianity has been vindicated from the odium with which it was regarded ten years ago. Much of this work may be said to have been done within the last three years. About that time the writer was called to a village on a populous island to baptize an old woman. When he arrived at the shore he was met with the message that the villagers would destroy the home of the Christian residing there if he introduced a foreign missionary into that hamlet. So the baptism took place in a boat at the seashore at midnight. In less than three years from that time a thriving church grew up in that very hamlet. It was the privilege of the missionary who had been excluded from that town to receive a number of people into the church, to baptize no less than nineteen men, women and children, and to behold the valley lit up at night by the fires of burning shrines and fetiches, which the villagers themselves

were destroying to break their connection with heathenism. This is illustrative to a considerable degree of the great change in sentiment which has taken place in many centers in Korea. Wherever Christianity has entered and begun work it has easily conquered any vestige of prejudice or opposition, and while the people do not necessarily flock into the church in multitudes to become Christians, their views concerning Christianity, civilization and foreigners have changed vastly for the better.

2. The second great result has been the mastering of the language. To the knowledge of the writer there is no missionary in Korea but has some knowledge of the language, while, when the government was recently in need of competent interpreters there were no less than eight men among the missionaries in Seoul who were competent to act as the medium between the king and the foreign representatives. The Korean tongue has been studied, grammars written, dictionaries compiled, and treatises published, which greatly simplify the task of future missionaries in learning the language; but, above all, the people have been given in their own tongue the blessed Word of God and taught to sing His praise in their own language.

3. There is no class of men in Korea more familiar with the geography of the country, with the customs, habits, and peculiarities of the people and with their provincial differences than the missionaries. There may be said to be had by the body of workers here, a knowledge of the people, which adds to their importance in the eyes of the populace themselves, qualifies them for efficient and forceful work among them, and gives them a ready entrance to the hearts and the hearing of the people.

4. The work itself has been organized along wide, far-reaching and permanent lines. Schools have been founded for the enlightenment of the people. Educational work carried on by the missionaries is regarded with respect by the people, and their importance greatly

enhanced thereby. Hospitals have been opened for the relief of the distressed and the gratitude of thousands won by the cures effected. Permanent work in preaching and evangelizing the people has been opened at about forty different places throughout the nine provinces, and the number of people identified as members and probationers with the Church reaches over 1100. During 1895 these native Christians gave on an average about \$1 apiece to the work of the Church in Korea. The beginnings of a native ministry now gladden our hearts. Young Koreans are following the divine call to preach the Gospel to their people. Some are in our educational institutions preparing for that purpose. Others are employed as helpers and colporteurs, while a few, without any pay or emolument of any kind, are preaching the Gospel to their people and doing a good work for their Master.

An African Pioneer.

BY DR. W. A. P. MARTIN, PRESIDENT
EMERITUS OF THE IMPERIAL TUNG-
WEN COLLEGE, PEKIN, CHINA.

In 1834 the American Board sent their first mission to South Africa. It consisted of Messrs. Adams, Champion, Grout, Lindley, Venable, Wilson, and their wives. The last survivor of that band was Mrs. Venable, who closed her pilgrimage in Erie, Kan., on March 28th, 1896, at the ripe age of eighty-three.

Up to the last she followed with keen interest the fortunes of the Zulu people and of the mission of which she had formed a part. Tho her connection with the work was brief—not over five years—she rejoiced to see its expanding scale and maturing fruits. It now has 28 stations and 30 missionaries, with a church-membership of near 2000 and a following of five times that number. Nor did she view with less interest the growth of Great Britain's South African empire, which she lived to see extended from the Cape to the Zambesi.

Often in my childhood I was privileged to hear from her lips the thrilling narrative of perils and deliverances experienced by those pioneer missionaries. The British colony was limited to a narrow strip around the Cape of Good Hope. Less than thirty years prior to that date England had taken possession of it as part of the empire of Napoleon at the time when his brother Louis was King of Holland, and its strategic importance was such that she never thought of restoring it to its original owners as she did the isle of Java.

The Dutch constituted the bulk of the population, and naturally enough they were dissatisfied with British rule in a land where they had been masters. In 1838 a grand exodus of Boers set toward the far interior with a view to planting a new Dutch republic beyond the sphere of British influence. The result—the many years were to elapse before its accomplishment—was the creation of the Orange Free State and the Transvaal, of which we have recently seen so much in our journals.

The diamonds of Kimberley and the gold of Johannesburg lay hidden in the sands of the desert at the time our missionaries penetrated those regions in quest of something more precious. No railroad was there to whirl them across the plains with the rapidity of an eagle's flight, nor was there any telegraph to flash intelligence from station to station, as it now does daily from Bulawayo to London and New York.

Livingstone had not yet come on the stage. Moffat was the great explorer of that day; and after consultation with him, they decided to fix themselves at a point not far from the banks of the Tugela among a tribe ruled by a warlike chief named Moselekatze. The journey thither was long and toilsome—its duration measured by months instead of weeks. Their conveyances were wagons, each a dwelling-house and a fort, and each drawn, without a road, over grass, brushwood, or barren sand by twelve yoke of oxen. Their ordinary march was twelve miles a day; and often it

was not half that distance. At night the wagons were formed in a circle, thus providing a pretty secure camp against the attacks of savage beasts or still more savage men. Their oxen were sometimes killed by lions, and hyenas were constantly prowling about their camping grounds.

Six months only had they been settled in their new home when, just as they felt ready to begin effective work, they were waked one morning by volleys of musketry. Looking out of their windows, they saw a body of mounted Boers in possession of the village, while the people were flying in every direction. In a few minutes the leader entered their house and explained the situation. The Zulus had been stealing cattle from the Dutch colonists, and the latter had now come on them by way of reprisals. It was the beginning of a war that might not end soon. If the missionaries remained at their post they would be exposed to the blind vengeance of a savage race. He therefore advised them to quit the place, and kindly offered them all possible assistance and protection in doing so; but he gave them only six hours to make their preparations.

It did not take the missionaries long to decide. The decision was, in fact, taken out of their hands by the fact of war, which would leave them no people to preach to; so, with heavy hearts, they bade farewell to that first station, and escorted by the Dutch to a point beyond the sphere of hostilities, they looked about for another field in which to prosecute their mission.

They found it in another section of the Zulu race, whose chief, named Dingaan, was looked on as a sort of king, and always spoke of Moselekatze as "my dog." Not long, however, were they at their new station when the rising tide of Dutch immigration again swept over them. On this occasion the outbreak was almost as sudden as before, and much more tragic. The first intimation of the coming trouble was brought them by a royal messenger,

who brought a special command for Mr. Venable to come to the king and "not to eat or sleep on the road." Setting off without delay, and making the whole distance of fifty miles on foot in a very short time (tho perhaps not without food or sleep), Mr. Venable arrived at Dingaan's kraal. At the door of the council house he saw the arms of Dutch soldiers stacked in military fashion; but on going inside, what was his surprise not to find a Dutchman! They were carrying on negotiations for the purchase of land, and he had been summoned to assist in a grand palaver.

"Where are the Dutch?" he asked.

"They have gone hunting," replied the king.

"That is not very likely, or they would have taken their guns," suggested the missionary.

"Then they have gone fishing," said the king with a grim smile, but without a blush.

Perceiving that Mr. Venable suspected something, he added: "The truth is, I have killed the Dutch; but I don't intend to kill you."

That morning had witnessed in that very room one of those tragedies which prove how impossible it is for the savage and civilized to live together in harmony. Encroachments provoke reprisals, and reprisals lead to the extermination or subjugation of the weaker. Dingaan, by making a show of conciliation, had decoyed into his capital a party of fifty Boers. Oxen were slain, and a feast spread for their entertainment. Then while they were eating and drinking, at a secret signal the young men of the king's bodyguard rushed on them, and each buried his *assegai* in the back of a guest.

Not long did the sable tyrant enjoy the fruits of his treachery. The avengers of blood were on him almost as soon as the intelligence could reach them. His town was laid in ashes, he was slain, and his people took refuge in what is now known as Mashonaland.

After this second catastrophe Mr. and Mrs. Venable returned to the United

States and engaged in educational work at Paris, Ill.

The unwearied in doing good at home, Mrs. Venable appeared to have left her heart in Africa, and her devotion to the cause of foreign missions was contagious. Through her influence her two young brothers (one of them the writer of these lines) and others whom I could name had their faces turned toward the foreign field.

Who can measure the results of a consecrated life like hers?

Discriminations Against Protestants in Turkey.

In the March number of this REVIEW we treated the topic "The Attitude of the Turkish Government toward Christians." The administration of the laws, edicts, or regulations is, however, by no means equal toward all Christians, discriminations in favor of the Greek Church and against Protestants and Roman Catholics having been the rule for some years.

At the risk of restating some things said in that article, we adopt, making our own the following communication. It was not written for publication, and we are not at liberty to announce the author—at least at present. Our informant says about the edict of January, 1892:

"By imperial decrees and by treaties liberty to worship and to educate their children long before had been conferred upon and enjoyed by the Christians of Turkey. Freedom of education had been regulated by a special law in 1889, which made a government inspection of the methods of instruction the sole limitation of the liberty to establish schools. As to the liberty of worship, it was limited by no special law. For at least half a century the uniform and official interpretation of the proclamation of religious liberty has been that they confer upon all classes the right of assembly for worship in any place that belongs to them, and only landed property diverted to permanent religious uses

by the erection thereon of church edifices, remained untaxed, subject to the special authorization of the Sultan in each case.

"It is said that the edict of January 2d, 1892, applied to all Christian schools and places of worship. It should be remarked that no such phrase occurs in the edict. But the edict none the less affects Christians chiefly, and, perhaps, entirely. In the matter of education the needs of the Mohammedans are provided for by the government, which with admirable energy is pressing on the multiplication of schools of all grades for Mohammedans. In the matter of worship the edict is executed in respect to Christians only. Jews are, as ever, allowed the most perfect liberty in meeting habitually in any private house which is convenient to the community. As to the case of Mohammedans the Government could be overthrown by a general uprising, if it were to suggest that Mohammedans may not meet for worship unless they first take out a permit to do so, or a firman setting apart a place where they wish to meet. The discrimination here applied to all Christians bears very heavily upon the Protestants, because they have not, like the older Christian sects, a full equipment of ancient churches.

"The discrimination becomes further evident in the order privately sent out shortly after the issue of the edict referred to, under which no Christian, native or alien, can own or hire lands or houses in Turkey unless he will sign a bond to the effect that the house or land will never be used for the education of children or for the purpose of religious meetings. This curious 'regulation' is rigidly enforced whenever Christians purchase lands, but inquiry at the land registration office shows that it is not enforced and cannot lawfully be enforced in the case of Mohammedans.

"So far as Protestant schools or places of worship are concerned, the execution of the edict of January, 1892, has not been attended in general by the hardships of the closure of establish-

ments of long standing. It is only in the case where officials are fanatical or influenced by special considerations of a personal nature, as in the case mentioned above, that a long-established right is incurred, the edict made retroactive, and the school or place of worship prohibited. Respecting the opening of new schools or places of worship, however, the case is quite different. Whereas, under the Hatti Humayoun and the usages of the past, the question of the expediency of opening a school is left entirely to the community interested, submission to government control being the only limitation upon the most perfect liberty. Under the edict of January, 1892, the question of expediency is the principal one submitted to the official, who is, in fact, the sole judge as to whether any given school is 'needed.' The change introduced by the edict is patent. In practice no new school for Christian children can be opened without the Sultan's personal consent. Respecting the meeting for worship in a new place, also, the edict is commonly applied in a prohibitive sense, the parties wishing to assemble being commonly told that they cannot do so without an imperial firman.

"Since the issue of imperial firmans for schools and places of worship is a matter relating solely to and inseparable from the dedication of land for religious uses, which thereby removes it from the category of taxable private property, it follows that persons temporarily residing in a place where there is no Protestant church, or persons who have not the money to build a church, or persons whose only landed property is of the category of that which cannot be exempt from the class of taxable private property, may not meet for worship at all because they cannot obtain a firman for a church edifice. This limitation as to obtaining firmans applies also to schools. Thus the liberty of education and of worship has been narrowed down by this edict. For the future the enjoyment of this liberty is made to depend upon a property qualification

within the reach of those only who can have access to the ear of the sovereign himself.

"Another curious result of the edict of 1892 is that it is uniformly said to prevent the repair or alteration of any private building in which a school or an assembly for worship has been authorized to be held. The authorities now hold that the effect of the edict is to prohibit such property from being repaired or altered except by special imperial firman, because the issue of the permit for the school or the worship is held to have assimilated the property to that of permanent church or school buildings. But the permit by which this assimilation is held to have taken place has not changed the category in which the building stands. It is still taxable private property, therefore an imperial firman may not issue respecting the repair, therefore it cannot be repaired or altered at all. The only resource for a man who has allowed his property to be used by an establishment of this class, altho the school or the worship be formally authorized, if he wishes to save his buildings from falling to pieces, is to oust the school or the assembly worshipping in his house."

The following translation of part of an article from the *Konstantinoupolis* of January 27th, O. S., 1893, is given as an illustration of the spirit of the Greek Christians toward Protestants:

"Oh, ye miserable Protestants, who know not what ye do! Your house is left unto you desolate like that of the enemies of God who slew the Lord Jesus Christ. Oh, ye nations, understand and be overthrown, for God is with us! The orthodox church at Fatsu, having heard of the plan adopted by us at Ordu, also made petition to the government for the closing of the schools and the services of worship which have been peacefully conducted there by the Protestants, and they easily succeeded. Thus under this new victory of our church, which in five centuries has vanquished and brought to shame, without gun and without knife, such and many

greater enemies, the Protestants as a recompense to their wickedness are standing in our presence covered with shame.

"Oh, ye orthodox! stand manfully and gather up your strength. Fear not, for while God is with you no one can stand against you. While God is our shepherd what wolf shall we fear? Thus miserable sinners are destroyed and the faithful are rejoiced.

"This work has been carried on and brought to a successful issue by the energy of our priest Paes Christo alone."

Our correspondent adds:

"It should be recorded that the *Konstantinoupolis* newspaper is the organ of the Greek patriarchate. While Protestants are not partisans of a censorship of the press, this is no reason for failing to remark that in a country where any publication of articles of a nature to mold religious susceptibilities is forbidden by law, and where censors must approve beforehand all articles published in the papers, the authorization for publication of an article like the above quoted, is another example of the discrimination against Protestants habitually practised by some officials in Turkey."

Among Our Letters.

—Rev. David W. Carter, writing from Antonio, Tex., says: "An unusual interest in the Gospel is being shown by those Mexicans now living in Texas. From many localities comes the news of an awakening interest. I have just held a week's special services in which forty persons were won to Christ."

—Rev. Thomas Christie, D.D., of Tarsus College, Turkey, writes: "This has been a year of painful trial to us and our people in Turkey. But we look to see our Father's hand in it all. No missionary has even thought of leaving his or her post. In such days as these our poor people are doubly dear to us. The Lord is with us through all. It is for the good of His kingdom that we lay down our lives here; we feel sure He

will give dying peace as He has given to so many precious martyrs this winter."

—A friend resident in Philippopolis, South Bulgaria, writes: "The present is a time of vital importance for the Christianization of Bulgaria. The determination of Prince Ferdinand of that principality, to be recognized by the European powers, at whatever cost, led him, tho a rigid Roman Catholic, his wife and mother being the same, to sacrifice his first-born son and heir to his throne, to be rebaptized in the Greek Catholic or Bulgarian Church. This was done February 14th, and was signaled by the issue of special stamps and postal cards. The Russian Czar sent a special representative to Sophia to participate in the ceremonies, and he also sent a congratulatory telegram to Prince Ferdinand. Since then the prince has been recognized by the Suzerain power, Turkey, which implies recognition by all the European powers. A consequence of this strengthening of Russian influence, and of zeal for the national church is, more resolute opposition to the evangelical work and some cases of determined persecution of Protestant Christians."

—Rev. Thomas B. Wood, D.D., writing from Callao, Peru, says: "Persecutions, involving imprisonments, banishments, stoning of houses and persons, incendiarism, denial of natural and legal rights, are suffered constantly by the converts, and they endure it with meekness and cheerfulness. The converts are improved spiritually and materially by their newness of life to such a degree that their neighbors notice their bettered condition, and attribute it to a money stipend distributed by the missionaries, and can hardly be made to believe that, instead of receiving money, the converts all give money constantly for the Gospel work."

—Rev. Benjamin Labaree, widely known as a missionary of rare qualities and success, in a personal note says:

"I have been much moved by expres-

sions in the recent reports of some of our Lodian missionaries indicating a reaching up for a fuller spiritual blessing in their own souls, nay, more, confessing to a consciousness of a new experience of blessed fellowship with Christ.

"One writes: 'It has been the happiest year of my life as a missionary, and the reason why it has been so is, I think, that I have learned to know what a blessed life and work this is to which we have been called.'

"Another writes: 'I should like to mention with profound gratitude that I believe I have experienced during the past year a quickening and uplifting in my spiritual life, a deeper sense of responsibility, a greater joy in service.'

"Another says: 'The past year has been the brightest and best spiritually of all the years I have spent in India. Christ has been more to me of a reality, and tasks have been more easy and hopeful because I knew they were His tasks.'

"And still another, dwelling on the encouragements in the work the past year, adds the following words: 'And last but not least, we believe that we missionaries are awaking to the possibility of living nearer our Master. Call it the Spirit-filled life if you will, we are with invincible zeal determined to have more of it. Yea, we are willing to be content with nothing else than the "mind of Christ" itself. When that day comes, as come it will, the future of India is assured.'

"Commenting on these extracts in another connection, I have said: 'Such testimonies from men who are not young in the service witness unmistakably to the refreshing presence of the Holy Spirit, and are a bright revelation of a growth in spiritual life and power in answer to prayer, such as all our missionaries abroad, yea, and all our churches at home may hopefully strive for and expect for themselves.'

—Mr. F. D. Phinney, Superintendent of the Baptist mission press, Rangoon, Burma, writes:

"Since the arrival in Burma, in the early part of 1892, of the first shipment of the photo-engraved edition of the Burmese Bible, about 2500 copies have been issued—that is, in about four years the number of copies issued of this small and cheap (one rupee) Burmese Bible has equalled the present number of Burman Baptist church-members. During these years the demand for the large type Bible, the Reference New Testament, and for the photo-engraved New Testament has been steady, and the important fact may be stated that *during these four years more copies of Dr. Judson's Burmese Bible have been issued than in the twenty years preceding.*"

"Since August, 1895, 3000 copies of the photo-engraved edition of the Bible in Sgaw Karen have been received at the mission press in Rangoon, and very nearly the whole number is now in the hands of the people. A further shipment of 1000 copies is to arrive this month, and the balance of the edition of 5000 copies is due by the following steamers. The sales of this edition, uniform in size and price with the Burmese edition, is simply unprecedented. There is nothing in the history of Bible distribution in Burma with which to compare it. The demand still continues all over the field, and it is believed that a second edition of 5000 copies is now being printed, and will be ready for issue about as soon as wanted."

—Rev. Mr. McNair, writing from Japan on the subject of the revival of idolatry by the State, says:

"In one of my late letters I quoted from a Japanese paper on the subject of parliamentary recommendations to the government to build a temple to and establish the worship of the late Prince Kitashirakawa, in Formosa; and I stated that both houses of parliament had acted in the matter. The quotation dealt only with the upper house, and when sending it I was told that the lower house had acted similarly. I didn't wait to verify the information, writing as the mail was leaving. The truth is, I since find that only the *upper* house took definite action. This correction does not materially alter the *fact* that many representative men in Japan—nobles, educators, capitalists, etc.—who make up the 'Lords' decided unanimously to recommend this idolatry business."

—Mrs. Arthur H. Smith writes: "The Holy Spirit seems to be moving on our Shantung Church (North China) as never before, in a quiet, powerful way,

quickening into new life cold and dead members, and putting a great longing hunger into the hearts of our Chinese preachers for more spiritual power. At a little conference three of them had with Mr. Smith about the baptism of the Holy Spirit, they were full of joy to hear there was a way to get *power*, and wished they could build tabernacles and stay there, as one of them said, where they had learned this good news."

The volume "A Cycle in Far Cathay," by Rev. Dr. W. A. P. Martin, mentioned editorially in our May number, will, we learn, not be out till September. We hope to present an early and careful review of this work, which is anticipated with great pleasure. It would not be easy to name another author so intellectually furnished for the task, who has had such rare opportunities to acquaint himself with the material for an able summary and analytical review of affairs in the Chinese Empire in the last quarter of a century.

International Missionary Union.

The thirteenth annual meeting of the International Missionary Union will be held at Clifton Springs, New York, June 10th-17th, 1896. The opening session begins at 7.30 P.M. of Wednesday the 10th. Missionaries will be gratuitously entertained, chiefly by Dr. Henry Foster in his noble sanitarium, which for the greater part of a half century has been a religious Mecca, as well as a health resort. A large number of missionaries have already signified their purpose to attend the meeting in June.

All missionaries are urgently requested to send the secretary their names, societies, fields, years of appointment, and (if not now not connected with the work abroad) date of retirement. The union is constantly seeking the address of all foreign missionaries who may be residing (as well as those only visiting) in the United States and Canada. The secretary earnestly invites correspondence with any such persons.

Missionaries are requested to mention any subjects which they desire discussed in the meeting, or upon which they are prepared to speak or read papers, and to suggest suitable speakers or essayists. Any inquiries will be answered by the secretary of the union.

J. T. GRACEY, *President*,
Rochester, N. Y.
W. H. BELDEN, *Secretary*,
Clifton Springs, N. Y.

III.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

Africa,* Madagascar,† American Freedmen.‡

NOTES ON AFRICA.

Africa has been given many names : the "Expiring Continent;" the "Dark Continent;" the "Last of the Continents;" the "Hopeless Continent." Mr. Keltie, author of "The Partition of Africa," says that "whatever else it may be, it certainly is, take it all in all, the most interesting of all the continents." He says that Africa now "attracts more attention than all the rest

of the world put together." We would suggest one other name as most appropriate for faithful Christians who love the Lord's work, and who believe in His promises, and that is the "*Inspiring Continent*." This continent has an area equal to all of Europe and North America combined, and contains at least one eighth of the human race, and one half of these men and women have never yet heard of Christ as their Savior. Five hundred of Africa's languages and dialects have yet to be reduced to writing, and hundreds of thousands of miles have never been trodden by the foot of a white man.

From Senegambia across to Abyssinia is a distance of 4500 miles; this region, peopled with nearly 90,000,000 people speaking over 100 different languages, into which the Bible has not yet been translated. In all this area there labors not a single missionary, only the borders of the great territory of the Soudan having as yet been touched.

Nearly all of Africa is controlled or "influenced" by European governments, the only independent portions being Morocco, Liberia, Bornu, Wadai, Kanem, Baghirmi, Dahomey, the South African Republic, and Orange Free State. A state of almost constant petty warfare exists in most parts of Central Africa, and many chiefs and kings are now seeking to throw off European protectorates, etc. Madagascar has recently been conquered by France, and Ashantee has submitted to England's demands, but Abyssinia still fights fiercely against Italy, and England is sending an army to subdue the dervishes of the Eastern Soudan. In South Africa the troubles between the Boers (or Dutch settlers) and Uitlanders (or foreigners) in the South African Republic have not yet been settled, and the Matabeles are in rebellion, causing England to send troops for their subjugation.

* North Africa and Egypt are to be touched on in our October issue, which deals especially with Mohammedan lands. The most complete list of mission stations and societies in Africa is to be found in "Africa Rediviva," by Dr. R. N. Cust. A new book is in press which will probably be the most accurate and complete yet published; it is by Mr. Frederic Perry Noble, Secretary of the World's Fair Congress in Africa, and is to be entitled "The Missionary Occupation of Africa." For articles on this subject already published in this volume of the REVIEW, see also p. 106 (February); 411, 418, 442, 443, 449 (present issue).

New Books: "Europe in Africa in the Nineteenth Century," Elizabeth W. Latimer; "Glimpses of Africa," C. S. Smith; "Chronicles of Uganda," R. P. Ashe; "The Congo for Christ," J. B. Myers; "Illustrated Africa," by Bishop William Taylor; "Actual Africa," Frank Vincent.

Recent Articles: "West African Pioneers" (*Sunday Magazine*, December, 1895); "Boer, Britain and Africaner in the Transvaal" (*Fortnightly Review*, January, 1896); "Slavery under the British Flag" (*Nineteenth Century*, February, 1896); "Story of the Development of Africa" (*Century*, February, 1896); "Missionaries in Africa" (*National Review*, March, 1896); "The Helpers of Africa" (*Treasury*, March, 1896); "Stray Thoughts on South Africa" (*Fortnightly Review*, April, 1896); "Africa's Claims" (*Student Volunteer*, April, 1896); *Church at Home and Abroad*, and *Gospel in All Lands* (June, 1896).

† See also p. 303 (April); 380 (May); 424 (present issue). *New Book:* "Madagascar of To-Day," W. E. Cousins.

Recent Article: "Catholicism in Madagascar" (*Catholic World*, January, 1896).

‡ See also p. 51 (January).

Recent Articles: "Education of the Negro" (*American Magazine of Civics*, February, 1896); *Gospel in All Lands* (April, 1896).



THE DARK CONTINENT—A SILENT APPEAL.

Africa has been waiting 1900 years for the Light of Life. There are here at least one hundred millions of people who have never yet heard of Christ and His Gospel; there are nearly as many more who may have heard but who have not heeded.

Christ died for the Africans, and commissioned His followers to tell them so, yet every hour sixteen thousand are dying without Christ. A thousand missionaries scattered over this vast continent—their stations indicated by the white spots on the map—"but what are they amongst so many?" "Give ye them to eat."

The religious condition of Africa is pitiable in the extreme. If European nations were as anxious about extending their sphere of *Christian* influence as they are to wield political sway, the conquest of Africa for Christ would, humanly speaking, be speedily accomplished.

The difficulties encountered by heralds of the cross are many and great. The climate is most trying in many parts of the continent; the people, sunk in degradation and steeped in superstition, are for the most part satisfied to remain in their present condition. The difficulties of evangelization are always more spiritual than numerical and financial, but it still remains true that there is a shameful lack of men and means to carry on the Lord's work in Africa. Christians at home should be as ready to deny themselves as those who go. If such a spirit were only manifest, what a spiritual quickening it would mean for the home churches, and what an increase of facilities for carrying on the work abroad.

In spite of all shortcomings, hindrances and other difficulties, however, the outlook in many places is very encouraging.

Bishop Tucker writes from Uganda:

"I do not know that anything cheered me more on my way from the Nile to Mengo than to have pointed out to me church after church crowning this or that hill, on the right hand and on the left. There are now, I believe, more than 200 of these churches scattered throughout the country. The decent and orderly way in which the services are conducted is another token of the advance in spiritual things. . . .

"One of the most pressing problems before us for solution is how to provide pastoral oversight for these congregations which are being so rapidly formed all over the country—not, be it remembered, the oversight of Europeans, but of native pastors. I do not know that anything has encouraged me more since my arrival in the country than the assurance which I have received on every hand that the young men who are coming forward as teachers are in their spiritual life far in advance of the standard which for some years has prevailed. It is from this body of workers that we must look for our pastors, and every

effort must be made to train them for that high and holy service to which we hope they may in God's time be called."

A German missionary magazine puts on record this inspiring story:

"In June, 1869, the missionary Ramseyer, of the Basle Missionary Society, was dragged as a prisoner into Abetifi, then a city of Ashantee, with his wife and child. They spent three days in a miserable hut with their feet in chains. Human sacrifices were then common in Abetifi, which was under the tyrannical rule of the Ashantee chieftain. To-day, in the same streets, under the same shady trees, instead of the bloody executioner going his rounds a Christian congregation gathers together every Sunday, followed by a troop of Sunday scholars. Christian hymns, such as 'Who will be Christ's soldier?' ring joyfully through the streets of Abetifi. The people come out of their houses, the chieftain is invited; he comes with his suite and listens to the joyful tidings of salvation. And it is not in vain; many have become disciples of Jesus. Many even dare to tell their fellow-countrymen in the streets what joy and peace they have found in Him. Who would have dreamed of this twenty-five years ago?"

Dr. Elmslie, of Nyassaland, gives the following summary of the three methods of work in his mission field:

"1. *Evangelistic*.—Every one, whether in school or employed in outdoor work, is brought daily into contact with the Divine message of salvation. The daily worship, Bible classes, Scripture lessons in school, evangelistic services on the station and in the villages, are our evangelistic agencies. The catechumens' class had an attendance of 14, while 37 and 65 attended the men's and women's Bible classes respectively. Eleven male adults and three children have been baptized; and there is a number of men whose lives are consistent, but who, being polygamists, are denied admission to the church.

"2. *Educational*.—Three new schools were opened during the season, and the attendance has reached the highest point yet attained. The average daily attendance in our seven schools during the four months February to May was 481. We have 31 teachers and monitors, and during the school session 79 scholars have advanced as far as to read the Gospel. Not included in that number there are not a few adults who have learned to read at home. Over 200 gospels, hymn-books, readers, and catechisms have been sold during the session.

"3. *Medical* work shows 1274 attendances at the dispensary.

"The past calls for gratitude to God, and the future is full of promise."

Altogether Africa has been the scene of marvelous development in the past two years. Colonization and civilization have made steady progress. The great powers of Europe are rapidly assuming control of large districts of the country. Great Britain now holds almost continuous possession from north to south. Telegraphic communication has been established throughout the country in many places. The slave trade has been compelled to betake itself to greater secrecy and be less aggressive. The war that has been prosecuted has resulted in opening large districts of the country to the Gospel. It is hoped that European control will not introduce the vices of civilization, but what is better, the saving agencies of the Church of Christ.

In South Africa we find many communities in a fair state of civilization. The masses of the people have received the Gospel, and many of them are able to read the Bible in their own tongue. Missionaries are penetrating the Soudan from various directions, some going to Sierra Leone, in the vicinity of our own missionaries. Bishop William Taylor has been establishing outposts of Gospel activity in the heart of the Congo. According to good authority, 40 missionary societies, 700 foreign missionaries, and 7000 native preachers are putting forth their efforts to give the Gospel to Africa. Thousands of missionaries are now needed to carry on the work of evangelization.

A PLEA FOR THE FREEDMEN.

Every part of the great world-wide mission field has its own peculiar interest. This is specially true of missions among the freedmen.

1. We stand face to face with their growing numbers. One generation ago, at their emancipation, there were 4,000,000. To-day there are 8,000,000. Try by comparison to realize what 8,000,000 of negro population means. If they alone occupied the Southern States, they would give it a population almost three

times as great as that of the 13 colonies at the Revolution. We regard it as important to give the Gospel to the 250,000 Indians within our boundaries, yet for every Indian there are 32 negroes among us—enough to populate a territory as large as Ohio, Indiana, and a large part of Illinois as thickly as these States are now settled. They would populate Maine, New Hampshire, Vermont, Connecticut, Rhode Island, Delaware, North Dakota, South Dakota, Nebraska, Indian Territory, New Mexico, Arizona, Utah, Colorado, Idaho, Montana, Nevada, Wyoming, Washington, Oregon, Alaska, and California as densely as these States and Territories are now settled.* These millions are not scattered over the whole of this vast country, as is our foreign population, in every-day contact with our American life and institutions. There are 7,000,000 of them huddled together in our Southern States, locally and socially isolated. Nor is their present number only to be taken into account, but their rate of increase, too—one generation ago 4,000,000, now 8,000,000; a generation hence, 16,000,000; two generations hence, 32,000,000. What hinders their present rate of increase? Surely the growing numbers of colored population call for serious consideration, and emphasize the importance of their evangelization; for they are here to stay—a permanent part of the great Christian nation.

2. But look upon the moral and spiritual destitution of this growing mass. Generations ago they were brought here out of the heart of barbarous, savage life. Of course they brought their ignorance, their superstitions, their vices, with them. Nor was there anything in the institution of slavery under which they were held for over a century to make them better, but rather worse. For, under the Southern system of slave laws they were not looked on as persons with personal or property rights, but as chattels, as so many animals to be bought and sold at the option of the slave holder.

Under this system no regard was paid to the family relationship. No sanctity was attached to the marriage tie among the slaves. As a rule, they were not under influences calculated to make them upright, honest, and chaste. I say as a rule, for there were honorable exceptions. The large proportion of Southern white blood that ran into col-

* "Facts About the Freedmen" (Presbyterian Board for Freedmen).

ored veins is proof of the kind of morality that, as a rule, was taught and practised among them. It is not necessary that one should have lived among them to know their moral and spiritual degradation. It is but necessary to call to mind the kind of life they were compelled to live to judge what was their state at their emancipation. Doubtless during the generation of freedom that they have enjoyed some progress upward and forward has been made. The Gospel in the hands of the Church North and South has done something to lift the negroes out of their degradation; but as yet only in spots. The favored localities where colored schools and churches have been planted are few in comparison with the vast territory of colored population. Our missionaries testify that, after thirty years of effort, only a beginning has been made; that the intellectual, the moral, the spiritual darkness and degradation among the negroes of the South is appalling. Think of 1,000,000 colored children growing up, outside of school and church, in ignorance and vice! Think of 3,000,000, probably, of men and women who can neither read nor write! What must be the prospect, the social, the political outlook of that section of our country where such ignorance and vice nests!

We spend millions of dollars ditching swamps, letting out the deadly malaria, so as to make room for pure air and for prosperous and happy homes. Ought not this great Christian nation to be willing to spend something to drain out these Southern swamps of negro ignorance and vice and make room for clean, happy, Christian colored homes?

3. Not only their moral and spiritual destitution, but their dependence on us is a strong element in the appeal. Language cannot describe fully the depths of poverty in which the slave population of the South stood at its emancipation. They counted themselves *freedmen*, but what wretched freedmen! freedmen in rags! no lands, no implements of their own, no money! What could such poverty and ignorance be expected to do for itself? Nor was there any disposition in the South to help them as freedmen; nor, indeed, any ability. Southern industry had been paralyzed by the war. From this industrial paralysis it required a whole generation to recover. Even to-day the South is not much disposed nor able to shoulder the burden of the black man's evangelization. He depends largely on the good people of the North for help.

4. *His Claims.*—Nor is this a depen-

dence without just claims. There are dependent people in the world who have made themselves so by their vices and follies. Such dependence has no just claims on the help of others. But the colored man's dependence has just claims on us as a Christian nation. He is not among us, poor by his own choice. We brought him here; we made him poor; we kept him ignorant. For generations we consented to his enslavement. We took the products of his hard toil to enrich his masters. Suppose we paid over to him his just and rightful share of the product of his hard toil during the generations gone by. It is safe to say there would be enough to furnish every negro family with a comfortable home and every community with a prosperous church and school. When we help him now we are simply paying old debts without interest.

Besides, at his emancipation we took him as ward. When we enacted the fourteenth, fifteenth, and sixteenth amendments we took on us as a Christian nation the obligation of furnishing the negro with the qualifications of Christian citizenship. Nor is the help we now give him to be regarded as disinterested benevolence. If I have on my foot a gangrened spot, it would not be disinterested benevolence for the head and hand to say we will come to the help of the foot, but self-preservation. So it is in the case of negro evangelization. These Southern States, gangrened with negro ignorance and vice, are sister States, members of the commonwealth. For Maine, New York, Ohio, Illinois, and the other States to say that they will come to the help of the South in this matter is simply self-preservation.

5. Lastly, the response which the freedmen make to our help is another important and encouraging count in the appeal. They realize their need, are anxious for our help to enable them to rise out of their degradation, and very grateful for it. They have proven themselves capable of a Christian education, and are easily molded by the influences of the Gospel. There are no hoary systems of false religion or philosophy, as among the Hindus or Chinese, to break down before a way can be made for Gospel truth and Christian institutions. The way is clear. A wide door is open for immediate results. It is safe to say that no missionary enterprise at home or abroad can show larger fruits in proportion to the means invested than the work among the freedmen.

—A. Lehmann, Moorefield, O.

IV.—EDITORIAL DEPARTMENT.

Most encouraging reports reach us from time to time in personal letters and through the columns of the British press as to the blessing attending the meetings conducted by Dr. Pierson in the British Isles. The prayers of God's people avail much, and the Holy Spirit daily draws many into a closer life with God, inspiring them to more earnest study of the Word, more active interest in His kingdom, and more unselfish giving of self and substance to the Lord's work at home and abroad.—D. L. P.

Sunday, June 25th, 1865, on the beach at Brighton, England, J. Hudson Taylor, unable to bear the sight of a large congregation of over one thousand Christian people rejoicing in their own blessings, privileges, and securities, while three hundred and eighty millions of people in China alone were perishing in their sins and for lack of knowledge, poured out his soul to God, abandoning unbelief and all apathy, and surrendering himself to God for service to a perishing world. Wandering along those sands at the midnight hour he boldly asked God for twenty-four fellow-workers, two for each of the eleven unoccupied provinces of China and two for Mongolia. Both laborers and the funds were provided in answer to prayer without appeal to man, and *one year later* this band set sail for the Middle Kingdom.

At the end of the *first* decade (1875) 37 workers were in the field.

At the end of the *second* decade (1885) all unoccupied provinces but two, Kwangsi and Hunan, were held by resident missionaries. During this period, at the very hour of darkest midnight, the Chefoo Convention was unexpectedly signed and China thrown open throughout, and itineration and exploration followed. Within three years (1882-85) 116 new missionaries, including the Cambridge band of 7, offered,

and at the end of the decade there were 225 in all on the field.

The third decade (1885-95) was marked by more thorough visitation and evangelization, with consolidation. In 1887, in direct answer to prayer for 100 more workers, more than this number willingly offered, and £10,000 provided for outfit and passage money. It is noticeable that when this new addition was first *asked* of God praise was at once offered in advance for blessings *to be given*.

In 1886 the *American* branch was formed in Toronto, and seven years later 39 missionaries had sailed from America. At close of 1895 over 620 missionaries were on the field, and in this *third* decade *women's* work had come to the front in a marvelous way. "What hath God wrought!" through *one man* in answer to prayer!—A. T. P.

"The King of Korea and the Crown Prince (with the help of the Russian Legation) have formed a new government. Kim-Hong-Tau, the Premier, and seven other Japanese ministers were beheaded, and their corpses dragged through the streets. A decree is alleged to have been signed by the king at the Legation ordering that the heads of five ministers should be exposed on poles. All the telegraph wires were cut. On receipt of the news on board the *American*, British, and French men-of-war at Jin-Sen, marines were landed and left immediately for Seoul. The king is reported to have been actuated by a desire to avenge the queen's murder. All the new ministers are said to be members of the Min family. The Tokyo papers allege that owing to the influence of the Russian Minister the king remains at the Russian Legation, which is guarded by 200 marines."

The new ministry is favorable to Russia and is under Russia's protection. It is too early to say whether or not

Korea will become a Russian province, but it will probably not be done without a forcible protest from Japan.

Diaz in Jail.

Dr. J. T. Tichenor writes that on the afternoon of April 16th a telegram from Havana was brought to the home mission rooms of the Southern Baptist Convention containing these words: "*Diaz in jail.*" Dr. Tichenor says:

"This startling intelligence brings the Board face to face with the gravest difficulty of its history. Diaz has been in jail before, but then the charges against him were trivial. If he had been found guilty the penalty would not have involved life or liberty. Then there was peace upon the island, and partisanship did not torture into crimes the careless words of familiar conversation or base a charge of treason upon the loose expressions found in a letter to a friend.

"Widely different are the conditions prevailing now. The Spanish authority in Cuba is shaken to its foundation. Cuban men and women are fighting against a tyranny more dreadful to them than death, and for liberty dearer to them than life.

"The Spaniards have repudiated their ablest commander because of his justice and his moderation, and have supplied his place by the most bloodthirsty and cruel of all the Spanish leaders. Suspicion is tantamount to conviction of crime. The horrors of Spanish prisons are augmented a hundredfold by the multitudes of their diseased, vermin-infested, half-starved inmates. Justice, always delayed in Spanish courts, has fled the land, and nothing but the strong arm of foreign power can preserve even citizens of other countries from the passion-prompted sentences of its partisan tribunals. We cannot shut our eyes to the fact that the life of our Brother Diaz is in great jeopardy. Not simply from the danger of conviction for the alleged offense, but from the greater danger of the protracted and torturing imprisonment he may be called to endure.

"The Board will not stop to vindicate its actions in regard to their missionaries in Cuba further than to say that it has taken every possible precaution for their safety. Assured that Diaz was in more danger than any of the others, the Board has been especially solicitous for him, and could he have acted upon the suggestions made him, he would not

have remained within the limits of Spanish authority. But he could not. He no doubt felt it to be his duty to see the others safely off the island before he should go. Their departure was delayed by some unknown cause. O'Halloran, the last to leave, sailed from Havana Wednesday the 15th. That night or the next day Diaz was arrested. In the last letter received from him he said he was perfecting arrangements for the care of our property in his absence. The evidence before us points to the conclusion that it was his desire for the safety of others and his fidelity to the trust committed to him by the Board that induced the delay that resulted in his arrest.

"For months communication with our missionaries has been difficult and hazardous. They were objects of suspicion because of their religious faith and practice. It is understood that all letters were subject to inspection at the Havana post-office. Under the prevailing conditions the most innocent expression relating to our mission work in the excited minds of the Spanish authorities might be transformed into words indicating rebellion and treason. Every letter we sent to Havana might engender suspicions that would result in the imprisonment of our missionaries, and every letter they sent to us might be fraught with similar consequences. Hence we do not know why Diaz delayed so long in Havana. We only know our brother is in prison, and we must help him.

"Arrangements must be made to care for him while in prison. He will not dare to eat or drink anything furnished by the prison authorities. He must have such comforts as the common jails of Havana do not contain. His health suffered greatly from his last imprisonment, tho it was brief. Protracted imprisonment now will endanger his life.

"It was the horror of a Burman prison that broke down the health of Judson and brought him so near the grave. It was the dungeon in which Herod confined John the Baptist that staggered the faith of the forerunner and led him who in triumphant tones cried, 'Behold the Lamb of God!' to inquire in timid and doubting accent, 'Art thou He that should come, or look we for another?' And Diaz is flesh and blood as were they. He will need expressions of sympathy from all his brethren who have assigned him to that post of duty and of danger. He has honored them by a life of devotion to their cause surpassed by none among the living or the dead.

"Let every Baptist of the South, man,

woman, or child, be among those of whom Diaz can say, 'I was sick and in prison and ye ministered unto me.' Let there not be one who shall fail to honor himself by some token of sympathy and love to him with whom God has honored our denomination.

"We are tempted to ask if any will not respond to the needs of such a man; what suffering, what distress can move his heart, or what calamity smiting the soul of a child of God would draw forth from one so callous evidence that the love of God dwells in him?

"The imprisonment of Brother Diaz will impose unlooked-for expenses on the Board. Not only must he be cared for, but so must his family. The expenses of a trial, which Spanish courts well know how to make exceeding burdensome. Attorney's services—and he must have the best—will not be small. Nothing must be spared that will mitigate the suffering or spare the life of our brother. Money is valueless when counted against the life of such a man. We ask that every church connected with the Southern Baptist Convention take immediately a special collection for this purpose. In this general movement of our people there is a strong element of safety to our brother. It will strengthen him. It will cheer his prison days. It will enable him to resist disease and maintain his vital power.

"If Havana could know that ten thousand Baptist churches by one concerted movement swelled a fund for Diaz's protection and freedom, how that would hold back the threatened blow and change the purpose to destroy! How it would affect our authorities at home to know that a million and a half of Baptists were in earnest in their efforts to save a man so honored of God, a star of the first magnitude among the missionary heroes of the world!

"What influence and power it would give them for all coming time to protect and promote the missionaries of their faith in every land and on every shore. Diaz's imprisonment is God's call to the churches of the South to arise and shake off the dust of sloth and act for his deliverance, for God's cause and for their own honor, in a manner worthy of themselves, worthy of the King they adore, and of the Gospel which they must give to all the nations.

"What tho ten times that which is needed for these purposes should be contributed by our churches? It would be but a garnered supply from which to equip other soldiers of the cross who will reinforce God's conquering host on that island.

"We are committed to this work. Our

hands are upon the plow; we cannot look back. Diaz may perish in prison or die by the hands of the executioner, but Cuba must be spiritually free. The mouth of the Lord hath spoken it."

The need in Armenia is almost as great as ever. Relief work did not stop in April, as was intimated in our last issue, but continues in order to make of some avail what has already been done. Without crops or means of obtaining them the Armenians must starve, and the past efforts to help them prove of no permanent value. Their poverty can scarcely be overstated. But they are beginning to hope and realize that they have Christian friends who are ready to help. Funds come in all too slowly, and thus keep the missionaries and agents of the Red Cross Society from extending the relief so sorely needed. Miss Clara Barton telegraphs that there is no obstacle to the work save lack of funds. It is not yet time for Christians to close their purses. Typhus fever, small-pox, and dysentery are raging in the stricken districts, and much of the relief work is now being directed to ameliorate the condition of those suffering from these diseases.

We acknowledge the following contributions to the REVIEW relief fund since those mentioned in our previous issue:

Woman's Missionary Society of the Union	
Presbyterian Church, Tarkio, Mo.	\$20.00
Mrs. Cordelia F. Waterbury, Jordanville, N. Y.	10.00
Friend's Christian Endeavor Society, Fall River, Mass.	7.25
Wm. T. Barry, Castorville, Cal.	1.00
Two Friends, Athens, Ga.	2.00
Mr. R. C. Douds, Meadville, Pa.	1.00
Senie Viischer, Holland, Mich.	1.00
Mrs. Roberts, Brooklyn, N. Y.	5.00
"A Lady," Superior, Wis.	2.00
James L. King, New York.	5.00
James Hoag, Jr., Allegheny, Pa.	2.00
Moravian Congregation, Lake Mills, Wis.	\$1.88
"A Friend of the Armenians," Manchester, N. H.	10.00
Rev. R. E. Brown, Iowa City, Iowa	1.25
Shickley (Nebraska) Union Y. P. S. C. E.	7.00

We also acknowledge \$12 from Miss Florence G. Coulson, of Paterson, N. J., to be applied to carrying the Gospel into Tibet. It has been forwarded to the Tibetan Mission Band.

The Congregational Home Missionary Society, whose headquarters are in New York City, will observe its seventieth anniversary here June 2d-4th, in the Center Church, of which Rev. Newman Smyth, D.D., is pastor.

The great missionary convention of 1888 was not in Liverpool, as stated in the April REVIEW (p. 242), but in London; the Liverpool convention took place in 1860.

The Shah of Persia, Nasir-ed-Din, who for nearly fifty years has occupied the throne of Persia, was assassinated by a fanatic on May 1st. The heir presumptive to the throne is said to be ignorant, bigoted, and intemperate; but at this date (May 2d) it is not certain that he will be the ruler of "The Land of the Sun." May God direct this tragedy to the establishment of His kingdom in Persia.—D. L. P.

It is said that the Czar of Russia contemplates proclaiming religious freedom throughout the empire on the occasion of his coronation (May 26th). The character of the Russian priests is indicated by the fact that they are not only making strong protests against such a step, but that they desire a renewal of the persecutions of the Stundists on the ground that the Protestant faith is growing too rapidly.—D. L. P.

Christ's Mission (142 West Twenty-first Street, New York City) has accomplished a great work among Roman Catholics. Several eminent priests have recently been converted. Rev. James O'Connor is a faithful steward, but the mission is \$10,000 in debt.

Books Noticed.

Few conferences, if any, have been more manifestly under the guidance of the Spirit than that which met in Liverpool in January last at the invitation of the British Student Volunteer Union. No one of the speakers struck a discord-

ant note, for all symphonized with the mind of the Spirit. While much that was helpful in the conference must be looked for only in its effect upon the lives of those who were privileged to be present, there was much of permanent value in the addresses, which will make the volume of printed reports most welcome to all students of missions. This volume, which appears under the title "Make Jesus King,"* contains addresses by Eugene Stock, Egerton Young, F. B. Meyer, Dr. George Smith, and Arthur T. Pierson, and is supplemented with fifteen valuable charts representing the religions of the world, the progress of evangelization, and the forces available for the work at home and abroad. Every volunteer should possess this report; it is inspiring and educating.

The story of the Congo Mission, which is one of unique interest and suggestiveness, is recorded by Mr. J. B. Myer † in a small book profusely illustrated and containing much valuable information. This account has to do especially with the Baptist Congo Mission, but also deals in general with the country, people, language, and climate of the Congo Free State, and discusses to some extent the work of other societies engaged in work of the kingdom there.

The map of Africa which appears in this issue is reproduced by the courtesy of the Young People's Missionary Society, from one in use by them in the *Young People's Missionary Journal*.

"Africa Illustrated," ‡ a volume of views showing daily life on the Dark Continent, will add much interest to the study of missions among the people of Africa.

* "Make Jesus King." Student Volunteer Missionary Union, London, England. 4shillings.

† "The Congo for Christ." By J. B. Myer. Fleming H. Revell Co., 75 cents.

‡ Published by *Illustrated Africa*, 150 Fifth Avenue, New York, \$1.00.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

AFRICA.

—Our Anglo-Saxon habit of spoiling the natives of barbarous countries that visit ours, or where we cannot do that, of spoiling ourselves over them, by making them out to be what they are not, it appears is not confined to us. Superintendent Merensky, speaking of some natives of the slopes of Kilimanjaro, brought to Berlin by the traveller, Otto Ehlers, remarks: "Our newspapers, which in colonial matters are not very apt to be of sound head, pompously described the three strangers as 'princes, envoys, and ministers plenipotentiary.' In reality these were simple cowboys. It was again seen how unreasonable it was in Europe to make such Africans a mere object of curiosity and gaping wonder. They were loaded with presents of toys, which disgusted them. 'What is all this stuff for?' said they; 'this is only for fools and children.' They did indeed value one present—some locksmiths' files. A circus performance displeased them. 'Such a dance is bad, is evil magic. A woman who dances so is a sorceress, she is bad,' said they.

"Their spokesman, at taking leave of Berlin, spoke as follows:

"We have seen many things in Berlin, but have already forgotten many of them. But one thing we have seen very plainly, which we shall not forget, but shall tell to everybody at home. When a white man came to us we used always to take him for a great, influential man. We said, 'The whites are all rich; they stand in God's neighborhood.' Now, since we have seen Germany, we know better. We have seen that here too there are rich and poor,

masters and servants, good and bad, as among us; that you are only men as we are, only that your skin is of another color. Now, if a white man comes to us, we shall know better how to deal with him. We will first ascertain whether he is a great lord. A servant must not put on airs. If he does, he shows out for a liar. But a free man, who has a will and knows how to use it, will now and ever have honor among us.'"

—"The bishopric of Zanzibar, vacant by the death of Bishop Smythies, has been filled up by the appointment of the Rev. W. M. Richardson, Vicar of Ponteland, near Newcastle. He has been chiefly engaged in parochial work, but has some experience of teaching. He is, of course, a very High Churchman. We trust that the new bishop, who took his degree in 1869, and is, therefore, presumably not less than forty-six, has not passed the age at which one may safely enter upon work in Central Africa."

—"Miss Josephine Bartlett, who had labored for twenty years in connection with the Universities Mission at Kiungani, has died. 'When we who had been scattered far and wide in the different parts of our wide field of labor returned to Zanzibar, it was to Miss Bartlett that we all naturally turned, as to the one who would be the most interested to hear all we had to tell of the work and workers far away, and who would evince the deepest sympathy.' So writes Archdeacon Chauncey Maples, the bishop-designate of Nyasaland."—*Church Missionary Intelligencer*.

—The working together in any tolerable terms of peace of English Protestants and French Catholics having been found impossible in Uganda, Rome has wisely determined to remove at least the removable cause of friction, and to

substitute English missionaries for French. Bishop Hanlon, of Manchester, takes Bishop Hirth's place, and takes with him a body of English priests to replace the French. On the other hand, the new bishop avows his intention to disregard the territorial division between the two religions. The root of trouble was planted when Cardinal Lavigerie, going back from his own word, sent Roman Catholics into a country where Protestants had already been laboring for some two years.

—"Far more compactly than various other Congo societies does the *Swedish Missionary League* labor on the northern bank of the Lower Congo. The three stations first established, Mukimbungu, Kibunzi, and Diadia, are now augmented by two more, Uganda and Londe, besides some out-stations. The stations have been provided with buildings, in part of stone; transportation has been regulated, the training of the natives, old and young, to work, has been taken up; schools have been established for adult men and for children, and others for women. There are 178 school children and 78 members. About a dozen native evangelists are at work, for whose training an evangelists' school has been set up in Diadia. God's word is zealously proclaimed at the stations and by-stations, as well as in the neighboring villages. Diligent labor is laid out on translations, and Missionary Westlind is drawing up a grammar of the Fioti language. The New Testament, biblical narratives, and a hymn-book are printed on the hand-press in Kibunzi, and a beginning of a native literature has been made by the publication of a missionary sheet and a little almanac. In Mukimbungu there has been established a medical mission; but unhappily the physician, Dr. Walfridson, after laboring barely two years, fell a victim to the climate just as an apothecary was about to be sent out to his assistance. Besides the physician, the mission since 1889 has lost 10 laborers of both sexes by death, after only a

brief activity, while sickness has greatly diminished the forces of the others, some of whom are compelled to leave for their health's sake for a longer or shorter time."—*Almindelig Kirketidende* (Provost VAHL).

—Of the several Barotsi chiefs that have become Christians, one, Semonja or Sebeho—all the Barotsis have several names—is a son-in-law of the king. "He unites to a rare mildness a great force of character," says M. Coillard.

The Barotsis, men and women, are very free of speech, natural orators. The movement which, after several years of disconsolate waiting, very much like that of the first Moravian missionaries in Greenland, has now broken out throughout the country, manifests itself in free conferences at which all have liberty to speak, men, women, children, chiefs and commoners, free and bond. Of one, attended by some seventy, M. Coillard says: "There were beautiful things said in this simple gathering, where everybody spoke so unrestrainedly, and whose general theme was *Lot's wife*. One poor woman told us that she had come from the bottom of the valley of Sefula. On her way she had found people working in their fields. She accosted them, and invited them to come to hear the word of God. They replied with contempt: 'It is no longer the *moruti* (missionary) who comes to remind us that it is the Lord's day; now it is these fag-ends of women folks! Begone! Be off to play the believer, if you imagine that the missionaries are going to give you cloths and beads.' 'Oh, my masters,' answered the poor thing, 'I am nothing but a poor slave, to be sure. I am nothing, but I feel the need of learning the things of God. Oh, no, it is not cloth or beads that I am looking for. What could I do with them? I have never worn anything but this bodice of skin. But I am a great sinner, and what I seek is the pardon of my sins!'"

"Everything is caprice and surprise in Africa—one day famine; the next,

abundance, nay, even superabundance. Drought desolates us, and then it does not rain but that it pours. The post, while we hope for better things, is the plaything of the same caprice. We have more than once been nine long months without a single letter. We are now only at the end of April, and here already are *four* mails from Europe since New Year's. One really believes he is dreaming when he receives at Lealuyi, in mid-April, letters coming from Europe, and dated toward the middle of January. Is this going to last? Does this announce to us the approach of railways, of telegraphs, of telephones? . . . As to the telegraph, we have long since known it as being in Mashonaland on its march to Alexandria by way of Nyasa, Tanganyika, Victoria Nyanza, and the Nile! A few years more and the iron horse will have reached Palapye. It is far from the time when I quitted the Cape and traversed the melancholy wilderness of the Karroo in ox-wagons!"

The king, Lewanika, still maintains close friendship with the missionaries, but shows very faint signs of a heart touched by the Gospel. On the contrary, his royal pride becomes more exaggerated every day. This African *grand monarque* seems as deeply engaged over questions of footstools and glass necklaces as that great pattern of false greatness, Louis Quatorze, used to be over questions of tabourets and arm-chairs, who had the right to sit on which. As M. Coillard remarks, this is no road to the sense of sin and the humility of a converted man. The missionary reasons with him against such antiquated arrogance, and he professes to be convinced; but meanwhile the royal ceremonial becomes more complicated every day. At this rate, says M. Coillard, the subjects and the slaves will soon have no place left for them on the earth. "The progress in civilization, all is for the king and his family, nothing for the people." The heir-apparent, Litia, seems to show a more Christian mind, "Poor Lewanika!"

as I said to him only yesterday—speaking of his personal habits—"he abandons all that made his life, piece by piece; but he cannot decide to give himself. Pray continually for him."

St. Augustine, about 420, remarks that many Christians of his day thought that the coming of Christ was at hand, because, said they, the Gospel had now been preached in all the world. He reminds them how very far the Roman world is from being the whole actual world. There are, he remarks, many races, and even unknown races, to which the Gospel had not yet been preached, and to which God had not yet made it possible to preach it. "Even in the heart of our own Africa," says he, "how many tribes there are of which we have no knowledge, and to which we have no access!" How different the case now, as to the world at large, and as to Africa in particular!

"The answer of a woman patient at Tangier shows that in the land most cursed by Mohammedanism the testimony of God's Word has its answering echo in the human heart. 'I asked to-day,' writes Miss Vining, 'who has sin? And one woman at the back of the room, whose clear brown eyes had been always attentively fixed on me, said, "Every one but God," and when I said nothing we could do would cleanse away our sin, "Alms won't do it, fasting won't do it, and men going to Mecca won't do it, they go with sin and they come back with sin," one woman said, half under her breath, "Yes, and some of them with a good deal more."'"—*Medical Missions.*

JAPAN.

—Dr. DALTON, quoted in the *Zeitschrift für Missionskunde*, remarks on the rapid growth of the Sunday-school in Japan, and its great value in diffusing the Gospel. He describes a session, opening with a hymn, sung to our Anglo-Saxon tunes. "You see easily that the children delight in the hymn; occasionally also, no doubt, the spiritual song of the little Sunday scholars

resounds in many a heathen house, so that the parents take up the words and melody. Then the leader offers a prayer, often, it seems to me, too long for the children, followed by the reading of the Scripture lesson, which is then explained by the teachers, both male, and often still more largely female. These are mostly maidens of the people, who have themselves only lately been baptized, and who cannot forbear speaking to the little ones of Him who has so wonderfully touched their own heart and brought it to a glow. I have often found confirmed the remark of one who knows the land, that 'one can recognize in the features of the young female Christians the gracious, transfiguring refulgence of the day that has risen upon them.'" In one Sunday-school Dr. Dalton was especially struck with two female helpers: here a young girl in somewhat inferior attire, somewhat distorted in form, but her features reflected unmistakably her devoted care for the childish group entrusted to her, and her warm affection for the Word of Life, which she was setting forth; and it was plain to see by the attentively listening children that she understood how to touch the spot in the children's heart "where her word of the Holy Friend of the children finds a good lodgment." Yonder ten or twelve children around an old mother, by years, toils and cares bowed sheer to the earth, and the little ones clustered around her as around a grandmother who is disclosing to her grandchildren a strange and wondrous story-world.

The pictures distributed, Dr. Dalton remarks, are wisely adapted to that love of nature which so eminently distinguishes the Japanese. Here the rising sun, on his edge a birdling trilling his morning lay; the words are, "The kingdom of heaven is at hand, repent therefore." There the snow-crowned Fujiyama, and on the azure heaven the words, "And tho I had all faith, so that I could remove mountains," etc. Around another card twines a flowering

cherry branch, on which little singing birds rock themselves, accompanying the Savior's words, "Behold the fowls of the air." On another, around a nosegay of lilies, runs the inscription, "Consider the lilies of the field."

The *Zeitschrift* happily remarks that the Buddhist imitation of the Sunday-school is just such a sign of the impending collapse of Buddhism in Japan, as Julian the Apostate's futile attempts to introduce Christian usages and institutions into his decaying paganism was a sign of his despair. Conscious imitation only succeeds where the principles are the same; otherwise it only hastens ruin.

"Wherever we would gain entrance for our faith among adherents of other religions we are certainly bound, both in justice and prudence, to acknowledge all the truth and good we find already prevailing among them. For instance, the Japanese can unquestionably give us lessons in filial reverence, obedience, control over anger, moderation in our judgments of others. We are therefore bound to acknowledge this unreservedly to them."—Dr. BUSS, in *Zeitschrift für Missionskunde*.

MISCELLANEOUS.

—A small number of students in Denmark having, as we see by the *Blad*, been induced by Mr. Wilder to enter into the Students' Movement, exception has been taken to the solemn promise to go abroad. The students have therefore modified it into a profession of a present intention to go abroad, not to be lightly given up, but, in view of possible developments of duty, not binding with so much of the stringency of a vow. It is worthy of note that even in the Catholic Church some of the later orders, especially the Oratorians and the Paulists, substitute such a profession of present intention for a vow, so that if strong reasons should appear for leaving the order, the conscience may not be entangled by an irrevocable engagement. As an eminent Roman Catholic clergyman has said to the present writ.

er: "Vows hardly agree with a free age and a free land." The present disposition to reintroduce them among Protestants is of dubious import. "Be not entangled again with the yoke of bondage."

—"Millions at this moment are ready to die for Christ. A dead Socrates, a dead Marcus Aurelius, a dead Francis of Assisi can do nothing for the world; but the Christ died—yea, rather, He rose again, and He has proclaimed His universal dominion. Confucius owns many followers over a vast space of the world's surface, but he appeals to the Chinese alone; Mohammed has many adherents, but he appeals only to Turks and Arabians and certain Eastern peoples; but Christ appeals to every man who is born into the world. The old man dies in the peace of Christ, and the little Christian child, on its death-bed, whispers the same holy name. If we take the very foremost men in genius whom this world has ever produced—a Dante, a Milton, a Newton—we find them weeping over the records of that life which was given for man. But none the less, when that story of Christ's love is told to the very humblest and meanest of mankind it comes home to their hearts; and I was told by the late saintly Bishop of Moosonee, who was my friend and my guest, that if at this day you were to go down the bleak shores of Hudson's Bay, there—among those poor, I had almost said degraded—at any rate, those poor, once savage Indians and Eskimo—you would find the Bible in almost every wigwam, and you would find in many of those poor, converted savages, a humble student of the life of Christ in the Word of God. Therefore our commission is plain and our duty is positive—to obey that last divine command by extending the area of Christianity, by carrying further the victories of Christianity, and by proclaiming to the remotest nations of the world the name of their Savior Christ."—Archdeacon (now Dean) FARRAR, in *Church Missionary Intelligencer*.

—"In Buddhism at once it may be affirmed without qualification there is no such conception as that of sin. Taking sin in its primary sense, as transgression against a personal Creator, sin there cannot be in a system which knows no such being. Sin, as it offers itself to the view of the Christian consciousness, in all its complex antagonism to duty and love to God, in all its varied opposition to our service and obedience to Him, in all its manifold ramifications of relationship to our fellow-man, is not a possible conception to the Buddhist mind. The creative and the fatherly idea lies at the root of all such manifestations and exercises of moral goodness. Buddhism has suppressed the witness of the conscience in man to God. It has denied His existence. Buddhism has thus far tended to delete from the tablets of the souls the fundamental conception of sin. The contrast, then, between sin in Christian and Buddhist theology breaks down through its incompleteness. The other limb, in fact, of the comparison is wanting. Sin is everything in the Christian creed; in the Buddhist fabric of belief it is not found."—Rev. G. ENSOR, in *Church Missionary Intelligencer*.

English Notes.

BY JAMES DOUGLAS.

China Inland Mission.—The account supplied by Mr. F. A. Redfern of "Fruit Gathered" in Lan-chau, Kansuh, is interesting, not only on account of the cases cited, but for the light cast on the difficulties in the way of the open confession of Christ. Months and sometimes years transpire before faith is sufficiently reinforced by courage for the step of avowal to be taken. Mr. Redfern gives details in respect of a number of such cases, and magnifies the grace whereby several families have come out boldly for the Lord. Nine persons have thus recently crossed "the rubicon," and hope is entertained that others

will speedily gather courage for testimony.

Sought and Found.—Under this head, Mrs. Simpson gives a graphic account of how a Chinese woman found the Lord. About a year previous Mr. Simpson had preached in the village of *Chih-li*, where the woman and her husband lived. Within six months the husband fell ill and died, but as his end drew near he said to his wife, "When I am gone you must go and visit them [the missionaries], and inquire more fully about this doctrine. It is too late for me; I cannot go, and I cannot find the way, altho I want to do so; but perhaps God will take me after all." As time went on the woman became mightily convinced of sin. Eventually, after nearly a year had passed from the time of the missionary's visit, she made her way to the station, voicing her need in the words: "Yes, if you want to know the biggest sinner in the hall, here she is." She wanted the Gospel, she wanted the Savior, and the Savior wanted her. The result was that she speedily found the pearl of great price. Simple and childlike in her faith, she sought to know Jesus' own words, and when she got them she stuck to them, and made them her pillow on which to rest. Her joy in the Lord continues to be very great. "People think me crazy," she says; "but they do not know the precious Mediator I have got."

The Story of Chu-ping-lan.—We have not space to tell the graphic story of this Chinaman's conversion, or what persecutions he endured. Suffice it to say that, constrained by the love of Jesus, he now superintends, in the busy city of *Chao-ch'eng*, an opium refuge. Since the opening of this refuge, four and a half years ago, nearly 500 persons have broken off opium. Not a few of these opium patients have turned from idols to serve the living God, and to wait for His Son from heaven. There is now a growing church in the city. About 50 persons meet together every evening for

worship, and a large number on Sundays.

Work among the Ainus, Japan.—This work is full of promise. At the service held at *Piratori*, the capital, on the occasion of Mr. and Mrs. Batchelor's visit, 200 Ainus were present. "We began," says Mr. Niven, who is now staying at *Piratori* for the study of the language, "with the hymn 'Jesus loves me,' and if the readers of the *Intelligencer* could only have heard it sung they would have had a very definite turn given to their praises that day." The Ainu Christians now number 449, among whom there are some bright and shining lights.

T'ai-chow, China.—In December last the Rev. J. C. Hoare made a three weeks' tour in the above district and baptized several converts at each station visited—38 in all, of whom 27 were adults. Mr. Hoare notes that a forward movement was manifesting itself at the close of the year, and that the people were recovering from the restraining effects of the war and war's alarms.

English Presbyterian Mission.—The Rev. C. Campbell Brown writes hopefully of his work in *Chinchew*. Along with a native preacher and his wife he has been evangelizing in the villages, sometimes walking many miles and preaching wherever people could be gathered to listen. "Again and again," he says, "we came upon men who seemed to drink in the Gospel. The willing hearers make any amount of labor worth while." In *Chinchew* itself the work grows visibly.

Un-Sio.—In *Un-Sio*, which is near *Changpoo*, Formosa, there are the faint beginnings of a Gospel work. Hopes are entertained that a preacher will be appointed to this sphere. The town is one of some commerce, and faces the sea. At present *Un-Sio* waits, practically virgin soil, for its apostle.

The S. P. G. Mission.—The total income of the *Society for the Propagation of the Gospel* amounted, in 1895, to

£118,258 10s. 9d. The Bishop of Cape Town warmly acknowledges the help rendered by this mission to the church in his diocese for now nearly half a century. "The Church's outward growth and ever-increasing strength," he says, "would have been utterly impossible but for that help."

In Osaka, Japan, a new bishopric has been constituted; while in Mahanoro, Madagascar, the progress of the work is exemplified by the recent presentation of over 50 candidates for confirmation.

Baptist Missionary Society.—Writing from *Wathen Station, Lower Congo*, Miss de Hailes reports encouraging progress. "The school," she says, "is greatly increased since I was here last year. There are now 135 boys and 15 girls. . . . The ruling principle of the station is love. All the work seems so real and solid. It is the life lived which sheds such a spiritual influence on those around, and is leading many to the Savior; quite as much, I believe, as the words spoken. Last year, when I went home, there were 17 church-members, 3 of whom were being supported by the others as evangelists. Now there are 46 church-members, 4 of the number being evangelists supported by the members."

Italy.—A new hall has been opened in Florence, and after a month's experience the prospects are encouraging. Mr. Nathaniel A. Shaw, who is charged with the work, is now giving a series of historical lectures on the great reformers, "and these," he says, "are being listened to with the most rapt attention by large audiences." The entire expense of fitting up this hall has been met by a friend whose name Mr. Shaw is not at liberty to publish, but for whose generosity he thanks God and the donor.

South Morocco Mission.—This mission has now been at work for seven or eight years. The founder is Mr. John Anderson, Glasgow. Mr. Nairn, the superintendent, confirms the tidings of the comparative willingness of the South-

ern Berbers to listen to the Gospel. At the Harley House Training Institute, Bow, London, a young German of decided talent and grace is preparing with a view to mission work among the Berbers. His lingual talent is most marked.

London Missionary Society.—The educational work in *Travancore* has greatly grown, tho there is still urgent need for a great enlargement of the means requisite in providing for an adequate supply of trained native preachers. At present there are 16 students, but three times that number are called for to meet the needs of 328 congregations, as well as evangelistic work among the Hindu community.

The vernacular boys' schools of the mission number 329, with nearly 13,000 scholars; while the development of the zenana branch of the work has been nothing short of marvelous, there being now 88 female native workers, 3000 Hindu women under instruction in their homes, and nearly 5000 girls of all classes in the schools.

King-Shan.—The success of the work in King-Shan has been such a surprise to Dr. Griffith John that, tho he has had forty years' experience in China, he confesses, "I rejoice over it greatly, but I rejoice with trembling." He adds, "on this visit we have had 91 baptisms in *King-Shan*, of whom 60 are adult converts from heathenism." The work in this district is not quite two years old; and already it is difficult to see to what it is going to grow. "The kindness of the King-Shan Christians," says this veteran missionary, "I shall never forget, neither can I forget their earnestness and zeal."

THE KINGDOM.

—In the largest and truest sense there is no "negro problem" any more than there is an "Anglo-Saxon problem." The only problem which faces any pastor or patriot or parish is the "human problem." And it is all capable of being resolved into simple terms which

apply equally to every race and condition.—*Rev. C. M. Sheldon.*

—The Rev. R. S. Storrs says : “ The foreign missionary work tends to present on a wider and a cosmical scale the power of the Gospel for renovating the world. We get the idea that the Gospel is admirable for the nursery, excellent for the sick, beautiful for Sunday-schools ; but we should also believe that it is equal to great cosmical effects. Such have been witnessed in Patagonia, in the Fiji Islands, in New Zealand, in Madagascar, and elsewhere. They reinforce our faith in the potency of the cross.”

—For the present I believe the call of Mazzini to Italy to be the real summons of the Christian minister to the individual : “ Say to men, ‘ Come, suffer ; you will perhaps be deceived, be betrayed ; but you have a great duty to accomplish.’ They will be deaf, perhaps for a long time, to the severe voice of virtue, but on the day that they do come to you, they will come as heroes, and will be invincible.”—*Rev. B. F. Mills.*

—Mr. Peet, of Constantinople, writes : “ It seems to me that we have an unusual opportunity before us ; the differences between the Protestant community and the Gregorians are fast melting away. The position taken by the American missionaries in this time of sorrow to the Armenian people is giving them a place in the hearts of the Armenians which they never held before. It is probable that we have before us opportunities without a parallel in the history of these missions, and if we are able and have courage and grace given us to hold on through the present visitation, our position in this land will be such as never could have been gained in any other way.” And another missionary at the same capital : “ The best feature of the whole case is the clear acceptance by all the missionaries of the faith that God has some great blessing in store for us all for

which He is preparing us by shutting us up to Himself.”—*Missionary Herald.*

—God moves in a mysterious way, His wonders to perform. Dr. Jacob Chamberlain, of India, several years since wrote a little tract entitled “ Winding up a Horse,” whose influence has been so great as to be the means of turning \$30,000 into the missionary fund of the Reformed (Dutch) Church.

—A letter from Mexico in the *Missionary Herald* says : “ Various circumstances had operated to prepare the way in an unusual manner for the reception of the Gospel. The just and Christian conduct of an American mining company located here has been an indirect but powerful influence in favor of Protestant Christianity.” This is, indeed, “ an unusual manner” of preparation, and the fact seems to be established that some corporations *do* have souls, and consciences too.

—A touching incident is related of two Mohammedans in Asia Minor, desiring the Word of God, but hiding it for fear of persecution. One bought the Scriptures in Spanish, and learned the language, that he might read it in safety. Another walked 100 miles and paid \$1.50 for a copy—all he could spare from a year's work.

—A hundred years ago the Scottish Church, through some of its ministers, pronounced this missionary idea to be “ highly preposterous,” and one of the praised, “ the happy ignorance of the untutored savage.” A bishop of the Church of England publicly and powerfully argued against the idea of missionary enterprise. Parliament declared against it. The servants of England in the East treated our first missionaries as breakers of the law. But for the charity of a Hindu usurer, the first missionary family in Bengal would at one time have had no roof to cover their heads. But for the courage of the governor of a little Danish settlement, the next missionary family who went to Bengal would have been seized by the English

consul in Calcutta and shipped back to Europe.

A hundred years ago the sense of the churches, the policy of Parliament, the instinct of self-preservation among Englishmen who were working for England in distant lands, were all arrayed against the missionary idea.—*Sir William W. Hunter*.

—The *Presbyterian Review* quotes the following extract from the *Catholic News*, of Trinidad, which must be published in an exceedingly billious climate, or else, let the Bible Society be abated: "That most pernicious of all pernicious sects—the Protestant Bible Society—is again at its murderous work. Its false prophets are galvanized into temporary activity, and this time it is the 'benighted' Catholics of Spanish America who are to have the peace of their homes invaded and the sanctity of their religion vilified by psalm-singing twaddlers, Gospel tramps, and ignorant hirelings, who are about as competent to explain the Word of God as a Hottentot is to lecture on bimetalism. These paid emissaries of a society which gathers into its coffers the savings of dyspeptic old maids, these self-constituted apostles, laymen clothed in clerical garb, carry on an infamous traffic in a Bible which they cannot understand, and yet profess to explain to the addlepated dupes who are weak enough to listen to them. All honor, then, to the Catholics of South America who have expelled the evangelical carpet-baggers. The priests and people of Spanish America will not remain passive while the slimy serpent of heresy endeavors to imprint its poisonous fangs in the souls of their little ones. If the Venezuelans are ignorant of anything, it is of the use of tar and feathers, a judicious application of which would be sufficient to keep the brawling ranters of the Bible Society at a safe distance from their shores."

WOMAN'S WORK.

—For several years the Board of Directors of the Woman's Baptist Foreign

Missionary Society have rented a house in Newton Center, which they placed in charge of Mrs. O. L. George, formerly a missionary in Burma, and here such of their candidates for missionary service as were not more advantageously pursuing their studies elsewhere have found a home, and completed their preparation for missionary service by taking advantage of the facilities afforded in Newton Theological Institution. This enterprise, which was first begun as something of an experiment, has commended itself so strongly to the Woman's Board that they have now erected, by means of special contributions, a home for their missionary candidates. It is located in the immediate vicinity of the Theological Institution. Up to the present time the house has cost \$17,140.

—It was during the visit of Adoniram Judson to this country in 1845 that the story of his own sufferings, as well as his account of the Karen people, led the women of the Gloversville, N. Y., Baptist Church to organize the Karen Association, with their pastor's wife as leader. The primary object was to support a native missionary among the Karens. The sum needed was \$35. This band of 15 women set about earning the money by sewing on gloves. At the end of the year the needed sum was secured and forwarded to the Missionary Union. A few years later the sum was increased to \$50, and still later to \$100. Twenty-five years before the organization of the Woman's Baptist Foreign Missionary Society the women of the Karen Association pledged themselves to pay three pennies per week into the treasury. This is believed to be the first society on record whose members were pledged to a certain number of pennies per week for missionary purposes.

—*Helping Hand* has these words regarding the inspiration of missionary studies: 'Our mission circles open to women an inexhaustible and inspiring field of study. We have an investment in India, and India has a new interest

for us. We are caring for some gifted woman while she teaches those black, barbarous children of ours in Africa—and we want to know Africa itself. Our missionary contributions are giving us an ownership in old Earth that makes her most distant lands dearer than the homestead of our childhood. What a literature is open to our study! Facts before which fiction pales; truths behind which romance must hide herself. Read faithfully the best of our missionary periodicals, with their heroic history of our day, and you will feel that you have trod the borderland of heaven and listened to angel choirs."

—The annual report of the Church of Scotland's Women's Association for Jewish Missions states that there are 958 girls in the mission schools, 819 of them being Jewesses. There are now 2 medical nurses at Smyrna under the association, and a lady evangelist at Alexandria who does excellent work in visiting the homes of the Jewish girls in attendance at the school. The income is steadily rising. It appears that the total amount of subscriptions and donations is £1001, as compared with £698 for 1894, or an increase of £302.

AMERICA.

United States.—There is a town on the Upper Snake River, in Idaho, called New Sweden. Hans Hansen is mayor of the town, Peter Petersen is clerk, and the common council is composed of Pete Hansen, Hans Petersen, Peter Hans Petersen, Hans Peter Hansen, and Peter Hansen Hans Petersen. No relationship exists among these men. But where, pray, is the Anglo-Saxon all this time?

—The *Independent* gives this severe arraignment of a much-advertised movement: "Seven leading clergymen of this city, Drs. Josiah Strong, C. H. Parkhurst, H. A. Stimson, S. H. Virgin, W. H. P. Faunce, J. R. Davies, and F. F. Ellinwood, have issued a card withdrawing from the Board of Hermann Warszawiak's mission to the

Jews. We are not surprised, and only wonder that they did not take their course sooner; and we are much surprised that Dr. John Hall and Dr. D. J. Burrill are so courageous as to continue to stand as its sponsors. Nearly a year ago we gave a list of Jewish missions in this city, and took conspicuous pains not to indorse Mr. Warszawiak's society. We do not pretend to have made as thorough an investigation of the charges against him as has Dr. Schauffler, who publicly charges him with being a persistent liar, and with speculation in trust funds, and we do not therefore indorse this indictment; but we do know that Mr. Warszawiak's attempt to raise \$60,000 for a big 'Christ's Synagog,' where his Christian Jews shall herd by themselves to his great honor and glory, is utterly foolish and needless, and is enough to throw suspicion on the wisdom, if not good faith, of this persuasive preacher to *Christians*."

—Indian schools have been carried on for a long time, but almost without observation so far as the general public are concerned. But if satisfactory arrangements can be made for transportation and entertainment W. N. Hailmann, National Superintendent of Indian Schools, proposes to hold summer institutes for Indian school employees at St. Paul, San Francisco, and Lawrence, Kan., next season. The tentative date for St. Paul is July 20th–25th.

—There are 4961 Indian members of the churches under the care of the Presbyterian Board of Home Missions. Last year these people contributed toward the support of their own work \$3459, and for foreign missions, \$2652.

—The Baptist Publication Society has 4 church cars in constant use for missionary tours. One of these recently reached San Francisco from a southern trip. It is 85 feet long, with the living apartments of the pastor at one end and a completely appointed church occupying the rest of the space. It contains an organ, lectern and pulpit. The

car carries Bibles in 12 languages, and large stocks of religious publications. The railroads haul the cars free of charge, and the telephone companies furnish "franks" to the pastors in charge. No collections are made at any of the services. Whenever a likely place for work is found the car is sidetracked.

—In Alaska the Presbyterians have 8 mission stations: Chilcat, Fort Wrangle, Hoonah, Juneau, Point Barrow, St. Lawrence Island, Hydah, and Sitka. Swedish Lutheran, 4 stations: Golvin Bay, Unalaklik, Kangekosork, and Yakatat. Moravian, 4 stations: Bethel, Ougavig, Quinhaha, and Carmel. Episcopal, 3 stations: Point Hope, Anvik, and Fort Adams. Methodist, 1 station, Unalaska. Baptist, 1 station, Wood Island. Congregational, 1 station, Cape Prince of Wales. Roman Catholic: Juneau, and 5 stations on the Yukon. The Russo-Greek Church has missions scattered through southeastern Alaska, besides a few farther north.

—Father Chiniquy wrote lately to the *Christian*, of London, in the following cheerful strain: "I am happy to tell you that the number of converts from Rome now is much more than 45,000, and it is rapidly increasing every day. We do not count less than 100 young ministers of the Gospel, all converts, with whom it is my privilege to work. We have helped 37 priests to give up their errors to accept the Gospel."

—These statements concerning the Trinidad Mission of the Canadian Presbyterian Church are full of interest. The work is mainly among the East Indians, was begun in 1868, and there are now 6 churches, with 635 communicants, 3 native ministers, and 53 catechists. Last year there were 359 baptisms. In the 54 East Indian schools there is an average daily attendance of 2168. The first ministers were Scotsmen, and there have been Scotch members of the Presbytery ever since; but there have been associated with them Portuguese, Americans, Canadians,

West Indians, and East Indians. Of the ministerial members whose names are on the roll to-day, 1, the father of the Presbytery, is a West Indian, 1 is an East Indian, 2 are Scotsmen, and 6 are Canadians; while of the members who are ruling elders, 2 are of West Indian origin, 2 are East Indians, and 2 are of Portuguese extraction. The membership of the church has been and is even more varied in origin. We have Scotsmen, Englishmen, Portuguese, Danes, Canadians, Chinese, Africans, Trinidadians, and natives of almost every island in the West Indies, while perhaps quite half of the whole number are East Indians.

—Thirty years ago there was no organized evangelical church or school house in Mexico; the statistical results of twenty-five years' systematic work is as follows: Centers of operation, 90; congregations, 615; ordained missionaries, 60; assistant missionaries and wives of ordained and assistant missionaries, 60; lady teachers, 67; native preachers, ordained, 111; native preachers, unordained, 164; native teachers, 177; other native helpers, 94; grand total of foreign and native workers, 732; churches organized, 444; communicants, 17,000; probable adherents, 50,000.

—During the third quarter of the present century the word Mexico stood as the synonym for anarchy, misgovernment, despotism, and all other weaknesses and vices possible to a popular government. But since then so great have been the changes that *Zion's Herald* can write: "President Diaz enjoys the almost universal confidence and esteem of his people. The country has developed along many lines to a surprising degree under his discreet and efficient leadership. There was a touch of egotism in his recent message to Congress in which he reviewed the progress made under his administration; the peaceful relations maintained with foreign powers, the sanitary regulations adopted, the charitable institutions aided, the expansion of mining industries,

railroad, telegraph, and postal extension, the hopeful condition of the national finances, etc.—but he has solid ground for complacency; he richly deserves the honors heaped upon him.”

EUROPE.

Great Britain.—The British and Foreign Bible Society distributes on an average over 13,000 copies of the Bible daily, nearly 4,000,000 a year. Its influence is continually extending more widely over the whole world; the Bible being now translated into the languages of nine tenths of the human race. At the beginning of the century it had only been translated into the languages of one fifth.

—One of the vice-presidents of the British Bible Society has issued a pamphlet which shows that the Bible is now printed in 381 languages, no less than 52 versions having been added in the last five years. Forty-two of these versions are credited to the English and Scotch translators and societies, and to American societies, 5. What toil this meant to the translators is easily seen from the fact that in the list 23 languages and dialects belong to the African Bantu family, 4 belong to each of the following: Malayan, Chinese, and Melanesian; 3 are Indian languages; 2 each belong to the negro, Turki, Druidian and Hamitic groups, and 1 each to the Tibeto-Barman, Aryan and Micronesian families. Such a description is strikingly significant.

—The National Bible Society of Scotland had an income of £25,976 in 1895, which exceeded that of 1894 by £3338, but the expenditure was £30,642, being larger than that of the previous year by £1666. The issues of Scriptures were 814,408, the largest circulation yet reported. The total issues since 1861 amount to 15,654,807 Scriptures. On the Continent 198 colporteurs circulated the Scriptures in 12 countries, from Norway to Macedonia. In India, Korea, and Japan, Bible work has been vigorously prosecuted. In China the society

had a very successful year, the efforts of 9 agents and 121 native colporteurs having been crowned with much blessing. The Hankow Press printed 13,000 New Testaments, and 350,000 portions, with nearly 1,000,000 tracts. A second annotated Gospel, that of St. Matthew, is about to be issued from the same press. To various parts of Africa, to South America, and to the Colonies, Scriptures have been sent for circulation through various agencies. Among other versions published or issuing from the press, is the Mang'anja version by Rev. David Clement Scott, of the Blantyre mission.

—The Universities' Mission of the Church of England has sent into the African field no less than 7 bishops, of whom 3 still survive. Of the other 4, 1 is buried without memorial in his cathedral in a lone grave by the Zambesi; another, the builder of the cathedral, rests alongside of its altar; a third sleeps also without a memorial in his cathedral, beneath the waves of the Indian Ocean, and now the fourth has sunk to rest in the waters of the Nyassa, hard by Cape Maclear.

—The foreign mission work of the Irish Presbyterian Church is carried on in the province of Jujaat and Kathiawar (Bombay Presidency, India), and in Manchuria (North China). It has 23 missionaries at work, 3 of them medical missionaries, and there are 3 native pastors and 194 native Christian workers (evangelists, teachers, etc.). There is an annual collection taken up in all the congregations of the church—561 in number—for the foreign mission. *The collection taken last January was the largest in the history of the mission, amounting to somewhere about £6600.* This is all the more satisfactory as a sum of above £1400 has been recently raised by a special effort to send out a number of our student volunteers, who, on the completion of their course, offered themselves to the Church to go to the foreign field on any terms that the funds of the mission would permit. Three of

the 5 who thus offered are already in the field.

—Thirteen missionaries are about to sail for Manchuria, sent by the United Presbyterian Church of Scotland, which has a very promising mission field there. The work was interrupted by the late war between China and Japan, and one young missionary fell a martyr to Chinese bigotry, but it is being resumed under most hopeful conditions. Six missionaries are also expected to leave shortly for Old Calabar, the oldest mission field of the United Presbyterian Church, which has suffered sadly of late years through loss of life on account of the dangerous climate.

—The complaining cry is, "Let us not rob Christendom of the Gospel in our sentimental zeal for the redemption of heathendom." But a writer in the *April Church Missionary Intelligencer* affirms: "Deducting, as seems fair, the total of church collections and Easter offerings, and also the endowment of schools, we have, as the amount contributed *parochially* for home work, £5,369,232, and for foreign work, £251,102, which shows that for £1 which goes abroad there is £20 spent at home. But since there are 33 times as many Mohammedans and heathen abroad as there are people in England and Wales, we find that of the money contributed, 660 times as much is spent parochially over Christian work for *each* nominal Christian at home as there is for each professing heathen or Mohammedan abroad. Of course this is not a final nor exact conclusion. The contributions to purely Church of England missionary societies in 1894 was over £572,000; but then, on the other hand, there are the endowments of livings which would have to be taken into account in any close comparison."

The Continent.—Italy is a country which many are apt to think does not offer a promising field for missionary effort. That, however, is not the opinion of the promoters of the Spezia mission, for the report states that there are

but 62,000 Protestants in Italy out of a population of some 30,000,000. Nor is that all. A large proportion of the 29,000,000 odd have forsaken the Catholicism of their youth, having found it honeycombed with superstition, and now are blatant skeptics of all religion.

—The Norwegian Missionary Society, which works mainly in Natal, Zululand, and Madagascar, has in Africa 14 main stations and nearly 150 out-stations; in Madagascar some 20 main stations, and upward of 500 out-stations. In Madagascar last year there were nearly 39,000 communicants, and about 60 native missionaries.

—The mission work of the Russian Church is generally overlooked or undervalued, and we may fail to note how its missionaries work among the Buriat tribes of Eastern Siberia. They have just accomplished an interesting and difficult piece of work, the translation of the liturgy of the Greek Church into the dialect of the Yakuts. That language is so poor that it can only boast of 200 root words. For example, there is no word in the language for bread, cereals being unknown in that inhospitable region. All words of higher religious significance—*e.g.*, righteousness, faith, mercy, even justice, have been imported bodily from the Russian.

ASIA.

India.—A generation ago India was only beginning its career under the Queen's rule. Railroads were laying their first rails, and schools were starting. Now there are 20,000 miles of railroads, and 15,000,000 of people who speak English fluently. Caste was rigid. Pilgrims swarmed all roads. Now they are few. Then they swung by their naked flesh from hooks, walked on iron spikes, threw themselves under Juggernaut's car and burned themselves. Now apologists are beginning to deny that such things happened. The monastic endowments are coming to be a stench in the nostrils of some good Hindus. One of their orthodox

Buddhist papers, the *Reis and Rayyat*, of Calcutta, scores Mrs. Besant, the theosophist, saying: "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."

—For some time there has been a remarkable movement of Dherd families in and around Anand toward Christianity in connection with the Irish Presbyterian mission. At the end of last year there were 64 families on the roll of new adherents, after some doubtful cases had been deducted. At a more recent date 34 adults and 22 children were baptized, coming from 11 villages. It is especially difficult, however, for the women to break off heathen customs. "Indeed, the winning of the women to Christ is the solution of the problem before us. Last Sabbath our church here was crowded on the men's side, while the women's side, containing only a third of the space of the other, was far from full. The great desideratum here just now is trustworthy native women workers, under the control and guidance of European lady missionaries."

—The Travancore *Diocesan Record* has the following graphic description of the condition of the Pulayans, one of the depressed classes in Travancore: "The women become prematurely old from working in the water under a tropical sun; the weeding and transplanting of paddy in low-lying fields is their work, besides the harrowing of the fields after ploughing. They may be called, literally, human harrows, for under a burning sun they may be seen sitting in rows, up to their necks in the muddy water, which has been stirred up by the plough and the feet of the buffaloes, pulling out with their fingers and toes the weeds, particularly a troublesome, massy-looking weed, which breaks into pieces under the plough, and heaping them into little islands in the water or dragging the long, shiny things into the banks. The reaping

also is often carried on in knee-deep water. They glean the fallen ears with their toes and fingers out of the muddy waters and catch fish in creeks, wading up to their waists in the same waters frequented by the alligator and buffalo.

"The men's work is as dirty and degrading as that of the women; following the plough up to their waists in muddy water is not so hard or filthy as that of mending the banks of the fields when the floods go down. They bring boat-loads of boughs from the jungles; these are laid on the banks, and a thick layer of mud is thrown on the top. The mud has to be taken out of the bottom of the canals and rivers; the men dive down and bring it to the surface in their arms, resting it against their naked bodies; it is black and semi-liquid, being the decayed vegetable mold brought down by the rivers, and has a peculiar, disgusting smell. They have also to dive under water to find the holes made in the banks by the alligators in which they lay their eggs. Their tools for this work are made from the iron-like wood of the palm, shaped somewhat like the oar of an outrigger; with this they slice down to the holes and build up the bank again in layers of brushwood and mud. As the black mud dries on their bodies the men look like their scaly brothers the alligators. To have to pass a boat-load of men returning from work is an infliction to any one possessed of an ordinary nose for smelling, for they seldom if ever wash, and even if they did, the water has the same disagreeable odor. The pores of their skins become permanently impregnated with this same smell of mud in which they work and on which their hovels, made of mud, leaves, and sticks, are put up."

—So far as known, the American Mission High School in Bombay is the only high school in India where co-education exists. By taking so many of the pupils while very young, Mr. and Mrs. Hume have succeeded in creating a public sentiment which, with

unceasing vigilance on their part, has done away with supposed evils in mixed schools. "These are day schools composed entirely of children from heathen families. I have had two most interesting mornings visiting two of them and the homes from which they come, with Mrs. Humé and the Bible women, Balubai and Kash'bai. We found the children in a little room up a narrow flight of stairs, sitting on the floor against the walls with their slates on the floor in front of them. Such dear little things as they are, all sizes, and in all sorts of costumes; here a small boy, resplendent in pink and white silk trousers, yellow satin jacket, and a cap with high white feather, and there a bit of humanity entirely in nature's costume, a little living bronze statue who has dropped in for a few moments to see what is going on; there little atoms of girls loaded with jewelry, whose black beads show that they are already married; and here is one with great haunting black eyes with the red paint on her forehead, which may show that she is doomed to life in an idol temple."—*Miss Abbie Child.*

China.—Mr. Denby, our Minister to China, has sent forth the following circular to all our consuls in China under date of February 6th: "To the Consuls of the United States,—Gentlemen: I have the honor to inform you that his excellency, M. A. Gerard, Minister of France, has recently procured from the Tsung-Li-Yamen, by virtue of the French treaty of 1858, an order directing the local authorities in all provinces of the empire to expunge from the various editions and compilations of the Chinese Code all claims placing restrictions upon the propagation of the Christian religion. You are directed to bring this circular to the attention of the American missions in your consular districts. It gives me pleasure to add that the Minister of France is entitled to the gratitude of the Christian world for his action in this important matter.

—In an article in *Church at Home and*

Abroad, Rev. Mr. Bergen, of Chefoo, says that the terrible poverty prevailing can only be known by those who spend days and nights among the Chinese, seeing them in their common life, and he adds: "This is a *bran-eating*, not a *flour-eating*, people with which we have to do—a *grass-eating* and *root-eating* people. They live practically without meat. Should there be a happy demise of cow or mule, dog or donkey, through accident or tuberculosis or general decrepitude, there is a neighborhood feast. They eat occasionally of wheat bread, buy a bit of pork, have a bowl of vegetables, a few ounces of salt fish, but just about as often as the ordinary American citizen indulges in terrapin or canvas-back ducks."

—H. N. Lachlan, of Gan-King, writes that in China, especially in the south, "the bamboo is almost as useful as the reindeer in Lapland, or the palm tree in Southern India. In furnishing your house it will supply you with tables, chairs, beds, sofas, stools, stands, screens, brooms, mats, mattresses, food, fuel, paper, pencil handles, cups, buckets, bird-cages, pipes, whether for smoking or bringing down rain from the roof, not to mention its uses for carrying, building and boating."

Japan.—It is reported that the Japanese Governor-General of Formosa has prohibited the use of opium in the island, under heavy penalties. This edict may cause an exodus of the Chinese inhabitants; but the authorities say that it would be easy to supply their places by immigrants from Japan. There is no law in Japan more rigidly enforced than that which forbids the use of opium. The *Christian Instructor* says that last summer 4 men, natives, who were detected smoking it were sent to the penitentiary for two years, and the Chinaman who sold them the drug got seven years.

—The Presbyterian Church of Japan is soon to begin missionary work in

Formosa. President Ibuka, of Tokyo, and President Ogimi, of Steele College, Nagasaki, have been appointed to visit the field and report to the Mission Board. Three thousand dollars are to be raised from the Japanese churches to inaugurate and push forward this new work.

—Japan is seeking commercial conquests on the sea. A purpose to share the carrying trade of the world with Great Britain is clearly shown. A line to Bombay has been arranged, and a line to Australia is planned. Six new 5000-ton steamers have been ordered in England, and when finished these are to be placed on the European line with the Tosa-Maru now running. The enterprise shown in the land of the Mikado is astonishing.

AFRICA.

—Fever continues to mow down the workmen of God in the fatal climate of the West Coast. Last October the missionary Röss died on the Gold Coast, where he had been working for six years. It is the seventh death in the ranks of the Basle Society, on the West Coast, since the month of May last. But the work goes on. There has never been such a number of baptisms as on the last missionary tour. In the district of Akem especially, among the Chi population, converts are very numerous. The fortress of heathendom does not yet fall down in large masses; it is only separate stones which are being detached; but the frequency of the fact is remarkable, and begins to disintegrate the mass of heathendom. To prove this, it is enough to remember that in 1864, after thirty-seven years of work, the Basle Mission counted 961 Christians on the Gold Coast. In the course of the last inspection, the missionaries registered 962 adult baptisms, and the number of Christians had risen to 13,036, of whom 5442 are communicants, besides 479 catechumens.—*Evangelische Heidenbote*.

—*The Missionary*, organ of the Pres-

byterian Church, South, has this from the Upper Congo: "Mission work was begun in China in 1807. In 1842 the visible results were 6 converts. Lapsley and Sheppard went to Africa in 1890. One year was consumed in exploration. Our work at Luebo will be five years old this fall. On the one hand missionary experience elsewhere would have led us to expect long and patient waiting while the unseen foundations were being laid, before the structure of our African church would appear above the surface. But the Lord has seen good to give special tokens of His favor on this work. Since early in the spring all the services held have been attended with constant and manifest tokens of the Spirit's presence; and Dr. Snyder's report just received announces the organization of a church of 48 hopefully converted natives.

—Bishop Tucker, who is still in Uganda, writes in the warmest praise of the material improvement in the country since it has been a British protectorate. Order reigns in the place, and there has been a great increase in cultivation. But it is the spiritual progress in the place which naturally claims most of the bishop's attention. The new church in the capital has been built to hold 4000 people, and in the surrounding neighborhood there are 23 smaller churches, which are all served from the capital, and attract large and attentive congregations. Scattered throughout the country there are now some 200 churches, where service is reverently and orderly conducted, and a church has been lately erected within the king's compound. Mwanga himself is not yet a Christian, altho his attitude toward Christianity has much improved. The native church has caught the missionary spirit, and large numbers of the native Christians go into all the country round as evangelistic agents. During one week nearly 350 were confirmed.

—News has come by the recently

opened telegraph that a powerful slave-dealing chief, Mwasigungu, to the west of Lake Nyassa, has been crushed. Mwasigungu had been conducting his raids in the district in charge of Mr. A. J. Swann, whose station is Kota Kota. Mr. Swann, who was for some years in the service of the London Missionary Society on Lake Tanganyika, had assembled some 5000 natives to put a stop to his depredations, and he was joined by a force of 150 regular troops, the whole being under the command of Lieutenant Alston of the Coldstream Guards. They attacked the forces of the slave-raiders, numbering 20,000 fighting men, and completely routed them. Now that the Arab Mlozi at the north end, and Mwasigungu on the west side of Lake Nyassa have been disposed of, the slave route to the Zambezi is closed, and the trade route into the far interior westward and north-westward of the lake is open. These victories are most important, and they are likely to prove the death-blow of the slave trade in those parts of Africa.

—The evangelization of Abyssinia was undertaken by the Swedish Missionary Society as early as 1866, but until the Italian occupation the missionaries were unable to get any farther than the island of Massowah and Monkullu on the adjacent mainland. Afterward they were able to go forth into the interior, and now in the district of Hamasen they have 98 converts. They have made many endeavors, hitherto unsuccessful, to reach the Gallas.

ISLANDS OF THE SEA.

Madagascar.—A special correspondent of the *Aberdeen Free Press* writes: "The new French Resident-General, M. Lauroche, has arrived, bringing a staff of 40 officials with him. He seems a very superior man, and one that is most anxious to do the right thing by all, and the very best he can for this country and people; but as he and his

wife are Protestants, they are being cursed by the Catholics both here and in France. The Catholic bishops blessed the expedition, sung 'Te Deums' over the fall of the capital, and now they have taken to cursing the French Government for sending out a Protestant Resident-General; but it is of little consequence, only that curses are said to have a knack of coming home to roost! The French are making changes here, for they have already set the Malagasy to repair their ways and make the break-neck roads we had here in the capital into something like decent streets."

—Once when Mr. John Williams was explaining to the people of Ralatea how English Christians raised money to send the Gospel to the heathen, the natives expressed regret at not having money to use in the same good work. He replied: "If you have no money, you have something that takes the place of money, something to *buy money with*;" he then referred to the pigs that he had brought to the island on his first visit, which now every family possessed; and suggested that every family should set *apart a pig for causing the Word of God to grow*; and when the ships came, sell the pigs for money. The natives eagerly followed the suggestion, and the next morning the squeaking of the pigs which were receiving the "mark of the Lord" in their ears was everywhere heard. On Mr. Williams' return to the island, the native treasurer put into his hands £108, the product of these sales. It was the first money they had ever possessed, but every farthing was given to the cause of Christ.

—Only a few years since in New Guinea, on one occasion the friends of a woman, whose husband had just died, came to condole with her. Having no pig to feast them with, *she dug up the dead body of her husband, and they regaled themselves on that*.



HENRY MARTYN MEMORIAL HALL, CAMBRIDGE.
HENRY MARTYN MEMORIAL HALL (interior).

BISHOP HANNINGTON MEMORIAL HALL, OXFORD (before remodeling).
HENRY MARTYN MEMORIAL HALL (interior).

THE MISSIONARY REVIEW OF THE WORLD.

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THE MISSIONARY BAND AT CAMBRIDGE AND OXFORD.

BY THE EDITOR-IN-CHIEF.

To have the great centers of thought and learning pervaded by the spirit of missions is a matter of world-wide significance. Nothing, in the tour which I am now undertaking among the cities and towns of Great Britain, has awakened an interest so profound and a gratitude so great as the intercourse enjoyed with the godly and consecrated students of these two conspicuous universities.

The number of such young men in these great centers of university training is not large, but in such things numbers alone do not represent influence or measure power. We must weigh, not count, when we estimate spiritual force. And the very fact that the atmosphere of these seats of learning is rather intellectual than spiritual, perhaps even skeptical rather than scriptural, only compels more separation unto God on the part of those who will live godly in Christ Jesus. Accordingly, those who serve God at all serve Him with a peculiar and devoted spirit in the midst of these surroundings. The Student Volunteer Movement finds its nucleus largely in these two great commanding universities; and the splendid bands of men who have the field of the world in their thought and prayer should have the sympathy and support of all praying disciples.

At Cambridge, the "Henry Martyn Memorial Hall" is a singular incentive and inspiration to missionary enthusiasm and heroism. It has been built now for about nine years, having been erected in 1887, by the gifts of friends of missions under the lead of Mr. Prior. It is erected on a site immediately adjoining the church of Rev. Charles Simeon, a very fit place for a hall in memory of Simeon's beloved friend Martyn. The memorial structure is not large—perhaps forty to fifty feet by twenty or twenty-five—and its principal features are a hall for general meetings, with a small anteroom used as a janitor's room and library. The outside is plain and modest, and would call no attention architecturally or otherwise; but the interior is a model of good taste and adaptation to its purpose.

As you enter the principal hall you find at the left hand of the doorway

a large antique open fireplace, with quaint fixtures of wrought iron. Opposite, at the extreme end, a platform with chairs, table, and parlor organ; and midway a secretary's desk or table, chairs being arranged on each side of the aisle. The windows are small and high, leaving the side walls for a high wainscoting of wood surmounted by small panels filled with white painted scrolls bearing the names of men who have gone forth to mission fields, followed by the names of their particular colleges and the date of their departure for the field, and, if deceased, the date also of their departure from the field for a higher service above.

No student can come into this hall for a daily prayer service or an occasional missionary meeting without thus being compassed about with a great cloud of witness bearers, whose constant and pathetic pleading for more laborers to enter the wide harvest field he cannot but hear. Such a hall is the most effective and eloquent missionary advocate one can ever hear, and it is bound to make new missionaries so long as it stands.

I have taken pains to copy the tablets, partly for the sake of making this description more vivid, and partly for the sake of permanently identifying these missionary heroes with the university whence they went forth. The inscriptions are given below in their exact order, beginning at the right hand of the platform end of the hall, and proceeding toward the right until we come back to the point of starting.

First of all we meet an inscription :

“ Ye have entered into his labors.

And underneath :

Henry Martyn. St. John's.
North India. 1805-12.
James Hough. Corpus.
South India. 1816-26.

Around the top of the wainscoting on the right-hand side runs the inscription :

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

Wm. Jowett. St. John's.	Richard Taylor. Queens.
Mediterranean. 1815-30.	New Zealand. 1837-74.
Fred. Wybrow. St. John's.	John Chapman. St. John's.
North India. 1837-42.	South India. 1840-53.
Bp. Parker. Trinity.	
Nyanza. 1878-88.	
Robt. Noble. Sidney.	Thos. Ragland. Corpus.
Masalipatam. 1841-65.	South India. 1845-58.
Rich. Lamb. Trinity.	David Fenn. Trinity.
North India. 1846-57.	South India. 1852-78.
Bp. Mackenzie. Caius.	Bp. Paley. St. Peter's.
Zambesi. 1860-64.	West Africa. 1861-64.
Arthur Harrison. Trinity.	Frank Nevill. Trinity.
West Africa. 1861-64.	West Africa. 1884-90.
J. D. Cotter. Trinity.	J. W. Hill. Corpus.
East Africa. 1890-	East Africa. 1890.
Bp. Perry. Trinity.	Bp. Mountam. Trinity.
Melbourne. 1847-76.	Quebec. 1836-63.
Bp. Dealtry. Cath.	Bp. Royston. Trinity.
Madras. 1849-81.	Mauritius. 1855-90.
Bp. G. E. Moule. Corpus.	Bp. Speechly. St. John's.
Mid-China. 1857-	Travancore. 1860-89.

Beneath the chimney and over the fireplace :

“ Go ye into all the world and preach the Gospel to every creature.”

Bp. Jell. Trinity & Christ's.
Madras. 1862-
Bp. Titcomb. Peterbo.
Rangoon. 1877-87.

Bp. Machray. Sidney.
Rupert's Land. 1865-
Bp. Bickersteth. Pembroke.
Japan. 1879-

“ All authority hath been given unto Me in heaven and on earth.”

Bp. Cotton. Trinity.
Calcutta. 1858-67.
Matt. Fearnley. St. John's.
China. 1855-60.
Hen. Shackell. Pembroke.
North India. 1857-78.

Hen. Whitley. Queen's.
Ceylon. 1854-60.
Rich. Creaves. Corpus.
North India. 1856-70.
Bp. Selwyn. S. John's.
New Zealand. 1841-68.

“ Go ye therefore and make disciples of all nations.”

Roger Clark. Trinity.
Punjab. 1859-62.
Basil Taylor. Queen's.
New Zealand. 1860-77.
Bp. Broughton. Pembroke.
Australia. 1836-54.
Geo. Shirt. Unatt.
Sinah. 1866-86.
Rich. Trench. Trinity.
North India. 1868-
Thos. Brotherton. Corpus.
Tinnevely. 1848-69.
Herb. Blackett. St. John's.
Delhi. 1878-88.

Robt. Bally. Emman.
Punjab. 1860-
Chas. Vines. Trinity.
North India. 1862-79.
Geo. Gordon. Trinity.
India. 1866-80.
Edwd. Griffith. St. John's.
Ceylon. 1867-90.
Bp. Middleton. Pembroke.
Calcutta. 1814-22.
Arch. Hubbard. Caius.
Delhi. 1854-57.

Over the platform, to which we have now again come round, on the left :

“ One soweth, another reapeth.”

Beneath :

David Brown. Magdalene.
North India. 1786-1812.

Daniel Corrie. Bp. Clare & Trinity Hall.
North India. 1806-23. Madras. 1834-37.

Over the center of platform :

Claudius Buchanan. Queen's.
North India. 1796-1808.
Thomas Thomason. Magd. & Queen's.
North India. 1808-29.

Beside these individual tablets, curiously numbering an even *fifty*, there are portraits ; *flags* representing respectively Japan and China, Palestine and Persia and Armenia, Northwest Asia and Africa, New Zealand, India and Ceylon ; and fresco devices with symbols for St. John, St. Philip, St. Bartholomew, St. Paul, and the other apostles ; also a large colored chart showing the missionary statistics of the world, a picture of the Cambridge Nicholson Institution, Cottayam, Travancore, South India, etc.

In a word, this hall has been designed and admirably adapted to feed and foster an intelligent and devoted type of missionary heroism. Money was perhaps never better spent than in its erection and furnishing. Nothing is extravagant and unduly elaborate or expensive. No impression is

made of any attempt at display, but the whole outlay is marked by sanctified common sense and ultimate reference to the glory of God.

Oxford students are moving in a similar direction, and are to have a "Bishop Hannington Memorial Hall." The site is purchased, and, in fact, the building—one already on the site, and which needs only remodeling within, as the walls are strong and well adapted for the *shell* of the building. Partitions are to be pulled down, a good staircase built, and a large hall, which will be some sixty feet by forty, will be surrounded by library and other rooms, with dormitories for a few students above. The *hitch* just now is in the lack of funds. The students have made a very noble effort to secure what is needful; but, after most economical outlay, about £2500 more (\$12,500) will be needed to complete the interior for use; and if those who have the means could foresee what untold blessing such a hall will be in Oxford, as a rallying point for all the devoted Christian young men of the university and a radiating point as well for all holy effort, a week would not pass by before all the money would be freely contributed by willing givers.

A concise statement of events and progress in the securing of present site and building fund is appended for the sake of completeness.

In 1890-94 but little headway was made, owing to difficulty in obtaining freehold site. In 1894 prayer was offered specifically that the *hall site might be provided within that year*; and in the autumn a site fell vacant, and in the spring the purchase deed was signed and the money (£2500) guaranteed within six months and paid in the following summer.

It is interesting to note the progress of the funds: January, 1890, to May, 1895, £1000; in June, 1895, £2000; in November, 1895, £3000; in January, 1896, £3500. Thus the students have, besides the money appropriated for purchase of site and present building, over £1000 for reconstruction and alteration. But £2500 are still needful, and the work seems just now at a standstill.

Nothing extravagant or lavish is contemplated. The hall is convenient to most of the colleges, and will need little transformation save within. The main assembly room will run the whole length, and on the ground floor will be a smaller hall, library, and care-taker's rooms.

The large hall is to be used for weekly missionary meetings and all evangelistic services for university men, as well as for Mr. Chavasse's weekly Greek Testament classes, at which the attendance is already too large for the present room where it is held, and constantly increasing. A missionary library is very much needed for university men, hoping to go to foreign fields, and especially as a center for the S. V. M. U., and to provide information for missionary bands, etc. Donations of books would be most grateful if sent to the Missionary Union, care of H. H. Matthew, Esq., Wadham, Oxford, England. Would not authors and publishers who read these lines gladly send copies of books to such library, where the influence of them will be boundless?

The editor has only to add that any parties disposed to send money or books to aid in this grand enterprise may, if so disposed, call on him for any aid in carrying out their kind intentions. We cannot sufficiently emphasize the importance of this work, which has so impressed us that photographs have been made specially to accompany this editorial article.

We add a list of Oxford men already in the mission field,* and who are working under the Church Missionary Society, as taken from the C. M. S. Report of 1893-94 :

West Africa : Rev. H. H. Dobinson, M.A., sailed 1890 ; T. E. Alvarez, B.A., sailed 1893 ; Rev. W. E. Godson, B.A., sailed 1894 ; Rev. G. H. Elwin, accepted for 1896.

East Africa : Right Rev. A. R. Tucker, D.D., sailed 1890 ; Rev. W. E. Taylor, M.A., sailed 1890 ; Rev. N. R. Sugden, B.A., sailed 1893.

Palestine : Rev. C. T. Wilson, M.A., sailed for Nyanza, 1876 ; Palestine, 1883 ; Rev. J. H. Sedgwick, M.A., sailed for China, 1874 ; Palestine, 1893 ; Rev. D. M. Wilson, M.A., sailed 1894 ; Rev. J. G. B. Hollins, M.A., sailed 1894.

India : Rev. W. Hooper, D.D., sailed 1861 ; Rev. G. E. A. Pargiter, M.A., sailed 1863 ; Rev. R. Bateman, M.A., sailed 1868 ; Rev. W. A. Roberts, M.A., sailed 1869 ; Rev. F. A. P. Shireff, M.A., sailed 1873 ; Rev. G. B. Durant, M.A., sailed 1876 ; Right Rev. E. N. Hodges, D.D., sailed for India, 1877 ; Ceylon, 1886 ; Travancore, 1890 ; Right Rev. J. A. Hariss, M.A., sailed 1886 ; Right Rev. H. G. Grey, M.A., sailed 1887 ; Right Rev. T. R. Waltenberg, M.A., sailed 1889 ; Rev. H. F. Wright, M.A. (deceased), sailed 1890 ; Rev. A. J. F. Adams, M.A., sailed 1890 ; Rev. W. C. Penn, M.A., sailed 1892 ; Rev. W. A. C. Fremantle, M.A. (deceased), sailed 1893 ; Rev. W. H. Dixon, M.A., sailed 1893 ; Rev. H. F. Rowlands, sailed 1896 ; Rev. R. Welchman, sailed 1896.

Japan : Right Rev. H. Evington, M.A., sailed 1894.

New Zealand : Right Rev. O. Hadfield, D.D., sailed 1838 ; Ven. Arch-deacon W. L. Williams, B.A. (Bishop 1895), sailed 1853.

Before closing this paper, the editor ventures to appeal to friends of missions in America to furnish a moderate sum of money to erect in this country, say in New York City, a building for the use of student volunteers as a sort of rendezvous. If in New York City or Brooklyn, it would serve as a rallying-point for departing and returning missionary students, and might have, like the Henry Martyn Hall at Cambridge, the names of all who have gone abroad as such volunteers enrolled on its walls and tablets. What an inspiration would such a meeting-place be to all missionary service and sacrifice ! Let it be called the " Brainerd Memorial Hall," or the " Judson Memorial." We prefer the former, as a tribute to that great leader of all missions, whose life among our Indian tribes was the inspiration of Jonathan Edwards, S. J. Mills, Adoniram Judson, William Carey, and a host of others. Who will take the lead in providing this new nucleus for missions among our devoted young men and women ?

* Two or three others have sailed since this report was published. *Nor are those who have sailed under undenominational societies here included.*

MISSIONS TO THE ABORIGINES OF AUSTRALIA.

BY REV. ALLAN W. WEBB, GEELONG, VICTORIA, AUSTRALIA.

No country on the face of the globe has become the possession of the Anglo-Saxon race with as little loss of life to the colonist as has the island continent of Australia. Tho upon the first appearance of the paleface the swarthy children of the bush have been roused to antagonism, and the lonely settler, usually a shepherd, has sometimes paid forfeit of his life in fulfilling his avocations, yet in a very little while the aboriginal has become pacific in his attitude and glad, in return for such small recompenses as flour, meat, and tobacco, to help his new master with the flock or his master's wife in the menial duties of the home. In the aggregate the loss of life which has attended the occupancy of the beautiful and fertile parts of Southern and Eastern Australia has been very small.

On the other hand, the early settlers, in their reprisals for cattle speared or shepherds murdered, frequently treated the blacks with ruthless cruelty and injustice. The guilty and the innocent alike fell before the rifle. Whole tribes were swept away, partly slain in revenge and partly by the adoption of the white man's vices ere any work of evangelization could be effectively done.

When at length the work was initiated, their vocabularies were found to be so destitute of words suited to express Divine thoughts that "pigeon English" had to be used in order to instil the simplest facts of a religious kind. It was inconceivable that Christians could see these children of the wilds pass away from the lands which were naturally their own without an endeavor to give them the Gospel; and some of the earliest settlers sought, not without distinct encouragement, to illuminate with the light of truth their gross darkness.

The notions of the aboriginals of Australia about the supernatural are exceedingly crude, and it is affirmed by some that they have no proper object of worship. Universally the spirit of evil is an object of dread, and consequently they are in a state of constant fear. The shadows of the night are believed to be haunted by demons who, they say, attack all natives who come in their way. After dark they will not move without a fire stick as a protection against their malignity. They are full of superstition, and believe in witchcraft.

Among the earliest efforts made to systematically evangelize them was a mission in New South Wales, on the shores of Lake Macquarie. The Rev. Mr. Threlkeld was for years their missionary, and was succeeded by the Rev. William Ridley, M.A., a scholarly man whose philological labors in connection with the aboriginals of New South Wales must be of permanent value to those who wish to study the tongue of an extinct race.

Twenty-five years ago the writer saw all that remained of that earliest effort to systematically reach these children of the wilds in the shape of a

number of tenements falling into ruin. The men in whose interests they had been erected were all dead.

At Poonindie, Port Lincoln, South Australia, under Archdeacon Hale an effort was made to work an industrial mission with considerable success. But that too has passed away with the departed race.

At Point Macleay, South Australia, a non-sectarian mission still exists, sustained by the Aborigines' Friends' Association of South Australia. The objects of this association are to teach the natives useful trades, to instruct the native and half-caste children, and to preach Christ's Gospel in its broad and undenominational aspect. This mission has been in existence thirty-seven years, has ten or twelve agents directly engaged in evangelizing the aborigines, and has about a thousand square miles occupied by the natives engaged in pastoral or agricultural pursuits.

The settlement at Point Macleay is a village of some importance, with its church, school, dispensary, and wool-shed. The cottages tenanted by the blacks have been built at the cost of private individuals, and each one bears the name of its donor. A Christian church with a membership of 65 and a thriving Christian Endeavor Society attest the vitality of spiritual things under the management of Mr. Thomas Sutton, the superintendent.

At Lake Condah, in Victoria, the Rev. Mr. Stahle, a Moravian clergyman, carries on very similar work for the Church Missionary Society. At Lake Kalapuk the Rev. Mr. Hagenhaur has devoted his life for many years in directing a like enterprise for the Presbyterian Church of Victoria. In Northern Queensland the Australian Board of Missions (Church of England), under the Rev. E. R. Gribble, conducts a mission at Bellender Ker, among tribes at present less affected by European surroundings than they are nearer the more settled districts of the south. The Moravians have a mission in the far interior.

But little remains to be done now among the remnant of the native race still surviving among the white population. Hence the Church is looking toward those portions of the land where settlement has not begun on which to inaugurate missions. The northern parts of Australia are inhabited by large tribes, described by travelers as being physically superior to those of the southern shore. Among these the Presbyterians have within the last few years instituted a mission having its center on the shores of the Gulf of Carpentaria, at a place called Mapoon. The Rev. James Ward, a Moravian minister, was put in charge of this new venture of faith. A more undesirable position could hardly be assigned to a man. In the midst of physical discomfort, lacking many necessities of life, amid hostile and uninteresting savages, and with the plagues of tropical life—flies, fleas, mosquitoes—abounding. Yet here cheerfully, heroically this devoted servant of Christ labored with his faithful wife beside him till January, 1895, when, stricken with fever, he succumbed after a few days' illness. His helper, Mr. Hey, has told most pathetically the story of the close of his heroic life. Owing to the utter breakdown of the entire missionary band,

they had to leave the mission in the temporary charge of Mr. Hodges, while they sought recuperation in the more genial climate of the south. They have now returned, Mrs. Ward insisting that she must continue in her widowhood the work in which her husband laid down his life.

This interesting mission is now in full working order, and will doubtless grow in power and importance and become the pioneer of other missions on the northern shores of Australia. Here is virgin soil for the seed, uncorrupted with the weeds which the English settlers impart in the shape of the vices of unchastity, intemperance, and blasphemy.

One great difficulty has been and must be experienced by all who attempt work among the aborigines of Australia : it is in keeping these inveterate wanderers under their influence for a period sufficiently long to benefit them.

Their nomadic instincts are apparently ineradicable, for after they have known the comforts and elegancies of civilized life, they will return to the "wirley" (shelter of bark and boughs), the wallaby rug, and the chase. The man who a few weeks ago was strutting about the streets of a town, shaven according to the last fashion, attired in broadcloth, and nicely shod, may be met in the bush with a black pipe in his mouth as the only reminder of the civilization which seemed to have claimed him as its own. It has been the conviction of some that only one effective method could possibly meet the masses of the blacks, and that was to follow them to their native wilds and accompany them in their wanderings. Long years ago the Rev. D. Mackenzie gave expression to this conviction, and urged that "the Church at home should appoint some missionary of apostolic zeal and self-denial, of robust constitution and unconquerable enterprise, to accompany the blacks in their wanderings and accommodate himself to their savage mode of life." It was in pursuance of this plan that the Rev. James Reid, a man of eminent piety and superior attainments, came to Australia. He left a pastoral charge in Scotland to undertake this novel mission. The foundation of his intense piety was laid in McCheyne's Bible Class. He was author of a work of a philosophical cast called "The Sheaf." At his own expense, moved with pity for the perishing tribes of Australia, he landed in South Australia in 1861, and from that time till that of his death, in 1863, he itinerated among the Murray blacks.

He was one of the most simply childlike of men, committing himself to God amid all kinds of danger. His escapes from peril were so extraordinary that they conveyed the impression that he was supernaturally guarded. He was accustomed to sit in the "wirleys" among the poor blacks with a Scripture picture-book on his knee, and by the eye as well as by the ear he would seek to convey the saving truths of the Gospel and the incidents recorded in the sacred narratives.

This was an experiment by a man full of heroism, but lacking many qualities which alone could have made the experiment very successful. He lived, however, to see some fruit for his toils, and a heathen was baptized

by him bearing his own pre-nomen (James), who survives to-day after having for thirty years been a preacher of the Gospel to his own people, his name in full being James Unipon. A very pertinent question will suggest itself here—viz., What real benefits have resulted from the various efforts, personal and systematized, among this degraded people?

The writer remembers one of the most remarkable revivals which commenced on the Murray River at about the time of Mr. Reid's ministry and James Unipon's conversion.

There seemed to be no discoverable cause, such as special services, for this awakening, which spread through the camps, influencing chiefly the young. The old heathen fathers were intensely hostile, and threatened to kill any who became Christians. The young men were so stirred that they could not sleep, and were to be heard during the night praying in suppressed tones under their blankets.

They were wont to assemble at a godly settler's house for prayer-meetings, and his testimony to the poverty of their own vocabulary was this: that when they tried to address the mercy seat in their own tongue, it was so ludicrous as to cause laughter. They had no fitting words, and were obliged to fall back upon "pigeon English" to carry on their meetings. One remarkable fact connected with this movement was that they saw visions; and it has occurred to the writer that possibly in many cases the unsophisticated heathen may have had Divine facts made patent to them in this way.

James Unipon manifested a change of character which was typical of the work at that time. He was hostler at a bush hotel, and was accustomed to spend his earnings in drink. He became rigidly abstemious, and devoted his earnings to secure comforts for his decrepid heathen father. His call to his work was narrated by him in the following terms: He was wont to sleep in the bar-parlor on a sofa. He had laid down and was about to fall asleep when he saw the room fill with his heathen companions, and there came a voice to him which said: "Who will go and tell them of Jesus?" His response was: "I will, Lord." He became a pupil of Mr. Reid's, and ultimately a preacher among his people. The latest tidings which I have of him are, "James Unipon is still living and a member of the Church; his son is a deacon of the Church, and plays the organ very well." The convictions of sin at the time of this gracious visitation were very intense; they could not rest under them; and when at length they found peace in believing, they literally danced for joy.

Many unpaid and private workers have devoted a large amount of time to the evangelization of this race, and among the most successful of them was Mrs. James Smith, of Gambiertown. She has embodied her knowledge of the natives of her own district in a small but interesting volume which was published at the expense of the government of South Australia. The second part of her narrative she devotes to the question of "the capability of the aborigines for evangelizing and civilizing," and she gives sev-

eral interesting memoirs of this people who gave evidence in life and death of a genuine and personal knowledge of Jesus Christ.

Another witness to the reality of the change which grace can work in their hearts is Mr. Matthews, of Meloga. Through his and his wife's labors many have been brought to the knowledge of "the truth as it is in Jesus." Some of these converts can address fluently and acceptably English audiences. If the result of the missionary work is to be gauged by the completeness of its civilizing effects, some would not appraise it at a high rate. The aborigines like, even after adopting English habits, a freer mode of life. They are clothed but loosely; they prefer to go unshod; they do not care to settle at regular labor. The law of heredity operates to produce such results. But that they do love the Savior and manifest that love by "the fruit of the Spirit" is beyond doubt. The old Gospel operates with its accustomed power when apprehended by the poor despised black fellow of Australia. Once in the thick bush the writer came upon one who had been baptized by James Reid. He was on the wallaby track, and following his tribe; but when questioned as to his faith in Jesus, his responses were clear, and gave evidence that tho still a wandering black fellow, he was a sheep of Christ's fold.

The race will soon have disappeared. No Tasmanian aboriginal survives, and another century will probably see the entire aboriginal population of Australia as extinct as is the moa of New Zealand. What is to be done for them must be done quickly.

MAPOON.

BY THE REV. PAUL DE SCHWEINITZ, NAZARETH, PA.

What is Mapoon? Mapoon is the native name of one of the newest mission stations of the Moravian Church, or, rather, it is a station of united Presbyterian and Moravian work, as shall be explained in the course of the narrative.

If the reader will open his atlas at the map of Australia, he will find on the northeastern coast of this huge island, or diminutive continent, as you may choose to call it, a deep indentation named the Gulf of Carpentaria. The eastern boundary of this gulf is formed by the Cape York Peninsula running out from the colony of North Queensland almost to the island of New Guinea, from which it is separated only by the Torres Straits, which are, however, studded with islands. These straits have acquired considerable importance, as they constitute the regular passageway from the eastern to the western ports of Australia, as well as from the eastern ports of Australia to Java and India itself; in fact, it is the main waterway from the Indian to the Eastern Pacific Ocean. Thursday Island, in Torres Straits, is a port of call, and there resides the English Governor

of North Queensland, Sir John Douglas, a noble friend of missions. About one hundred and fifty miles south from Thursday Island, along the western coast of this Cape York peninsula, is a good harbor opening into the Gulf of Carpentaria, called Port Musgrave, into which the rivers Batavia and Ducie empty. The headland enclosing this harbor is named Cullen's Point, and here on the Batavia River is situated Mapoon, 12° south latitude and 142° east longitude from Greenwich. The geography of Mapoon has been given in such detail because experience has shown that even those fairly well posted in mission matters find it difficult to locate the stations accurately. This description also clearly reveals that we have to deal here with a distinctly tropical station, with all its dreaded fevers and plagues of insects and reptiles, which so greatly add to the difficulties of missionaries from the temperate zones.

While the native Australians are rapidly dying out in the southeastern colonies, in North Queensland they still roam at will in the interior, as there is only a fringe of white settlements along the coast, and Cape York peninsula is practically in its primeval state. Some five years ago there were supposed to be about twenty thousand "black fellows," as they are called, in North Queensland; but the experience of the missionaries has led them to believe that this estimate is entirely too high.

The aborigines of Australia were Papuans, and they and their descendants seem to be without exception the most degraded people on the face of the earth. The original white settlers for a long time refused to acknowledge them as human beings, and deliberately hunted them and shot them down like wild animals. As is well known, the first sixty years of the colonization of Australia brought to its shores only the offscourings of England, and it is not surprising that these whites did nothing for the welfare of the natives; on the contrary, they treated them with unspeakable cruelty. They added to their heathen vices drunkenness and abominable and systematic immorality, so that the poor Papuans sank ever lower and lower into indescribable depths of degradation. In the early part of this century attempts at missions were made among them, opposed, as usual, by the men who saw their foul practices hindered thereby, and by better men with the stock assertion that these people were too sunken to be reached by the Gospel. And, in fact, all missionary attempts by various societies up to the middle of the present century proved complete and total failures. Finally, at the request of Australian white Christians, in 1849 two Moravian missionaries undertook the task; but their labors were frustrated by the wickedness of the gold miners, who, in 1852, came into the land in hordes—at one time fifty thousand coming in fifteen days. In 1858 a second attempt was made by the Moravians William Spiesecke and Augustus Hagenauer, and on August 12th, 1860, the first convert was baptized. These mission stations—Ebenezer and Ramahyuk—were and are in the colony of Victoria, in the extreme southern portion of the island continent, and since then the Moravians have been working there with

wonderful success, and God has used them as His agents in changing these degraded Papuans into civilized and Christianized beings. But salvation came too late to save the race. The seeds of decay had taken too strong a root, and it is only a question of a comparatively few years when they will have disappeared altogether from the colony of Victoria. The veteran missionary Hagenauer is still at the head of the work, and, if we mistake not, has been appointed by the Government as its chief agent in all its efforts in behalf of the aborigines.

While the Papuans are thus dying out in Southeastern Australia, in North Queensland, as stated above, they still exist in large numbers and in their savage state. While they are there not at the mercy of cruel ex-convicts and licentious gold-diggers, yet their modern "civilized" enemies are the pearl fishers, who press their men and boys into service, debase them still more with liquor, and secure their women for immoral purposes. If a white man is killed, a descent is made upon the coast whence the murderer is supposed to have come, and without any attempt to secure the guilty party, a raid is made upon whatever black fellows can be found, and these mercilessly shot down. Before the advent of Moravian missionaries, no attempt was made by the Government to control these outrages. But the consciences of the Christians of Australia about ten years ago became aroused in regard to the deplorable state of these northern Papuans, and the Lutherans and Presbyterians, witnessing the success of the Moravians in Victoria, petitioned the Moravian Church to undertake the mission, agreeing to furnish the pecuniary support. Various delays, due principally to governmental complications, hindered the beginning of the work at that time. But five years ago the United Presbyterians of Victoria, New South Wales, and Queensland renewed their petition and offer. Missionary Hagenauer made two exploratory tours. He found the Papuans naked savage blacks, wild, cruel, treacherous, superstitious. The advice given to the young pioneer missionaries afterward appointed was, "Never let a native get behind you; he cannot resist thrusting his spear into you." The Queensland Papuans, like their former Southern brethren, are likewise cannibals, and have been surprised in the midst of their horrible feasts, so there can be no doubt of this awful fact. Hagenauer says, "that the abominations of their heathenism surpass what he was painfully familiar with in the early days of the mission in Victoria. He speaks of their corroborees, or nightly dances, as immoral orgies; nor could he venture to describe some of the cruel and abominable ceremonies by which their youths are introduced to manhood."

Finally, in 1891, James Gibson Ward, who had been pastor of the Moravian Church in Ballinderry, North Ireland, and his wife, and Nicolas Hey, from the Moravian Missionary Institute at Niesky, Germany, who afterward married the sister of Mrs. Ward, undertook this perilous mission. They landed at Cullen's Point in November, 1891, and began putting up the mission house at Mapoon. This remote place was purposely

selected in order to be, as far as possible, removed from the baneful influence of the white settlements. What a sad commentary is that on Caucasian civilization ! The expenses of this mission have hitherto been borne almost altogether by the Presbyterians of Australia, with some assistance from the Lutherans sent direct to the mission. Sir John Douglas, the governor mentioned before, has been exceedingly helpful, and has constantly placed the Government steamer at the disposal of the missionaries.

And now began for these brave young couples a life of heroic endeavor, the heroism of which can be appreciated only by a careful study of the details of their life during the four years which have passed since then, which detailed study is impossible in an article of this compass.

An idea of the trying climatic conditions may be gained from the fact that after putting up the mission house Hey was so enervated that a period of recuperation in Brisbane was an absolute necessity. Both missionaries have had to frequently take such furloughs, but never to rest, for no sooner were they among white people than they at once began preaching missionary sermons, and arousing fresh interest in the evangelization of the neglected black fellows.

Those first months at Mapoon were times that in very truth try men's souls. At night they would hear the continuous howling of the treacherous savages, who, only two months before their arrival, had killed and eaten two white men at that very spot. But the two missionaries went bravely to work. Altho they knew not a word of the Papuan language, they at once began holding services, hoping to impress the natives in some way, and seeking by the aid of the broken English which a few of the natives spoke, and by the words they gradually picked up, to tell the blessed story of the Saviour who died to redeem these degraded, half animal savages from their living death. Schools for young and old were likewise immediately started right on the open ground, and amid incredible difficulties bravely kept up. Mrs. Ward, who did the teaching, describes one gathering thus : " There were about eighty women and girls sitting in a semicircle, most of them quite without clothing. Such a spectacle ! Many of them full of sores, and, oh, so repulsive ! " No wonder the brave young woman's heart sank within her, and a longing for home came over her ! But, such is the power of the Lord Jesus Christ, in time He gave it to her to *love* these poor black women. How touching to see her write home less than a year after that, " Jesus seems to be nearer and dearer to us now than He ever did before ! "

Thus the work went on. How it all came about only the Lord can tell ; but in a year's time the missionaries had so won the confidence of these savages that they could go in and out among them with practically perfect safety. Ward often went into their camps, separated them in their fights, stopped their abominable dances, and thus gradually secured a wonderful control over the natives. They learned that the missionaries were their friends, and would protect them against the abuse of the pearl-

fishers. These latter found that the influence of the missionaries was hindering them in their immoral practices, and so they tried to induce the natives to move their camps beyond the sphere of the missionaries' influence. But Ward followed them and literally spent whole nights in their camps, by his personal presence thus preventing evil, tho surrounded by enemies, black and white.

The results of less than four years' labor have been wonderful. No converts have been baptized as yet, but the regenerating influence of the mission has been felt for miles around. Four years ago no unarmed vessel dared to put into Port Musgrave, owing to the reputation of the Batavia River blacks for savagery and cannibalism. Now they come there to make repairs. About two years ago a party of shipwrecked sailors were rescued from cannibal blacks, fed and cared for and led through miles of jungle to Mapoon by the mission Papuans without the knowledge of the missionaries until they arrived there. The blacks protect themselves from outrages by claiming that they belong to the missionaries, and have rescued some of their women from the pearl-fishers by the threat, "Missionary catch you." The blacks have been taught hymns, and now even on the pearl-fishers' sloops the name of Jesus is sometimes heard in the hymns the black fellows sing while at work.

On the other hand, the missionaries have stopped the high-handed proceedings against the natives *en masse* when they have committed crimes, and have insisted upon punishment being restricted to the guilty parties. All this has been accomplished with no other white men settled nearer than Governor Douglas on Thursday Island, one hundred and fifty miles away, and reachable only by ship. Even in the interior, when the missionaries approach the wild blacks, and they hear the words "Mapoon," "missionary," they leave their spears behind them and come out of the bush to the missionaries for a friendly palaver. Witness the power of love!

As said, no converts have been baptized, but these preliminary advantages testify anew to the power of the Gospel of Jesus Christ through devoted men to reach and influence the lowest and the vilest.

This paper cannot be closed without adding a record of deepest pathos. In December, 1894, Missionary Ward seemed to redouble his efforts for the Papuans. He, as well as Hey, made extended missionary tours into the interior; he labored incessantly in the native camps in the immediate vicinity of the station, risked his life in stopping debaucheries, taught school, preached the Gospel—in fact, labored beyond his strength, and fell a victim to the insidious tropical fever. Delirium soon set in. The nearest doctor, one hundred and fifty miles away, unreachable for the lack of a ship, reveals a situation which makes us in the midst of our civilization shudder. Finally one day the delirium broke. Ward insisted upon seeing all the blacks that could be gathered together. First all the men were admitted to his room, then all the women. His fellow-missionaries begged him to desist, but with superhuman strength he bore his dying

testimony in the native language with such power and pathos that none present at that almost unearthly scene can ever forget it. The Lord gave him just that brief period of consciousness, and, like a faithful soldier of the Cross, he used his last breath to testify of his Lord's love for fallen men. A night of frightful delirium and suffering followed, and the next morning, January 3rd, 1895, he awoke to consciousness just long enough to greet his faithful wife before passing into the more immediate presence of his God and Saviour, in the devoted service of Whom he had offered up his young life.

The three remaining missionaries were so broken down in health that they all had to leave the station ; but they have since returned, and a new couple (Edwin Brown and his wife) left England in September, 1895, for this station. At her own request, the widow of James Ward has been permitted to return to Mapoon to resume her work among the Papuan women. There's the true devotion of the genuine missionary !

Hearing such a record as this, shall we, in comfortable homes, surrounded by abundant conveniences, talk about making sacrifices for the Lord when we give a few paltry dollars to some mission cause ? Oh, for a spirit of true consecration that would send abundant men and means into the fields, crying so loudly for the harvesters !

A DARK CORNER OF THE EARTH.

BY EDWARD S. LITTLE.

As far as nature is concerned, one of the finest and prettiest portions of the globe is found in the Philippine group of islands. These islands, numbering some twelve hundred or more, are all mountainous and of varying sizes, from three hundred miles long—the length of Luzon, the largest island—to a few yards, as in some of the smallest rocky islets. The archipelago is situated a few degrees north of the equator, in the Pacific Ocean, off the southeast corner of Asia ; the chief city is Manila, with a population of 300,000, while the population of the entire group is many millions. The islands are under the government of Spain, tho England has also a claim upon them to the extent of £1,000,000 sterling, and to her they would revert if the present power were to relinquish her hold upon them. To maintain that hold, the Spaniards keep up an army of more than 20,000 men on the station, and ships of war are always in the bay. It is by force and force only that they are maintained, for they have done nothing to gain the affections of the people by improving or instructing them ; the policy seems to be not to elevate them, but to crush the life out of them and make any resistance impossible.

Poverty, which brings suffering such as occurs in Europe and America, is unknown. The cold has no terrors, for it never comes here ; the cli-

mate is tropical, and clothing is only necessary to cover their nakedness and not to keep the body warm, and the houses are built with a view to shade and not to ward off the frost ; as for food, that is plentiful and cheap enough. A man need only work a few days in the month in order to provide himself and his family with all they need ; the rest of the time he may sleep and amuse himself. As a result, the people are indolent to a degree, and will not do more than they are absolutely compelled.

The Spanish officials are appointed only during the tour of the home ministry, and their stay varies from three years to three months, or even less. The sole aim of each one is to fill his pockets with gold in the least possible time and get away home again, regardless of the welfare of the colony. Every conceivable device is resorted to in order to extort money, and impossible laws and regulations are made, so that each infraction may yield the excuse for the infliction of a punishment by the levying of a fine as heavy as the circumstances will admit. There is much oppression and little liberty. Everywhere one meets with uniformed officials or military, and fighting seems to be going on all the time. Trade is throttled by suicidal customs regulations, and all enterprises are strangled in their birth. Altogether they are in a very fair way to kill the goose that lays the golden eggs. The mountains are filled with precious metals, iron and coal, and the land bears crops in abundance ; but any attempt to develop these natural resources of the country is resisted by the Spanish officials. There are no roads, and the only railroad was built by an English company after great opposition ; and the obstructions continually put in the way of the company make it a losing concern. Commercially one could not well conceive a greater failure or a more blind and self-destroying policy than that pursued by Spain.

The religious and moral condition is not a whit better than the commercial. Roman Catholicism is supreme, and no other system is permitted ; by law all are Christians of the Roman persuasion. Churches are everywhere, and they are far and away the best buildings in the place. The finest in Manila is that of the Jesuits, which is most handsomely constructed and fitted throughout with the hardest and most expensive wood and marble, all exquisitely carved. It took twelve years to complete, and must have cost over \$1,000,000. In the city of Manila the Romanists have fine schools, in which some 2000 boys and girls are taught, and a liberal education is given them. In connection with the schools there are a fine observatory and a museum. The schools and the work done in connection with them seems to be about the only good thing the Church does. Everywhere else is seen its blighting hand, and even in the schools the training is of such a nature that the youths are absolutely in the hands of the priests not only while they are under instruction, but through life. It was repeatedly said by residents in the islands that the priests are very impure and immoral in their lives, and that by means of the confessional the women are completely in their hands. I have not the proofs at hand to

substantiate this statement, but history has again and again proved its truth ; and here, where there is not the slightest fear of obstruction or criticism, it were wonderful if it were not true. No English newspaper is published, and every item of news published in the Spanish papers must first be submitted to the archbishop for his approval. No Protestant service of any kind is permitted. A marriage service between two British subjects in the consulate was the cause of a good deal of trouble. I was asked not to go ashore in clerical dress, because the priests and officials were so bigoted that it would certainly arouse suspicion and provoke inquiry. During the Sunday we were in port I conducted a service on board and preached. Some people from the shore—Englishmen—came off to worship with us, and said afterward that that was the first Protestant service held in the islands since they had been there.

To illustrate how little has been done for the native Indians, it is only necessary to say that a few miles from the settlement they are savages, men and women going naked, and are without instruction. Spanish soldiers go through the country, shoot down those who oppose, pass on, leaving things even worse than they were, and call it government. The priests alone are wealthy, owning all the best property, and they alone are free to do as they please, altho in recent years the powers of the archbishop have been curbed a little ; yet even to-day no cargo may be worked in harbor on feast days without his special sanction, and no music is allowed in any house or at any port after ten P.M. except with his permission ; and, as stated above, the press is muzzled by him and at his mercy.

The most exciting feature of life in the islands seems to be the great Manila lottery, whose tickets are sold throughout the East. There is a monthly drawing of prizes ranging from \$80,000 to \$5. As the time of drawing comes near there is a rush for tickets, and rich and poor compete excitedly for the prize. The governor and his high officers are present at and preside over the drawing, which brings in a monthly revenue of more than \$200,000, for the lottery is a government monopoly. It is said that were it not for the lottery Spain would, through inability to raise funds, be compelled to dispose of or abandon her colony. The people are watching with interest the progress of the Cuban rebellion, and if it succeeds, it seems probable the smoldering fires of revolt will break out here also, and the native army would probably throw in their lot with the rebels. The officials do their best to keep news from the people, and cause glowing descriptions of victories to be published, but never a word of release. However, an idea has gotten abroad that everything is not as reported ; they know that their former governor is now the general in charge of the operations in Cuba, and other officers have left for the war ; a number left by the Spanish mail while we were there.

The condition of these islands affords an illustration of what Roman Catholicism can do when left to itself, and also indicates what it will do if it ever obtains the upper hand and power in our Protestant lands. The

result so far in the Philippines fills a very dark page. Look at the list : a great government gaming institution, teaching all, both young and old, rich and poor, to gamble, and placing before the people an official example of an evil life of unhealthy excitement ; trade stifled ; extortion that would make a Chinese mandarin jealous ; liberty dead ; conscience destroyed ; press muzzled ; oppression of the people ; God and righteousness unknown ; a bigoted Roman Catholicism triumphant and walking roughshod over all—this is an uninviting but true picture of this dark corner of the earth nineteen centuries after Christ came bringing light. Is this to continue forever ? Is not the light of the pure Gospel to shine here and scatter the darkness ? Is not the Word of God to be given to the people ? An attempt has been made. Four years ago the British and Foreign Bible Society sent an agent there, and with him went a converted ex-Roman Catholic priest. The latter was promptly killed, being poisoned, so it is confidently stated, by the priests ; the Bibles of the agent were confiscated, and he himself barely escaped with his life. Christ's army seems to have been defeated. No other attempt has been made. Who will avenge the Christian missionary's death by taking the Gospel of love and salvation through Christ to these who so much need such a message ? It will be a difficult and dangerous undertaking, and more than one messenger will doubtless be called upon to lay down his life for the Savior who died for the world. But such terrors have never hindered the onward march of the Church, which is a Church militant. Where are the soldiers of Christ who will go in answer to the cry for help which arises from these so long neglected, and where is the Church or missionary society that will equip and support such soldiers ?

WORK AMONG THE ESKIMOS OF CAPE PRINCE OF WALES.*

BY MRS. HARRISON R. THORNTON.

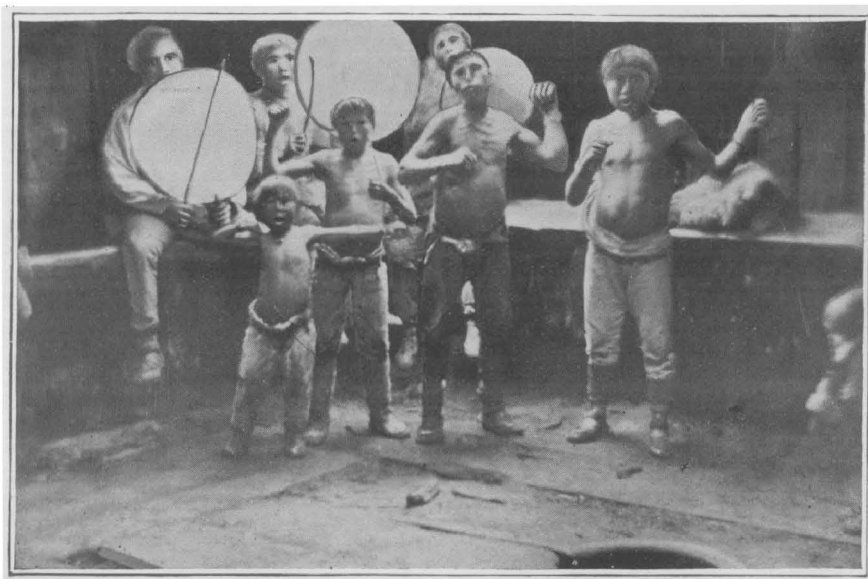
The natives of Arctic Alaska are Eskimos, and, in most respects, differ from the Indians who inhabit the country south of them. They are not, however, unlike the Siberians, their near Asiatic neighbors, or the Finns, who, from recent ethnological researches, have been found to be allied to them.

There is every reason to believe that settlements exist all through the northern part of our country, following along the " northeast passage,"

* A great deal has been written concerning Arctic Alaska by those who have cruised in Arctic waters, and gathered what information they could from the natives that crowded on board the Government and whaling ships. Much doubtful material has also been gained from the yarns of adventurous and unscrupulous men, such as are usually the real pioneers in any new country. Also much that has been written has been so exaggerated, so colored, so overdrawn, that what follows may seem commonplace and uninteresting ; but coming from one who has "summered and wintered" in the largest known Eskimo settlement in Alaska, the words may possess, at least, the element of truth.



AN ESKIMO FAMILY, CAPE PRINCE OF WALES, ALASKA.



ALASKAN DANCERS AND MUSICIANS IN A VILLAGE "KOSYE" OR DANCE HOUSE.

out to the eastern coast. That the Alaskan, Labrador, and Greenland Eskimos are one and the same race is proven by the almost identical language. This statement will be readily attested by a comparison of the Eskimo-German grammars published by Bourquin, a missionary to the Labrador Eskimos, and by Kleinschmidt, a missionary to the Greenlanders.

Cape Prince of Wales is by far the largest and most characteristic Eskimo settlement in Alaska; and it was here that the first missionary home was established in Arctic Alaska. The native name of the place is Kin-né-gan, and comes from the Eskimo verb that means "to see." The slightly position of the place, too, would naturally suggest such a name.

In the village there are about 550 people with whom we were in daily contact for more than a year. Being thus in a position to speak of them from an experimental knowledge, it may be possible that, in presenting this field to the readers of *THE MISSIONARY REVIEW OF THE WORLD*, some hearts may be warmed toward this stolid, unimpressible people.

Our house—the only one above ground—was built for us by the American Missionary Association, under whose auspices we were to labor as missionaries. We arrived in June, after a twenty-eight-days' voyage on a whaling ship, bringing with us our household goods and our supplies for a whole year, for we were north of Sitka two thousand miles, and had left San Francisco, our most accessible market, three thousand miles behind us.

Here we found a dark-skinned, straight-haired, savage-looking people, dressed wholly in skins. They were all bareheaded, the men and boys with heads shaven around the top, reminding one of tonsured monks.

Perhaps the most striking thing, however, in the appearance of the men was the labrets worn by them. Their under lips were pierced by large holes, protruding from which were pieces of walrus tusk, cuff-buttons or glass stopples. The women were tattooed down the chin with three stripes radiating from the under lip. Their noses were pierced, but no ornaments were worn, the hole being utilized sometimes for carrying needles. These were strange sights; but looking at this custom from an unprejudiced standpoint, it is no more barbaric than is ear-piercing in our own country.

The people live in dark underground houses, so stifling and hot, even with the thermometer outside at 35° F. below zero, that the natives, while in their *igloos* (houses), are naked to the waist.

The Eskimos are polygamous when they have acquired property enough to become so. There is always the "favorite wife," the others occupying very much the position of servants. The largest number of wives a Cape Prince of Wales native has is four. After children are born to them marriage is as permanent as with white people; but previous to that it is very common for the men to exchange wives.

The Eskimo women, as a rule, are kindly treated, and their small, well-shaped hands show how little real drudgery they do. A greater part of

their time is spent in making the fur garments worn by the family, altho they do some fishing through the ice in winter, and occasionally drive the dogs that drag home the seals after hunting.

The presence of the missionary, the establishment of the day school, the institution of the Sabbath, with its services—all these have greatly brightened the lives of this desolate people ; and were it not for the counteracting influences from without the Gospel might have “ free course and be glorified even as it is with you.”

It is certain that the moral condition of this people would be vastly above what it now is had they not been contaminated by vile, unprincipled white men. No words were ever truer than those of Rev. James Alexander, in his “ Islands of the Pacific,” that “ the saddest thing for a heathen people is to come in contact with civilization without Christianity.” Like all inferior races, however, the Eskimos strive to imitate, and this is the hope as well as the bane of the missionary in his work among them.

The *hindrances* to missionary work among the Cape Prince of Wales Eskimos are many, and some of them are :

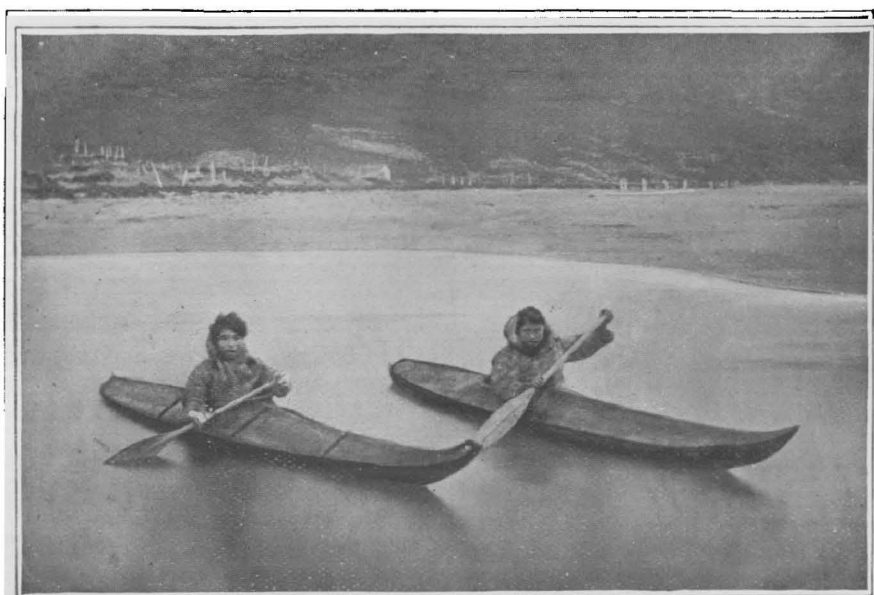
1. The apparent lack of resources in the surrounding country to give employment to the natives. The summer season is too short to produce even the most swiftly maturing vegetable, hence the diet of the Eskimo must necessarily be exclusively meat and fish. The resources that once came to the Eskimos through ivory from the walrus and whalebone from the whale have all been taken from them by ships sent out by trading companies from the States. Should an Eskimo be fortunate enough to get a whale or walrus, he too often barter it for whiskey when it should have been exchanged for flour and cloth. Thus, on account of this lack of native resources, the missionary loses the opportunity, afforded in some countries, of teaching the people habits of industry and thrift.

2. Prostitution of native women by traders and whalers. The people are so poor that the inducements offered to women by those who wish to seduce and degrade them look like fortunes. One so-called chief forced his sister to become the mistress of a whaler just for the rifle and cloth offered. Instances of young girls—one not fourteen years old—being seduced, locked in whalers' cabins and carried north on their whaling expeditions, have occurred.

3. General counteracting influences. On Sunday the missionary goes before his unenlightened audience with the “ Thou shalt nots” of the Decalogue. On Monday these natives go on board the ships to trade, and they see and hear nearly all these commandments broken. The poor Eskimo, not knowing how to distinguish between the good and the bad, naturally follows the example of those who will bestow on him the largest amount of worldly goods, thinking them his best friends. Not all Arctic traders and whalers are thus devoid of uprightness and principle, but the number of those who are is large enough to hinder the work of the missionary.



AN ESKIMO SHOWING BY PANTOMIME THAT HE WOULD RATHER STAB HIMSELF THAN INJURE THE MISSIONARY.



CAPE PRINCE OF WALES NATIVES IN "KYAKS" OR SKIN COVERED CANOES.

But for the promise that "One of you shall chose a thousand," we might despair of ever counteracting these evil influences ; but already there are hopeful signs in this mission that is only just in its infancy ; and if we will support the consecrated workers there who have left behind them the luxuries of civilization, who hear from home people but once a year, who are willing to suffer cold and endure hardships, we may soon see dark faces and darker hearts lighted up by rays from the Sun of Righteousness.

THE PRESENT OUTLOOK FOR MISSIONS IN TURKEY.

NOT BY A MISSIONARY.

God's work never suffers from a baptism of fire. His methods of dealing often seem wrong to man's mortal eye, but with the eye of faith we can still see Him triumphant and His kingdom ruling over all. It is of supreme importance in such times as these to keep this fact in mind ; for, once let go our faith, and all is blackest night. Wherever we look to-day, all over the eastern section of this land, devastation and death confront us ; but for our Master's word of comfort, one could see nothing ahead but absolute ruin of all missionary work, past and present.

It is not necessary to our purpose to enter here into a catalog of all the horrible details of the past months. The world has read the accounts of the various massacres till its heart was sick, and it turned away in horror ; but for the heroic missionaries on the scene of carnage, there has been no chance to turn away, even tho their hearts were bursting with sorrow and sickness. The wails of distress all about them have constituted an incessant and heartrending demand for relief, which they have done all in their power—yea, and beyond their power, too—to supply. Little time has been left them for the many letters they would write, and very much of the story of each city and district yet remains untold for lack of time to tell it ; but when those indefatigable workers do get a chance to look around them on the ruin of their years of labor, it takes the stoutest heart some moments to recover from the shock.

The damage done in the recent massacres to direct mission property, aside from the incidental bullet-marks on the Girls' School Building at Marsovan, and some articles lost in other places, consisted in the burning of the Theological Seminary at Marash on November 19th, and the looting of all the mission buildings at Harpoot and the burning of eight of them on November 12th. The fire at Marash probably saved the lives of the missionaries, as it recalled the plunderers to their wits and frightened the government by fear of indemnity. But now the indemnity demanded is not forthcoming. In the Harpoot affair, the duplicity of the Turks is well illustrated in the reply they give at different places to the indemnity demand. In Harpoot the officials declare that the buildings were fired by

the Koords, and that they themselves were powerless to prevent it because of the overwhelming numbers of the attackers. In Constantinople the United States Minister is met by the objection that it was the Armenians who set fire to the premises, and then tried to turn the guilt off on the innocent Turkish soldiers ; and meanwhile word is sent to the European papers that the whole story of burned buildings is false, that no fire has occurred, and that the missionaries at Harpoot as everywhere have always been fully protected by the government. Under such circumstances, and in the face of such wholesale official falsehood, it is rather hard to see how the value of the property is ever to be collected ; but still the brave missionaries work on in faith, believing that at the right time the walls will be rebuilt. Meanwhile, the work is cramped and crippled.

Much more terrible has been the destruction of churches, schools, and parsonages all over the land. It has been absolutely impossible thus far to get a complete list of places of worship or schools destroyed ; but in large districts, like the province of Diarbekir, scarce a single church remains standing, save one or two now converted into mosques or stables. In many cases the church was the pyre of hundreds of Christian martyrs, who refused life at the price of denying the Lord that bought them.

More heartrending still is the long list of the dead. The very life of the Church seems to have been aimed at and struck in the butchery of so many pastors and teachers, and such numbers of their flocks. The details are not yet all in, and doubtless a large number of places can never be reported till the last day ; but itemized lists are already at hand telling of the butchery of at least twenty Protestant pastors and many times that number of Gregorian priests, and of 37,085 Christians. Of this number most are Armenians, with a very few Syrians and others. At first sight, this, too, would seem a great blow to the cause of Christ ; but the Church in all ages has found the blood of its martyrs to be most fertile seed.

A very much more serious problem coming before the Church to-day is with reference to those poor wretches forcibly converted to Moham-medanism ; for there have been many whose courage wavered when given the alternative of Islam or the most cruel and lingering of deaths, and they chose to live. These "converts" are now fed and housed, in many instances at government expense, and are being taught the tenets of their new faith by those who but yesterday shot down their fathers and violated their daughters ; 40,950 such conversions are known of ; the number is probably far too small, but these poor victims of weak consciences are now eagerly watching for the moment when they can again confess Christ and live. Tho they hold to the outward forms of Islam, these thousands are still praying to Jesus in heart. This problem is the one at present claiming all the attention of Sir Philip Currie and M. Nelidoff, the English and Russian ambassadors. Judge not these poor Armenians, oh ye who kneel on velvet cushions to pray in a land of religious freedom ; our Lord forgave His Peter, tho he denied Him thrice for fear of a maid-servant's

tongue ; and who dare say there is no hope for these poor, hounded, homeless, hungry beings ?

The terrible want and destitution all over the land is being made clearer as the months wear away. In many places the winter has been a mild one, and this with the relief distributed by the missionaries has saved thousands of lives ; but now comes the sowing time, and there is no seed ; the garnerers are all empty, and even money will not buy the corn that doesn't exist. How these poor myriads are to get any fresh start is a problem that is difficult of solution.

As a natural result of such horrid crimes, the surviving Armenians as a class throughout the country have lost their confidence in everybody, and are in a poor mood to be approached by any foreigner. They have no trust at all in the Sultan, for they all know what the world has been so slow to believe, but which is perfectly well established now—that the Sultan is himself personally responsible, having ordered these massacres, and that he has rewarded the obedient tools who did his bidding. They no longer look to England, for she—poor, craven England !—has officially denied her responsibility toward them as well as her power to help them.* Russia, too, has proven herself treacherous and doublefaced ; and according to the statement of one of her high officials, “wants Armenia, but doesn't want the Armenians.” The other “powers” are not large enough, and the United States is too far away, so the more cool and calculating Armenians can see nothing ahead but blank despair. The more desperate spirits say they may as well die fighting as be slaughtered, and you have immediately the revolutionary party in its most reckless form. Encouraged, on the contrary, by their success in blinding Europe's eyes, the Turks gloat over the blood shed and the booty already obtained, and promise themselves still richer harvests while Europe sleeps. There are those among them who are ashamed of the deeds of the past months, and who wish to see order re-established in the land without the elimination of the Armenian ; but, as a race, the Turks have no very friendly spirit toward Christianity, and the tiger once roused within them cannot easily be quelled when absolutely no punishment follows murder, robbery, rape, and arson.

The recent publication of the tardy British bluebooks on Turkish affairs have given official publicity to what has already been well understood in Turkey for years, and which has been mentioned before in the REVIEW.† Only the wily Northern Bear is aiming not only at the Protestant work here, but at the Gregorian Church as well, and prefers to make a cat's-paw of the Turkish government now rather than exterminate and exile the Armenians herself after taking possession of Armenia. That the Sultan has been aided and encouraged by the Russian ambassador in Constantinople, M. Nelidoff, in his delays and refusals to institute reforms,

* See Lord Salisbury's speech to the Nonconformists.

† See November, 1894, p. 821.

there is no doubt ; and the dastardly policy of Russia is daily becoming clearer. Add to this fact the other one, that there is to human view nothing to prevent Russia from taking all the six so-called Armenian provinces when she chooses, and that in all probability England herself will soon request her to do so, and the present outlook for missions and missionaries is not a brilliant one. We must also look at the physical condition of the missionaries themselves. They have all been through an awful strain, with no let-up for months, and the effect is naturally beginning to be felt. It will be necessary for quite a number of them to get away for a rest and change this coming summer, but will they be allowed by the Turks ever to resume work at their posts ? Of course, Russian interests demand the removal of every missionary. Will Turkey, then, exclude all who go ? She has already begun to do so. She has notified the United States Minister that two of them, now in America, will not be allowed to return. She has accused another of complicity in murder and revolution, simply in order to get him out of the country. She has likewise brought false charges against others also, but such as even her own false witnesses could not sufficiently prove. May our own Government not be hoodwinked into allowing such disregard of treaty rights. But all these actions indicate the commencement of a policy of persecution that is calculated to hinder and retard the missionary work for some time to come. God grant that some other solution may be found for this vexed question, and that Russian orthodoxy may not be the successor of Moslem fanaticism !

It is, indeed, a gloomy outlook that has here been pictured ; and were this all, and could no silver lining be discerned, well might the missionaries sit down each under his juniper-tree and request for himself that he might die. Thank God, even under these most trying circumstances there are elements of hope, and a brighter day is sure to come in God's own time for this poor land. First among the encouraging signs may be mentioned the increased attention centered on this land and its Christians, and the loosening of purse-strings in the Anglo-Saxon world for these Armenian sufferers. Man is a selfish animal, but where he does give his wealth, he gives also his sympathies and prayers ; and thousands of hearts are turned to-day toward Turkey in loving petitions that will not be unanswered. The missionaries have, time and again within the past five months, been deprived of all hope in everything but prayer ; but God's answers to their petitions have been so wonderful as to greatly increase their faith and zeal, and they now feel more than ever before the value of united, fervent prayer on their behalf all over the world.

Another reason for courage is the open expression, on the part of scores of Turks, of disgust at the horrid methods employed by their sovereign against their fellow-beings, and of sympathy with their suffering. Many a Moslem has risked his own life, and some have lost their lives, in a gallant defense of Christians from the frenzied mob of Turkish soldiers and

Koordish cut-throats. Notable instances of this kind come from Hadji-Keny, Aintab, Kara Hissar Sharki, and other places. It means more than mere friendly interest when a Turk thus endangers his own neck to save some ghiaours ; it means the presence, deep in his heart, of the true Christ-spirit of unselfish love for right. Such examples prove that the death-blow has not been struck to missionary effort, even among Turks.

Further, a great point has been gained in connection with the work of relief which has its center at the capital. The Patriarch and the Gregorian Church as a whole have been convinced that the missionaries are really the friends, not the foes of their race. Unable to send his money in any other way, the Patriarch has sent large sums through the mission, and has expressed his pleasure at the method of its distribution. What a wonderful difference in tone between the fierce anathema of the patriarch in 1847, excommunicating all evangelicals, and the recent words of his present noble successor, Mgr. Mattéos Ismirlian, to a party of Armenians : " Yes, we all owe a great debt of gratitude to our missionary brothers for their work of relief ! " Gregorians and Protestants have for months been working side by side, making garments to send to the destitute, while in the interior the missionaries are the great distributing centers, whose guidance and assistance the Red Cross Society will find absolutely necessary in their work. In spite of the despicable meanness of the government in some quarters, where the inhuman tax-gatherers take away almost every piastre given for relief, or throw the starving refugee in prison because, forsooth, he can pay no taxes when his house and vineyard have been destroyed by these same men—notwithstanding all imaginable opposition and discouragements, the grand work of relief goes on ; and though hundreds, perhaps thousands, have died of starvation and cold, thousands more are living to bless the missionaries for their relief work. The very fact that at such times of personal danger these faithful servants of Jesus have stuck to their posts and endured with their people the loss of earthly possessions will make it easier hereafter for them to reach the hearts of those whose suffering they have alleviated and whose lives they have preserved.

Another fact calling for thanksgiving is the spiritual quickening of the Christians in many places. In Sivas, a weekly prayer-meeting started among the women at the time of the massacre has an average attendance of three hundred. Similar gatherings for prayer are held in many other places as a result of these butcheries, which have taken away all other sources of hope, and have strengthened faith in prayer. The stories of their martyred fellow-countrymen and women has stirred up the lethargic souls of many who have consecrated themselves anew to the service of Jesus. Of course this has not been the case in all places. Abject terror and rebellious anger sometimes still hold sway and embitter the soul against the God whose ways are so mysterious ; but is this strange ? Pray for these pitiable afflicted servants—yes, still servants of our Master,

spite of their stumbling and falling under sore temptations—that their faith fail not.

The present outlook for missions in Turkey is not a bright one. Seldom has it been so terribly dark ; but the workers are not discouraged, tho in tears. They only cling with a more perfect trust to the hand of their loving Father, while they look out through the mist of carnage and blood and pillage and fire over the seas to the friends afar, and plead for succor for the distressed, and for such a stream of united supplication at the mercy-seat as shall prevail over all the efforts of the evil one, and bring this whole country to the feet of its Lord and Master.

THE WEST AFRICA GIN TRAFFIC.*

BY REV. JAMES JOHNSTON, A.T.S.

A vigorous discussion has been carried on during 1895 in British circles upon the extent of the liquor traffic ravages in Western Africa, and the most effective means for curtailing it. Following a striking article in the *London Times* of March 8th, entitled "Spirits in Africa," there appeared on June 4th in the same columns shocking revelations of the gin traffic in West Africa from the pen of Herbert Tugwell, Bishop in Western Equatorial Africa. He observed that "gin and rum are being poured into the country in appalling quantities and that almost without let or hindrance," resulting in a lamentable obstruction to native civilization. This powerful rejoinder was a reply to an apologetic letter stating that altho the quantity of spirits imported was considerable, it was spread over a wide area, and, consequently, the individual consumption was small and practically harmless. *Per contra* Bishop Tugwell describes his recent observations.

Early in 1895 the lady missionaries of the Church Missionary Society in Abeokuta could not visit the native women in the compounds on account of the prevailing drunkenness. Respecting the outlook in an interior town one of the society's agents informed him : "The people are quiet. Kidnapping, murder, and human sacrifice are dying out under the

* Since the above article was written a cable advice of date October 18th, from Lagos, states that the import duties in that colony on spirits has been doubled—viz., from 1s. to 2s. per gallon, by the Lagos Government. There is every probability that this measure has been urged by the British home authorities in consequence of the powerful agitation during the past year against the wholesale supply of drink and its disastrous results in British West Africa. This resolution, which may be enacted in the Niger Coast Protectorate, is viewed with mixed feelings by British merchants, who fear that it may drive the trade both in spirits and other goods into the neighboring colonies. The apathy of the German authorities to join in the West African drink traffic agitation has some explanation in the fact that nearly the whole of the spirits are manufactured in Hamburg and Rotterdam, and admitted into the German colonies of the Cameroons and Togolam at the shamefully low duty of 9½d. per gallon. All honor to the British for this humane and, eventually, economical step, which will secure the universal approbation of the friends of the African race. J. J.

influence of British jurisdiction, but drunkenness is increasing—the people are taking to this gin.” The bishop candidly states that the Church Missionary Society missionaries, the Roman Catholic, and the preachers of the Lagos native church have utterly failed to evangelize certain districts near Lagos, implying that the drinking habits of the people were mainly responsible. In the compound of a village chief the bishop asked him : “ What makes the hearts of your people so hard and their houses so shabby ? ” The chief answered by pulling aside some bushes, and told the bishop to look beneath, where he saw “ hundreds, if not thousands, of empty gin bottles.” On another occasion he says that, reaching the market town of Igaun one evening last January, he wished to hire a canoe to take him over to Lagos, but was informed that he could not cross the water that night, as “ he would find all the town drunk,” a testimony, alas ! which he confirmed. The bishop was a pained witness of revellings in the market-place : women dancing wildly and men quarreling in drink. A merchant visiting Ibadan for the first time told Bishop Tugwell that he was struck in the town and market-place with the absence of English goods, altho the natives brought down large quantities of palm oil, kernels, sheep, goats, yams, etc. The bishop replied that *wholesale exchange in spirits* represented the development in trade !

To minimize these statements, Sir Gilbert Carter, Governor of Lagos, attempted a refutation, which indicates the attitude of one civil representative of Great Britain toward the drink question in Western Africa. Admitting the trade in spirituous liquors an evil, he does not, however, think that there is as much drunkenness as in many English towns. This observation may be met by a reply of Mr. Chamberlain to a member of a deputation waiting upon him in reference to West African railways on August 23d last. It was remarked that on the Gold Coast during 1894 “ the consumption of alcoholic liquors by the natives was far less than it is in the United Kingdom.” “ Yes,” retorted Mr. Chamberlain, “ but that does not amount to much. I should be very sorry if all the natives in Africa consumed as much per head as is consumed in the United Kingdom.” Sir Gilbert says that the natives visiting Ibadan and Abeokuta do not take more than a friendly glass and avoid excess. Then he continues : “ Personally I should be sorry to see the spirit traffic abolished in West Africa, because I happen to be charged with the duty of finding the necessary funds to carry on the machinery of government in one of the West African colonies, and *I know of no more satisfactory means of obtaining money than by a duty on spirits.*” He also denies the poisonous nature of the gin imported, which, if adulterated, is generally effected by water. Again he says : “ I fail to see why the import of spirits into West Africa should be prohibited any more than the manufacture of spirits should be prohibited in Europe. Here lies the root of the matter—it is a question of human freedom. Like the candid but indiscreet bishop, I prefer freedom to sobriety, especially when it can be proved that sobriety can be at-

tained without prohibitive measures from an economical point of view." Sir Gilbert finally observes that it is in Mohammedanism that an antidote can be found to drunkenness, inasmuch as its path of conquest in West Africa is marked by its converts from paganism discarding the gin bottle, whereas Christianity fails to win by its abstruse tenets, and, therefore, its agents usually lay the blame on the gin and allied compounds. He even lauds the self-respect and dignity of the Mohammedan convert to the utter disparagement of his Christian brother.

As might be surmised, this extraordinary epistle called forth many replies. One writer said : "The gin traffic is identical with the cause of human freedom !" The people of Abeokuta may be denied the right of self-government, kept from the ballot-box and hustings, compelled to obey laws which they never made or be imprisoned, etc., "but the cause of human freedom will be shamefully betrayed, and in their case utterly lost, if you dare to prohibit the gin traffic !" On the Mohammedan aspect Mr. Morton Smith, honorary secretary of the Bishop of Sierra Leone's Diocesan Fund, writes : "To those who do not know Sir Gilbert Carter's views on Mohammedanism, his letter to the *Times* must seem strange. To advocate a religion which has produced the Armenian trouble, which is gradually disappearing from Europe, and which is the cause and preserver of slavery in Africa, hardly appears consistent with the ordinary views of Christians ; but these are just the views which Sir Gilbert publicly advocated in Lagos when he assisted, on July 28th, 1894, at the opening of the mosque in that town." But suppose Mohammedanism had complete success in Western Africa, Sir Gilbert would lose his duty on spirits and be obliged to find his revenue from another source. To Sir Gilbert's letter of extenuation Bishop Tugwell sent a further reply, containing fresh disclosures, a copy of which appeared in the *Times* of August last.

Previous to considering the humane and economical phases of the subject, the wise and statesmanlike utterances of Colonel Cardew, an official of superior rank, to Sir Gilbert Carter in West Africa, may be quoted. These were made before the Liverpool Chamber of Commerce on August 1st, 1895. "He expressed the hope that the traffic in spirits would give place to other sorts of commerce. There could be no doubt that the importation of spirits into the interior did great harm. Wherever he had found a drinking chief, there also were signs of neglect and destitution. This conclusion was fully borne out by independent official testimony. He questioned, indeed, whether the traffic did not, in fact, injuriously injure our commercial interests. Its entire prohibition in the West Coast was impossible, but if by concerted action between the powers having possessions in the coast a higher duty were imposed on liquors, the demand would decrease, and other wants would be created, which would more than make up the volume of trade. Possessing a large population of superior and Christianized natives, Sierra Leone and the district presented a particular favorable field for commercial and railway development." Such a frank

declaration from an official of high station will have distinct influence in the not distant legislation affecting the drink traffic in West Africa.

The colony of Lagos, as elsewhere, must be self-supporting, it is folly, if not contemptible, to fall back upon revenue from drink. Even if the situation is relieved for the present, "it is at the price of ruining legitimate trade and cutting away the roots of all future prosperity." Most conclusively has it been shown that in dealings with native markets the development of the demand for liquor kills the demand for other goods. Proof of this may be obtained from many sources. If, as is argued, in regard to Lagos, that the value of the imports of gin and rum into Lagos for 1893 only amounted to £93,508, while the value of other imports was £749,027, yet the sum spent on spirits is enormous when compared with the poverty of the natives in the requirements of civilized life. On the other hand, the Niger Company, whose territory is ten times as large as that of Lagos and the Niger Coast Protectorate together, shows that it is possible to keep out the drink practically and yet maintain an effective administration without the "stinking" revenue that drink produces. Its annual import of spirits is 163,000 gallons only, as against 2,000,000 gallons imported into the Niger Coast Protectorate and another 2,000,000 into Lagos, while the governor of the company says that during 1894 no spirits were known officially to have entered their territory.

The unreasonableness of the demand for revenue from drink has a powerful object lesson from Basutoland, South Africa, where, by the fact of its geographical position, its absence of a white population, and the enforcement of a law of prohibition, the development of trade and the elevation of the race has no parallel in any other native community in whose midst liquor is freely admitted. Of the whole import trade with British West Africa it is said that one fifth consists in spirits, plus the duty paid by the native consumer, about one third, but, subtracting that portion of the trade which is created by the wants of the white population, it is undeniable that fully one half of the produce brought to market by the natives is bartered in exchange for spirits. In scathing terms Major Lugard exposed, in the pages of *Blackwood* last June, the rottenness of the revenue plea and of the other one, that if Britain did not import the poison France and Germany would. Notwithstanding that the greater part of the spirits imported by the West African colonies are of foreign manufacture, there is no excuse for this wickedness being tolerated by the English Government, by whom the welfare of the native populations are supposed to be protected. A policy of either total prohibition or the enforcement of uniform and far heavier duties throughout the West African settlements is imperatively demanded. The present condition of an unrestricted liquor traffic with a moderate duty is not less vile than shortsighted. Mr. Fox Bourne, of the Aborigines Protection Society, says that if prohibition is "scarcely possible," two thirds of the whole distance toward prohibition may be accomplished by raising the duties with a dimi-

nution in quantity of spirits imported. Wherever the interior from the West African seaboard has been opened to commerce, etc., it has been noticed that the volume of the liquor traffic has increased out of all reasonable proportion with general trade, which makes the agitation for England's cooperation with France and Germany in equalizing an increased rate of duties upon their portions of the coast a bare matter of justice and foresight, not to say humanity. Especially is this appeal made to the Anglo-Saxon speaking world on behalf of the native population in British West Africa, which alone reaches, according to latest calculations, 40,000,000 of souls. In Darkest Africa, whatever may be the case in Europe, spirits are destructive of the body and soul of the much-sinned-against African. Those who are acquainted with the effects of drink on the negro declare that the moral guilt of the white importer, whether in Boston, Liverpool, or Hamburg, who makes a profit out of this hideous degradation and deeper barbarism, is no less than that of the slaver; while to some it seems that the drink traffic in Africa to-day is a greater curse than the slave trade; therefore from many lands

' Give prayer and purse
To stay the curse,
Whose wrong we share,
Whose shame we bear,
Whose end shall gladden heaven !'

HOPEFUL SIGNS IN CHINA.

BY REV. GILBERT REID, PEKING, CHINA.

Criticism may be truthful but not always correct. It can be biased as well as flattery. During the past year China has been maligned as never before. Her weak points have been exposed, and no strong points have been taken into the account. China has appeared as the foe of missionaries, while her mandarins have been accused of heading the opposition. Such being the unfavorable aspect of China, I desire to indicate some of the favorable aspects. Having personally experienced during the year many acts of kindness, especially from the nobles and mandarins, whose acquaintance I have tried to cultivate, it is only fair that I reciprocate the kindness by a few words of appreciative testimony.

In the first place, we should not minimize, as many have done, the favor of the Government to missionaries in the interior. While no treaty as such has stipulated that missionaries could reside or secure property away from the treaty ports, yet in 1864 regulations were made between the Chinese Foreign Office and the French Minister, whereby the Roman Catholic missionaries could purchase property in the name of the Church, while requiring that notice of intent to purchase be previously given the local

authorities. On the basis of "the favored nation clause" in all treaties, all nationalities have secured for their missionaries similar favors. This year, when China was in extreme weakness, France seized the opportunity and rescinded the regulation requiring that notice be given to the authorities, and demanded instead that missionaries of the Roman Catholic Church be no longer hindered in securing property. Such is the present favor by law of the Central Government. Hence missionaries, either Protestant or Catholic, are found in every one of the provinces.

The criticism often passed is that missionaries, in spite of the law, are annoyed, opposed, and frequently attacked and maltreated. The execution of the law is not equal to the law. In this is China the only country at fault? There are two ways in which we may view this legal regulation. One is, that it shows wonderful favor and toleration of a non-Christian ruler; and such being the case, missionaries should seek to respond to the favor and be lenient on little matters rather than too exacting and recriminating. Another view is that these privileges have been forced from China against her will. In such a case missionaries, for the good of their religion as distinct from political interference, should appreciate the difficulties of China, and again be lenient rather than severe.

Japan has often been magnified of late to the discredit of China, and yet Japan never allowed foreign missionaries to go as such into the interior or to purchase property. They went only for travel or scientific investigation. For no other cause were passports allowed. Hence the missionaries appeared, first of all, as educationalists, and commended themselves to the educated classes. In China the interior has been covered by all kinds of missionaries, many of whom made light of education, and very few of whom have commended themselves to the *literati*. Should we blame China too severely if here and there opposition arises? Even Spain and Austria will not allow Protestant Christians to build churches as do the Catholic Christians, while Russia excludes and persecutes Romanist, Protestant, and Jew. Why do not zealous people agitate for a protectorate or dismemberment of those countries? In fact, the toleration of China, a non-Christian nation, toward Christian workers of all creeds and grades is a matter of surprise. Where is there an equal except Siam? If missionaries are considerate and courteous as well as zealous and aggressive, there is no reason why the spirit of toleration may not grow rather than die away.

A second favorable aspect of China is the growing demand for reform. I do not say that reform of all kinds will come, but there is certainly a demand for it and much talk about it. The most striking illustration is right here in Peking, where, if anywhere, reform should begin. Owing to a close personal acquaintance with the most active movers, I am able to speak with a certain amount of enthusiasm. The movement has originated among the younger men, and especially from the Censors and Hanlin, men who heretofore have been regarded as anti-foreign and anti-progressive.

Early in the summer I had long conferences with two intelligent young men who have been the real leaders in the cause of reform. They first urged me to at once start the scheme which I had in mind ; but as I delayed, they decided to go ahead themselves. They have seen the growing danger of the country, and have determined on new measures. Their present effort is in the line of enlightenment. They want to spread abroad knowledge, science, education, literature. Their reform is, therefore, intellectual in its kind. More is no doubt needed, but the critics of China, who have declared that she will make no change, should be the first to praise this change, however incomplete. An association for general enlightenment, or a reform club, has been actually started in conservative Peking, and Viceroy Chang Chih-tung, of Nanking, has contributed to it 10,000 taels, or some \$8000.

I may say that these young men are by no means hostile to moral or religious reforms. Their main advisers among foreigners thus far have been two missionaries, Rev. Timothy Richard and myself. I have, furthermore, been invited to act as their foreign secretary or assistant ; have been invited to stop at their headquarters, and have received their endorsement of a mission among the higher classes to be *connected with* their scheme, if in the future it should be deemed feasible.

The highest officials are now discussing more than ever measures for reform. They realize that if China does not reform *now* she will, ere-long, cease to be.

In conclusion, I would give a call, not for ministers, but for Christians. In all the new spheres of usefulness what we want is the presence and blessing of educated men, moral, clean, upright, and Christian. Not merely the preaching part of Christianity is needed, but the varied beneficent *living* of Christianity. I would be glad to hear from young men who are willing to aid China and the cause in any of these lines of beneficent intelligent service.

The crisis is here ; may the good Lord send His own messenger, to meet the need and help save the land !

Men used to object to sending missionaries to the interior of China because they said the doors were not yet open. They seem to think that the servants of the Prince of Peace must go to war with the Chinese, and blow the people to pieces—perhaps force more opium upon them ; and then, when the devil has done the devil's work, it will be safe for missionaries to go in there. If the Apostles of old had waited until there was a treaty between the Pharisees and Sadducees, on the one hand, and the Roman Empire on the other, to allow the peaceful propagation of the Gospel, the world would not have been evangelized to-day to the extent it is. We need not expect to find a door open until, like Peter, we come up to the great gate ; and then God can cause it to open of itself—as, in point of fact, the door of Inland China did.—*J. Hudson Taylor.*

NINE CENTURIES OF BUDDHISM—IV.

BY F. B. SHAWE, LADAK, TIBET.

The last chapter in Subhadra's catechism treats of "*The Brotherhood of the Elect*"—i.e., of the priests or lamas.

Question 159. What applicants are refused admission into the order?

Answer. All those suffering from infectious or incurable diseases, . . . all debtors and persons answerable to the law, etc.

The "religion of love and compassion" has no hope to hold out for the leper, the blind, the maim, or the deaf. They are incapable of attaining salvation. The statement about "persons answerable to the law" does not tally with facts. Until the Dogra invasion put an end to Ladaki independence and the rule of the lamas, criminals were regularly received into the monasteries, which enriched themselves from their lands.

Question 164. What are the ten vows of the Brotherhood?*

1. Not to kill or injure any living being.

The disregard of this rule by the lamas whenever obnoxious heretics are concerned has been referred to above. Such deeds are indeed carried out by the laity; but the laity would not stir if the lamas attempted to restrain them instead of urging them on. The fact that their hands are not literally stained with blood is quite sufficient to put any qualms of conscience on the part of the lamas to rest. But they even go further than this. In the early times of Buddhism in Tibet, King Ralpachan persecuted the priests, until a disguised monk assassinated the king, and gained lasting honor to his own name by the foul deed. Nor are the lamas more tender-hearted when punishment only is intended. Pushing pins under the finger-nails is, if the Ladaki are to be believed, a not uncommon punishment in Tibet. Capital punishment is inflicted by drowning, as by this means the actual shedding of blood is avoided. In Ladak itself thieves used formerly to be punished by being beaten with thorns prior to being driven out naked into the desert. The king of Ladak was obliged to keep a specially well-paid clerk for documents intended for Lhasa. If a single spelling fault was discovered—and Tibetan orthography is extraordinarily difficult—orders were received that the writer's hand should be cut off. The Ladaki also state that if a man makes himself obnoxious to the Lhasa authorities, he is politely invited thither, treated most handsomely during his stay, and dismissed with presents. Unfortunately such people usually either fall into a river on the return journey or die of some mysterious disease, and it is an open secret that they are

* The first eight are the same as five obligatory and three voluntary vows of the laity. We must again go into detail, but can be briefer, for it will in many cases be sufficient to point out that the lamas are no better than the laity.

either treacherously pushed into the water or poisoned. I know of one man who received such an invitation, and promptly fled into British territory. Tibetans are reputed to be adepts at poisoning, and there can be no doubt that several Dalai Lamas have met with their death by this means. Only a few years ago some of the inhabitants of a village near the borders of Kunawar were lax in payment of revenue. The Lhasa government thereupon ordered the thigh bones of defaulters to be broken, a sentence which was actually carried out on those who did not succeed in escaping over the frontier. For these orders the Chinese suzerainty is in no way responsible; they emanate solely from the government of "the sinless and compassionate" Dalai Lama.

The practice of the lamas with regard to animal food has also been already noticed. The treasurer of the great Hemis monastery can give accurate statistics of the numbers of sheep and goats annually slaughtered for the consumption of the priests. Visitors of importance are presented on behalf of the monastery with one or more sheep, altho every one knows that they will be slaughtered and eaten. In both these cases the lamas themselves are not the actual butchers, but this fact rather increases their moral guilt, inasmuch as they force laymen to do what they consider to be in itself wrong.*

2. Not to take aught not one's own or that is not freely given.

I have many times heard complaints from laymen about the grasping nature of the lamas. No bread, no tea, no butter is good enough for them. For whatever thing they express a wish, the laity *have* to fulfil it; if they decline, the lama refuses any further services. In addition, many lamas are notorious thieves, and laymen are afraid to leave a lama alone even in the private chapel of each house. But in no case is any complaint made. The lama possesses power over demons, and fear of this power makes the laity submit to all insults and deprivations. Not even the letter of the law requiring a free gift is fulfilled, much less the spirit. As the individual lama, so also the "Brotherhood" in its corporate capacity. I have in my possession a set of legal documents relating to the history of a family in Leh. In nine cases out of ten they relate to unlawful attempts made by the monasteries to put themselves into possession of lands, houses, etc.

3. To live in absolute continence.

But many lamas, especially among the red sects, are married and have a family. This is, indeed, tho not according to Buddhism, yet a welcome

* I was once traveling in the company of a number of lamas. In fording a stream, one of a flock of sheep they were driving was carried away by the water, and in imminent danger of drowning. Seeing the lamas standing by helpless and apparently afraid, I rescued the beast for them. To my surprise, my servant afterward informed me that I had not done them a very good turn, for they would have been better pleased if the sheep had been drowned, and they could have made a feast off the carcass!

deviation from the rule, for it tends to guard them from the irregularities into which celibate lamas often fall, as is abundantly attested by their own confessions, by the unanimous statement of the laity, and by my own observations as to the prevalence of disease in monasteries.

4. To speak the truth always.

The lamas are no better than the laity in this respect, not only individually, but in their corporate capacity. When the land-tax in Ladak was revised, the monasteries represented that they devoted themselves to the free education of the people, thus gaining a permanent exemption from four-fifths of the tax levied. Their assertion about free education is, however, a sheer lie. It is notorious, and has been told me scores of times, that the lamas only educate young monks. Laymen have to provide themselves with such education as they can get.

5. Not to use intoxicating drinks.

It will be remembered that, according to Subhadra, the strict observance of this rule is incumbent on priests. But the monasteries are the chief distilleries of a powerful barley brandy. Tipsy monks are no rare spectacle.

6. Not to eat at unseasonable times.

I believe that this rule is fairly well observed in most monasteries, but there are exceptions.

7. Not to take part in dancing, singing light songs, frequenting public shows, nor any other worldly dissipation.

Almost the only public shows in Ladak are the entertainments in the monasteries, in which dancing by the lamas (the so-called "devil-dances") are the chief feature. It cannot be urged that this is a part of religion. The people designate the entertainment by the same word as they apply to a military parade, a juggling performance, or a fight. In their opinion it is all a "show," nothing more. Moreover, when the Wazir of Ladak gives a dinner to any European visitors, the lama-dance is a regular item in the evening's amusement. The lamas not only attend public amusements, but themselves give dancing entertainments to the public.

8. Not to wear ornaments, use secrets, oils, cosmetics, or whatever else tends to vanity.

Altho lamas and nuns do not wear earrings and other ornaments, they use whenever possible the best cloth and sometimes even silks for clothing.

9. Not to use soft and luxurious beds, but to sleep on a hard, low couch.

By observing this rule the lamas do not in any way distinguish themselves from the laity, because beds are quite a new thing in Ladak, and are only affected by those who have been very much influenced by Indian

customs. The people, including the higher classes, sleep on a couple of felt rugs spread on the ground, using their clothes as covering.

10. Not to live otherwise than in voluntary poverty.

This rule is only laxly obeyed in the letter and flagrantly transgressed in the spirit. The monasteries of Ladak are the largest landholders in the country, besides drawing an immense revenue from the offerings of the faithful. Any visitor to a monastery can convince himself by actual experience of the eagerness with which a bakshish is clamored for by the monks. The bakshish should also, in their opinion, stand in relationship, not to their services, but to their supposed position in the social scale. Of course this money is kept by the monk who receives it. On one occasion I offered a monk a bakshish, which he declined. He called, however, later on at my tent and claimed his reward, explaining that on the previous occasion a superior lama had been watching, and would have taken two thirds of the gift for himself.

This cursory examination of the chief rules as applied to and carried out by the clergy leads, therefore, to precisely the same result as when the laity are considered. The men who ought to be leaders, themselves transgress the most fundamental rules. I know of only one exception to this state of affairs. The monks of R—— monastery are universally reputed to be far above the rest. They allow no meat near the monastery, eat their meals according to rule, and tho they do not decline money offered, no lama keeps it for himself, but places it in the hands of the common treasurer. The monks themselves have a more intelligent expression than is usual, while the monastery is kept beautifully clean and neat, which is more than can be said of any other Ladaki establishment. Altogether the monastery of R—— made on me the impression of being a place where an honest attempt is made to carry out at least a portion of the rules.* But R—— monastery is an exception, only showing that the lax state of affairs in the other institutions is not solely due to ignorance, but to deliberate disregard of the rules.

In answer to II. 166, Subhadra says

That Samana (priest, lama) who disgraces the robe he wears by some grave transgression of the vows is liable . . . to expulsion from the order.

Precisely so ; he is liable, but only liable. Even for adultery this penalty is rarely exacted in Ladak.

Question 167. Are the brethren free to live wherever they like ?

Answer. No ; they are enjoined to live in monasteries or as hermits. And a note : Of course the women members of the order live in separate Vikaras. They are not allowed to live alone in hermitages.

In Ladak, however, many lamas live continually in the villages, free

* I consider it advisable not to give the name of the monastery in full. It is at present unknown to Europeans, and I should be sorry to do anything toward turning the stream of tourists in that direction, as rapid demoralization would infallibly ensue.

from all monastic restraint ; and nuns are allowed to reside in hermitages, sometimes in the proximity of a male hermit. The result has been sufficiently indicated above.

Question 168. In what relation does the Brotherhood stand to the laity ?

Answer. Their mutual relation is a purely moral one, free from all outward obligation. . . . The brethren are to be to the laity a living example of self-control, self-denial, and charity. When desired to do so, they are to explain and expound the doctrine to the laity, and be ready at all times to give them spiritual advice and assistance.

As a matter of fact, the Buddhist clergy is an example of purest self-indulgence and selfishness. A lama never does anything except for payment. Is he required to perform any ceremony, food and money must be provided. Is he to exorcise demons, "cash down" is the rule. Is he to read the doctrine, he has a regular tariff of charges ready. A lama never carries a load ; not even the holy books or gifts for his monastery will he himself bear away. A brisk trade is carried on in charms and amulets. A bit of clean rag—value less than one-tenth cent—is tied into a knot, the lama mumbles over it, spits on it, ties it to the man's cap, and : "50 cents, please !" In this way a lama of reputation can on a good day earn several dollars an hour. As for expounding the doctrine, they are absolutely unable to do so. Stupidity is written on the faces of most of them, and they understand the dialect of the books very little better than many of the laity. One asks in vain for any explanation of a difficult word, while definitions of religious or philosophic terms are quite beyond their powers. At the same time, they never confess their ignorance, but seek to hide it by voluble disquisitions on all manner of things except that under discussion. Sometimes you may succeed in getting a lama narrowed down to the real question at issue, only to see him escape with the bland remark : "Oh, that's a mystical term. Only the Dalai Lama knows what that means." They mumble and gabble the books rapidly enough, but as far as understanding is concerned, it might as well be Choctaw. There must undoubtedly be a sprinkling of really learned lamas in Tibet, and occasionally a clever man appears even in Ladak ; but the average lama is as ignorant as the ordinary layman. Many Ladaki lamas, after "completing their education" in the great monasteries of Tibet, return more conceited but as densely ignorant as before. I once asked a lama about the Pratimoksha Sutra, which contains the chief rules of discipline for monks, and should be solemnly recited twice a month. He not only did not know the contents, but denied that such a book existed, and was only convinced when I pointed it out to him in the library of his monastery. And yet he had just returned from twelve years' study in Lhasa, and had no doubt rattled it off scores of times. If a lama can read, write, and recite certain passages from memory, his education is completed. It is hard to see how such people can "give spiritual advice and assistance."

Question 169. How are the laymen to behave toward the Brotherhood?

Answer. They are to show the members of the order due respect and reverence, and provide for their daily sustenance. By so doing they are gaining merit, and they are promoting their own happiness. And in a note: Buddhism teaches that it is not the Bhikshu (monk, lama, priest) who should be grateful for gifts received from the Upasaka (devout layman), but the latter to the first, because the recipient affords the donor an opportunity to gain merit by a charitable act.

Let the reader pause to consider what this means. A class of men intellectually and morally as debased as the surrounding population, possessing no recommendations of any sort, doing no work, and profiting no man, are so far elevated above the rest as to be released from all feelings of gratitude for being well fed, clothed, and supported in their lazzaroni existence. Nay, the very fact of their being lazy and accepting what they should have earned by labor, causes the donor to be placed under an obligation. Such clerical pretensions are absolutely unparalleled in any other religion.

Question 170. Does the order possess any spiritual power over the laity?

Answer. No. . . . But the order repudiates all connection with an Upasaka who has been guilty of some grave moral offense, or who has spoken contemptuously of the Buddha, the doctrine, or the order.

Translated into facts, this means that the lamas hold friendly connection with every man who can pay, whether he be a criminal or not. As soon as a man cannot pay, or refuses to pay, the lamas blast him by their curse. And here lies the real secret of the lama's power. He alone is possessed of the means to ward off the innumerable demons lying in wait for the layman. Should he refuse his assistance or use his power against him, the layman sees himself delivered helpless into the hands of evil powers. His crops will fail; his cattle will die; he himself and his family will be attacked by loathsome diseases. This belief, carefully fostered during generations by the lamas, renders the laity powerless. The lamas are neither loved nor respected; their power is due to fear, and fear alone. As an example of the supernatural influence ascribed to the lamas, it may be mentioned that they are supposed to be able to control the weather, a belief which is firmly held in spite of constantly recurring unseasonable rains and droughts, which the lamas were unable to prevent. A missionary in Kunawar informs me that at the time of the last Sikkim campaign it was currently stated that the English had, by means of the wind, sent a large number of paper soldiers into Tibetan territory. The lamas, however, caused heavy rain to fall, and completely destroyed the paper army. One could hardly credit such childishness, even on the part of followers of the African rain-doctor and medicine-man; but it is true of a country which has for nine centuries been illuminated by the effulgence of the "Light of Asia."

(To be concluded.)

JOHN KING, THE APOSTLE OF SURINAM.*

BY PROFESSOR HENRY E. DOSKER, D.D.

The history of John King is so unique and his conversion so forcible an illustration of the possibility of the direct and immediate operation of the Holy Spirit in the hearts and consciences of the heathen, that it appears worthy of a wider notice than has hitherto been accorded to it.

This brief sketch purposes to set forth, in their order, the facts of the life of John King, as they are reported by the Moravian missionaries of Surinam, whose veracity no one questions. Dutch Guiana is hemmed in between British and French Guiana, and covers a territory of some sixty thousand square miles, of which all but one fifteenth part is an unexplored and impenetrable wilderness.

The sources of the Surinam are still veiled in mystery, and explorers are deterred by the deadly malaria of the upper-river regions. The mixed population of Dutch Guiana is estimated at about sixty thousand, exclusive of some eighteen thousand bush negroes and an uncertain number of Indians.

These bush negroes are the descendants of runaway slaves, and they inhabit the dense jungles of the interior. There are three tribes of them—the Aukanians, the Saramaccans, and the Bekon or Moesinga. All have lapsed into complete heathenism, but there are some traces of a former connection with Christianity. As chief god they worship Gran-Gado (great God), whose wife is Maria, and whose son is Jesi Kist. They are, however, polytheists, and worship forest gods, water gods, air gods, etc.

The country they inhabit is called by themselves *the land of the shadow of death*. The climate, especially in the rainy season, is pestilential, and the swift and turbulent rivers are practically unnavigable.

In the heart of the maiden forest, on the banks of the Saramacca, lies the village of Maripastoon, and here the Lord called and ordained John King for the special work for which He had destined him.

When the Moravian missionary Calker, in 1869, represented his Guianan field at the General Synod, he read a curious epistle of John King, which in part runs as follows :

“ I, John King, your humble servant, whom the Lord Jesus Christ Himself has given in your hands, send to all the great masters and their wives my heartfelt greetings. I am John King, whom the Lord Jesus at Maripastoon has raised from the sleep of death. It was there that, in the midst of other heathen, the Holy Spirit began to work so powerfully in me that often I did not know where I was. At that time all, even my sisters, considered me a miscreant. No one would have anything to do with

* The French religious press tells an interesting story concerning the work of an unknown and humble servant of Christ, who, by his untiring labors in a well-nigh hopeless environment, has earned the title of *apostle of Dutch Guiana*.

me. Yet I lived five years among them to admonish them. It seemed as if the Lord Jesus Himself lived within me and in my house, and yet He had not yet sent us masters from the city. And thus it happened that, for a long time, He was our only Master at Maripastoon. He Himself has taught us and opened our understanding. At last, however, He sent us missionaries."

Who was the author of these lines? A coal-black negro, a perfect *matuari*, born in 1830 at Paramaribo, from the third marriage of his mother Ademsi to a negro named Auka. In 1846 they settled at Maripastoon, where they lapsed into complete heathenism.

The bush negroes of Surinam are fetish worshipers in the fullest sense of the word, and they conceive their safety largely to depend on the number of beads, pieces of colored glass, strands of rope or buttons which they possess. No sacrifice is considered too great to escape the spell of a conjurer (*wintimken*), who is dreaded worse than death itself.

Under the influence of demoniacal possession (*winti*), the victim loses all self-consciousness and dances on glowing embers, grasps red hot irons, or swallows broken glass without any pain. The relatives of these unfortunates surround them, and cry out in the utmost distress: "Father, do not harm us! Mercy, O Father! We will give what thou mayest ask!"

Such was the environment of the early life of John King.

The children of Ademsi were held in great esteem at Maripastoon, and soon rose to a commanding position among the bush negroes. This may have aroused jealousy, for, when a pestilence swept the forests, the family was accused of sorcery. As the disease seemed to originate in the water, they were impoverished by compelled sacrifices of their household goods to the river god.

John King, however, seems, from his early boyhood, to have been a white raven among his relatives and daily associates. In vain efforts were made to bring him under the influence of the "*winti*." He was persecuted and tortured; for three months at a time he was manacled hand and foot, and rubbed with sharp, aromatic herbs—all to no purpose. At last the "*Gran-winti*" declared that he had no power over King, *because his heart belonged to the God of heaven*.

King had become a changed man, but how? It is almost impossible to conceive that in the astonishing experiences through which he passed there has not been a leaven of early, be it occult and inexplicable, influences.

He left Paramaribo as a mere boy, and there he had apparently never come under the power of Christianity. From his thirteenth year he had lived among the lowest type of heathenism; all his relatives were swept along by the current; he alone remained separate from the rest. He was converted by agencies which are wholly in line with those dominant characteristics of the negro race which are met with wherever the negro is found, whether before or after his conversion, in Africa, in America, in

Surinam, or anywhere else—viz., an apocalyptic and ecstatic tendency in religious matters.

King was apparently changed by *dreams* and *visions*. Day or night he might be found lying under a tree in a cataleptic trance, in which the strangest things passed through his mind. They touched on heaven and hell, or, rather, their equivalents in the hazy spiritual atmosphere which appeared to surround him ; on his own sins, and those of his environment ; on present duties and future rewards.

When he met the Moravian missionary Staehelin in 1893, he told him that the first vision came to him about 1850, when he was about twenty years old.

Let him tell his own peculiar story.

“ I was,” he says, “ sick, nigh unto death.

“ My relatives surrounded me, and groaned and yelled by turns. At last a silence as of death ensued, and I lost consciousness. Then I saw a beautiful land, and before me I saw large tables filled with cups of chocolate and other delicacies. With great diffidence I approached, but the guests urged me to come and partake of their repast. Then the scene changed. An Indian came and motioned to me to follow him. He brought me to a dreadful place, and pointed to large tubs filled with oil. ‘ There are,’ he said, ‘ those who atone by fire for the sins they have committed. They stand up to their knees in burning oil.’

“ All around me I saw fire ; my whole body seemed to glow and my feet to burn.

“ ‘ Do you feel the heat ? ’ my guide asked.

“ ‘ Yes,’ I answered, ‘ and it hurts me.’

“ ‘ Now, then,’ he continued, ‘ when you shall have returned to the earth, tell your people what you have seen, and say : ‘ If you do not repent, this will be your fate.’ ”

“ ‘ Where am I ? ’ I asked, and he replied, ‘ You are in hell.’

“ Then he disappeared.”

In this remarkable dream King further was shown “ the being who had brought all evil in the world,” and who was in great torments and pain. In unspeakable agony of soul King began to moan and wail, which his friends considered to be his death struggle. Finally all his suffering found vent in the one great cry, “ O Gado, savi mo vi ! ” (“ O God, have mercy on me ! ”)

Hardly had this cry passed his lips but a vision of light appeared—a being with glistening arms and eyes like flames of fire, and a soft voice was heard, “ I am the Mediator between God and man. Go to the city and tell the missionaries what you have seen, and they will teach you to read God’s book and to write. And now return to the earth ; from this moment on thou art My servant.” Consciousness then returned, and King slowly recovered from his mortal illness.

There seems to be no reason to doubt the veracity of this strange story. It seems to have been an actual experience in King’s life, and it certainly was the beginning of a new existence. Staehelin and the other Moravian

missionaries who knew the character and piety of King never doubted the story.

As a psychological phenomenon the dream is, however, astonishing, since there seems to be no harmony between it and the religious knowledge he then possessed.

This trance was followed by others of a similar nature, and King steadfastly refused to further join in any idolatrous practices. His tribesmen, however, wanted to compel him to bow to an idol, but King said that the Lord spoke to him, "If thou kneelest to the idol, thou shalt die. But I will save thee from their hands. Fear not, I am with thee." The turbulent, frantic heathen closed about King, and a martyr's death seemed to confront him, when suddenly he knelt down and prayed aloud: "My Savior, if I do this in my own strength, then may my words have no effect at all; but if Thou hast elected me to bring them to Thee, help me, then, O Lord, to convert them to Thee, and cause them to see that Thou hast sent me."

When King arose after this prayer his tormentors were stealthily leaving the place, and unhindered he returned to his own house.

With great zeal King now began the work to which he felt himself called. He went to Paramaribo and visited the Moravian missionaries, who taught him to read and write, and instructed him in the truth of God. He advanced rapidly, while the mysterious visions and dreams continued.

The missionaries warned him not to trust in them nor to be puffed up on their account, and King accepted their admonitions with the utmost humility.

According to a model which had been given him in a dream, King built a chapel at Maripastoon on his return there. He now began actively to antagonize the fetish worship of his tribe, and showed the baselessness of their superstitions by doing everything which the "winti" forbade. Thus the backbone of heathenism at Maripastoon was broken. The little chapel soon became too small, and when the Spirit began to drive King into outlying districts, Trans Bona, a distant relative of King, was called from Koffiekamp to be pastor at Maripastoon.

Years passed by, and the mission was greatly blessed. The greater number of the inhabitants of the village were baptized. King himself always held back, mainly through a deep consciousness of sin and unworthiness. At last, in August, 1863, he received the sacrament. His face shone with a supernatural glory, and his only desire was to be with Christ. But God had a different plan with him, for till this very day he works in the vineyard of the Lord. At his baptism his heathen name, Adiri, was changed to John King.

When, in October, 1863, the first missionaries, Calker and Bramberg, arrived at Maripastoon, they were received with every manifestation of joy. Apparently every trace of heathenism had been effaced; order and prosperity prevailed; men and women were decently dressed; Maripas-

toon was a Christian community. The calling of John King had not been in vain.

From Maripastoon as a center the power of the new movement was felt far and wide among the bush negroes.

In 1874 the old octagonal church building of King was replaced by a more commodious structure, while a new church was established at Kwattahedde. Great stress was laid by King on the necessity of keeping the Sabbath Day holy, in obedience to the command of God. At Kwattahedde everything which could remind of the old idolatry was destroyed before the church was organized.

King now pressed far inland, and even into the mountainous districts of High Surinam ; from Maripastoon he radiated up to the banks of the Cottica, or to the territory of the Auka negroes.

Surrounded by ever-thickening dangers, and yet evermore, as by a miracle, escaping them, he made an indelible impression wherever he went. To him life, with all its ambitions, and hopes, and sufferings, and joys, was comprehensible only from the angle of salvation. Christ can be truly said to be "his only passion." He is the Henry Martyn of Surinam ; and, as numerous souls were won for the Savior, his name became a household word in the forests of Dutch Guiana.

And yet the cross was laid on him, as on all God's children.

At a critical period in the history of his missions, fever and ague kept him from acting his part ; his constitution became a wreck ; at Maripastoon an inexplicable reaction in favor of heathenism asserted itself ; the pharisaical conduct of his brother, Noë Andraï, nearly broke his heart ; and when the latter died, not King, but the heathen Alafanti, was elected gran-man of the tribe, thus extinguishing the fond hope of King of being enabled to help the cause of the Gospel from this high station.

Undaunted, however, the aged missionary extended his operations still farther into the unexplored wildernesses of Surinam, where the worshippers dwell of the god Grantati. There he was laboring when Staehelin and Richter, the Moravian missionaries, arrived at Maripastoon in 1893, who heard this wonderful story from his own lips, and have given it publicity.

They were deeply impressed by the "faithfulness, honesty, uprightness, zeal, simplicity, and wonderful courage and love for the Master" which characterized John King. His visions had not puffed him up ; he was timid rather than forward, and simple as a little child.

II.—INTERNATIONAL DEPARTMENT.

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

The Japan of To-day and To-morrow.

BY REV. J. H. PETTEE, OKAYAMA,
JAPAN.

Japan is, perhaps, the most homogeneous nation on earth. She is certainly, in proportion to her size, the most kaleidoscopic. What she is to-day she is sure not to be to-morrow. What she is this moment in Tokyo she is not in the provinces. And yet she is one nation, ever swayed throughout her entire length by the same impulses, the same crazes.

Without stopping to explain this seeming contradiction in her make-up, and calling attention to it mainly for the purpose of setting up a shield in case arrows of criticism are fired at the image of Japan about to be unveiled, I will proceed at once to the pleasant task of describing her as she appears to me, a single individual. Be she hag or beauty, demimonde or semi-angel, I leave to each to decide for himself.

I. And first not to waste time over minor matters, she has caught the commercial spirit of the age. Business is the craze of the hour. New manufactories are springing up on all hands. A silk thread weaving mill with a plant of \$2,000,000—an enormous sum for this non-wealthy country—is just going up within an eighth of a mile of my home, and it will soon be impossible to live anywhere in the land out of sight of factory chimneys and out of sound of steam whistles.

Now, this great wave has inundated the Church as well as the world, and one question of the hour is, Will the Church ride triumphantly on this mighty wave over the sea of Japanese life, or will it be swamped and sink in the depths? I could obtain easily the names of a dozen men, perhaps give them offhand, who have left the ministry the past two years to go into busi-

ness. I know of churches that have dropped all services, except, perhaps, one on Sunday evening, and many of whose members work nearly as hard on Sunday as during the week. All of the great manufactories rest only twice a month, with occasional other holidays. It is, of course, very difficult to compete with these and ordinary shopmen if Sunday is strictly kept. Drinking habits are on the increase among Christians as a whole. The labor problem begins to loom up like a dark cloud on the horizon.

Per contra, the evangelists who have stuck to their posts are showing a depth of conviction and intensity of devotion seldom seem in former days. There are more men in the ministry to-day because called of God to be there—men who will starve in their tracks rather than yield to selfish, sordid motives—than ever before.

Moreover, some who have left the ministry have done so with a high purpose, and have started or are purposing to start Sunday-keeping, honesty-loving industries.

Again, many asylums, industrial schools, and other forms of practical charity have been organized, and simultaneous training of the heart, hand, and head is now a recognized and perhaps the most prominent feature of Christian activity. I have the statistics of eighteen orphan asylums under Protestant and seventeen under Roman Catholic influences. Also of six other homes of refuge for various classes, sixteen hospitals and dispensaries, and thirty-six night or industrial schools. The actual facts go far beyond these figures, as it is exceedingly difficult to secure full statistics of this sort—a thing, I may add, I am, however, now attempting to do.

II. A Buddhist magazine has lately stated that there are not less than two

hundred societies working in the interest of social reform. Some of these are under Buddhist and some under Christian auspices, but their inception is due undoubtedly to Christian suggestion. In short, indications abound that Japan has caught the full force of the present great movement in the West away from dogmatic to practical Christianity. The *Kumiai* (Congregational) pastors and laymen, at their now famous meeting in Nara last October, issued a manifesto which attempted no definition of the personality of Christ, and made no reference to the Bible, but laid the main stress on the fatherhood of God and religious living, especially in the matter of family purity. But the meeting touched a high-water mark of true Christian feeling and devotion.

III. And this leads me to say that the turn of the tide seems to have been reached in matters theological. Destructive criticism and negative preaching are at a discount. Men must have a positive message, even if it be not the whole Gospel which they feel called of God to proclaim. There is, of course, much experimenting still concerning Christian doctrines and Christian deeds. The publication of the *Review of Religious Reviews* by some Christians and the general acceptance of the doctrine of evolution are prominent evidences of an eclectic tendency in religious thought, while the non-observance of the Sabbath, the very wide fellowship of the churches, and the yielding to the materialistic spirit of the times are equally significant signs of the movement along practical lines.

The simple truth is, Christianity as a *fad* has had its day. As a foreign religion it is no longer welcome. The call is for a Japanese Christianity; and people at large are beginning to feel that Christianity is adapted to Japan, and may now be considered naturalized and fitted to do its work in the Far East. Christian men of earnest faith and marked personality, who are genuinely interested in annexing New Japan to

the kingdom of heaven, are welcomed everywhere.

Inquirers are on the increase, semi-Nicodemuses who exist by the hundred if not thousand among thoughtful men in the land, are coming out of their retirement. I met one such the other day, a disciple a quarter of a century ago of Thompson and Carruthers, two early Presbyterian missionaries. He told me he still kept his Bible, and read it when he had leisure.

There have been more additions to the churches the past six months than during the previous year, or perhaps year and a half. Every one, friend and foe alike, has an undefined feeling that Christianity is the only and sure solvent for the mighty problems coming up before Japan. There is almost a revivalistic spirit in several cities.

We are disappointed in individual Christians and particular churches or institutions. Japanese enthusiasm runs into some lamentable excesses, but what of that? It were better for the pot to boil over sometimes than not to boil at all. The experience of the past five years has been that indifferentism is far more fatal to true progress than hot-headed blundering.

As I view it, the greatest hindrance to the Japanese church of to-day is, not the loose theology of some among her members nor the opposition from unbelievers, but the conduct of what may be termed the outer rim of Christian church-membership. Many of these professed disciples have denied their Lord and His Gospel by flagrant acts of unrighteousness. I can think of six places at this moment where it seems well-nigh impossible for earnest evangelists to get a hearing solely because of the disgraceful conduct of professing Christians. There was nothing askew about their theology, but their lives were frightfully so. I deplore loose thinking on vital themes; but loose living is far more disastrous to the faith of common people. There is, however, a healthy toning up in both the theory and practice of Christian doctrine. A

refreshing emphasis is being laid on the fundamentals of Christian truth.

IV. I deal, lastly, with that most delicate of all factors in the problem, the foreign missionary. And, first, one personal word. For years I advocated strongly a large increase in the foreign force. I was chairman of the committee on new missionaries in my own mission, and have perhaps written more letters to possible candidates for missionary service in Japan than any other worker in this country. I have given very careful thought and examination to the whole subject, and my conviction is clear that I cannot longer advise men to come to Japan for the *ordinary* sort of missionary work.

I believe there is still a work, and will be for many years to come, for the foreign missionary here; but the work as a whole is entering on a new stage, and the probabilities of true success for the ordinary foreigner are too small to justify American churches, in view of larger claims upon them, planning for a wide extension of their work here. There are at least one hundred highly educated Japanese Christian writers in the city of Tokyo alone. There must be over two hundred young men in the empire more or less closely associated with Christian movements who have been educated abroad. I have a list of seventy such connected with a single ecclesiastical organization. Even the teaching of English is now passing into the hands of natives, and they are publishing books, newspapers, and magazines in the foreign language. The best literature of the world is at their command. The simple fact is, the field of the foreign missionary's activity, except in the case of specialists and members of very young missions, has been steadily narrowing. "There is no future for the foreigner in Japan" applies with some modifications to the missionary as well as the merchant.

Let me not be misunderstood. Personally I never was busier than I am today. I am pulled three ways at once, and the same is true of scores of Ameri-

can and English brethren. But the conditions are such that the foreigner on the ground must do some things that might as well be left to natives, and a great deal of his best work is done through Japanese.

In a word, it is time for *foreign* missionary work to come to a close and *home* missionary work to take its place. The foreigners who can fit into the new conditions and do *strong* work are needed and will be welcomed. But the average foreigner is so handicapped for direct personal work that it seems to me far better as well as more economical to commit the work to the Japanese as fast as possible and rely for the foreign contingent on occasional visits of men with an established reputation, whose every word counts, and who, by reason of their brief sojourn in the country, are not expected to conform to Japanese ways of thought and methods of life. The Japanese want the best, and if it is not brought to their shores they will seek it out for themselves, and pass by what they deem second-rate.

I yield to none in admiration of the missionary fraternity in Japan, but I also recognize its limitations. I do not forget the vast millions yet unreached.

I simply press two points:

1. *It is quality, not quantity, that is needed in the foreign contingency.* It would be better to reduce the foreign force one half or two thirds, give those who remain *carte blanche* to unite and economize, than to go on in the present thoughtless, competing fashion, each denomination planning to possess the whole land, or large sections thereof, while far vaster countries than little Japan have next to no knowledge at all of Christ and His wondrous Gospel.

I am not opposed to a variety of sects; but denominationalism is a luxury that should not be encouraged in foreign service. When the Japanese can support their own work let them have as many kinds in each city as they may elect. Until then the fewer the better.

2. Owing to the rapid advance of the

work, the foreign missionary has lost his leadership in one thing after another. His last and strongest position, that of character and all round judgment, is now being assailed. Japanese leaders are springing up here and there who in point of personal worth and whole souled devotion to the cause of Christ are worthy to rank beside their foreign brethren. They and their followers are the ones who *must* in the nature of the case assume the main responsibility for the conversion of Japan. They should be sustained by the prayers and sympathy, gifts and service of foreign friends, but instead of diminishing quantities so far as the last two agents are concerned. If neither coddled nor controlled they are nearly ready to assume this large responsibility.

It will require an unusual degree of courage and trust to pass over the eternal destinies of millions into their still feeble hands ; but *heroism of faith on the part of Western Christendom supplemented by heroism of service on the part of Eastern Christians is equal to the task.*

A Japan that can win great victories on the field of battle, that nearly doubles its income in the year following a protracted war, that bids fair to rival the West with its industries, its education and its large national aspirations, may safely be left under God to work out its own salvation in things that are spiritual and eternal.

I write in no caustic spirit. I recognize that much may be said in defense of a contrary position. I would not wound the feelings of a single brother who may see things differently. I am addressing not the world at large but a band of God's choicest noblemen who believe with all their hearts in foreign missions. I am full of the joy of the Lord in my chosen work. I love Japan and hope to give her many more years of the gladdest service ; but my conviction is clear and strong that the seed of the Word is securely planted in Japanese soil. The kingdom is coming here in all the might and glory of Christ's royal presence.

Let us rejoice in what God hath wrought, trust Him to perfect that which He hath fashioned, and turn the channel of distinctively *foreign* missionary service to needier wastes beyond.

Recent Public Movements in Japan.

BY REV. H. LOOMIS, YOKOHAMA, JAPAN.

The recent session of the Japanese Diet was the most harmonious and successful of any yet held. Some of the former assemblies have been characterized by so much wrangling and confusion, that the question has not infrequently arisen whether the time had really come for a constitutional government.

Ever since the formation of a parliament the Cabinet has been the object of constant and bitter opposition. It has unfortunately had no political party to uphold and press its policy, and as a consequence has at various times been criticised and condemned by all. The result has been that so many prorogations and dissolutions have taken place that legislation has made slow progress, and what has been done has not given general satisfaction. Measures of importance have been passed by or merely discussed and abandoned, because of the want of unity and the constant tendency to strife.

The war has been a boon to the government in many ways. It has rallied, like nothing else, the whole country to the support of the Emperor, and those who have been associated with him in power have shared the benefit. The skill and efficiency of the administration has also won the admiration of many of those who have hitherto been its enemies, and prepared the way for a new and more satisfactory arrangement for the conduct of affairs.

For years past the Liberal Party has been the strongest political power in the country. Its leader was at one time a prominent member of the Cabinet, but did not agree with his associates as to the policy to be pursued, and

withdrew from office to become the head of a party that demanded more liberty and equality among the people and a cabinet responsible to and not independent of the Diet.

The result has been that Count Itagaki has won the esteem and confidence of the people throughout the land to such an extent, that his influence and cooperation have been felt to be necessary in the successful conduct of affairs. He has spent all of his fortune in the advocacy of his views, and several attempts were made to take his life. Whatever may be thought of his opinions, it is conceded on all sides that no man has shown more devotion to his principles and a greater desire to promote the welfare of the country than Count Itagaki. Just as he was a hero when fighting for the restoration of power to the Emperor, so he has been equally brave and self-sacrificing in the advocacy of ideas that he regarded as essential to the welfare of the people.

It is not at all improbable that the difficulties which other statesmen have seen to the adoption of his ideas may become evident to him as he attempts to put them into practice; for it is a not unfrequent experience that those who advocate radical theories become quite conservative when put into a position where they become responsible for the consequences.

It is yet too soon to decide what will be the result of the appointment of Count Itagaki as Minister of Home Affairs. While he is not an avowed Christian, some of his most intimate friends and associates are. It is probable, therefore, that his accession to power will be favorable to the work of missions.

For some years past the Buddhists have been striving to retain and increase (if possible) their influence and power. One of their recent schemes was the introduction into the Diet of a measure for the adoption by the government of a certain text-book that was professedly prepared for the purpose of teaching morals in the schools of

Japan. The basis of morality was Buddhist, and it was thus intended to make the school system of the country a medium for extending the teachings of Shaka, and by preoccupying the minds of the rising generation preclude the teachings of Christianity. The proposition did not meet with the approval of the progressive and leading men; and, much to the chagrin and disappointment of its advocates, it failed of adoption.

But one of the most unfortunate things for Buddhism that could have happened in Japan has been the conduct of Viscount Miura, who is a special representative of that form of religious belief. His appointment as Minister to Korea was evidently only as a temporary affair, and to satisfy the great multitude of the Japanese who are still firm adherents to that system of faith. Owing to their numerical strength the government felt obliged to make some concession to their clamor for official position and patronage.

That Viscount Miura should plot to murder the Korean Queen, and then be so unconscious of the heinousness of his crime as to think that it was possible to condone it, was something that the men who had given him the office had not dreamed of. Count Inouye had long and persistently labored to promote the peace and welfare of Korea. His policy was one of conciliation, and quite the reverse of that of his successor. To have seen all his efforts to promote harmony among the various opposing factions come to nought, and the long increasing influence of Japan swept away by one rash and barbarous act, must have been a most bitter experience to Count Inouye. By his wisdom and skill the Japanese had obtained a controlling influence in Korea. But now they are everywhere hated, and in many places they have been either killed or driven out. Whether they will ever regain their former prestige is exceedingly doubtful. Russia has gained what Japan lost, and it is not at all likely that Russia will fail to

retain what it will be of so much interest to her to hold.

Just at this time the character of the various religious teachings is being carefully observed, and the men who are at the helm of Japanese affairs have become too enlightened to entertain the idea that the end justifies the means. While they have not expressed their views in public in regard to the conduct of Viscount Miura, it is known to many that they regret and disapprove of it most heartily. It is highly probable that the murder of the Korean Queen will do more to make Buddhism unpopular than we can now realize.

In the mean time the work of the missionaries in Japan is like that of an army in the siege of a city. It is not making rapid progress, but moving steadily forward toward the citadel. One by one the strongholds are being undermined. On every side there are indications of success. The workers are generally hopeful. Converts are being received in considerable numbers, and leading men among the native preachers are becoming more and more reconciled to the acceptance of the cardinal doctrines of Christianity as they are held and taught by the missionaries. In many ways we can see that God is with us and the final victory is assured.

Memorial to the Chinese Emperor on Christian Missions.

We, the undersigned Protestant missionaries, on account of foolish and wicked people slandering our religion and destroying our churches, respectfully present a memorial to His Majesty the Emperor of China, in the hope that the root of missionary riots may be removed and that an end forever may be put to missionary troubles.

It is well known in all nations that government and religion are mutually dependent on one another. Where suitable relations exist between these two, troubles are unknown, but where such do not exist the government is in constant danger; for if one party appeals to force and the other to conscience division is inevitable and anarchy may follow.

In former dynasties in China the emperors of the T'ang-Sung, Yuen and Ming, having learned that the object of Christianity was to do good, issued Edicts, granting land and temples for the teaching of the doctrines, just the same as to the other religions of China. In the beginning of the present dynasty, too, the Emperor Kang-hi not only gave to Christianity, as he gave to other religions, but was particularly kind to Christians. In Yung Ching's reign the government changed its former policy and forbade the propagation of Christianity. After that missionaries ceased to come. In later years Treaties with foreign nations have been made and missionaries have been authorized to come again. But, unexpectedly, in 1870 there was a terrible uprising, when over twenty missionaries were massacred in Tientsin.

In 1891 along the Yang-tze Valley chapels were burned and missionaries murdered. This year in Szechuen trouble has sprung up again. Altho there were plenty of government soldiers close at hand there was not one to go forth with his weapons to stop the mob. The officers sat down quietly and let the mob do whatever they liked, forbade no one and seized not a single culprit, and over a hundred Christian teachers were in imminent peril of their lives for many weeks after.

Before the Szechuen riots were settled there sprung up the Fukien riots. Here the missionaries had lived long in peace, when suddenly, without any provocation, eleven were cruelly murdered and five others wounded, so that we are troubled beyond measure.

Inquiring into the cause of these risings, we find, on reading the Imperial Edict of 1891 and the memorials, both in Peking and from the provinces, that they rightly agree in attributing it to the circulation of false and evil reports against Christians, and, altho four years are passed since then, we have not heard that any of the slanderers have been punished according to law, nor have we heard that the books which slander and deceive the people have been forbidden, so the cause of the evil is still left to take root in the people's mind. In this way how can riots not arise again?

Seeing this state of things, and being unable to endure it any longer, your memorialists, according to our custom in the West, unite in begging Your Majesty's favor to command the Tsung-li Yamèn (the Foreign Office), in conference with the missionaries, to speedily devise means to protect the Christians. If this is done, then not only will mis-

sionary troubles be averted in the future, but China's other troubles will also be considerably lessened, both at home and abroad.

We consider China an illustrious nation, and long ago she knew that to have a right understanding with religion was of the first importance; therefore for a thousand years—from the Tang dynasty till the present time—as Confucianism, Buddhism, Taoism, Mohammedanism, and Christianity arose in China they were all alike protected, and just regulations were made, by which the people lived together in perfect peace.

But in these days the Christians, in spite of Imperial Edicts and proclamations, are never allowed to live in peace.

We believe this comes to pass, because of the republication of such books as the *King Shih Wen Si Pien*, *Hai Kwah Tu Tze*, etc., which contain slanders against the Church and scandalous reports about Christians, in order to excite the masses. These are repeated over and over again in order to excite the readers, while the good deeds done by the Christians are altogether ignored or misrepresented as having some very bad motives, so that the readers may regard them as an Upas tree to be kept at a safe distance.

Of late, moreover, these books have been republished in a cheap form and widely sold throughout the whole Empire, and as these charges are contained in a collection of most important official papers, not only the common people, but even many of the high mandarins and scholars, cannot but believe that they must be true. Many other mischievous authors therefore copy these charges into their books, and thus the minds of the people are everywhere greatly stirred up to anger against Christians, and serious riots have occurred in provinces, resulting in loss of life and destruction of property.

But the highest mandarins must know these slanders to be false.

Those who wish to know the real aim of the Christian Church will find it in the New Testament, which contains the teaching of our Saviour Jesus Christ and of His immediate disciples. Generally speaking: it teaches that God is the ruler of all nations and father of all; that men should regard each other as brethren; it teaches obedience to lawful governments; filial and fraternal duties, and that all should endeavor to follow the Saviour Jesus Christ and carry out the will of heaven by removing the sin and suffering of all nations, by replacing war with peace, wicked-

ness with goodness, ignorance with knowledge, poverty with plenty, and by leading men also to seek the eternal joys of heaven. This we know is a far larger aim than any one government, eastern or western, has before it; therefore it cannot be easily or soon accomplished. But all Christians are persuaded that such is the will of heaven, therefore they believe it will be accomplished some day, and that, independently of any particular nationality. So in regard to all national and international affairs they endeavor by every means to promote peace, and teach that in disputes there should be a settlement by arbitration instead of war. They set apart one day in seven to teach all men the will of heaven, to show men how their hearts may be renewed, so that they may love all men of all races as brethren. The missionaries show their care for the poor by establishing hospitals, homes for the aged, orphanages, etc. They also show their care for the ignorant by establishing colleges and schools, where everything that is for the good of man is systematically taught. They also aim to remove all evil practices not only of one country but of all nations, and to help all, especially the weaker ones. The regulations of the Church are indeed so strict that no drunkard, liar, gambler, or licentious person is admitted; if at times bad people may have found their way into the Church, it is her practice to expel such whenever they are discovered to be so till they repent and reform.

Nor are the aims of the Christian Church empty aims. It has a history of nearly two thousand years, which may be examined. Christianity has been of incalculable service to *European* and *American* nations, improving the material, moral, and social condition of their peoples. Many of the most illustrious statesmen of the West are often also most earnest about the spread of the Christian religion.

In *Africa* peace and enlightenment of the people had completely failed till Christians took the matter up.

In the *South Seas* and *Pacific Islands* the people were barbarous cannibals till Christians went there and civilized them.

In *Asia* the unparalleled progress of the Indian Empire during the last century is due to the influence of a Christian nation.

In Japan the English language and Western sciences are very largely taught by the missionaries.

In China also the missionaries have translated Western sacred books, his-

tory, science and arts into the Chinese language, and Chinese sacred books and history into Western languages. They have engaged in famine relief in Shantung, Shansi and Manchuria. Altho several died in doing this work, there were others ever ready to take their places.

Some missionaries are engaged in showing how the causes of famines, floods, poverty and weakness may be removed, and how there need not only be no more suffering from these things, but each province in China may be enriched annually to the extent of many millions of Taels and China made many times stronger than she has ever been before. Knowing all the forces which make all other nations prosper they would gladly have saved China from her present humiliation, and are still prepared to save her from further humiliation whenever China wishes it. This is what the missionaries are doing in China.

Generally speaking, government and religion are mutually helpful. Wherever true Christianity has flourished that nation has prospered. Wherever true Christianity has not been allowed to prosper that country has not prospered.

But missionaries are in no respect the agents of any government, but they are trusted, respected, and protected by their governments, because they are always engaged in doing good. In Christian worship prayer is regularly offered for Your Imperial Majesty, for the officers of the government, and for the prosperity of the Chinese nation, precisely as is done for other nations and peoples. We desire the good people of China to join us in carrying out the will of heaven and ridding all nations of their sufferings as soon as possible; but if they cannot be persuaded to join none are coerced to follow. In all history, from the beginning of the world till now, there never were such gigantic philanthropic efforts in behalf of all nations as are made by the Christian Church of to-day. If China co-operated in it she would soon be made again one of the greatest powers in the world. Those who oppose men doing good are either very ignorant or very bad. Surely great China will not oppose goodness!

If Christians practised the evil deeds they are accused of in these Anti-Christian books, how could so many great nations believe and honor Christianity, and how could noble statesmen do the same? How could it transform so many barbarous nations, so that now

they are not behind any on the face of the earth? The grave charges in these anti-Christian books must therefore be calumnies invented by wicked men to deceive the ignorant, or by men themselves ignorant of the history of the world. But whatever the motives of the calumniators may be, nothing but harm can come from the spread of such calumnies—harm both to the government and people.

If China does not consider it most urgent to devise means to protect the good and punish the evil, nations will come and protect their own people, and it is difficult to say where that will end.

Nevertheless no missionary desires that the discussion of the relative merits of different religions be stopped; on the contrary they greatly rejoice in it, and consider that when it is carefully carried on the good in these religions will be more valued than ever and the worthless will be thrown away. But groundless charges are forbidden alike by the laws of China and the West. China forbids all other calumnies. How is it that only those against Christians are allowed to be circulated with impunity? What we fear is that this will result in more riots and injury to life, ending in international troubles. This would greatly grieve us, therefore we are anxious to put away the cause of danger, so that all nations may continue to live in peace and good will.

Our missionaries carry on their work, whether preaching, healing, or teaching, in a perfectly open manner, do not fear the strictest investigation, but on the contrary invite it. Should there, however, still be anything not understood it can be easily explained to any one anxious to know. According to the custom of the West rulers constantly invite the leading religious teachers to their presence to preach and teach Christianity with its bearing on the welfare of nations as well as on individuals. Nor is this the custom of the West alone. From the Tang dynasty to the present the Emperors of China also invited Christian teachers into their presence to explain their religion. It is only in late years that the practice has been discontinued.

And should the great ministers in Peking, or the Viceroy and Governors or any officials or gentry anywhere in the Empire, have anything that they do not understand let them follow China's former custom and the rule of all other nations and freely meet the missionaries and inquire of them; then all doubts will be at once removed. Only good and no harm can come out of this.

But so long as there is no free intercourse and clear understanding, there will be riots; and so long as there are riots there will be danger to China from foreign nations coming to defend their own people. Not to have intercourse is clearly to get only harm and no good.

We therefore pray Your Majesty to graciously issue an Edict for publication throughout the Empire commanding three things—viz.:

1. The *real expurgation* of the passages slandering Christians from the *Hai Kuoh T'u Tze, King Shih Wen Sü Pien*, and from all other books, *according to Chinese law*.

2. Make known that missionaries are no longer to be considered as belonging to a heretical or depraved sect, as they have come to help in everything that is for the good of China, consequently if any *mandarins or people* wish to enter the Church *they are really free to do so* without interfering with any of their Christian customs or to be regarded in any way different from other subjects.

3. Now that all nations are in treaty relations with China let the mandarins and gentry of each place find out the excellencies of each nation, and finding anything that will be for the good of the people of China let them *unite* with the missionaries in carrying these out, and thus show *their real desire for peace and good will*.

All the missionaries and Christians desire most heartily to thank the Emperor for the successive Edicts already issued for our protection, and for all the friendly officials for their kind protection. But still there are many people in every province who say that these Edicts are only issued under pressure and not from free will; hence the riots do not cease, and the missionaries of all nations find no peace. We therefore humbly beg that Your Majesty will make it plain that you command the mandarins of all the provinces to see that these three things are thoroughly carried out, then all the people will know that it is Your Majesty's own wish, and they will gladly obey, and missionary troubles will be at an end.

Both the missionaries and native Christians have loyal hearts, and should never have been allowed to suffer all this wrong. If this wrong is removed, then heaven's blessing will follow, the many benefits of Christianity which other nations have enjoyed will soon be reaped by China.

China from of old has been a great nation, and all nations honor her. With her vastness, her resources and her virtue it will be easy to make vast improvements. Instead of falling be-

hind to rank among small nations, China should rank among the greatest in the world, and her many troubles will be changed into means of countless good.

If Your Majesty will graciously grant our request it will not only greatly gladden the hearts of all Christians throughout China, but the hearts of Christians throughout Protestant Christendom. Not only will China rejoice that her missionary troubles have forever ended, but all continents will rejoice over the better understanding between China and other nations, and the Christians will more than ever daily pray God to bless China and give her lasting peace.

Herewith we also present a small book on *The Christian Religion in China*, prepared by a committee specially elected for that purpose, for the perusal of Your Majesty, in the hope that all riots shall be stamped out and an end for ever be put to missionary troubles.

Signed in order of arrival in China by: W. Muirhead, D.D. (London Mission); W. Ashmore, D.D. (American Baptist Union); J. S. Burdon, D.D. (Bishop English Church Mission); J. Hudson Taylor (Director China Inland Mission); Griffith John, D.D. (London Mission); Young J. Allen, LL.D. (American Methodist Mission, South); H. L. Mackenzie (English Presbyterian Mission); C. W. Mateer, D.D. (American Presbyterian Mission); J. Wherry, D.D. (American Presbyterian Mission); David Hill (Chairman of Missionary Conference, English Wesleyan Mission); V. C. Hart, D.D. (Canadian Methodist Mission); George Owen (London Mission); James Bates (English Church Mission); H. H. Lowry, D.D. (American Methodist Episcopal); D. Z. Sheffield, D.D. (American Board); Timothy Richard (English Baptist Mission); E. Z. Simmons (American Southern Baptist Mission); G. Reusch (German Mission); C. P. Scott, D.D. (Bishop Anglican Church Mission); Gilbert Reid (Mission to Higher Classes in China). (Mainly Seniors of the various Protestant Missions in China.) Presented to the Tsung-li Yamén (Foreign Office) at Peking by J. Wherry and Timothy Richard, November 14th, 1895

From Our Mail Bag.

Rev. J. F. Clarke, writing from Samakov, Bulgaria, says: "Political changes, important and great, seem approaching. Russian influence seems to be encompassing Bulgaria, and the fu-

ture seems dark ; but God will overrule all for the greatest good ; so we will work and trust and wait. Our last annual meeting was a time of much perplexity and anxiety, which will not cease at once. If there be no brightening up we may be forced to close an 'institute' and stop a paper which have been continued for about thirty years and been of great benefit to this nation. In 'darkness' that we 'feel' there is yet the glorious light of God's promises. Christ shall reign, and we are at work in His service."

Rev. G. J. Schilling, of Pegu, Burma, says : " There is only one spiritual life, and when a Buddhist is born again he becomes a new creature as much as a converted nominal Christian. Yet we are apt to marvel more when we see the Christ life in a former idol worshiper. I was in Mandalay last week and saw the leper asylum of Rev. Winston, of the English Wesleyans. There were many fearfully distorted bodies. I talked to them of Jesus and the land in which there are no lepers. I found then that I told them no new story. They had been well instructed before, and then they began to sing 'I need Thee every hour.' Some throats were touched by the disease and literally rotting away ; but they sang. And then one man, whose hands and feet were already half gone, told how he loved Jesus. It was a marvelous testimony from one who was formerly a Buddhist. He loved God, the same God who smote him bodily ; and his eyes told well that he spoke the truth. Are missions a failure ?"

Rev. Henry T. Perry, of the American Board Mission, Sivas, Turkey in Asia, says : " We are all in good health here at this station, and are very full of many kinds of work. Our congregations are crowded with people who come more interested to hear and obey the truth than formerly. Tho our pastor was killed, the lay element in the church has come nobly forward to attend the services of preaching and prayer."

Rev. N. D. Reid, of the American Baptist Mission, Henzada, Burma, writes : " The work on this field is doing fairly well. In the district and out-stations the people are anxious to

hear. There are earnest seekers after Christ to be found in nearly all, if not all the out-stations. Twenty were baptized March 1st ; one March 8th. There are nearly as many more who have applied for baptism, but who have not yet been examined. The prospects for a rich harvest of souls were never brighter."

Rev. J. Wilkie, of the Canadian Mission College, Indore, India, writes : " India to-day is in a specially interesting stage. The awakening from the fatalistic sleep of the past has led to a forsaking of much of the past, and an eager grasping after what seems better because at least new. 'Young India' is neither man nor boy, presenting many possibilities, but also many unpleasant features, and requiring especial care that we may mold and train aright. But of this you will hear more fully from those fresh from the field, and I need only repeat the cry, 'Pray for us that we may be worthy to undertake the tremendous task.' The people are worth getting for Jesus, and I believe the signs of the time all point to the day when India shall be a Christian land."

Anna McGinnis Sykes, of the Southern Presbyterian American Mission, Wusih, Kiangsu Province, China, writes : " Just at present we are much interested in wearing Chinese clothes ; have all adopted native costume in the last few weeks, and are delighted with the result. Our station is a new one, and we have only four church-members, but we believe them to be faithful. The first missionaries to settle in Wusih were inexperienced and paid too much for everything, and it will be years before we get the idea that the 'doctrine' has some connection with 'cash.' The average Chinese thinks we pay anywhere from three to twenty dollars a month to those who enter our 'religion,' and we could have any number for one dollar a month, perhaps less, if we wished."

III.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

Islands of the Sea,* Arctic Missions,† American Indians,‡

ISLANDS OF THE PACIFIC. §

The Pacific islands have only been known to the civilized world for about one hundred years, altho some of them were first discovered three hundred years ago. The Pacific Ocean covers the vast area of nearly 68,000,000 square miles—more than one quarter of the earth's surface—and contains thousands of islands scattered over its waters, chiefly the southern half. Most of these islands are beautiful and fertile, with warm, temperate climate and many facilities for containing a high degree of civilization. The inhabitants of the Oceanic Islands comprise Polynesians, Papuans, Fijians, and Micronesians.

For ages these oceanic races lived secluded on the islands of their watery domain, a world by themselves. The very salubrity of their climate and productiveness of their soil, and the abundance of fish in their waters, tended to keep them from advancing in civilization and morality. Wars almost exterminated the populations of some of the islands; the immorality was appalling; from one fourth to two thirds of the children were strangled or buried alive; cannibalism was frequent, and the sick and aged were usually killed rather than left to die a natural death.

In religion they were polytheists al-

most to the extent of pantheism, for nearly every object in nature was in their eyes a god of good or evil portent. Their religious ceremonies were accompanied with sorcery, human sacrifices, and bestial orgies, such as might characterize the infernal regions. But in the midst of all this some elements of humanity remained, and many instances are recorded that show nobility of character and strivings after higher things in the political and social spheres.

The degraded state of these islanders, as, alas! has been the sad history of so many other pagan peoples, was rendered still worse by the imported vices from more enlightened nations. Traders and adventurers in sailing around from the Atlantic into the Pacific "hung up their consciences off Cape Horn." These men revelled in the heathen immorality, imported rum wherewith to frenzy the natives, and oftentimes caused them to lose even the little sense of honor and duty which they had possessed. It was the murderous treachery of some of the white men that produced distrust and hatred in the natives, which resulted in the murder of Rev. John Williams and other missionaries and inoffensive traders. A captain of a vessel would sometimes impersonate a missionary, that he might gain the confidence of the natives, and then kidnap them to be sold as slaves.

These and many other influences, native and foreign, have made extremely difficult the task of evangelizing the people of the South Seas. What wonders have been accomplished in this line in the Fiji Islands, New Zealand, and elsewhere have often been told in these pages and elsewhere, but the story of these marvelous transformations never grows old.

The perusal of Cook's Voyages awakened the interest of English Christians in this part of the world. It was

* See also pp. 65 (January); 124 (February); 342 (May); 486, 490, 495 (present issue). *New Books*: "Islands of the Pacific," Rev. James M. Alexander; "Heroes of the South Seas," Martha B. Banks. *Recent Articles*: "Fiji and its People," *Sunday at Home* (November and December, 1895); "Australia as a Strategic Base," *Nineteenth Century* (March, 1896).

† See also p. 493 (present issue). *Books*: "Handbook of Arctic Discoveries," A. W. Greeley; "Vikings of To-day" (Labrador), W. T. Grenfell. *Articles*: "Iceland and its People," *The Chautauquan* (December, 1895; January, 1896); "Rugged Labrador," *Outing* (January, 1896); "In the Land of the Esquimaux," *Fortnightly Review* (March, 1896).

‡ See p. 186 (February). *Books*: "Oowakapan," Egerton R. Young; "Story of a Western Claim," S. C. Gilman. *Article*: "The Home of the Apache," *Lead a Hand* (April, 1896).

§ "The Islands of the Pacific," by Rev. James M. Alexander, and "Heroes of the South Seas," by Martha Burr Banks. New York: The American Tract Society. \$3.00 and \$1.25.

this book that fired William Carey with a desire to carry the Gospel to Hawaii, and led him, in the face of much opposition, to found the first Foreign Missionary Society of Great Britain. William Carey went to India, but not long after (September 23d, 1796) the London Missionary Society sent out twenty missionaries to Tahiti on the *Duff*, under the command of Captain James Wilson. (See pages 15, January, and 342, May, of REVIEW for current year.)

Tahiti is one of the *Society Islands*, a group consisting of thirteen islands with an aggregate area of about 650 square miles, and inhabited by Polynesians. Physically, the natives of these islands are powerful and symmetrical, and in disposition are affable, light-hearted, and generous, but fickle, and under provocation, irritable and brutal. The missionaries found them a warlike people, and quick to learn the art of manufacture. They worshiped innumerable idols, accompanied with horrid orgies and human sacrifices. Immorality, polygamy, and infanticide prevailed to an incredible extent. One chief confessed to having murdered all of his nineteen children. Captain Cook said: "There is a scale of dissolute sensuality to which these people have descended wholly unknown to every other people, and which no imagination could possibly conceive."

It was only after sixteen years of much peril, hardship, persecution, and discouragement that the missionaries began to see any fruit of their toil. Finally, however, the natives learned to trust the messengers of God and to lose faith in their idols. The king became a Christian, and many of his subjects followed his example. There are now in Tahiti sixteen Protestant churches with 1663 members, and this in spite of the baneful effects of the French rule and the influence of French immorality. Persecutions in Tahiti caused the dispersion of Christians and the establishment of missions in Moorea, where there are now 360 church-members, and in the Leeward Islands, where 1500 have confessed Christ.

The *Austral Islands*, situated 350 miles south of Tahiti, first learned of Christianity through natives who vis-

ited the Society, and returning home induced their countrymen to renounce idolatry and begin Christian worship. The work on these islands is now in charge of the Paris Missionary Society.

The first missionaries to the *Pearl Islands* were their own inhabitants returning from exile in Tahiti, where they came under the instruction of the missionaries. Some years later Commodore Wilkes visited the islands, and says: "Nothing could be more striking than the difference between these natives and those of the Disappointment Islands (of the same group). . . . If the missionaries had effected nothing else (than the changing the savage nature of the people), they would deserve the thanks of all who roam over this wide expanse of ocean and incur its many unknown and hidden dangers. Here all shipwrecked mariners would be sure of kind treatment and a share of the few comforts the people possess." France has now possession of these islands also, and the Paris Society is in charge of the work.

The *Marquesas Islands* first heard the Gospel story from missionaries from Tahiti, and are now reinforced by workers from Hawaii. These islanders were, like the inhabitants of the Society Islands, of fine physique, but vile morals, bloodthirsty disposition, and without any form of civil government. It was only after repeated attempts and many narrow escapes that missionaries finally established a station among them. This has been quite as dangerous a people to labor among as any in the Pacific, and what with long intervals of from twelve to thirty years, when no work was carried on, and the usurpation of the islands by the French, the three Hawaiian missionaries stationed there, "faint, but persevering," are able to report but little progress.

Concerning the wonderful transformations from cannibalism to Christianity in the Fiji Islands and elsewhere, much has already been written. The story is fascinating, and is an ever-living testimony to the success of foreign missions.

As to the future of the Pacific islands, Rev. James M. Alexander writes:

"We have noticed in the islanders of the Pacific certain developments of good that promise a future conquest of their barbarism by Christian civilization. . . . We cannot make much account of the influences of mere civilization apart from Christianity. . . . The influences of civilization have never had power to cause the moral renovation that is essential for the beginning of true civilization, as well as for its con-

tinuance and development. It has been true of the people of the Pacific, as of all heathen races elsewhere, that they have needed provision for their spiritual wants before they would accept civilization. . . . But the influences of civilization have not only been useless, they have been actually harmful when not accompanied by Christianity. They have only awakened cupidity, instigated robberies, murders, and piracies, and have been accompanied by an immorality that has been more degraded and deadly than heathenism itself. . . . It is evident that the only cause of the good heretofore developed in the Pacific islands, as also the only and all-sufficient hope for their future, is in Christianity. . . . It is evident also that Christianity has operated only where human agencies have introduced it. . . . The only way, therefore, to evangelize these benighted races is to employ consecrated men and women to bear to them the light and blessings of the Gospel.

"From past history we learn that mission enterprises, when once begun, should be persistently and continuously pushed forward at any cost. . . . Also where fields are occupied wholly by native laborers, it is necessary for foreign missionaries to long continue to supervise the work. . . . Christian schools should most earnestly be promoted. Without them evangelistic work is like casting seed into a jungle instead of into carefully tilled soil. . . . Men from civilized countries, as well as the heathen in the Pacific, should be more looked after in future; . . . also that international agreements should be made to stop the trade with the natives in spirituous liquors and firearms, and the 'black-bird traffic,' or slave trade. . . . We also learn that the religious denominations should not foist their sectarian strife upon the little churches in the Pacific.

"If, now, in accordance with these lessons from past history, the influence of Christianity is wisely, faithfully, and earnestly promoted in the Pacific islands, we may hope for a sublime future era for this part of the world. It is well to view this prospect as an ideal at least of what should be striven for. . . . As at the rising of the sun the mists and shades of night flee away, so the various evils of the primitive heathenism and those also of barbarous civilization must in process of time disappear before this influence. . . . As the sun not only dispels darkness, but also causes light and warmth and beauty, and sets in motion all the activities of nature, Christianity will also cause positive good in the Pacific"—redeem-

ing man physically, civilly, morally, and spiritually. The light will also be borne from island to island, enlightening and enlivening the nations roundabout, until the isles which "wait for His law" learn to love and obey it.

Among Labrador Fishermen.*

The peninsula of Labrador has an area of about 420,000 square miles—equal to the British Isles, France, and Austria, or nearly ten times the size of the State of Pennsylvania. It is in part under the government of Newfoundland and in part under that of the Province of Quebec. Sterile and forbidding, it lies among fogs and icebergs, famous only, besides, for dogs and cod. As an abode for civilized man, Labrador is, on the whole, one of the most uninviting spots on the face of the earth. Work as he may, one man cannot here keep the wolf from the door. The Eskimos and Indians are fast dying out, and the white settlers can only make a respectable living with the help of sons and the aid of all the modern hunting and fishing appliances. Labrador has a population of about 18,000, including some 7000 whites on the St. Lawrence and Atlantic coast, 2000 Eskimos also on the coast, and 4000 Indians in the interior. Besides these, in May and June every year the coast is visited by from 20,000 to 25,000 fishermen, women, and children. No signs of material civilization are to be seen in Labrador; settlements contain from 10 to 150 inhabitants; liquor (strange to say) is sold only in three or four harbors, and no jail or police exist. The people are, as a rule, law-abiding, but crimes go unpunished. Christian work (teaching and preaching) is carried on in a few places by five or six Methodists, Presbyterians, and Church of England workers from Canada and Newfoundland; the Moravians work among the Eskimos; the Salvation Army, the British Bible Society, and the Society for the Deep Sea Fishermen send men to work among the fishermen in the summer-time. Most of these workers must cover a very large circuit, traveling by dog sled or in canoes to the small hamlets on the coast or inland. The medical work accomplished by the Deep Sea Fishermen Society workers has been especially important, for there are no resident physicians. The spiritual good accomplished has also been marked, and promises further progress.

* "Vikings of To-day; or, Life and Work Among the Fishermen of Labrador." By Wilfred T. Grenfell, M.R.C.S.E., L.R.C.P. Fleming H. Revell Co. \$1.25.

IV.—EDITORIAL DEPARTMENT.

"The question is often asked," said an acute Scotchman of Edinburgh, in presiding at one of our meetings in the Free Assembly Hall, "whether missions pay, and the exact cost of a convert is reckoned with mathematical precision. It might be well to ask whether a convert costs more than a *horse trained for the Newmarket races*, and worth while, perhaps, to compare the results generally; in the latter case there is a crop of gamblers, and a whole group of evils which the highest statesmanship is incompetent to grapple with."

Rev. Dr. John Pagan, of Bothwell, Scotland, has devised a method of instructing the people of the Established Church of Scotland in their own missions, which is certainly to be commended for both originality and efficiency. He prepares *lectures in outline* upon each of the mission fields, which lectures are intended to accompany lime-light views, which are obtainable for use at a moderate rental. These outline lectures with the lantern slides, which they are prepared to explain, are loaned to ministers, etc., for use in congregations. So far the plan is not wholly new, perhaps; but in examining the method more in detail, I found that the slides are interspersed with *printed matter*, which can be thrown on the screen and read by the observer. Statistics, not easily borne in mind by a lecturer, quotations from missionaries, travelers, and writers on missions, and any other literary matter helpful in educating the people in the missionary history of the church are photographed on slides and used like other photographs as a part of the lecture. In this way, for example, there will be views of the mission premises in India, and of the various workers in the field, the habits and customs of the people, their temples, idols, superstitions, and ceremonies; and with them carefully prepared printed statements of facts not

conveyable without words, like the progress of missions, the ratio of converts, native workers, etc., to the population, and mission force, and striking commendations from high authorities. The whole plan is marked by great wisdom and adaptation to the ends that are sought, by the committee of which Dr. Pagan is chairman.

Rev. Dr. Kellogg, formerly a missionary of the Presbyterian Board in India, returned to India two years ago to take part in the work of making a new translation of the Scriptures into the Hindu language. Now the North India Bible Society has invited Rev. Theodore S. Wynkoop, pastor of the Western church, Washington, D. C., but for years a missionary in India, to become its secretary, making Allahabad his place of residence, and directing the entire Bible work in Northern India from that place, at the same time giving him permission to engage in evangelistic labors as the way may be opened. Mr. Wynkoop has accepted the invitation, notwithstanding the trial he will experience in leaving a people warmly attached to him and among whom his labors have been greatly blessed.

News of the destruction of a mission and the disappearance of two English missionaries in the Solomon Islands has been brought by the steamer *Monowai*, which arrived at San Francisco on May 10th. The reports are somewhat indefinite, but it would appear that the mission was attacked by the cannibal natives, and that while some of the missionaries succeeded in making their escape to Sydney, two are missing, and it is feared that they have been killed and eaten. The inhabitants of the Islands bear a bad reputation, and many white men, traders and sailors, have fallen victims to them at various times. The mission there it is believed belongs to the Protestant Episcopal Church, and was established by Bishop Selwyn

in 1857. The islands lie to the east of New Guinea and northeast of Australia.

Another riot occurred in China on May 13th, when a mob attacked the English mission at Kiang Yin and looted and burned the buildings. We are thankful to say that the missionaries escaped injury; their work, however, has been seriously interrupted. The direct cause of the outbreak seems to have been the refusal of the missionaries to surrender to the mob a child which had been brought to the mission for medical treatment. "Why do the heathen rage" against their benefactors? The ignorant and hostile demagogues of China still stir up the mobs with stories of the inhumanity of Christians.

We learn with sorrow of the murder of Dr. Charles F. Leach, who, together with his wife and seven-year-old son, were brutally killed by a Moslem mob at Sfax, near Tunis, North Africa. Dr. Leach was only thirty-six years of age, but he had rendered valuable service to the cause of Christ as a medical missionary. He was born in Burma, and educated in New York City, where he was a member of the Amity Baptist Church. He went first to Algiers and then to Tunis as an independent missionary. No cause for the murder is known, and the assassins have not been identified.

As a direct result of the Chinese-Japanese War, the slave trade in Manchuria has been aggravated. Farmers comprise a vast majority of the residents of Manchuria, and since the war they are suffering from famine. The selling of children is always more or less prevalent in China, but the war and consequent famine are driving many more parents to sell their children than formerly. Buyers collect the poor little fellows just as keepers of registry offices collect coolies. The merchant who gives this statement to the press saw in Manchuria a woman

leading six children, from five to twelve years old, barefooted and almost naked. The price of a child, if intelligent and attractive, is two yen (\$1.06), the ugly ones bringing only a few cents. The slave broker gives guarantee to the purchaser that the child's parents will never again claim or acknowledge the child sold.

Much discussion was aroused at the late meeting of the General Assembly of the Presbyterian Church (North), in Saratoga, N. Y., as to the advisability of continuing to hold and occupy their new building in New York. The chief objection to this seems to be its effect on the minds of those who are either opposed to worldly possessions or who think that this property indicates great wealth or great extravagance. The true question to be considered is whether or not this is a safe and profitable investment of the funds in the hands of the missionary societies. An able committee of business men have been appointed to make an investigation and report.

The Congregational Home Missionary, which held its seventieth anniversary in New Haven, June 2d-4th, reports the receipts of \$148,973, from which grants have been made to 142 churches and missions, and 138 missionaries have been supported among French, Germans, Italians, Swedes, Norwegians, Finns, Armenians, and Greeks in the United States. There was a falling off this year of nearly 10 per cent. from the receipts of last year.

Bishop Thoburn writes to *The Christian Advocate* saying that the Methodist Episcopal Church is close on a missionary crisis. The crisis has indeed already made itself felt in some foreign fields, and will soon be felt in all. It is largely the result of success, and "yet it none the less threatens ruin to our foreign missionary work, unless dealt with speedily and effectually."

It seems that four missionary families on furlough from Southern Asia have been told not to return, and nine other families are to be retired from the work. It is also proposed to discontinue one of the missions in China, while other mission fields will share the same fate unless the churches put forth more strength—*i.e.*, give more liberally. "The cost of the mission work has been reduced one half, while its success has been increased fourfold." The broad truth is that the development of missionary work all over the world demands a new standard of giving on the part of the churches; it is the Divine antidote to the love of money which threatens them with such serious evils, and should be accepted with gratitude.

"The unrest which the deputation of the American Board found to exist among the churches in Japan founded and nurtured by its missionaries, and known as the Kumi-ai churches, seems to be almost or quite unknown among those of the other missions—the Presbyterians and the Baptists. Rev. J. L. Dearing, one of our Baptist missionaries, writing to Rev. F. S. Dobbins, says that 'not one native preacher,' outside of the Kumi-ai churches, or in any other denomination than the Congregational, can be named as preaching the 'new theology.' Neither the Presbyterians nor the Methodists are troubled by that heresy, and 'the Baptists have no trouble with it at all.' All that the deputation of the American Board found so disappointing and distressing among the missions seems to grow out of the lack of sound and evangelical teaching on the part of the missionaries. It is the Andover semi-Unitarianism that is doing the mischief. There is no occasion for surprise because of it. 'What a man sows, that shall he also reap.' If the missionary goes with a half-formed, half-cherished doubt as to the final doom of the heathen, half persuaded that he who 'has not had a fair chance in this life' may be allowed another chance in the fu-

ture life, he will fail to produce conviction of the truth strong and fast in the minds of the 'converts,' and he need not be surprised that just such things occur as are reported to have occurred in Japan. The first requisite of a missionary is that he be convinced, and be firm in the conviction, that only the Gospel is the power of God unto salvation."—*The Journal and Messenger (Baptist, Cincinnati)*.

The Irish Presbyterian Church began mission work in India in 1840. In the two provinces of Gujarat and Kathiawar (Bombay Presidency) they have now 8 central and 12 out-stations, 13 ordained missionaries, 3 native pastors and 136 other native Christian helpers; communicants number 462 and adherents 2227. They have a mission press and a training college with 14 students. In Manchuria, where mission work was begun in 1867-70, they are now making rapid progress, in the last seven years their converts having increased from 76 to over 1000 (446 communicants). They have 5 stations (17 sub-stations); 10 ordained, 3 medical missionaries, and 61 native agents. One convert recently made light of walking 25 miles in a busy season to receive baptism. A jungle tribe's mission and zenana mission are also carried on under the auspices of this Church.

China: progress in missions from 1807 to 1896, nearly ninety years, as reported by Mr. Gibson, of Swatow:

Work begun in 1807; in 1843 but 6 communicants.

1853, 350 communicants, rate, 34 per annum.

1865, 2,000 communicants, rate, 140 per annum.

1876, 13,085 communicants, rate, 1,003 per annum.

1886, 28,000 communicants, rate, 1,496 per annum.

1889, 37,287 communicants, rate, 3,076 per annum.

From 1876 to 1889, 24,252 increase in 13 years.

It will be seen that the rate of increase has constantly grown. In the twenty-four years between 1865 and 1889, the number multiplied from 140 to 3076

per year, about twenty-two times as rapid. At the same rate, in twenty-four years more the yearly accession would be by 1913 nearly 68,000 a year, and in a half century more than a *million and a half* converts a year. In other words, the total number of converts by 1940 would be between fifteen and twenty millions, and before another century had expired at the same rate of progress the converts would *three times* exceed the present population of the globe!

We acknowledge the receipt of \$50 from Mrs. Elizabeth Cochran, of New York, for missions in China.

The scene of Turkish atrocities has changed from Armenia to Crète, where the Turkish soldiers have been massacring Christians without the slightest provocation.

Armenian relief funds forwarded by us to the distributing agents have been received from the following:

Ira H. Stoughton, San Bernardino, Cal.....	\$1.00
Y. P. S. C. E. of the Baptist Temple, Fall River, Mass.....	5.00
E. J. H., Pickaway, West Va.....	5.00
Clara A. Beck, Centre Square, Pa.....	1.00
Red Cross Savings Bank Fund, Roger Park, Ill.....	10.00
E. M. P.....	1.00
Mrs. Harriet Kemp, Pittsburg, Pa.....	1.00
Mrs. Meyn, Brooklyn, N. Y.....	1.25
A. B. Smith, Marble, N. C.....	.26
Rose Shenston, Judsonia, Ark.....	.25
Mr. and Mrs. W. P. Winn, Judsonia, Ark..	.50
Mr. and Mrs. C. E. Smith, Judsonia, Ark..	.50
W. Strohmeier, Lake Mills, Wis.....	1.50
Miss R. Gould, Quogue, N. Y.....	3.00
Rev. O. F. Pistor and friends, New Britain, Conn.....	13.40

Sir Michael Hicks-Beach, in presenting the Budget in Parliament, shortly since made the statement that 1,000,000 pounds sterling is annually wasted in the ends of cigars and cigarettes thrown into gutters in Great Britain. While the Christian Church gives about one and a quarter million pounds yearly to missions in all lands, nearly an equal sum is trodden under foot and swept into the sewers as refuse! To-day

some great boards send out the cry "Retrench!" throughout the mission field, while the superfluities and luxuries of Christians so far outweigh the gifts to missions, that if a small fraction of the money thus spent could be economized and appropriated to the Lord's work, the missionary income would be doubled and trebled. Shall we ever have a financial basis laid for mission work in a sound Scripture practice of stewardship in property?

Publications Noticed.

The whole of the civilized world has been interested, painfully but profoundly interested, in the heart-rending story of murder, rape, fire, and plunder which has come from Armenia. Thousands of papers and periodicals have written of it, and have received funds for the relief of the suffering survivors, and millions (we hope) have contributed to the relief fund. The story of these atrocities are sure to go down in history, to the everlasting disgrace of Sultan Abdul Hamid II., and will be read by posterity with horror and disgust. The most complete, accurate, and vivid story of this reign of terror yet published is that recently edited by Rev. Edwin M. Bliss, editor of the *Encyclopedia of Missions*, and contributed to by Dr. Cyrus Hamlin, the honored Turkish missionary, Dr. Benjamin Labaree, of Persia, and other Oriental missionaries and scholars. This book * contains nearly 600 pages, and is illustrated with a colored map and many interesting photographs. The object is not merely to set forth the present situation in Turkey, altho that is ably done, but it is to trace the influences that have produced it and the present outlook for the future. We bespeak a wide reading for this history that a clearer knowledge of the situation may be had by Christians and non-Christians. It is a story of persecution, of robbery, of martyr-

* "Turkey and the Armenian Atrocities." Edited by E. M. Bliss. The Hubbard Publishing Co., Philadelphia. \$1.50.

dom which the world will not soon forget. This book should make the prayer for the coming of the kingdom of God ascend to the throne of grace from every heart with increasing fervor, and should spur on every soldier of the cross to increased activity and self-denial, that the knowledge of Christ may be spread abroad in every land and in every heart.

In "The Vikings of To-day"* Mr. Grenfell has given us an exceedingly readable and able picture of life in the sterile and uninviting peninsula of Labrador. He vividly describes the hardships of the life of the white settlers in those regions, and the great need for medical and spiritual work among them. There are chapters dealing with the natural features of the country, its vegetation (almost *nil*), its bird and animal life, and the fish which swim in its waters. The life of the fishermen is novel if not inviting, and the descriptions of missionary work contain many inspiring and thrilling incidents, which should awaken the interest and sympathy of men and women who are surrounded by the comforts of home and civilization. The illustrations which accompany the volume add to the interest of the description and narrative.

"Heroes of the South Seas"† is a compilation of stories connected with the progress of Christian missions in the islands of the Pacific. Each chapter is a narrative of some heroic life, some marvelous transformation, or some battle with hardship and disappointment in the far-off corners of the globe. These histories are extremely interesting and helpful, and make excellent subjects for missionary meetings.

Wellesley C. Bailey, the secretary of the Mission to Lepers in India and the East (Edinburgh, Scotland), is the au-

thor of a book of deep interest in regard to the work among the lepers of India* and Burma. Only those who have seen leprosy in its advanced stages can imagine the suffering of the poor victims. No more Christlike work exists than the ministering to their bodily and spiritual needs. A few asylums and hospitals have been established, but what are these among the 500,000 lepers in India?

The American Board has issued a pamphlet entitled "A Chapter of Missionary History in Modern Japan,"† being a sketch of the work since 1869. Rev. J. H. Pettee, the editor, contributes an exceedingly interesting chapter on "Now and Then: 1869-1895," and Dr. D. C. Greene one entitled "The Message of the First Quarter Century to the Second." Other chapters are contributed by missionaries familiar with the work of the various departments. The contrasts presented in "Now and Then" are striking. Then the Government of Japan was on the nominal basis of a pure absolutism centering in the Mikado; now it is a well-organized constitutional monarchy. Then Shintoism was revived and all European innovations condemned; now Japan is foremost among Oriental nations, and is absorbing the best and latest the world can offer. Then there were no railroads, telegraphs, light-houses, steamship lines, banks, mints, Sabbath, educational system, or newspapers; now there are all these, with hospitals, asylums, Red Cross Society, criminal and civil codes, 3,500,000 students in the various schools, and an annual foreign commerce of nearly \$150,000,000. Then 20 Protestant missionaries and 8 baptized natives in all Japan; now 600 Protestant, with 200 Roman and Greek Catholic missionaries, 40,000 Protestant church-members, besides 73,000 Catholic adherents. Then

* "The Vikings of To-day. By Wilfred T. Grenfell, M.R.C.S.E. Fleming H. Revell Co., New York. \$1.25.

† "Heroes of the South Seas." By Martha B. Banks. American Tract Society, New York. \$1.25.

* "Lepers of Our Indian Empire." John Shaw & Co., London.

† For sale by Mr. C. E. Swett, at the rooms of the American Board; price, 40 cents.

no Christian literature, except Bibles imported from China, and half a dozen tracts; now the whole Bible in Japanese, with more than 1,000,000 copies of at least one Testament scattered through the land, not less than 40 weekly, monthly, and quarterly newspapers and magazines under Christian management, together with hundreds of works covering every department of Christian truth. Surely these pictures show that Christ has come to Japan, and that His spirit is working mightily in a thousand ways for the regeneration of the Orient.

The Scotch Free Church Livingstonia Mission has been laboring in British Central Africa for over twenty years. During that time many noble men and women have laid down their lives for their brethren. One station has increased to seven stations with many more out-stations and commanding a range 500 miles in length. Five Christian congregations have been formed, and there are, besides, large classes of inquirers. Seven languages have been reduced to writing, and are now a medium for Gospel truth. There are 40 Christian schools, with over 7000 scholars, and above 100 native preachers are engaged as itinerating evangelists. Like other stations, however, the very success of this mission is a cause for perplexity, since increase of funds do not keep pace with the increase in the demands of the work.

Much attention has of late been attracted to the Tuskegee Normal and Industrial Institute through the able addresses by its principal, Booker T. Washington. This institute is founded on right principles, and is accomplishing a great work in the upbuilding of the negroes in intelligence, prosperity, and true Christian character. During 1895, 480 boys and 329 girls have been in attendance, coming from 17 States and 1 Territory. They average about eighteen years of age, and receive instruction by 66 teachers in normal and literary branches and

in 22 industries. The principle of self-help is especially prominent, the pupils doing all of their own work, and having built many of their own buildings. A strong religious atmosphere prevails, and many of the students have become successful pastors and teachers.

A letter from King Menelek of Abyssinia to Mr. F. S. R. Clark, an English missionary, appears in *Le Figaro* of February 3d. It is translated in the *Christian Intelligencer*.

"You are mistaken in believing that I do not care for your prayers. All prayers of believers are dear to me, even when they come from the children of Europe. Not all are aggressors in my kingdom; not all commit the iniquity of attacking those whom they hope to find weaker than themselves; not all have bent the knee before Baal, the god of destruction and the slaughterer of brothers. Many, I am sure, still truly adore the God of the cross, the God of justice and of peace. With them I feel in perfect communion of faith, and I am happy that they pray for me, for my household, and my people.

"I only wish that they would make truth dwell in the sanctuary, and that instead of a mutilated Gospel which explains the confusion and the infidelity of the peoples of Europe, they would return and lead others back to the true Gospel which began with the creation of the world.

"By what right do they efface the whole portion of it which precedes the coming of Jesus Christ, and have they done away with what God established for all time?

"What you call the Old Testament is as true as the New, and what is contained in it must be respected and observed by those who follow Jesus and the apostles, announced by the prophets.

"Never did Jesus abolish the distinctive mark of His race, since He was subjected to it by His holy mother on the eighth day. To suppress thus what God established 'from age to age and from forever to forever,' is to weaken the faith, is to furnish the same spectacle shown by the Christians of Europe. It is not only without that they use violence, but also within, against the Jews who are, nevertheless, Christian souls, and to whom we owe our Savior. There are more than 300,000 of them in my kingdom, and, tho they enjoy al-

most complete independence, they are obedient and industrious subjects. They never conspire, pay all tributes, and respect our *abuna* as much as do the Christians. If they are worse in Europe, it is because the Christians, too, are worse. Our Lord Jesus forgave them on the cross. Why should we persecute them? You, at least, do not persecute them. May the other Christians of Europe imitate you.

"What you need is to return to our God, to observe all His ordinances, to no longer separate Moses and the prophets from the apostles or St. Peter from St. Paul. Whoever wishes to serve God must humble himself and obey. You know that, envoy of God. Teach it in Europe and Asia. I am having it taught in Africa.

"May the grace of our Lord Jesus Christ be with you.

"MENELEK."

The Evangelistic Training School planned last summer by the World's Woman's Christian Temperance Union is at work with excellent results. It has a non-resident class of about fifty. Its resident students, as a "College Settlement," are doing noble service in one of the worst parts of New York City. They carry on a meeting in the chapel every evening, a Sunday-school, boys' meetings, girls' meetings, a Young Woman's Club, free kindergarten, etc. The work is sadly in need of funds. (Address J. Fowler Willing, 463 West Thirty-second Street, New York City.)

In setting forth the debt of science to missions, Dean Farrar offers these interrogatories, with their answers:

"Is it nothing that through their labor in the translation of the Bible the German philologist in his study may have before him the grammar and vocabulary of two hundred and fifty languages? Who created the science of anthropology? The missionaries. Who rendered possible the deeply important science of comparative religion? The missionaries. Who discovered the great chain of lakes in Central Africa, on which will turn its future destiny? The missionaries. Who have been the chief explorers of Oceanica, and America and Asia? The missionaries. Who discovered the famous Nestorian monu-

ment in Singar Fu? A missionary. Who discovered the still more famous Moabite stone? A missionary. Who discovered the Hittite inscriptions? A missionary."

The universal adoption of the 2-cent-a-week plan by the Christian Endeavor societies would bring to-day \$3,000,000 into the mission treasuries of the various denominational boards. China, it is said, spends \$300,000,000 annually on worthless, idolatrous practices, because every idolater gives regularly and constantly about 2 cents per week to defray the expenses of idol worship.

The adoption of this plan by the Christian Endeavor societies of the world would support an army of 1000 foreign missionaries and 20,000 native preachers, who would reach yearly 25,000,000 of hearers.

The Burmese write prayers on slips of paper, and fasten them into slits made in wands of bamboo. These wands with the prayers at the end of them are then held up before the idols in the Buddhist temples and waved to and fro.

In some parts of Africa they make marks, signifying prayers, with a burned stick on a board. The marks are then washed off, and the water with which the board is washed is given to the sick, who are supposed to get the good of the prayers.

In Tibet they have round boxes which revolve by means of a string. Into these cylinders they put written prayers, and whenever they feel disposed, take them up and spin them, imagining they are praying. Even on a journey, on foot or on camel-back, Tibetans are often to be seen, it is said, with such a whirligig in one hand, vigorously pulling the string with the other.

"The British Syrian Mission" requires lady missionaries at once to take charge of districts where urgent appeals have come from the people themselves for schools. (Apply to Mrs. Auriol Barker, Camano House, Tonbridge.)

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

JAPAN.

—The *Dansk Missions-Blad* has misgivings as to the soundness of some of the positions taken by our esteemed brother and friend, Rev. J. T. Yokoi (formerly J. T. Ise). Not having at hand the original English, we retranslate Mr. Yokoi's remarks out of the Danish: "In the last three decades Christianity has made steady progress in Japan. From Sapporo in the north to Kagoshima in the south there is scarcely a town or even considerable village where there are not more or less of believers. In spite of the reactionary movement, which a short time ago went through the land, and in spite of all exertions to repress the new religion by the revival of Buddhism, the people have now more than ever come to the recognition of the fact that the regenerating power of Christianity is necessary to the elevation of morals. Therefore I do not entertain the least doubt that Christianity will finally be accepted by the mass of the people, and that it will constitute the most significant element in the new civilization of Japan. Nevertheless, the Christianity which is now in Japan is the only too faithful copy of English and American Christianity. Of Japanese Christianity hitherto there could be nothing said. Our churches are in truth like so many foreign colonies! There is a wholesale importation of foreign ideas and habits! But if Christianity does not divest herself of her foreign garb and attire herself as a Japanese, she will never reach her aim in this land. There are to be found in our church a whole company of capable men who are adequate to the most responsible task. . . . The time is come when the Japanese messengers

of the Word must themselves form their own conception of Christ. We must hereafter build up without foreign help, believe in Christ as Japanese, study theology and preach as Japanese."

Of this the *Missions-Blad* remarks: "In these utterances there are undoubtedly considerable elements of truth, if they are only applied in the right way. Unquestionably the national peculiarities of the Japanese cannot and ought not to be excluded from the form of Christianity in their own land. And Protestant missions certainly appear to have this in view when they labor for the independence of the congregations and the introduction of as many Japanese as possible into the ministry. But the author of the article seems, by 'Japanese' Christianity, to have in view a form of development which may reasonably enough cause us some misgivings. He says: 'The development of Christianity in the world hitherto has been accomplished on the foundation of Greek literature and of Roman Law. Christianity, as it is about to arise in the East, must rest upon the religion of Buddha and the philosophy of Confucius!'

"This might easily turn out a very dangerous amalgamation for Christianity. And why, precisely, should it result in a genuine Japanese Christianity? Buddhism is originally from India, Confucianism from China. The young clergyman talks a little as if he had a rush of blood to the head. They perhaps need for quite a while yet considerable guidance at the hands of delegates from the old evangelical denominations. A really original Japanese Christianity, according to the view of the article, independent of the stored-up truth of the elder denominations, and with its own conception of Christ, might easily prove more heathen than Christian. May the evangelical missions receive grace to go forward in the sound

way with the pure and undefiled Gospel. May the ministers and congregations of Japan be preserved from haughtiness and aberrations, so that true Christianity can reign more and more among them. Thus they will attain to all due emancipation from foreign elements and come into possession of a spiritual development which shall be at home in Japan and yet genuinely Christian."

MISCELLANEOUS.

—Missionary Berg, of the Danish Society, has a good word to say for our countrymen in the *Missions-Blad*: "It is a pleasure to be in company with Americans; for altho they speak English they have none of the stiff, short, reserved way of English people. They neither recognize English class feeling nor the pronounced Scotch clannishness; but for the language, my American companions might just as well have been Danes, so plain and straightforward were they in their whole demeanor."

As Mr. Brace remarks, the Scandinavian blood of the east counties of England is peculiarly strong in America, especially in New England, and many of us show it in our Danish names, including our editor-in-chief.

—"The well-known book of Gundert, 'Evangelical Missions, their Lands, Peoples, and Labors,' closes its review of the present state of the evangelical missionary work with the words: 'A little beginning has been made; the earth is yet *very* full of night.' It is true, if we compare the condition of missions to-day with that of one hundred or even in part of fifty years ago, we must admit a great advance. Then a world closed to the Gospel of Christ; to-day one opened to it. Then a world sleeping in rationalism, to which missions appeared as a folly; to-day a mighty missionary spirit breathing through all divisions of the Church. Then scanty even as to numbers, a little troop of inexperienced missionaries; to-day a stately army of tried heralds of the faith, who have

taken in possession a domain reaching far beyond the boundaries of the world's postal union, and who, as pioneers of culture and national development, occupy an honorable position even in the eyes of the world. Then total contributions each year of a few hundred thousands, now spontaneous offerings of over 50,000,000 marks. Then a missionary result of at most a few tens of thousands of Christians from the heathen; to-day a company of some 3,000,000, a capital which each decade increases at compound interest. Then here and there an isolated, independent congregation from among the heathens; to-day thousands of organized congregations supporting themselves and furnishing from their midst teachers and preachers, indeed, here and there already passing into national churches! This is verily a Divine legitimization of the missionary commission, that it should, 1800 years after it was given, as it were, rise out of its grave and set in motion a movement of the world's history which has made this century a missionary century."—*Allgemeine Missions Zeitschrift*.

—"And yet the main citadels of heathenism are hardly besieged, far indeed from being taken."—*Idem*.

—"The invitation, 'Come over into Macedonia and help us,' is a pregnant, significant word. Sometimes, however, it is so ill applied as to work more harm than good for labor in the kingdom of God. There is always a retribution when any one heedlessly wrests words or narratives of the Scripture out of their true connection, or overlooks some important circumstance, or in any way does violence to a passage. For instance, in order to move the hearts of people in Christendom and to warm them into interest for missions among the heathen, it has been only too customary so to generalize Paul's vision as if it were true that the people of all or almost all heathen lands were weary of idolatry and the service of sin, and were longing for something new, for truth, were standing on the shores or borders

of their territories wringing their hands and calling out to every Christian, to every white man, 'Come over and help us!' The heathen were imagined to be disgusted with their own darkness, and to have a receptiveness for the message of the Gospel, which did not at all exist. If, then, a youthful missionary, filled with such erroneous imaginations, arrived among them here or there in the world, and encountered unreceptiveness, obduracy, hostility, instead of being received with open arms, as he had hoped, there resulted for him a cruel disappointment and severe inner conflicts. And, moreover, the friends of missions at home, finding themselves deceived in their hopeful expectations, would become discouraged and lukewarm; many of them would even wreak on missions at large the displeasure arising from the exaggerations of their representatives, and would turn away from a cause which seemed to them to be half a swindle. Let us, then, declare in all the baldness of sober truth: Apart from rare exceptions, which, on close examination, usually reveal the working of some predisposing cause, we find neither individual heathen nor heathen peoples, whose temper of mind, *before* they had come into closer contact with Christianity, could be said with any truth to find expression in the appeal, 'Come over and help us.' On the other hand, their usual attitude toward an incipient mission is at first one of thorough indifference or aversion; thereby betraying the full hideousness of their pagan obscuration. Indeed, it is hardly the most grievously sick that call for the physician. It is the hidden and opprobrious disease that for very shame will not be known, tho it were for healing. Paul's vision sets forth the scattered children of peace for whom the missionary is to seek and from whom, as from a center, his work may spread."—*Missions Blatt der Brüdergemeine*.

—"Be it said, God's cause in the world employs personal character for its propagation more than anything else

human that might be named. Careful and judicious methods and appliances of combined action He uses; but these are inefficient when we compare with them the power latent in character. Eliminate biography from the records of the Gospel's advance, and little history remains. And of this it may be expedient to remind ourselves in the day's tendency to subordinate much to organization. A society can never do the work Christ allots to the individual Christian. Let the work of the Reformation have been handed over to a reforming committee, and how many such committees would be needed to make, rolled together, one Luther? For a Paul, with heart on fire and a purpose of steel, substitute a board of missions, worked from Antioch, and how long would such a board have taken in 'turning the world upside down'? The greatest things that have been wrought for Christ in the world have been wrought through the instrumentality of strong individuality, and this the spirit of life and liberty quickens, does not crush."—*Church Missionary Intelligencer*.

—The *Intelligencer*, remarking on the progressive views of Mr. Justice Ameer Ali and some of his fellow-Moslems in India, says that he and they, living under the freedom of a Christian government, and under the strong, ethical influences of Christianity, are endeavoring to give to Islam a moral elevation which is not intrinsic to it, and which the sure instinct of the body of Mohammedans rejects. Indeed, these gentlemen betray their sense of this by giving to themselves the name of Mutazillas. Now Mutazila is equivalent in Moslem use to Freethinker. It seems to have in an aggravated degree the same meaning which in Christianity Rationalist has in general acceptance. The original Mutazillas, it is remarked by the *Intelligencer*, "belonged to a sect of Freethinkers, who made strong efforts to rationalize Islam in the early days of the Baghdad Kaliphate. It was a move-

ment which bid fair at one time to revolutionize the Islamic system, by striking directly at the orthodox views of inspiration, the nature of the Divine attributes, and the questions connected with free-will and fate. It was, undoubtedly, a great intellectual movement, a revolt against a system already become hard and fast; but it lacked the moral and spiritual element, and so utterly failed. Ibn Khaldun, the greatest of the Arab historians, says 'it was a pernicious dogma which has worked great evils.' In due course orthodoxy reasserted its power, and the Mutazila movement failed. The final blow was given by Al Ashari. 'The Mutazilas,' it is said, 'held up their heads till such time as God produced Al Ashari to the world.' As a young man, this famous theologian had been a follower of the Mutazilas; but one day, standing on the steps of the pulpit in the great mosque at Basra, he threw away his *kafian*, and said, 'O ye, who are met together! Like as I cast away this garment, so do I renounce all that I formerly believed.' He soon became a person of much influence. He overthrew the liberal school, and his principles and methods have ruled the greater part of the world of Islam ever since. This is to be regretted, for it intensified in Islam its unprogressive nature and led to its present stagnation, thus rendering all hope of social, moral, and political reform vain. The deeper reason for the failure of the Mutazilas, a reason which equally applies to modern movements toward reform now, is well put by Dr. Kumen:

"The caprice of a tyrant may have been the occasion of the overthrow of the Mutazilas, but its real cause lay deeper, in the essence of Islam, which the popular instinct had apprehended justly. The masses were not competent to follow the discussions of the scholars, but they felt that the defenders of the uncreated Quran were upholding the absolute claims of their religion, and must therefore be right. The law of Islam contains admirable moral pre-

cepts, and, what is more, succeeds in bringing them into practice. But this is not enough to make it an *ethical* religion. It was the glory of the Mutazilas that they endeavored to raise it to this character; but their effort struck at once upon the rock that must ultimately wreck it, *the fixed character of Islam, fixed even then; nay, fixed even from the outset*. Hence, too, the fact that their fall was followed by no resurrection.'—EDWARD SELL, in *Church Missionary Intelligencer*.

English Notes.

BY JAMES DOUGLAS.

May Missionary Meetings.—The annual meetings of the Baptist Missionary Society were marked by a tone of encouragement amounting at times to jubilation. Having regard to the spiritual side of the work, the ground for satisfaction was considerable. Large additions to the native churches in India, China, and on the Congo were reported; the elementary day schools show an increased attendance, while the Sunday-schools manifest a still more marked advance in numbers. Fourteen new missionaries have been sent out during the past twelve months; and as, in various quarters, native churches have become, in supervision and support, independent of English aid, the society has been able to turn its energies to fresh fields.

A pleasing feature in the treasurer's statement was the welcome announcement that the heavy debt, amounting, roughly speaking, to \$120,000, had been extinguished. The secretary, A. H. Baynes, Esq., appealed for more mission laborers, and announced that no suitable candidate who had offered himself as a missionary had been refused during the past year. The Rev. Dr. George S. Barrett, ex-President of the English Congregational Union, having just returned from Jamaica, bore a splendid testimony to mission work from the results that have accrued in

the West Indies. Among the missionaries that took part may be mentioned the Rev. E. C. Smyth, of Chou-ping, North China, and the Rev. S. B. Drake, of Cheefoo, North China, both of whom testified to the growth and diffusion of interest in the Gospel message in the districts where they labor, as well as to more palpable fruit; also the Rev. J. A. Clarke, of the Upper Congo, whose missionary experiences in the Dark Continent were listened to with breathless interest; and last, but not least, the Rev. W. A. James, of Madaripore, Eastern Bengal, and the Rev. Thomas Evans, who for forty years has labored in the northwest provinces of India. Of the meetings this year, it may be said that they have been among the most crowded and enthusiastic on record.

Church Missionary Society.—At the annual meeting of this society, J. Munro, Esq., presided, and observed that the proper subject for a missionary meeting to-day is not, What we have done; but, What we have not done. In his view, no missionary station is as yet fully equipped and manned. Too long we have looked upon missionary work as for a few and not for all. In order that God may give the blessing, let us bring the whole tithe to Him.

The annual report, of exceptional interest, was read by the Rev. F. Baylis, secretary. The figures show large spiritual gains, the converts numbering 7000, or nearly 24 a day. In Uganda 200 native evangelists are supported by the converts. Mr. Baylis concluded by saying, "I believe we can move England as she has never been moved before if we but go the right way to work. We want more *information* and less *exhortation*; above all, more definite prayer at home and in our meetings."

The Rev. E. S. Carr, of Tinnevely, observed that only *one* in *twenty* are Christians in Tinnevely. The main difficulty is to gain the ear of the Hindus so that the Word may take effect. Schools are a great means to this. Be-

sides, what is wanted is a fuller consecration of the native teachers; more men like David, the Tamil, who is full of the Spirit. "We have been," he said, "carrying our converts too much; but now we must teach them to walk on their own feet. We need the outpouring of the Spirit upon our people for work. It has been borne in upon me that much more might be done by prayer. . . . We have the opportunities and the open doors; therefore PRAY."

Frank Anderson, Esq., of the Students' Volunteer Missionary Union, cited the fact that since the late Liverpool convention the S. V. M. U. had seemed to get a new start. Taking as his topic the motto of the institution named, "The evangelization of the world in this generation," Mr. Anderson enlarged on the possibility of the fulfilment of that watchword, and the lines along which the work was to be accomplished. In his judgment, one of the main lines was enrolment of a student force in the heathen world, and already in India this was being done. Another line of no less moment was the development of a deeper consecration in the Church at home.

The Rev. C. J. F. Lymons, of Mid-China, compared the situation to Paul's vision of the Man of Macedonia, coupled with the miraculous draught of fishes. Like the Man of Macedonia, the Chinese were calling, "Come over and help us;" and so, like the disciples who beckoned to their partners to aid them in their haul of fish, the Chinese converts beckon us to make common cause with them in securing the spoils that need hauling in.

We may say, in closing, of this meeting, which was crowded, that it was of a markedly incisive character and spiritual tone. The C. M. S. is now within three years of its centenary.

THE KINGDOM.

—Two thirds of the population of the globe is under the sway of 5 rulers, and this fact greatly simplifies the problem

of missions. The Emperor of China governs 400,000,000. Queen Victoria has control of 380,000,000. The Czar tyrannizes over 115,000,000. France, with all her dependencies, numbers 70,000,000; Germany, 35,000,000; Turkey, 40,000,000; Japan, 40,000,000; and Spain, 27,000,000.

—Dr. Cust has issued a "Table of Quinquennial Progress of Bible Translations 1891-95," which carries on the register since his book on Bible translations was published. In the 1890 list there were registered translations in 269 languages and 62 dialects; total, 329. Dr. Cust now adds 41 languages and 11 dialects, making a total to 1895 of 381, in which portions of the Bible are translated. Among the new ones are Chagga, Giriama, Sagalla, Taveta, and the Mom-basa form of Swahili, all from C. M. S. East Africa missions. Of the 52 new translations, 29 have been published by the British and Foreign Bible Society, and the rest by other Bible or missionary societies in Scotland, Germany, America, etc.—*Intelligencer*.

—An English journalist was very much shocked lately to find that it cost at least £1000 to convert a Chinaman. He drew straightway the inference that missions were a failure. A religious journalist gave him the facts about the British invasion of interior Africa. That cost \$750,000 and many brave men—a prince of the royal household among the number—laid down to bring King Prempeh to order. Was that expedition a failure also? And besides, it does not cost £1000 to convert a Chinaman, or \$1000, or \$500.

—There are no "fiscal years" in missions. Missionary societies must necessarily make their annual reports and make known the amount secured to carry on the work entrusted to them by the churches. But because we did not make our contribution "before the books closed," that by no means releases us from the obligations of the great commission for a year. It is never "too late" to make an offering to mis-

sions. God's books are never closed.—*The Standard*.

—A church that generously supports missions will support everything else which ought to be supported.

—A recent visitor to our sanctum was a subscriber who receives his mail but once a year. Such is one of the disadvantages of life in Alaska, but all the disadvantages pale when compared with the glory of the privilege of teaching the Gospel to those who know it not.—*The Congregationalist*.

—This largeness of mission is what we ought all, laity and clergy, to realize. We must get out of parochialism, out of diocesanism, out of provincialism, into the spirit of our Lord and Master, who came to those who are far off as well as those who are nigh, and bade His disciples go to all nations as His witnesses and teachers.—*The Spirit of Missions*.

—By character I mean all those tendencies that make for truthfulness, sincerity, loyalty, courage, honesty, and a fine sense of honor, in a wider interpretation of that noble word—the honor that will make us live up to our own best convictions and ideal standards.—*Contributors' Club in Atlantic Monthly*.

—Said Rev. J. S. Dennis, in one of his lectures at Lane Theological Seminary: "The influence of personal example as exhibited in the characters and lives of missionaries and their converts is a potent factor in regenerating society. Christian family life and the influence of Christian women are essential features in the social value of missions. A Christian mission lays the foundations of a new social order by giving a stimulus to new national aspirations and new ideals of government. The whole Oriental world is responding to the awakening touch; an era of social transition is at hand."

—The plan of foreign missions is: First, to send out living men and women, the best and the best educated that can be found, to teach and preach and

live the Gospel. Second, to equip them, just as mercantile agents and explorers are equipped, for the new climate and conditions in which they have to live, and to furnish them as far as possible with the strongest weapons of civilization—the printing press, the school, the hospital. Third, to draw into the work as rapidly as possible an army of native workers, that the Church in every land may belong to the people of that land and embody the Christ life in their own forms of thought and speech. Fourth, to administer the enterprise on sound business principles.—*Rev. Henry Van Dyke.*

—The *Congregationalist* says that a Maine pastor recently obtained a contribution for the missionary debt from every member of his church by preaching a special sermon, and afterward calling personally on every church-member who was absent when the sermon was preached, and by emphasizing the fact that mites were welcome. But, then, those same church-members ought to be everlastingly ashamed of themselves that the pastor was obliged to spend his time and strength on such a task. It reads like the story of Dr. Jacob Chamberlain's horse who always refused to go until *he had been "wound up."*

—A woman in England has put in a striking way the good which might be accomplished if all Englishmen would deny themselves only one tenth of the alcohol which they now consume. With the money thus saved she would send out missionaries, and allowing as much as \$1500 as the salary of each, she says she would, from this saving alone, be able to send out 45,000 additional missionaries.

—'Tis the first step which costs. It is said that during eighteen years after the opening of the first mission of the American Board in Bombay, the number of missionaries who died was greater than the number of Hindus who were converted.

—Where is the schoolma'am? Miss

Crosby writes from Micronesia: "I was telling some of our new scholars of the meeting, and one asked, 'Where is the American Board?' I replied, 'In Boston;' and he went on, 'How big a city is it? Is it as big as Boston?' I explained what the American Board is, and he was much surprised. 'Why, we all thought it was a big city, and you all lived there when you were in America!' That will do to go with another question one of them asked me before: 'Are the United States in Boston, or is Boston in the United States?'"

—Tho it is five years since he died, it seems fitting that there should be some sort of obituary notice of a warm canine friend of the Church Missionary Society in Sheffield, named "Tas." He was a collie, and being able to perform a number of clever tricks, was much in request at the Sunday-school and parochial teas which are so popular in that town. At the conclusion of one of his tricks, his master, a clergyman, was accustomed to remark, "'Tas' has a C. M. S. box," and the result was usually a shower of coppers. The reports of the Society show that the sums in the box of this C. M. S. dog during the years 1885-91 amounted in all to no less than £64 17s. 4d., an average of over £9 1.—*Church Missionary Intelligencer.*

—In the course of a ten days' mission tour in Africa, Dr. Steele visited 19 villages, held 20 meetings, gave medicine to 320 patients, extracted 20 teeth, and preached to more than 2000 people. It took 11 men to carry his luggage, 2 men his tent, 2 his magic lantern, 2 his bed, bedstead, box of clothing, chair and table; and the cost of the entire tour was less than \$6. And yet they say that missions are expensive.

WOMAN'S WORK.

—"Reported from Africa that the 'new woman' has reached Efulen—Mrs. Johnston—and welcome she was. She walked two thirds of the way from the beach." Thus far from *Woman's*

Work for Woman. And as for the "new woman" of that sort, may she multiply and replenish the earth and subdue it, especially in heathen climes.

—*Helping Hand* laments and exhorts as follows: "Let it be remembered that after twenty-five years—successful years we call them—we have not attained the ideal with which we started—'two cents a week from every woman in our churches.' While many have learned both to give and pray for the conversion of the heathen, and find they can by no means limit their giving to two cents a week, there are still those who say, 'We are not interested,' and refuse even this pittance for their sisters in darkness. We are thankful that so many have joined us, but we must not cease effort and prayer till *all* are won. Sincere interest can only come through intelligence. Let us scatter far and wide our missionary literature."

—Of the Indian women who live in the settlements of the Hudson Bay Company, in northern Canada, C. W. Whitney writes in *Harper's Magazine*: "They sleep and dance and smoke, but their sleeping comes as a well-earned respite after the day's toil; their dancing has the outward appearance of a sacrifice, to which they are silently resigned; and smoking is an accompaniment to work rather than a diversion in itself. The woman is the country drudge. Her work is never finished. She chops the firewood, dries the fish and meat, snares rabbits, and carries her catch into the post on her back; makes and embroiders with beads the mittens, moccasins and leggings; yields the lion's share of the scanty larder to her husband when he is at home luxuriating in smoke and sleep, and when he is away gives her children her tiny allowance of fish and goes hungry without a murmur."

—This sister, whose name is Mary C. Archer, a United Brethren missionary at Rotufunk, West Africa, must be of a contented mind, or else be possessed of a faith which changes mountains to molehills. Hear her; "The rice and

all other African foods I can now eat with the relish of a full-fledged African. We have all the necessities of life, and have not made so great a sacrifice as we were willing to make, nor suffered so much deprivation as we had expected. The lizards, flies, and mosquitoes I do not find to be such pests as I had anticipated. In this I am happily disappointed. It is true that lizards very often cross our path, and not infrequently come into the house, but they are not the repulsive-looking animals of America. They are good-looking little fellows, and we rather enjoy them, and would be lonesome without them."

—In the Old World also, so rough and hard, woman is forging ahead, for in the last final examination of the Agra, India, Medical School, out of 17 young women who passed their examinations, 13 were Indian Christians. One, Miss L. Singh, achieved wonderful success in the last M.A. examination, as she stood second in the university. This advance of Indian Christian young women is a very remarkable development of the age. Instances can be multiplied where such take the lead. Miss Sorabji, in Bombay, is one well-known example of that which is happening all over the Continent. The municipal school for non-Christian women in Lahore has for its two head-mistresses two sisters, the daughters of a retired Christian medical officer in the Government service. Their third sister is in sole charge of the medical work at an adjoining mission station, while several other Indian women fill important medical posts in the vicinity. Another lady was inspectress of schools in another adjoining district till the time of her death.—*Intelligencer*.

—The Zenana Bible and Medical Mission employs 122 Europeans, 175 native Christian teachers, and 79 Bible women. The income last year was £14,716.

—The Woman's Foreign Missionary Union of Friends in America held its third triennial conference in Wilming-

ton, O., May 14th-17th. The attendance was large and the spiritual quality of the sessions was very fine. One does not often hear such prayers. The editor of this department of the *Missionary Review* occupied one evening with an address.

YOUNG PEOPLE.

—Christianity has made immense gains in the attention and devotion of young people. It has identified in new ways Christian character with good citizenship. It is more aggressive in its spirit and more inclusive in its aims. There is a much wider interest in applying Christian principles to the solution of problems affecting the present happiness and mutual helpfulness of mankind. Interest in missions has broadened, not lessened. Inquiries concerning the person of Christ and men's relation with Him are more numerous and more earnest than ever before. There seem to be good evidences that the Christian conscience is, in some directions, not less sensitive, and is more outspoken to-day than in the last generation.—*The Congregationalist*.

—Concerning the Student Volunteer Movement, the most cheering tidings come from India. During the past three months 5 conferences have been held, at Bombay, Lahore, Lucknow, Calcutta, and Madras. The aggregate attendance at these conferences has been over 1000, representing 127 colleges and schools. So far as results can be tabulated, it has been ascertained that 128 students have volunteered for missionary work.

—To perform all services as silently as possible, not to talk about them unless it is necessary, in order to stimulate others to do likewise, to forget the good done as quickly as possible, and move forward to the next opportunity—these are among the rules of the King's Daughters. Let us have just as many King's Daughters (if of that kind) as possible, and of both sexes.

—The library of the Young Women's Christian Association in New York is a boon to a very large and important class—the self-supporting women of that city. It contains 24,407 volumes, and has nearly 5000 regular readers. It was desired to increase the number of books, and to this end the Library Committee recently held a book reception, each guest being requested to bring a book for the library.

—The Christian Endeavor Missionary League of the Reformed (Dutch) Church has one admirable method that may well be commended to organizations of other denominations. They send one free copy of the mission organ of the denomination, *The Mission Field*, to every society whose contributions to denominational missions during the year amount to \$10 or more.

—The *Catholic Review* wishes that it "could transfer a little of the Endeavorers' enthusiasm and intense zeal and devotion to the tepid, half-hearted position of our own people who are mere nominal Catholics. There is no use in pooh-poohing, much less in ridiculing this grand moral movement. Their aim and their motives are good. For the present they seem to be doing a good work. Any organization of earnest, zealous, Christian people who aim at stemming the tide of corruption, purifying politics, elevating the moral tone of communities, and encouraging a more decided type of Christian citizenship, certainly is not to be despised. Nor need we be ashamed to emulate their zeal, their enterprise, and their aggressive devotion in laboring for the good of their fellow-men."

—The total number of societies in the New York City Christian Endeavor Union is 135; the total membership is 6500. The Presbyterians lead, with 42 societies; the Baptists follow, with 25; the Reformed (Dutch), with 19; the Methodists, with 13; the Congregationalists, with 10; the United Presbyterians, with 4; the Reformed Presbyterians, with 3; the Disciples, with 3;

and miscellaneous, 16. Ninety-five of these societies report missionary committees, and 83 report \$7405 as the amount given to missions during the past year. Several societies, which made no return in figures, reported the support of a missionary; this would probably run the amount to about \$9000. There are 97 junior societies, with a membership of about 3000.

—The Mt. Vernon Place, Washington, D. C., society has 120 members pledged to the two-cents-a-week plan, and raised \$100 for missions last year.

—In Liverpool, England, a Baptist Y. P. S. C. E. missionary committee has been formed by several societies, and they have undertaken the support of a foreign missionary. Rev. C. I. Dodds is their representative, who is doing service on the Congo. He is himself an Endeavorer, and is a member of one of England's earliest societies. The first year of this missionary committees' work resulted in gifts of more than \$250. The other gifts of the societies make the total almost twice that amount.

UNITED STATES.

—W. T. Harris, the Commissioner of Education, has issued his fifth annual report. It shows that nearly a quarter of the entire population—an aggregate of 15,000,000—is enrolled in schools and colleges. There are 235,000 schoolhouses, valued at nearly \$400,000,000; 260,000 female teachers were employed, as against 122,000 male teachers; school expenditures during the year amounted to \$163,000,000. It seems that theological schools are more heavily endowed than any other class of institutions.

—The Reformed (Dutch) Church is to be congratulated on having a missionary so gifted and devoted as Dr. Jacob Chamberlain, and it is in the writing of tracts that his literary skill is at its very best. It would be difficult to find racier missionary reading than is supplied by his "Winding up a Horse," "Break Coconuts over the Wheels," and "How those Cobras Squirmed."

—The *Tribune* Fresh Air Fund was started nineteen years ago, and has increased year by year in efficiency and usefulness. This fund has ministered since its establishment to over 300,000 children, at a total cost of \$347,830. The good accomplished and the amount of happiness it has been the means of bringing into thousands of homes cannot be calculated in figures. It is planned to carry on a yet greater work this year, the management assuming and hoping that there will be no lack of contributions and offers of hospitality for the children.

—Were all Hebrews of the stamp of Nathan Straus, and could we trace the Good Samaritan quality to their religion, it might not be so bad to raise the cry, "Back to Moses!" The coal yards maintained by this lover of his kind not long since were closed for the season. During the season more than 14,000,000 pounds were distributed, at the rate of 30 pounds for 5 cents. In addition to this, a large quantity was given away to the needy on orders distributed for Mr. Straus by the managers of the recognized charitable agencies. On May 1st the branch depots for the distribution of sterilized milk were opened for their fourth season. The main depot at No. 151 Avenue C was in operation all winter, and an average of 1000 bottles of sterilized milk a day has been distributed at a nominal price of 1 cent a bottle.

—Thank God, some thousands of good Indians still live. As witness the record of the Pilgrim Congregational Church of the Santee Agency, Nebraska, a mission church. It has a resident membership of only 62, those being the missionaries and the Indians among whom they labor, and yet last year this church contributed \$580 to 5 of the denominational societies, to the Dakota Native Missionary Society, and to aid 2 sister churches, besides raising \$137 for local expenses. No wonder Secretary Ryder writes: "If the churches throughout the country would even

approach the generosity of this church, the debt of the American Missionary Association would be raised at once. Think of it! An average of more than \$9 per member for distinctively missionary activities outside of the church itself and more than \$11 per member for the spread of the Gospel and the maintenance of church services!

—The work of the American Board in its 3 missions in papal lands was begun in 1872, nearly twenty-four years ago. Of the 10 ordained missionaries in these 3 missions, 2 are in Austria, 1 in Spain, and 7 in Mexico. The 3 missions now embrace 35 churches, with 1913 members, while 28 schools of all grades are maintained, having 1672 pupils under instruction. These figures are not large, but they indicate good growth in view of the force employed, and they seem specially promising when it is remembered that the seed has been very widely distributed and may be expected to bear fruit in many parts of the wide field which these missions have attempted to cover.—*Missionary Herald*.

—Secretary Speer, of the Presbyterian Board, has these words of appeal for his denomination: "We have taken possession of more of the world than any other Church, and we do not yield our ground. We have 27 missions full of brave people. Of Japan's 40,000,000, one fourth is our share. We were first to enter upon the 12,000,000 of Korea. We have 4 missions in China. The whole of Siam, 2,000,000 of India, 9,000,000 in Persia, and 2,000,000 in Syria—160,000,000 the share of the Presbyterian Church of these United States. In Colombia there are 27,000 lepers, with no one to tell them of Christ. There are 721,000 villages in India, to the one-hundredth part of which the love of Christ has not been told. To Presbyterians in this country belong \$3,000,000,000, with annual increase of \$100,000,000. We manage by great effort to raise \$1,000,000 for foreign missions (and did that but once), one three-thousandth part of our wealth.

—Not many missionary magazines saw the light during the month of May that were so full of interesting and profitable reading as the *Spirit of Missions*. Let our brethren of the Protestant Episcopal Church not fail to read, note, mark, and inwardly digest the contents from the first page to the last.

—'Tis a well-known law of physics that large bodies move slowly, or, at least, it takes them a long time to start. And so when two full years ago the Methodist preachers of Chicago began to stir up His Holiness the Pope over the persecutions of Protestants in South America, and urge him to secure for them the freedom which Catholics enjoy in this land, it was not reasonable to expect the relief would come soon. It took one year just to get a letter from Chicago to the Eternal City. Then Leo was in doubt if there was ought to complain of down there, and later he learned that the civil power was supreme, and if that happened to be tyrannical and persecutive, he could not help it, for he never meddled with politics. Surely, not a great result for a tug of two years.

EUROPE.

Great Britain.—At a meeting of the Nyanza Committee of the Church Missionary Society, held in Uganda on July 22d, 1895, a resolution was passed asking the parent committee of that society to supply for the ensuing year in the Revised Luganda Version 3000 New Testaments, 5000 St. Matthew, 2500 St. John, 600 Four Gospels and Acts in one volume, 500 New Testaments with references, well bound; 200 Pentateuch, 200 Isaiah, 1000 Bibles—in all, 13,000 books. They anticipate that a similar quantity will be required each year for the next five years. Upon this the committee passed a resolution asking the British and Foreign Bible Society very kindly to grant the large supply asked for. At the meeting of the Bible Society's committee on March 2d, a vote of these books, to be carried out

by instalments as fast as the editorial and printing departments can supply them, was passed.

—More than 30 of the younger clergymen of the diocese of Durham, England, have addressed a communication to their bishop (Dr. Westcott), placing themselves subject to his direction as to going into the foreign mission field. They say: "We think that those who stand at the Church's watch towers may be willing to organize and direct us if they are once convinced that we are willing to obey orders and thankful to have them to obey."

—Some 750,000 patients were treated last year in the Dufferin hospitals of India or in other hospitals officered by women.

—For some years the adult baptisms in the Church Missionary Society missions have been between 3000 and 4000 a year, or an average of about 10 per day for every day in the year. In the past year this average has been maintained without including Uganda; but in Uganda so large a number of adult converts have been baptized in the year, that the ordinary total is nearly doubled. Among the items are: West Africa, 325; East Africa, 116; India, 2013 (the largest figure on record); Ceylon, 133; China, 659 (503 in Fuh-Kien alone, even in *such* a year!); Japan, 292. Then for Uganda the number returned is 2921; and the grand total cannot be much under 7000. There have also been over 8000 baptisms of the children of Christian parents.—*Intelligencer*.

—The great society named above has 975 Europeans as its representatives in the foreign field, and 311 native and Eurasian clergymen. The communicants number 57,779 and the adherents, 212,640.

—The natives of the Dark Continent have lost a devoted friend by the death of Horace Waller, whose sagacious counsels on African affairs were never darkened by the shadow of self-interest. As a youth Mr. Waller was an engineer,

and for some time a member of Livingstone's famous Zambesi expedition. In 1860 he joined the Universities' Mission to Central Africa, and was associated with the first bishop, Bishop Mackenzie. The latter part of his life Mr. Waller spent as rector of an English country parish, but his voice and pen were always at the service of the Dark Continent.

The Continent.—The McAll Mission has had its share of suffering from lack of funds to carry on its regular work. So great was the deficit at the close of its last financial year that it was decided to close the four halls in Lyons and give up the meetings in other towns. The news comes from Lyons, however, that the Baptist and Presbyterian churches in that city have come to the rescue, pledging themselves to support the four stations. One of the most encouraging features of this mission is the increasing interest of the French Protestant churches in its work. A new hall has been opened by the evangelical church in Grenelle, Paris, which meets all the expenses of the enterprise, and several pastors have succeeded in interesting their young people in practical service at the McAll *salles*.

—In connection with the death of Baron Hirsch the *Christian Advocate* employs such phrases as "liberality unbounded" and "a career without a parallel," and declares that "since 1890 he has dispensed in beneficence over \$15,000,000 a year." And certainly the world never before saw combined such ability and such disposition to bless humanity by bestowing such vast sums.

—Waldensians, English Wesleyan, American Methodist, English and American Baptists, Free Italian Church, Plymouth Brethren, Unitarian and Reformed Catholic are all at work in Italy. About 250 missionaries, pastors, and evangelists are engaged in the work, or in the proportion of 1 to 150,000. Multitudes of Italians have not yet heard the Gospel as preached by evangelicals, tho all might hear it. According

to the latest statistics, about 6000 are connected with the various churches.—*Mission Journal*.

—An Odessa correspondent states: "The South Russian press is again urging the Government to take speedy measures to prevent the growth of Stundism in the southern and western provinces. It is stated that this great movement among the peasants has not been destroyed by the severe enactments directed against it, that the efforts of its leaders have been only diverted into secret channels, and that unless instant steps are taken to counteract it the movement is certain to spread to the large towns, and to Great Russia, where it will be almost impossible to grapple with it.

ASIA.

Islam.—What are the causes that have led to our decline? Want of education has been assigned as the main cause, but want of school-teaching is more the consequence of social decadence than the cause. Our social degeneracy must be mainly ascribed to our inability to accumulate wealth and inability to preserve property. Both Hindus and Mohammedans are living under the same government, but while the Hindu community is accumulating wealth and gaining in social importance, we have lost the wealth and the property that we had when the English people assumed the sovereignty of India. The time is rapidly coming when, in spite of individuals becoming judges or magistrates and barristers or advocates, the great majority of the Moslem population will become hewers of wood and drawers of water.—*Moslem Chronicle*.

—A Washington correspondent is responsible for this story: "Mr. Terrell is said to be on very intimate terms with the Sultan. As they were recently dining together at the palace his imperial majesty remarked that he regretted to learn that there were 'four newspapers in the United States which had published articles seriously reflecting on his

administration,' and he went on to say that he desired Mr. Terrell to write President Cleveland and ask him to suppress them. 'Why,' replied the envoy extraordinary and minister plenipotentiary of the United States, 'there are 35,000 newspapers printed in the United States, and every one of them gives you fits every morning.'"

—In the March REVIEW it was stated that 1000 copies of an Arabic translation of "Angel's Christmas" were to be published at Beirut for free distribution among the Sunday-schools of Syria. The further statement is in order that this work is done by the Foreign Sunday-school Association of Brooklyn, N. Y., and with funds furnished by Mrs. Walter T. Hatch, who has also given money to publish for a similar use 1000 copies each of "Christie's Old Organ" and "Saved at Sea."

—Dr. J. C. Young, of the Keith-Falconer Mission at Aden, reports his first baptism in the difficult field of South Arabia. This mission was planned in 1885 by the gifted and consecrated man whose name it bears, was started by him the next year, and in 1887 he died in the midst of his toils. And it is now, after the lapse of a decade, that the harvest begins. My word shall not return unto Me void. Their works do follow them.

India.—Notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined.—*Lord Lawrence*.

—The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule.—*The Secretary of State for India*.

—In addition to all other sources of wealth, India is blessed with vast beds of coal. One region is named covering

500 square miles, and containing 14,000,000,000 tons, and another with 200 square miles and 465,000,000 tons.

—Says the *Indian Witness*: "The following extract from a private letter written by the Rev. Dr. Parker, for more than thirty-six years a leader in the missions of Oudh and Rohilkhand, deserves careful perusal: 'The Salvation Army agents are a strange people. They are at work in Oudh and opened in Bareilly. They have taken our people wherever they could get them. The Thakur work near Panahpur has been nearly swept away by them and a number of the Panahpur and Ramapur people have left and followed them. They took over 300 of our Hardoi people, and after getting them reported in the *War Cry* dropped many of them out of the ranks again. If they are going through our Rohilkhand missions in this way they will do the most cruelly destructive work for Satan that has been done anywhere for a very long time.'"

And this further charge calls for attention from the General: "The Rev. R. Gillespie, a missionary in India of the Presbyterian Church, has published a statement showing that after carefully investigating the reports of Commissioner Booth-Tucker, he finds that many of the army corps, officers and soldiers reported by him had no existence in fact, but only on paper, and that his boastful statements of large numbers of natives converted by the Army were either erroneous exaggerations or entirely unfounded. He gives names, places, and dates, and quotations from Booth-Tucker in the *War Cry*, and challenges him to produce 100 members of the Army in Gujerat, where he claimed to have 10,000, and that he will pay a rupee for each one."

—The industrial establishments of the Basle Mission in India brought in a profit to that society in 1894 of over £4640. These establishments consist of three weaving rooms, one carpenter's workshop, one machine shop, and five

tileries. M. Oehler, the director of the Basle Missionary Society, in answer to the objection that a bait was thus offered to conversion, wrote: "The end which we aim at in our industrial enterprise is not to rouse in the heathen the desire of being converted. We only aim at making it possible for those who have this desire to carry it out. One great obstacle to conversion in India is removed if we can offer our converts a means of gaining their bread, which they lose when they are converted. The tileries, with their hard work, which is considered degrading by the Hindus, with the strict discipline exercised over the workmen, and the slender wages they receive, has very few attractions for men who were in comfortable circumstances before their conversion." The capital for these industries was advanced by friends of the society, who bear all the risks, giving the society the entire profit.—*Revue des Missions Contemporaines*.

—The *Kaukab-i-Hind* has some interesting figures regarding self-support in the Methodist missions of North India. In the Northwest Conference 21 native preachers, and in the North India Conference 43 men are supported entirely from local collections. But the proportion of small salary men on self-support is greater in the latter conference. The number of Christians in the Northwest Conference is 41,019, and they give 4783 rupees; in the other conference there are 48,814 Christians, and the amount received from them is only 4348 rupees, showing a higher average of giving in the Northwest Conference.

—By the last report of Lodiana Presbyterian Mission it appears that 566 souls were received to the church last year. There are 19 ordained native men, 15 licentiates, 23 Bible women, 20 churches and chapel buildings where services are held, 10 hospitals and dispensaries in which over 90,000 patients were treated.

—A representative Hindu daily paper

declares that there is scarcely an educated man in India who has not read the Bible, and that it is impossible for a Hindu not to feel a profound respect for it.

—For the first time in the history of university education in India, a native of India has been appointed an examiner in English in the examination for the Master of Arts degree. The recipient of this distinction is Lala Madan Gopal, M.A., barrister-at-law, and a fellow of the Punjab University, who was recently made a Rai Bahadur. He has been appointed one of the examiners for the M.A. examination of the Punjab University. He is a distinguished alumnus of the old Delhi College.—*Civil and Military Gazette.*

—Mr. Haffenden reports the baptism of a real Malay on January 5th as the direct fruit of the Bible Society's work in Singapore. About three years ago he bought the Gospel of St. Luke from a native colporteur in the streets of Singapore. Since then he has read the book, understanding some parts and others only partially. He was struck by finding Jesus spoken of as both the Son of God and the Son of Man, and this he could not understand. He was at the time head fireman on board a steamer plying in the Straits. He was often abused by his companions for reading the book, but still he continued to do so. Going one day to buy medicinal oil at the house of a Chinese Mohammedan whom he had known years before as a native doctor, he saw a text on the wall and spoke about it. This led to a talk about the Gospel, and he asked to be taken to some European teacher, and thus his baptism came about. His face was beaming. When asked if he had got anything by becoming a Christian, he said, "Yes, I have got a light heart."—*Bible Society Reporter.*

—The missionary who wants to live long in the East, and succeed, must cultivate patience. Rudyard Kipling puts it well in these lines :

"It is not good for the Christian's health to
hustle the Aryan brown,
For the Christian riles, and the Aryan smiles,
and he weareth the Christian down ;
And the end of the fight is a tombstone white,
with the name of the late deceased,
And the epitaph drear : 'A fool lies here, who
tried to hustle the East.' "

—*Rev. D. D. Moore.*

China.—There is at the foundation of the Chinese civilization and of the Chinese national character a nucleus of moral worth and intellectual capabilities which may come to the front again. When the walls break down which separate China from the rest of the world, so as to give the Chinese a chance of learning from us all they can, it is very doubtful what the result of a free competition with the Chinese would be. Their imperturbable patience, their endurance, their steadfast character, their pious reverence, their respect for learning, should not be underrated. If these virtues are but turned in the right direction and tempered by that breadth of mind which is indispensable for progress, the Chinese will soon recover ; and nothing is more apt to produce a national rebirth than hard times, trials, and humiliations. China is offered in her recent misfortunes the chance of a spiritual rebirth. Should she avail herself of this opportunity she would, with her 400,000,000 of inhabitants and her untold virgin resources, at once take a prominent rank among the nations of the earth ; and her civilization might become strong enough to influence and modify our own.—*Dr. Paul Carus in The Monist.*

—In Chinese families one of the most regular attendants at church is pretty certain to be the baby. If the mother goes she never dreams of leaving baby at home, and in any good-sized congregation there will be a considerable sprinkling of these small creatures. When they are good and go to sleep (the best of babies can't do better in church) they are probably laid carefully on their backs on the bench, or even on the floor, while mamma fans the little

half-yellow, half-pink face and listens as best she can to the sermon. When they are naughty—and what with heat, mosquitoes, and Chinese singing, even a celestial baby can be exasperated into naughtiness—they rave and scream and refuse to be comforted, much as non-celestial babies sometimes do at home.

—During last year 150 Chinese converts were baptized by the Rev. Hopkin Rees, a Welsh missionary of the London Missionary Society, located at Tientsin.

—The general statistics of the Presbyterian missions in China for 1895 are as follows: Ordained American missionaries, 58; unordained missionaries, including medical, wives and single women, 119. Total American workers, 177. Natives ordained, 30; native licentiates and helpers, 513. Total native agents, 543. Churches, 74; communicants added on confession of faith, 844. Total number of communicants, 6922. Schools, 233; number of pupils, 4386; native contributions for self-support, \$2284. Medical work during the past year: Canton hospitals and dispensaries, 5; patients, 53,052; Peking hospitals and dispensaries, 4; patients, 25,557; Shantung hospitals, 2; patients, 42,446; Hanian hospitals and dispensaries, 2; patients, 10,935. Total, 131,041 patients.

Japan.—This is a land without the domestic animals. It is this lack which strikes the stranger so forcibly in looking upon Japanese landscapes. There are no cows; the Japanese neither drink milk nor eat meat. There are but few horses, and these are imported mainly for the use of the foreigners. The freight-cars in the streets are pulled and pushed by coolies, and the pleasure carriages are drawn by men. There are but few dogs; and these are neither used as watch dogs, beasts of burden, nor in hunting. There are no sheep, and wool is not used in clothing—silk and cotton being the staples. There are no pigs; pork is an unknown article of

diet, and lard is not used in cooking. There are no goats or mules or donkeys.—*Popular Science News.*

—In Japan the Kumiai (Congregational) churches lead all Protestant bodies in numbers, with a membership of 11,162; next come the Presbyterian bodies, with 11,100; next the Methodist, with something over 8000, and then the varied Episcopal bodies, with more than 5000. During last year the Methodists led in the number of baptisms, with 699; the Presbyterians came next, with 636; next the Episcopalians, with 585, and then the Congregationalists, with 527. The total of adult baptisms were 2516.

AFRICA.

—The following striking expressions used by native Africans indicate the possession of poetical ideas: The Mpongwes call thunder “the sky’s gun,” and morning “the day’s child.” The Zulus speak of twilight as “the eyelashes of the sun.” A native from West Africa, when he first saw ice, said it was “water fast asleep.”—*American Board Almanac.*

—“No amount of preaching against the climate will retard the development of Africa,” says Mr. Stanley. “Civilization has grasped the idea that it must enter in, and now that it thoroughly realizes the fact that the *sine qua non* for securing that possession is the railway, I can conceive of nothing that will prevent the children of Europe finding out for themselves whether they can permanently reside there or not.”

—Rev. E. F. Merriam, editorial secretary of the American Baptist Missionary Union, gives the following interesting account of the results of mission work at one of the stations on the Congo: “One of the most remarkable instances of rapid growth toward an independent, self-sustaining and self-propagating Christian church in Africa is found at Lukunga. Fourteen years ago

the Gospel had never been preached in this district, and, so far as known, not one of its numerous people had ever heard the name of Christ. Progress was slow at first, and the increase in membership was less rapid than in the neighboring station of Banza Manteke, but to-day in the churches of this field there are about 600 Christians. The most remarkable development, however, has been in the line of self-support. The churches not only maintain their own pastors and evangelists, but have formed a 'Missionary Society of Lukunga,' which raised about \$300 in 1895. Two missionaries were supported and 2 branch churches were assisted in paying the salaries of their native pastors. There was a class of 25 candidates under instruction for various forms of religious work, and a self-sustaining school of 40 scholars."

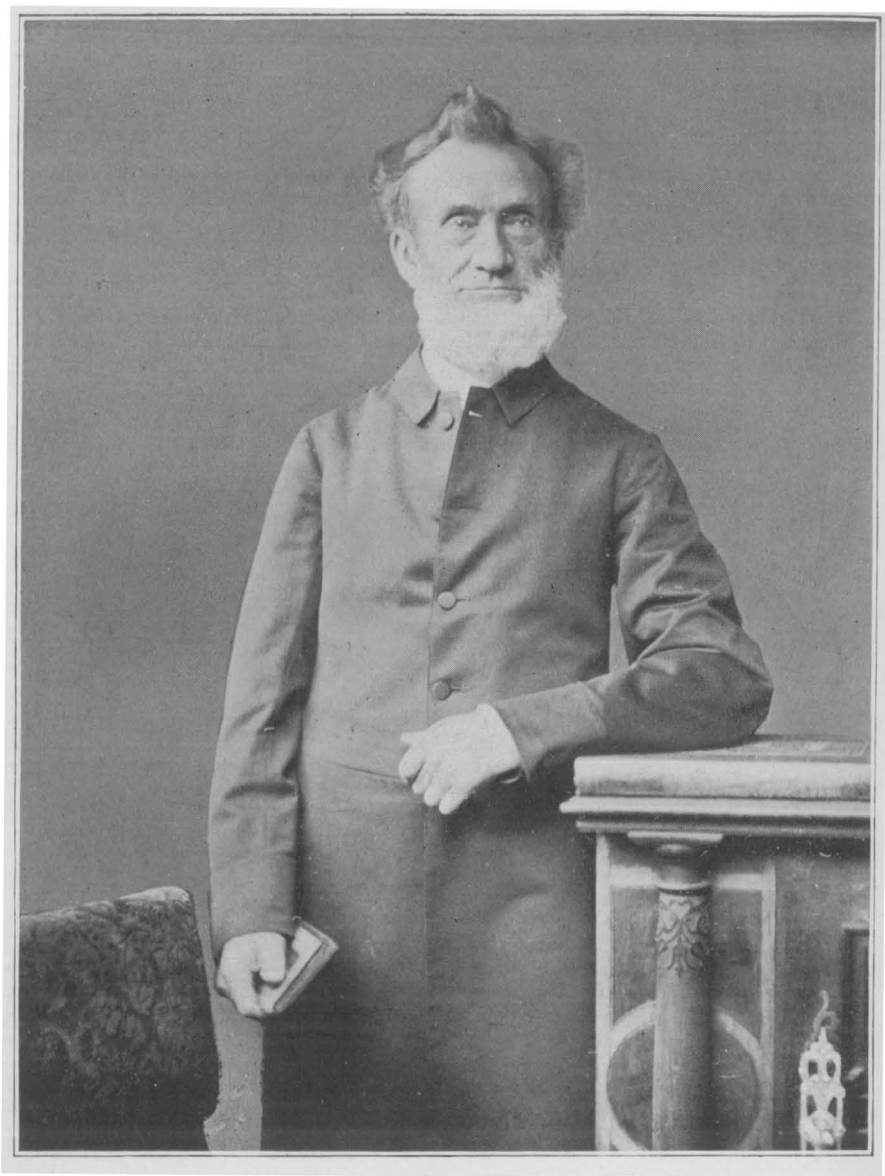
—A recent traveler in the Transvaal declares in the *London Christian*: "It should be remembered that the section of the Reformed Dutch Church to which President Kruger belongs—the 'Doppers'—makes much more of the Old Testament line of things than of the New Testament—has no sympathy with the natives, believing the colored races under the curse of Canaan, whose destiny and doom it is to be hewers of wood and drawers of water, under the lash, for the benefit of the more fortunate white man. They regard them as animals, and treat them so, for be it noted that there is no recognition of marriage in the Transvaal between colored men and women. A Kaffir cannot there have his lawful wife, for the Transvaal Government refuses to such a relationship a legal status."

—Tidings of awakening and revival come from the French missions on the Zambesi. Not a few are professing to be willing to serve God, and to this is largely due the new interest in the things of God that is so noticeable. The great practical stumbling-block is the marriage question. "Christian marriage," says M. Coillard, "frightens

them by its bonds. Heathen marriage is more accommodating; a man marries and divorces a wife at pleasure, only to marry and divorce another." M. Coillard is obliged to take a furlough at last. He has been so ill that it is doubtful whether the long journey south to Basutoland by way of Bulawayo, Palapye, and Mafeking be not too much for his reduced strength. If all goes well, however, he will stay a few months at Lessouto before returning to Europe.—*Record*.

—Between his arrival in Uganda in October and February 17th, Bishop Tucker confirmed 1200 candidates, and at last accounts was about to visit the Sesse Islands for further confirmation services. Within the last year the adult baptisms seem to have exceeded 3000. Mr. Pilkington thus summarizes the position: "One hundred thousand souls brought into close contact with the Gospel, half of them able to read for themselves; 200 buildings raised by native Christians in which to worship God and read His Word; 200 evangelists and teachers entirely supported by the native church; 10,000 copies of the New Testament in circulation; 6000 souls eagerly seeking daily instruction; statistics of baptism, confirmation, adherents, teachers, more than doubling yearly for the last six or seven years; the power of God shown in changed lives; all this in the center of the thickest spiritual darkness in the world!"

—The main difficulty between Italy and Abyssinia seems to arise out of a determination of the former to put down slavery. The German Missionary Flad writes that according to the doctrines of their church the Abyssinians may enslave prisoners of war captured from the heathens around them, but may not trade in slaves. He inherits them, or receives them as presents if he does not capture them in war. Every Abyssinian has one or more slaves, and these do all the work. King Menelek has given a written promise that slavery shall be taken in hand.



George Mueller

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GEORGE MÜLLER, PATRIARCH AND PROPHET OF BRISTOL.

BY THE EDITOR-IN-CHIEF.

Probably Bristol itself has never seen such an imposing sight or heard such an impressive address as when the venerable patriarch, George Müller, now in his ninety-first year, with eye undimmed and natural force unabated, stood forth, on the evening of March 25th, before an audience that packed even the aisles of the Young Men's Christian Association Hall, and for fifty minutes held the vast throng enthralled by the matchless story of the Lord's dealings with His servant in answer to believing prayer. After thirty years, during which I have been attending great missionary convocations and hearing great missionary advocates on occasions of absorbing interest, I can deliberately say that, for simple, unpretending eloquence—the eloquence of experience extending through seventy years of daily walk with God—that address far surpassed any I have ever heard, as also for awe-inspiring and faith-incentive power.

The whole occasion and surroundings were unique. It was the closing evening of my so-called “mission” in Bristol, and the services of four days, during which such themes as the authority, inspiration, and infallibility of the Holy Scriptures, the personality and power of the Holy Spirit, the secrets of victory over sin, etc., consecutively treated, had prepared the way for the consideration of Christian missions. It was by my own invitation that Mr. Müller spoke—in fact, somewhat reluctantly, as he shrank from occupying time which he thought belonged to me as a stranger visiting the city. But I was desirous of impressing most emphatically upon my hearers the *Divine aspect* of missionary work, as an enterprise of God, rather than a mere scheme of church activity and philanthropy; and hence dependent for its success mainly upon the *believing prayer* that puts and keeps man into contact with God, and makes him a true co-worker with Him. For years the conviction has been growing that here lies the secret at once of all past failure and of all future success: we have not used the power which lies in the prayer of faith, and God is challenging us to put Him to proof in the faithful and believing use of our privilege of ask-

ing in Jesus' name. To accentuate and emphasize this thought as it should be done, I knew of but one man living who was in a sense without a peer, and that was my beloved friend and father in God, George Müller.

And he "filled the place." Erect, strong, childlike in manner, Saxon in simplicity, mighty in faith and humble in spirit, giving all glory to God, with a loud voice and clear articulation, so that every one might hear, he gave his testimony to the living, present, prayer-hearing God. The address cannot be reproduced, even had it been most accurately reported. George Müller's face and form and voice and manner, and the *authority* of a seventy years' daily experimental proving of God's promises, no printed page can supply. There is a certain *evasiveness* about such a personal presence that is subtle, and refuses to be overcome by man's mechanical devices like the ethereal perfume of a flower, the aroma of the most delicate natural products. But those who heard that master address will never forget it, not because it was George Müller's speech, but because in it and back of it the God of prayer was speaking. There was the majesty of Sinai and the melting tenderness of Calvary combined; it sounded like the utterance of some old prophet of God who had outlived his generation.

If we cannot reproduce the scene, perhaps we may give a few of the bald facts, without the radiant atmosphere which lent them its holy charm.

Mr. Müller told us briefly of his conversion in 1825, at the age of twenty, when he turned from all the seductive worldly pleasures of the card-table, the dance, the billiard-table, etc., to find his portion in God; and how, in 1829, four years later, he made an unreserved surrender of himself to God, henceforth to have Him "all in all;" giving up the love of the world, the love of money, the love of fame, the love of pleasure, the love of applause, for the love of God. At once he felt in himself the desire and yearning to go to a foreign land as a missionary, and particularly to India. Five times in succession he offered himself to God for this service; but for some reason not then apparent, God did not accept him for this form and field of activity, much to his disappointment and surprise. He did permit him, however, in various ways at once to become a *helper to others* who did go forth, and even to the extent of assisting more than one hundred men to enter the foreign field by aiding them pecuniarily as well as in other ways.

Afterward, from the Church he has gathered, and to which he has so long ministered, *sixty* persons have been sent to the various parts of the mission field. Again, he has been permitted by prayer and faith, in these later years, to assist hundreds of other missionaries both to get to their chosen spheres and to help them in their active service.

Still more marvelously God has permitted George Müller himself to go forth on mission tours, to forty-two different countries, to preach and teach and testify, into all parts of Europe except Spain, Portugal, Sweden, and Norway; three times in the principal centers of population in America;

twice in the main cities and towns of Canada ; twice in India ; in the Straits of Malacca, in China, Japan, New South Wales, Victoria, Australia, Tasmania, and New Zealand. For seventeen years of his later life he, with his beloved and now departed wife, moved about in this manner, traveling in all over two hundred thousand miles. He was able to speak in three languages—English, French, and German—and in other tongues through an interpreter. What abundant and marvelous opportunities God has thus given to him who in youth wondered that he was not accepted as a missionary to foreign lands ! In Russia for eleven weeks he was in the princess' palace, speaking in immense drawing-rooms to the highest dignitaries and estates of the realm ; and thus among the highest and lowest alike he gave his witness to a prayer-hearing God, showing how God delights to use those who are surrendered entirely to His will, and ready to be only *instruments* that all glory may be His.

At this point of his great address Mr. Müller tarried to emphasize prayer as the one great weapon for carrying on God's war against the powers of evil ; urging on his hearers, first, that only God can *qualify or select and send forth* men and women for such missionary service. Hence, the command in Matt. 9 : 38, "PRAY ye therefore the Lord of the harvest, that *He* would send forth laborers into His harvest." Secondly, he urged believing prayer as the only source of confidence for *blessing on their work*. In answer to united and believing supplication that God would abundantly own their labors, in the salvation, sanctification, and edification of souls, Divine blessing may be surely expected ; and, thirdly, prayer must *command supplies* for all needful temporalities. Ten times, yes, twenty and even fifty times as much wealth lies at the disposal of God's people as they have ever yet consecrated and utilized ; and if they are to show greater liberality, God must move His people in answer to prayer, to completely surrender themselves and their property at His call.

Then this venerable founder of the orphanages in Bristol resumed his powerful argument, drawn from personal experience of God's dealing, and the audience was again electrified by the magnificent testimony to a prayer-hearing God. He gave a summary of the results of his life work. The sum total of money received and expended by him has been 1,394,800 pounds sterling, or about \$6,974,000 ; and, as he emphatically added, all received from God in answer to prayer, without in a single case directly or indirectly asking any man for a penny. Mr. Müller solemnly challenged any one in the audience or elsewhere to show any case in which he had sought pecuniary help, even in the greatest difficulties, from man, it being his distinctive purpose to demonstrate to an unbelieving world and a half-believing church that God may be depended upon for supplies in answer to prayer.

As to the way in which this immense sum of money has been expended, Mr. Müller said :

1. Aside entirely from the orphanage work, there have been established

schools for 123,000 pupils in various countries—Great Britain, Europe, Asia, etc.—and through the schools many thousands have been converted unto God.

2. The work of the wide circulation of the Scriptures in many different languages has been carried on. For example, as soon as Spain and Italy were opened to the Bible, he entered these countries at once with the Word of God. Up to this time there have been distributed 275,000 Bibles, 1,426,500 New Testaments, 218,000 portions of the Bible, such as Gospels, etc., and 21,000 copies of the Psalms.

3. Upon direct missionary labors, in various lands, 255,000 pounds sterling (\$1,275,000) have been expended, giving partial or complete support to hundreds of missionaries. Thus, during fifty-five years, he has been enabled, in answer to prayer, to give help to hundreds of His servants who have been, in God's hands, instrumental in the conversion of at least 20,000 persons in heathen and Moslem communities.

4. Tracts, pamphlets, books, and various kinds of Christian literature have been scattered in various lands and languages, to the number of 106,500,000 ! And who shall measure the blessing thus reaped as the harvest of such wide seed-sowing ! Letters come to the orphanage day after day, sometimes five and ten at a time, communicating knowledge of the wonderful way in which God has owned the dissemination of Christian literature in widely scattered fields of labor.

5. Then comes, last but not least, the *orphan work*. Five massive buildings have been erected on Ashley Down, at a cost of £115,000, or some \$575,000, for building, fitting, and furnishing. These buildings have a total of 500 rooms, and can accommodate 2050 orphans and 112 teachers and helpers. The average sum expended yearly in support of these orphans is £26,000, or \$130,000.

All this colossal work, the like of which no one man in our generation has ever wrought, is all to be traced to *believing prayer*. Here is the unique spectacle of a solitary man, himself entirely without money, poor to this day so far as independent means are concerned, undertaking, in simple reliance on the promises of a prayer-hearing God, to support hundreds of missionaries, distribute millions of Bibles and other books and tracts, build five huge orphan houses and support 2000 orphans, himself traveling over forty-two countries, from the rising to the setting sun, and in all of these lands preaching the Gospel and bearing his witness to the faithfulness of God, and yet he has never had any property in lands or money in banks, wherewith to meet these immense daily costs. Thousands of times he has not had enough in hand to provide one day's meals, or even the *next meal* ; and has had prayer-meetings between breakfast and dinner, or between supper and breakfast, to ask supplies for the immediate need ; and yet in fifty-five years he has never known one instance in which the prayer has not been answered and the need met, tho sometimes literally only from meal to meal, with no adequate surplus for the next ! And let it

be noted that Mr. Müller, in order not to weaken his testimony to a prayer-hearing God, has enjoined on all his helpers never to make known the exigencies of the work to any one outside the institution, but to unite with him in spreading all such wants before God alone ; and lest his annual reports might be thought to be indirect appeals, for some three years no report was published, and yet the supplies continued to come with as little interruption and in as great abundance as before.

All this and more was said to that throng in Bristol, not only without self-glorying or vain boasting, but with the repeated and humbling affirmation that it was with the overwhelming consciousness of weakness and unworthiness, simply and only to show that God is a faithful God ; and that every believer who wholly surrenders himself to Him and depends on believing prayer, may know God for himself, as the unchanging friend and helper of every suppliant soul, and equal to every crisis of need.

Interviews with Mr. George Müller were accorded me during every day of my stay in Bristol, and are cherished by me as among the most precious memories of my life. It is not once in a century that the world has a chance to enter upon its annals the story of a life such as that of the great patriarch of Bristol, and I wished to avail myself of what might be my last opportunity of such converse.

George Müller was born on September 27th, 1805, and is consequently, as has been noticed, in his ninety-first year. He is hale and hearty, quite erect, in good state of preservation, and said to me, as I renewed the precious acquaintance and friendship of eighteen years, in this series of interviews, that he was never better in health or more able to endure the strain of daily work than now. He may be found, day after day, in his office in "No. 3" of the great orphanages on Ashley Down, and his hair is not more gray than that of many a man of fifty, while his eye is bright, and his vigor even greater than it was sixty years ago ; and the same serenity of God is on his face as of old—in fact, his dear face and form both wear an aspect of habitual repose, so long has he known the perfect peace of God.

Here is a man—let me repeat it for emphasis—who for sixty years has been living by faith and prayer, and has had under his care thousands on thousands of orphans, without often knowing where the next meal was coming from, or rather *always knowing where it was to come from*, and so having no care beyond the care which prayer at once carries up to God and leaves at His feet, to be borne by Him, that we ourselves may carry no burdens.

Two of his long-associated co-workers were asked in substance the following question : "You have seen Mr. Müller in all circumstances ; when there was plenty of money in the bank and plenty of food in the larder ; have you noticed any difference in his composure and calmness of spirit at these different times ?" One of these intimate co-workers responded, "Not the slightest difference ;" the other replied, "If possi-

ble, his composure seems rather the *greater* when all supplies of money and of food are exhausted." Then followed another question, "How do you account for this? Any father would feel natural and unavoidable solicitude if his entire supplies for his children were exhausted; how much more the father of 2,000 orphans?" Then came another answer, never to be forgotten: "The only way I can account for this is Mr. Müller's own philosophy of holy living, which is that the *beginning of anxiety is the end of faith, and the beginning of true faith is the end of anxiety.*"

What a solution is contained in this pregnant saying for all our doubts and difficulties! We treat the living God as *dead*; as one who *was*, but is not, who wrought wonders of old, but has "forgotten to be gracious," or "in anger shut up His tender mercies." Would that we might come to the conclusion of the Psalmist (Psa. 77 : 10): "This is my infirmity: but I will remember the years of the right hand of the Most High." It was my privilege to hear this holy man of God expound that Psalm at Bethesda Chapel on the morning of March 22d, and that exposition will henceforth be inseparable in my mind from the interviews that followed it, and the great testimony borne in the memorable public meeting of March 25th. He showed, with marvelous insight into the meaning of the Word, how the first half of the psalm down to the tenth verse is the experience of a suffering soul that in unbelief refuses to be comforted even by the promises of God, whose spirit is in rebellion against God, so that the thought of God is not a comfort, but rather a burden, and the spirit complains, is agitated instead of peaceful, so that sleep departs and trouble deepens. Then, at the "Selah," which at the end of the ninth verse bids us "*Pause and consider,*" and which marks the turning-point of the Psalm, he confesses, "This is my infirmity;" in other words, *I have been a fool!* From this point on, comfort comes. God's wondrous doings in the past are recalled, His unchanging and unchangeable fidelity to promise, and new courage takes the place of despondency. He who brought His people *out* of Egypt can bring them *into* the Land of Promise, their true inheritance.

What new power would enter into all our mission enterprises could we but come to this same mind! We have been fools to doubt and distrust the God who is able to do exceeding abundantly above all we ask or think; and are slow to remember that, from the time of Christ's resurrection, God's *unit of measurement*, as to what He can do for us, is this: "According to the working of His mighty power, which He wrought in Christ when He raised Him from the dead."

Mr. Müller's confidence in prayer is boundless, yet childlike in simplicity. He gave this fact shortly since, to his co-workers, as a tonic to their faith. "I have," said he, "only yesterday afternoon received the answer to a prayer daily offered unto God for twenty-five years." And he added in conversation with me, "I have been daily praying to God for fifty-two years for the conversion of two men; and I have no doubt

they will both turn to God, for God has laid on my heart, and permitted and enabled me daily for over half a century, to bear before Him in faith in the name of Jesus this request, and now I often praise Him in advance for what He is *going* to do in answer to my prayers."

Bristol will henceforth be forever associated with these three precious reminiscences : that simple exposition of the seventy-seventh Psalm in Bethesda Chapel on Sunday morning, March 22d ; the blessed personal interviews with Mr. Müller and his beloved son-in-law, James Wright, after that sermon, and at the orphanage on the three days following, and finally that great word of witness before a vast throng on the evening of March 25th.

The least that I could do—and, alas ! the most also—for the readers of the REVIEW was to reproduce as far as possible the main features of this personal experience, with the grand salient points of Mr. Müller's testimony, in the hope that God will deign to use this humble effort to impress His people, wherever these pages may be read, that the *one grand key to all the problems of world-wide missions is an alliance by faith and obedience and believing prayer with the God whose work it is to evangelize and redeem this world through the instrumentality of his believing people.*

Let prayer be offered as it should be, on the part of a peculiar people zealous of good works, in Jesus' name, and in the spirit of undoubting faith, and every result will follow that is essential to the speedy and glorious accomplishment of the work. God will thrust forth laborers, open the doors of access and of faith to the nations, open the hearts of His people to give money, and will visit with showers of blessing both the fields abroad which we till, and the churches at home which send the workmen and bring in the tithes.

THE GOSPEL IN SPAIN.

BY REV. WILLIAM H. GULICK, SAN SEBASTIAN, SPAIN.

It is not infrequently asked : " What need is there for sending evangelical missionaries to Spain ? " Does not the following simple reply sufficiently answer the question ?

It is the inalienable right of every man to own a copy of the Bible and to have the liberty to read it for himself. Every community in which the Bible is not within the easy reach of every man, or where the " Word of God is bound " is a true missionary field to which the Christian missionary may not only go with propriety, but to which, from the evangelical standpoint, it is his duty to go to make known the truth. The question to be asked, therefore, is : " Are the masses in Spain allowed by their religious teachers to freely read and study for themselves the Word of God ? " If they are, I would say : " Let the missionary go elsewhere ; let him spend

his money and life in taking the Bible and in explaining its message and in teaching its doctrines to people who do not have it."

We who have the Bible in our hands are aware that the Apostle Paul intended to visit Spain, and, so far as anything to the contrary is known, he did so ; and we can imagine the Gospel that he must have preached ! Spanish Roman Catholic tradition, however, entirely ignores Paul's proposed journey to Spain, and it affirms that Saint James was the first apostle to visit Spain—*Santiago*—who in sculptures and in paintings innumerable is represented as mounted on his white horse, and, with a lance in hand, prancing over the heads of the hapless Moors. That which interests us now, however, is not whether Paul, or James, or any other apostle or disciple in particular was the first to preach the Gospel in Spain, but, rather, whether "the glorious Gospel," which either the one or the other of the apostolic band must have preached, is the Christianity of the Spanish Church of to-day. Does the "Word of the Lord have free course" in Spain of to-day ?

A few facts taken from a multitude that might be cited will give us the answer to that question.

The archbishop of the see of Santiago de Compostela, the capital of Galicia, one of the most important dioceses of all Spain, on one occasion promised to give to a Protestant of that parish a Roman Catholic Bible in exchange for his Protestant Bible ; but after spending a long time in looking for one, he had to confess that he could not find one in the episcopal palace—that he would "have to send for it to Barcelona," all across the peninsula !

In the city of Zaragoza, on one occasion, one of the canons of the cathedral of La Virgen del Pilar, now and for many years one of the most popular shrines in Spain, took upon himself the mission of winning back to the Church of Rome a class of bright young men, members of our Evangelical Church. All testified to his trained skill as a controversialist, and to his gentle ways and winning manners both in conversation and in debate. Once and again some of these young men—after he had met them in their own hall—accepted the invitation to visit him in his private apartments, where they still further discussed, among others, the questions of justification by faith, Christ as our only mediator, and prayer—our young men ever appealing to the Bibles that they carried in their pockets. This rather piqued our good canon, and it forced him, much against his will, to refer to his Bible, which they insisted he should do. And here was his weak point. He knew that he did not know even his own Roman Catholic Bible. Once he confusedly sought a familiar New Testament passage in the Old Testament, among the books of which he floundered painfully until the Protestant boys came to his rescue. That was the end of his mission. But not long after this episode he was elevated to a bishopric, and it was no secret that it was in reward for his active efforts to reclaim the Protestants that infest that district.

If the bishops show such ignorance of the Word of God, it is not to be wondered at that the parish or village priest should be found at a still lower level. A missionary was talking with one of these when the question of the worship of images came up. Allusion was made to the Second Commandment; and when he quoted the words, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, . . ." the honest priest, instead of arguing, as an astuter man would have done, that Roman Catholics do not worship images, nor bow down to them, but only to the being or the spirit that they represent or that they suggest, he frankly admitted that they do worship them, and that their worship was permitted if not taught by the Church; and he declared that he could not believe that the words quoted by my friend were to be found in the Bible, and much less in the Roman Catholic Bible. So a copy of the Bible sanctioned by his Church was produced. He read and reread the fatal words, and could hardly believe his own eyes. At last, with hands clenched and teeth set, he turned on his heel, and with intensest feeling exclaimed: "God made a mistake when He put that in the Bible!" Poor man! he could not believe that his Church could be guilty of deliberately suppressing that part of the Decalogue from its liturgies and from its catechisms; he could more easily believe that God had blundered! "And if the blind lead the blind, both shall fall into the ditch."

The Roman Catholic Church in Spain is not merely ignorant of the Bible—of their own Bible for that matter—and indifferent as to its circulation, it is actively and bitterly hostile to it. Pages could be filled with accounts of the indignities and abuses that evangelists and colporteurs are continually suffering who are engaged in this work.

It is not very long ago, and under a much more liberal government than that of to-day, that the Custom House authorities in the great and liberal city of Barcelona intercepted an invoice of Bibles that had already been examined and legally passed, and without pretence of law—but because advised so to do by the ecclesiastical authorities, who knew that they could control the civil officers to whom the case might be appealed—made a bonfire of them in the open court of the Custom House! The religious press joyously commented on the deed, and boasted with delight of "having revived the *auto da fé* of Inquisitorial times!"

One of the active colporteurs of the American Bible Society in the north of Spain, a prudent and godly man, is continually reporting to me obstruction to his work, and personal violence on the part of the priests. One day he found himself a fellow-traveler in a diligence for several hours with three women and a village priest, all strangers to him. Under the folds of his ample *capa* he carried, concealed on his knees, his colporteur's pack of Bibles and Scripture portions. The conversation of his companions was chiefly on the success of a "mission" that had recently been held

in the parish of one of the women, the most interesting feature of which seemed to have been the tearing up of several Gospels in the pulpit by one of the "missioners," and a furious attack upon the Protestants, and especially upon a man who was going about through the district selling Bibles and Gospels to the ignorant and innocent people. If it sometimes may do us good to see ourselves as others see us, our colporteur passed an edifying hour that forenoon—for it was of himself that they were unwittingly talking!

The priest was eager to meet him; he only hoped that he would come into his parish, and that he should have the good fortune to meet him face to face. "I know how to rid my parish of such vermin. There is no better remedy for such than a pair of revolvers. Oh, yes, I know how to do it! It will not be the first time that I have carried them under my gown."

At last they stopped to change the horses, and the priest and the women left the diligence for a few minutes. At that instant the thought flashed across our friend's mind, "Put a Gospel of Luke into the priest's bundle, that lies there loosely folded!" and no sooner thought than done. The travelers take their seats again, and before long the journey is ended and each one goes his own way—the priest with his bundle.

Three months later the colporteur is in the neighborhood of that priest. In spite of the priest's boasting, he has made several friends there and has sold a number of Scriptures. He asks one of his friends if the priest ever talks about the Protestants. "Yes, indeed. Some three months ago he fairly raved against them from the pulpit. He called them 'the spawn of hell. Look at this,' he cried, and he shook a little book in the face of the congregation. 'Worse than Satan they are; for by some black art they have thrust this book upon me. And do you know where I found it? On the floor in the middle of my room! I know not who put it there, nor how he did it; but this I tell you and of this I warn him: once I come to know what Protestant has dared to pollute my room with *this* I will do to him what I now do with it!' And he wrenched the leaves from the precious Gospel, crushed them with his hands, and tore them with his teeth. And he added, 'If ever any of you meet any of these pests of the earth, anything that you may do to them, even to the killing of them, will be well done!'"*

But why multiply these cases? They are but a few taken from many that show what the attitude of the immense majority of the Spanish priesthood is toward the Word of God—a priesthood without the Bible, ignorant of the Bible, and in many cases hating the Bible.

And "like priest, like people." Right here in this little terrestrial paradise of San Sebastian, so gently nestling by the side of the sea, surrounded by the protecting hills, that one would think that the love and the goodness of God proclaimed by nature would fill and soften every heart;

* *Missionary Herald*, January, 1895.

right here, so recently that it seems but as yesterday, there occurred a case the memory of which makes one shudder. A member of our church, a daughter of the Basques, loved her Bible and read it as a child reads with love and reverence the treasured letters of a dear friend, which late in life have been discovered by others and have been placed in her hands. Her fanatical Roman Catholic husband took that Bible, laid it upon the block at the door of their cottage, and with his ax chopped it to pieces. When she died suddenly a little later we were not allowed to know of her illness or death until she was buried.*

But, not to make this recital too long, it may be said that the immense distance that all too often separates the intelligent heartfelt worship of the evangelical Bible-loving Christian from that of the Roman Catholic of this country is strikingly manifested in the public processions for prayer and thanksgiving, and in the relation of the bull-fight to the religious *fiestas*.

At the time of the last epidemic of cholera in Spain, when the population of Zaragoza was nearly decimated and great numbers died in the country near about us, San Sebastian escaped almost entirely. San Sebastian is the religious center of one of the most sincere and faithful Roman Catholic communities in the world ; and how did it give thanks to Almighty God for the unspeakable blessing of having been practically freed from the scourge that had wrought such havoc in so many of its sister cities and provinces ?

The city government, then made up of especially Catholic and devout men, ordered the singing of the *Te Deum* in the principal church of the city, at which all the government officials and the entire consular force of the city attended, and which was conducted with unusual pomp. This in the forenoon of a Sabbath day ; and at noon, and again in the afternoon of the same day, these city fathers arranged sham bull-fights, or, as the public announcement says, “ *Se correrán dos bueyes bravos* ” (“ Two fierce bullocks will be baited ”).

The animals are tied with long ropes in the center of the public square and are then tortured by a crowd of men and boys armed with pointed sticks and with goads until, in the effort to escape their tormentors, the bullocks rush one way and another, upsetting those of the rabble who may be entangled by the ropes. And this is the “ thanksgiving ” of Christians !

But to go no farther away than the very week in which I am writing this article. Last Sunday, the 24th of this month of May, was the Feast of Pentecost in the Episcopal and Roman Catholic Christian year. Judging from what we know of the Day of Pentecost, from the tender and stirring narrative in the Acts of the Apostles, one would suppose that any church calling itself Christian would try to celebrate the day, if it thought of doing so at all, in a truly spiritual and devout way. In the morning, it is true, there will be celebrated a mass ; in rare cases, and only in the more important cities, will there be preaching ; but in Madrid *last Sun-*

* *Missionary Herald*, January, 1896.

day there was a bull-fight, as there is there every important feast day of the year, including the Sundays—with the sole exception, I believe, of Good Friday ! And the unfortunate cities that have not the money for so splendid an exhibition of their joy and thankfulness for the outpouring of the Holy Spirit on the primitive Christians on that memorable day do more humbly and economically show the fervor of their piety by worrying the baited ox in the town or the village *plaza*. Our dear little San Sebastian can aspire to that degree of emotion.

How far removed from all that is worthy the name of Christian must be the heart that would not be shocked by the matter-of-fact and commonplace announcement in the morning paper, received by telegraph during the night, that “The bulls of Pentecost” (*los toros de Pentecostés*), of Madrid, proved to be “a poor lot ; dull, lazy, and not showing fight until a number of explosive darts had been fired into them which rent great holes in their sides and awakened in them a fine frenzy.” The multitude left the bull-ring quite disgusted that the pentecostal *feast* had been such a failure.

On the other hand, the bulls of the day of the Ascension of our Lord—some days before—were a “brave lot, and disemboweled the horses in splendid style,” and well-nigh killed the brilliant *torero* Reverter, who was “colossal through all the fight.” And this morning I read that in Bilbao they have taken time by the forelock and have already “engaged the bulls for Corpus Christi !”

Only one case more to close this study of the “Christianity of the Spain of to-day.” For months the country has been afflicted with a drought that has threatened the crops in a great many of the provinces. As the weeks went by and no rain fell the anxious people scanned the heavens for signs of relief ; at last these appeared, as in the order of nature they were sure to do, and then, and not until then, did the ecclesiastical authorities bring out their miracle-working images, and bones, and relics to bring the rain.

San Isidro is the patron saint of Madrid. They say that they have preserved his bones in that city for centuries. For many years these had not been exposed for “veneration,” nor had they been taken out in solemn procession through the streets. Never was there greater need than now that he should work a miracle, for the farms around Madrid were parched and dry. The day was announced when the bones of the saint would be taken out, and all the faithful were urged to swell the ranks of the procession. But the clouds that had been gathering for two or three days broke up and were wafted away, and the sun looked out again from a brazen sky. It was too plain that the bringing of rain out of so dry a sky would be too much to expect of even the patron saint of Madrid. So the authorities announced that it had not occurred to them that a *bull-fight* had been organized for that same day and hour, and as they did not wish to force the faithful to lose the bull-fight while following the procession, they “had

decided to postpone the procession," and all Madrid laughed, and the bones of San Isidro remained undisturbed until a more propitious occasion. Travelers waited in Madrid from day to day, wishing to see the great function that would rival the processions of the holy week in Seville. But no, the sun blazed and the saint waited. At last nature came to the help of the sorely tried managers of the show, and the heavy clouds full of water hung over the thirsty land. The procession was formed, the saint was aroused, and the miracle was performed! While they were parading the streets a gentle shower fell, and shortly after the rain poured down not only in Madrid, but in other parts of the country, until in some places the floods have drowned or have washed away what the drought had not killed.

But while the papers are telling of this miracle wrought by San Isidro in Madrid, and by other bones or images in other places, how many really believe it? Probably a few, a very few, and those among the most ignorant. And yet the farce goes on; for no one among them all dares to be the first to voice the belief—the unbelief—in almost all their hearts.

One of the leading Roman Catholic papers laments in bitter terms the widespread national impiety mixed up in these demonstrations of loyal catholicity. It says:

"The horrible, the fearful, that which hurts and disheartens, is to see a people that is suffering the calamities that to-day weigh upon Spain, forming part in a procession of penitence and of prayer in the same spirit as they would assist at a bull-fight; to amuse themselves with the show, to laugh at the interruptions and the occurrences, not in the spirit of simple indifference and lack of religious interest, but with ostentatious impiety, the men with their hats on and making coarse fun of everything—one's soul revolts at the shameless speeches and the blasphemies that are heard on every hand and at every step."

The Word of God is first ruled out of the Church and home, so that the benighted conscience shall become the slave of the priest; then upon this ignorance and docility is reared an immense fabric of man-made rites and ceremonies, confessions and penitences, that starve the mind and dwarf the soul. Superstition is heaped upon fable until the soul reacts from the very absurdity and impossibility of the old wives' tales and the ridiculous claims of a worldly priesthood; and then naturally and inevitably follows the baldest irreligion while "following the procession" because "our fathers did so," and because the weakened soul dares not face the sneers of a churchly infidelity that finds it easier "to take things as they are" than to commence a struggle that will not end until death.

And does one wish yet to ask, "What need is there for sending evangelical missionaries to Spain?" If the picture that I have drawn is painful it is because that is the character of the facts. I have "not set down aught in malice;" I have recited the facts only for the purpose of making clear to the reader the conditions of the country from the religious

point of view. No one more quickly than myself would deprecate a censorious or polemical spirit in such a matter. It is not ours to sit in judgment on our fellows ; but it is our mission, in all charity and gentleness of spirit, to give to this people the Gospel of Christ ; if they do not want it, to press it upon them ; if they revile us and persecute us, to revile not again.

And what has been accomplished during these twenty-seven years ? This paper is already too long to allow of any tabulated statistics ; but some general statements will suffice to show that our labor has not been in vain. Evangelical churches have been organized in most of the more important cities of the country, and the number of preaching stations and of school-rooms where the Gospel is taught and where meetings are held with more or less regularity are about one hundred and fifty. Every Sunday several thousand adults regularly attend the public meetings for Protestant worship, and many more children are found in the Sunday-schools, and a still larger number of children are daily taught evangelical doctrines in the common schools. Some forty colporteurs—the larger part of them being under the British and Foreign Bible Society—are continually traversing the whole country, and yearly put into circulation thousands of Bibles, New Testaments, and portions of Scripture, and many thousands of pages of evangelical literature in tracts, pamphlets, and books, and there are some seven evangelical periodicals.

In San Sebastian is the flourishing International Institute for Girls in Spain, incorporated in Massachusetts under the auspices of the Woman's Board of Missions, connected with the American Board. This "high school," under the care of Mrs. Gulick and a corps of university-educated American ladies, for several years has had yearly some forty pupils, who study on the lines of the government institutes preparatory for the universities. Eight of these girls have already taken the degree of B.A. in the government institute of San Sebastian, five others expect to take that degree in June of this year, and two of the former graduates last year received the highest marks given in the first year's course of philosophy and letters in the University of Madrid. Each and every one of these girls, in both institute and university, were known to be outspoken Protestants, and as such they are recognized and respected by fellow-students and by professors. Besides these, several Protestant young men are always found in the different universities of the country.

We are ready to admit that the *numbers* that would figure in any statistical table of the evangelical work in Spain would in some respects appear small ; but we believe that in view of the history of the country and of its customs and of its traditions, and in view of the comparatively insignificant forces that have been brought to bear upon these institutions that are rooted in the centuries, and the comparatively short time that these influences have been at work in the land, the results are encouraging.

Indeed, when we come to review the peculiar circumstances of the peo-

ple, it seems marvelous that so much has been accomplished, all things considered. A Spaniard who knows his own country well, and is an ardent patriot as well as an influential Protestant, and than whom no man in the country could speak on this subject with greater authority, has recently expressed himself as follows :

“ Spain is greatly weaned from Catholicism ; and this is not the result of infidel propaganda, but it is plainly caused by the influence of evangelical doctrines. Infidel publications leave the heart dry ; they leave the boat in the open sea without oars and with no port in sight, and it is not in the serious nature of the Spaniard to accept such a situation. The number of Spanish infidels who maintain their scepticism up to the hour of death is very small. The Spaniard cannot do without God and Jesus Christ ; what he can dispense with is Catholicism, which is a sacrilegious trading upon the Christian sentiment.

“ So it is that the presence and the labors of the Evangelical Church produce positive results, altho its enemies may try to prove the contrary. This result is not necessarily manifest to the superficial observer ; it is not all embraced in the statistics of our churches nor even in the number of those who form our congregations. It is seen in the multitude of persons who openly say of themselves, ‘ My belief is Catholic, but not Roman.’ It is seen in that large number of people who boldly declare, ‘ I do not want saints of wood—they are for idolaters ; I do not want the absolution of a priest who may perhaps be as bad a man as I am ; I do not believe in the possibility of a man being infallible ; I cannot accept as apostles or as ministers of Christ men who masquerade before the public in dresses of so many colors, in so much luxury, with such fine coaches with their lackeys and liveries in gold, etc.’ I know that a great many of these are evangelical at heart.

“ So it happens that in nearly every city and town in Spain to which a colporteur or evangelist may go he finds some sympathizers. So if in each one of the eleven thousand villages in Spain a Protestant evangelist or colporteur or school-teacher should be placed, we would see in a short time eleven thousand groups of evangelical Christians.

“ We very seriously and earnestly invite the attention of those who in foreign countries are interested in the evangelization of Spain to this condition of things, so that they may not lose their faith in this work. Spain is slow in making up her mind to a new thing ; her political and her religious and her social history prove this. But her determination once taken, she is persistent, and does not easily yield to difficulties.”

Coming from a thoughtful and able and spiritual-minded Spaniard, these are weighty words, and yet it is to be lamented that the missionary societies, to which must be credited in large part these hopeful results, are, in many instances, withdrawing their help and are reducing their forces in this field. We who are here and in closest touch with those who have dared to separate themselves from the church of their fathers, and to suffer

all the consequences, feel that this is most unfortunate, in many cases even cruel, and we would lift up our voices in appeal to the favored churches of England and America not to abandon these their needy brethren.

Especially do we hope that the churches in America will not do so. We feel that just now, while the bitter question of Cuba is pending between Spain and the United States, is the time of all others when we must show ourselves the true friends of all that is good in this country. Every one of the pastors and evangelists and teachers, and of the members of our different congregations and of the writers in the evangelical press has been very true and kind to us who are Americans, and have neither said nor done anything to annoy us. There could be no better proof of their love and esteem. It would be beyond measure unfortunate and harmful should we now be obliged to ~~dislike~~ any of them.

WORK AMONG FRENCH PRIESTS.

BY PROFESSOR L. J. BERTRAND, PARIS, FRANCE.

A mission among priests ! The mere title is to many a cause of great surprise ; even my servants and neighbors cannot understand why Roman Catholic priests in their cassocks, monks of all denominations in their monachal robes, should call at the house of an old Huguenot like me. Is it true that, as in the time of the apostles (Acts 6 : 7), " a great company of the priests are obedient to the faith ? " No, say the few Protestants who disapprove that Roman Catholics should be troubled in their faith, tho they are very thankful to Luther and Calvin for having broken with Rome ; no, that new mission must be a very aggressive and useless one." The reality is that we receive a great many Roman Catholic priests and monks, and that our little mission is the least combative of all works of evangelization, for it never made an appeal to priests, but aims only at saving those who leave a church in which they no longer believe. To the drowning man who cries " Help ! " we cannot turn a deaf ear.

These shipwrecked ones are legion. It is heart-rending to think of the numbers of priests who daily tread on their conscience while they say Mass. And if they leave the Roman Church, what will they do to earn their daily bread ?

" We know how to say Mass," said one of them, " and that is all we know."

Some are well read ; but not one out of twenty is in possession of the university degree, which in France is indispensable for all liberal professions. They are not better fitted for commerce or business. " In all practical things," sadly remarked a former priest, " we are mere children." If the poor unfrocked priest was esteemed and pitied, as he

so often deserves to be, his life would not be such a hard one ! But alas ! he is looked down upon by Roman Catholics as a traitor in the camp, and by Protestants themselves as an outcast.

I could name a priest who set up a small shop. His affairs prospered at first, but no sooner did Jesuits know his story than his customers mysteriously disappeared, never to come back.

On the other hand, we have heard this sad fact quoted by the principal of a Protestant divinity school in a public meeting : " I am often asked by parents to recommend a tutor for their sons. If I happen to mention a young man, pious and clever, but who, unfortunately for him, was formerly a Roman priest, politely but coldly the parents—a few enlightened ones excepted—decline my offer."

This is why hundreds of priests are now driving cabs in the streets of Paris. Things seen are mightier than things heard. Former priests, who had passed through such sad experiences, were the first to lend a helping hand to their brothers in distress. The example of Father Chiniquy, Father O'Connor, and Father Connellan gave heart to a few French evangelists. They founded the mission for priests, which, tho quite recent as yet, has been the means of rescuing more than fifty.

These men come to us saying, " My conscience forbids me to remain in my Church ; help me to earn my bread out of the Church. I am no longer a Roman Catholic ; help me to become a Protestant."

To speak of the present only, we have a Capuchin in our missionary school, a Jesuit and a priest in the theological seminary of Paris, two former priests in the theological seminary of Neufchatel, and are expecting three more ; three are evangelists, five are engaged in teaching or business. Through our influence, a Spanish ecclesiastical teacher has been received as a member of the Evangelical Church of Spain, and an Italian curé has entered Christ Mission, New York.

What happened in 1895 happens every year. Most of our converted priests become pastors or evangelists. They feel bound to preach to others the Gospel which has made them other men.

The following remark will surprise many : Heretofore we have sent Protestant pastors to evangelize Roman Catholics ; but has our harvest been as full as we might have expected ? We are obliged to confess it has *not*, and that our system is to blame.

" Protestants are utterly unable to realize," writes a man of great authority in these matters, " how our own technology seems strange to those honest peasants, who have never heard anything in their lives save the poor sermon of their curé. Can we imagine Luther and Calvin preaching to crowds in the style of our consecration meetings ? No ; Luther and Zwingli were priests ; they had done away with the errors of the Roman Church, but not with its traditional language. There lies the secret of their influence and of their success."

Oh, that we had many priests fully converted who knew both the

Protestant and the Catholic shibboleths ! Then we might revolutionize France. Indeed, if we have obtained successes, we owe them to proselytes. At St. Aubin de Blaye, the mayor, formerly a Roman Catholic, gave the signal of the reform, and most Protestant mission stations in the Pas de Calais, Monteynard, Soubran, Tonnay-Boutonne, etc., were founded by former Catholics and former priests. Why ? Merely because they know and understand these people, and that we do not, because we are Protestant by birth.

When Jesus wanted to evangelize the humble, He chose His disciples among the humble ; but to evangelize the Pharisees He wanted a Pharisee ; for the Greeks He wanted a Greek scholar ; to avoid cruelty and danger He wanted a Roman citizen, and therefore He said to His persecutor, Saul of Tarsus : " Thou art My man !" And here is a striking fact similar to the above :

Eight years ago a young priest was accused by the Archbishop of Bordeaux of having used " imprudent language ;" indeed, he had declared openly that Jesus Christ is the only Mediator between God and men. The priest left France and went to Brazil, but when he came back he was accused once more of having used " imprudent language," for he had preached that the Gospel was the Christian's all in all. However, he was appointed curé in the little village of St. Palais, in the west of France. He had not remained there long when another curé heard him publicly declare his doubts about purgatory and the confessional ; and for the third time he was accused of having used " imprudent language." His bishop ordered him to retract publicly or to resign. The poor priest was thunder-struck. He felt bound to preach what he believed to be the truth, but he loved his parishioners so dearly that he was broken-hearted at the mere thought of leaving them. They, on the other hand, could not bear the thought of parting with their curé, and they drew up a petition begging the bishop to retain him at St. Palais. But if the priest Bonhomme was a Protestant without knowing it, the bishop knew it so well that he was immovable. If this unruly son of the Church did not choose to atone for his fault, he was to leave his parish on the spot.

In his perplexity M. Bonhomme bethought himself that some years ago a Protestant called M. de Rougemont had asked him to speak on the McAll missionary boat, and immediately he set out for the neighboring town of Pons, where resided a Protestant pastor, M. Robert. The pastor was struck at once by his courage and joyful piety. When he had listened to his story and understood the cruel plight in which he was, M. Robert said : " If your conscience refuses to obey, tell your parishioners that next Sunday you will preach on this subject : '*My reasons for leaving the Church of Rome.*' Then, as in the days of the Reformation, remain at St. Palais among your flock. I will hire a hall of some kind or other, where you will preach what you believe to be true, and the Mission for Priests will help to support you." " I may have encouraged him by these

words," adds M. Robert, "but I knew, somehow, that he had already made up his mind. The struggle had been a painful but triumphant one."

Indeed, the following Sunday M. Bonhomme preached a sermon on those errors and abuses which had brought about his rupture with Rome. The parish church of St. Palais was too small to contain the crowd. And the speech was so thrilling, so pathetic, and earnest that all those Catholics thought, "Ought we not to do likewise?"

When M. Bonhomme left the church to divest himself of the cassock (*soutane*), which he had worn for the last time in his life, numbers of people, men and women, followed him to his home to shake hands and congratulate him. His heroic decision had won for him the respect and admiration of all. But the bishop was so indignant that he sent in all haste fifteen priests to purify the sanctuary by sprinkling it with holy water. With the exception of a few old women the inhabitants of St. Palais refused to attend a ceremony which they called a "popish farce." "Our Curé Bonhomme," they said, "is far more pious and conscientious than those men."

When I heard of these facts, I hastened to St. Palais to open the new hall. Whereas the new curé, who succeeded M. Bonhomme, had little more than a dozen hearers, our meeting was so crowded that I had to tell the men to leave their seats to the women and to content themselves with listening through the doors and windows, which were thrown wide open. Every one had spoken of Bonhomme for twenty miles round; every one wished to hear him and to learn something about Protestants.

After my departure, Pastor Robert, priest Bonhomme, and two other *conférenciers* come from Paris, went all over the country giving lectures in twenty villages. From five or six parishes rose the cry: "Send us a former priest to teach us the Gospel of Christ!" Our committee felt that tarrying was no longer possible, and decided to grant in some measure this request. While we were discussing that question in Paris, M. Bonhomme was called far away to Bourg du Bose to deliver a lecture. The next day the Maire, the Conseil Municipal, and the better half of the inhabitants resolved to turn Protestants, and begged us to give them a converted priest for a pastor.

Now that a second priest, Abbé Corneloup, is settled in these parts, the work is spreading more and more, and Pastor Robert asks us to send him a third priest. Unfortunately, our funds do not allow us to answer, as yet, in the affirmative.

But the conversion of a priest has not only been the means of bringing the Gospel into twenty villages, it has also awakened the little church of Pons, perfectly asleep till then. Now the members of the church go about the country helping our converted priests in preaching with them the Gospel to the peasants.

Thus the Mission for Priests may not only be a powerful instrument

for evangelizing Roman Catholics, it may also infuse new blood into our Protestant veins. Pastor Robert says : "Give me ten truly converted priests, and I will convert the diocese of La Rochelle." *

NOTES FROM PARIS.

BY REV. RUBENS SAILLENS, PARIS, FRANCE.

The present ministry seems to be fairly minded with regard to the rights of Protestants and their missionaries both at home and in the colonies. We have the most radical government we ever had ; and it is only from the Radical Party that we can ever expect, in this country, measures which will lead to the separation of Church and State—one of the greatest needs of France.

The Resident-General for Madagascar, now on his way to Antananarivo, is M. Laroche, a Protestant gentleman. Mme. Laroche, tho born a Roman Catholic, has joined her husband's religion, and is well known in Protestant philanthropic circles. Several Protestant officials—along with a great many Roman Catholics, of course—have been sent with M. Laroche to the new colony. We may hope, therefore, that the Swedish and English missionaries on the great African island will be impartially dealt with. Of course these appointments excite the anger of the Romish press—a bishop having gone so far as to say, in a public letter, that : "Abroad, Protestant means English and Catholic means French ; and that, therefore, the appointment of Protestant officials is paving the way for English influence in our colonies." Yet French Protestants have ever been loyal to their country, tho it has often treated them very harshly.

The Paris Société des Missions Evangéliques (French Protestant Missionary Society) has decided to send a pastor (M. Langa) to Madagascar, in order to make inquiries as to the opportunity for French Christians to establish missions and schools in the island. M. Langa will sail very soon.

While trying to carry on, according to their abilities, the great command "Go ye into all the world," the French Christians cannot overlook the fact that their own country needs the Gospel as much as any foreign land. Think of 500,000 or 600,000 at the utmost, *nominal* Protestants, scattered throughout a population of nearly 40,000,000 ; of these nominal Protestants, only a small proportion being thoroughly converted ! It is, therefore, sad to see that, owing to financial difficulties, such valuable work as the McAll Mission and others have been able to do is now reduced rather than enlarged and extended as it ought to be.

Our own mission (Baptist) is greatly encouraged. While seven years ago there were only 9 churches with 900 communicants, we have to-day in

* I have said nothing about bad unfrocked priests ; they are numerous, but we refuse them all.

French-speaking countries (France, Belgium, Bernese Tura) 26 churches with about 2000 communicants. Some of our young men are offering themselves for the Lord's service, whether at home or abroad.

Among the noblest and truest servants of the Lord Jesus Christ in our country, one whom He has taken away from us during the present year deserves especially to be mentioned. I refer to Pastor Ernest Dhombres, of the Reformed Church of the Saint Esprit, Paris. He died a few months ago, aged seventy. He had been blind for several years, but had borne his affliction in a most submissive and even joyful spirit, still preaching and visiting the sick and bereaved ones of his flock. A beautiful preacher, he was faithful to the old doctrines of the Gospel, now disregarded by so many.

Twenty-five years ago, during that cold, deadly winter of 1870-71, which saw the German armies surround Paris like an iron circle, Ernest Dhombres remained with his parishioners, preaching to them with more than his usual vigor the Gospel of peace and love in the midst of the horrors of war. He was a true patriot, and did not shrink from the painful duty of denouncing from the pulpit our national weaknesses and sins, which were the causes of our sufferings, while he heartily joined in the aspirations and hopes of his people.

The sermons which he preached during that eventful period, and which were published at the time, have been gathered together by loving friends in a beautifully printed volume, with an introductory note by Pastor Couve, the well-known moderator of the Reformed Church. The volume contains a fine portrait of the author, and a most interesting account, by himself, of all the religious and charitable work which the French Christians, imprisoned with their fellow-citizens, accomplished during the siege. This is a chapter almost ignored of French history.

Each sermon is accompanied by a historical sketch, written by Pastor Dhombres, relating all the events which had happened in the city and outside during the period preceding its delivery. Fears and hopes, hunger, cold, revolts of the mob, false news soon disproved, desperate attempts to break the iron circle, all that described by a Christian, a minister of the Gospel, who, while belonging to the same creed as the enemies of his country, is intensely at one with the people among whom God has placed him, and who are his own flesh and blood. This makes of the book "*Foi et Patrie*" a unique work of its kind. We have read it with passionate interest, and recommend it to the readers of French who love our country and would join with us in praying that the lessons of *L'Année terrible* may yet bring fruit for this poor, deluded, yet noble and truly great nation.*

* "*Foi et Patrie*," vol. octavo, 232 pp., printed on fine paper. Paris, Berger-Levrault, 5 rue des Beaux-Arts. Price, 80 cents (4 francs).

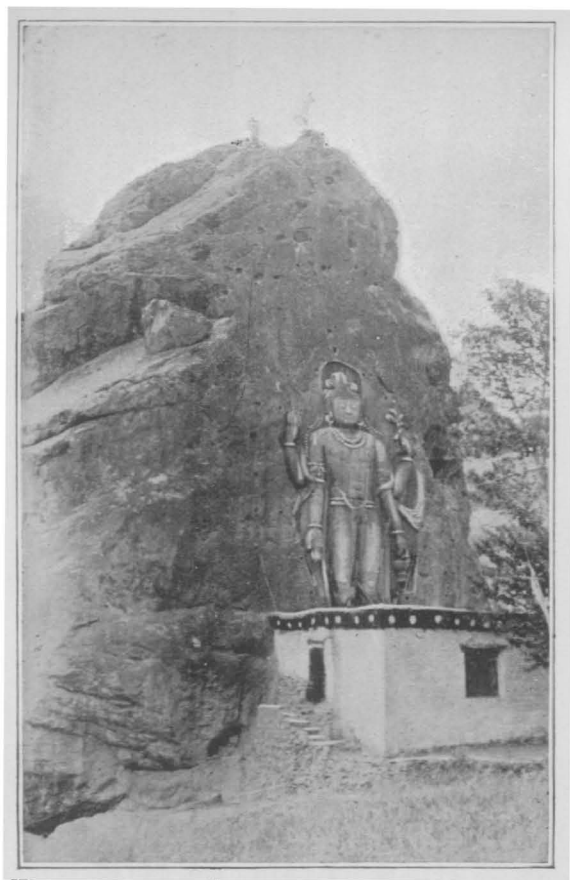
NINE CENTURIES OF BUDDHISM.—V.

BY F. D. SHAWE, LADAK, TIBET.

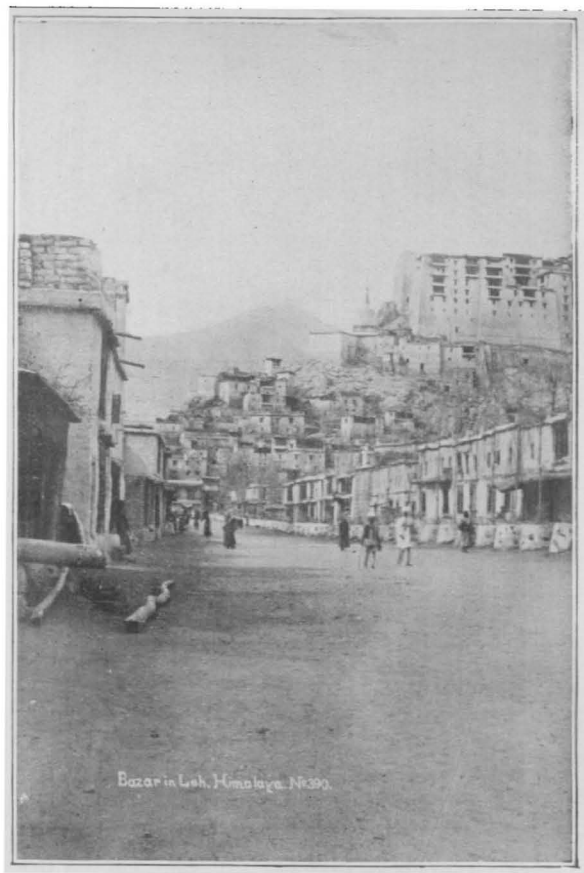
After thus comparing in detail the actual state of a Buddhist country with the claims of Buddhism, we may well ask, "What is the practical outcome of nine centuries of Buddhism?" As it now stands at the present day, Ladaki Buddhism is a mixture of fetishism and demonism. Images, books, and the Six Syllables are nothing more than fetishes, which, properly treated, have the power of warding off the attacks of countless evil powers. Ladaki Buddhism knows no love, no compassion, no gratitude, no reverence, not even fear of punishment for misdeeds, but only a grovelling terror of malignant spirits, who find their delight in bullying mankind. With all its vaunted compassion, Buddhism has produced a people whose sole idea is self. With all its vaunted morality, Buddhism has caused the disappearance of all moral consciousness. With all its vaunted intellectuality, Buddhism has rendered the people intellectually feebler than they were a few hundred years ago, and so unused to reflection that they are absolutely unconscious alike of their own state and of that of their priests. With all its vaunted purity, Buddhism has allowed the people to lapse into the most debasing idolatry and abject superstition. Self, and nothing but self, is the center of every man's thought. Not even intellectual selfishness has been attained; food, clothing, and sexual delights are the end-all and be-all of the life of a Ladaki. After mature consideration, I am constrained to believe that those qualities which endear the Ladaki people to those Europeans who have intimate dealings with them are not the results of Buddhism, but exist in spite of Buddhism.

James Gilmour wrote as follows: "Mongol Buddhism and holiness have long ago parted company, and it seems possible for men and women, living among and participating in scenes of unblushing evil, to be at the same time experiencing the effectual consolations of religion. This seems, at first sight, incredible; but I am convinced that it is true. And perhaps no more serious charge could be brought against any religion than this, which holds true of Buddhism: that, notwithstanding many excellent doctrines which characterize it as a theory, its practical effect is to delude its votaries as to moral guilt, to sear their consciences as with a hot iron, to call the wicked righteous, and send men down to the grave with a lie in their right hand." This scathing denunciation is, word for word, true of Ladak and Tibet generally. And inquire where you will in Buddhist countries from those who have in lengthy residence acquired some behind-the-scenes knowledge of the real state of the people, the answer is always in similar terms: "Buddhism has not accomplished what it professes to do; it does not sustain a moral life among its adherents."

But, it may be said, "Your description is very sad; but really such things as those you mention are not unknown in so-called Christian coun-



STATUE OF BUDDHA. CARVED IN THE ROCK, LADAK, TIBET.



A STREET IN LEH, TIBET

tries." I am not concerned at present to contrast Christianity with Buddhism ; but I may yet be allowed to suggest two points for reflection : Firstly, the evil and immorality in Christian countries is not so unblushing as in this Buddhist land. In Christian countries such things are obliged to keep in the background, while in Ladak they stalk unashamed in broad noonday. There is an immense difference in degree. Secondly, these things happen in Christian countries in direct antagonism to the efforts of Christianity. Not only by words from the pulpit and in the press, but by unwearied efforts, entailing great expense of time, money, and men, real Christians are striving to stem the evil. In Ladak and Tibet not an effort is made to bring about a change, not even a voice is raised in protest. Christianity is engaged in a perpetual warfare ; Buddhism tacitly assents in evil. This is a fundamental difference.

Indeed, nothing else can be expected. As long as the lamas remain unreformed, a salutary influence cannot be exerted from within Buddhism. But the lamas cannot be reformed. An earnest effort was made by Tsongkapa, the founder of the yellow sect ; the impetus, however, exhausted itself, and his followers are rapidly disappearing in the slough of iniquity and self-righteousness which represents Tibetan Buddhism. Nor need this astonish us, for Tsongkapa has merely shown by example what was foreshadowed in theory. Buddhism is in doctrine the apotheosis of selfishness. While in other religions the commands of a deity are the standard of life, in Buddhism the advantage of self is the center point. All existence in every form brings misery, and selfishness demands that release from this misery be found. All self-denial, compassion, love and charity, enjoined as they are by Buddhism, are merely a means for freeing self from pain. They are not commanded because they are in themselves good, but because they are a profitable investment. No appeal is made to the sympathy inherent in most people for what is good simply because it is good ; in Buddhism the appeal lies solely to the selfish advantage of the "ego." True, this is a higher, so to say, aristocratic form of selfishness, and has produced many really deep and beautiful moral precepts, especially as shown in the Ohammapada, a book from which apologists of Buddhism draw most of their quotations. None the less, however, selfishness remains the mainspring of action, and it is impossible but that the higher selfishness must deteriorate into self-indulgence and finally sensuality. Tibetan lamas and laymen have arrived at this latter point, and a greater power than sublimated selfishness is required to cause a change.

The fact is, that the Buddhism of Gautama as the religion of the people is dead. As the application of electricity produces movements in a corpse, so can Buddhism be temporarily galvanized into action. The intense earnestness of Christianity is having a reflex action, producing at the present day galvanic spasms in the dead body. But that Buddhism is absolutely dead is written plainly enough in the pages of history. Where are Buddhist charitable hospitals ? Where free dispensaries ?

Where orphanages? Where teachers of the deaf and dumb? Where asylums for the idiot or the leper? We must go to Christian countries, and to the efforts of Christian people in Buddhist countries, if we would see these. While Christian countries are—very slowly and with many a halt and relapse, yet still surely—advancing, Buddhist countries have been for centuries stationary, or are even, as Tibet and Mongolia, engaged in a retrograde movement.

Let me not be misunderstood. The Buddha Gautama I consider to have been a most earnest and thoughtful searcher after truth; and I know of no scheme, outside of revealed religion, which contains more of eternal truth and justice, not excepting the Greek philosophies. The Heidelberg Castle is a great edifice, justly exciting admiration; but it is a ruin, and no longer fit for human beings to inhabit. Gautama reared a splendid building, worthy of all attention on the part of those interested in the spiritual housing of mankind; but it is a hopeless ruin, and has proved itself unable to protect those who have sought shelter in it from the attacks of what was long ago defined as “the lust of the flesh, and lust of the eyes, and the pride of life.” “A whited sepulcher, which indeed appears beautiful outward, but is within full of dead men’s bones and of all uncleanness.”

ROMANISM IN CHINA.

BY REV. JOHN ROSS, MUKDEN, CHINA.

The history of the Roman Catholic Church in China is one laden with lessons as to the character of that Church, and one which gives the only satisfactory key to open the mystery of Chinese hostility to Western peoples. The Jesuits who zealously pushed their way to the foot of the throne in China were men who were guided by wise counsels and men trained in all the learning of the West. Professors of the Sorbonne, with men of leading minds among the Jesuits of Paris, were sent under royal auspices and with regal gifts. By their mathematical learning they procured for themselves the control of the observatory in Peking, the construction of the all-important annual almanac, and the respect of all who loved learning. Never in any court had they so thorough a hold of royalty as they had during the long reign of Kanghi. Had they been able to get him baptized, as they had hoped, or had they continued the policy which guided them into and retained them in his favor, China might have long ere now been virtually a vassal of the Pope. From among the most brilliant scholars of the Empire they had numerous converts, and some of the best books ever written in favor of Christian doctrine were the product of high officials converted to Romanism. That Church was not then wholly given over to the idolatry of Mary as it is now. But the Nemesis of

Jesuitry, despite that splendid commencement, rapidly followed in the wake of prosperity. The successor of Kanghi did not reverence them with the affection of his father. A younger brother was a great friend of theirs. With other younger brothers the Jesuits conspired to dethrone the Emperor and set this friendly younger brother on the throne. The Emperor was aware of the treason, but left it alone till some of the leaders retired into Mongolia to take steps to collect an army. Then suddenly the chief conspirators were apprehended. The Jesuits were banished to the west of Kansu. The intercession in their behalf of a special embassy of Portugal, which then possessed the commercial supremacy in the East, was the cause of the death of the prisoners. For learning, by overland mounted courier from Canton, the design of that embassy, the Government sent messengers to the West, and the Jesuits were put to death. Steps were taken to prevent the high-handed proceedings of converts all over the empire. The administration of justice was impossible where the Roman Catholics congregated in any numbers—for they went in a body to the yamen and terrified the magistrate into acquiescence to their will. No Roman Catholic convert, accused of any crime whatsoever, could be brought to justice. Measure after measure was adopted to stop this constant overawing of magistrates ; and as nothing else availed, the persecution began which put an end once for all to the unbearable authority which the Roman Catholic Church had arrogated to itself in the interior. From that time the Roman Catholics were under a cloud more or less dark till the French war dispelled the cloud and gave them as much liberty (1860) as ever they had to carry out their will—which they could now do without any fear of resulting persecution. The manner in which they have acted in China since has produced the fire of anti-foreign feeling which has roused every riot which has occurred in this land. The Chinese are as yet incapable of differentiating between the peoples of the West. Americans are as much foreigners as French ; and the hatred is against the foreigner on account of the doings of the French. The Chinese dread the spread of the foreigner into the country—for every foreigner is a center of more or less disturbance. If, therefore, an American missionary is mobbed when building a foreign house or a church after the Western fashion, let no one think that the mob is opposed to the teaching of Christianity. The Chinese have nothing but respect for the Christian system ; but they hate, because they fear, the *foreigner*. Not as a missionary has any one ever been attacked, but as a foreigner. The story is too long to relate why this anti-foreign feeling is so deep-seated and widespread. But it is all to be laid at the door of the Roman Catholics. That Church is said to be semi-political. In China you must omit the “semi” before you can understand the truth. The Roman Catholics never preach to the heathen. They rarely preach to their own people, who are grossly ignorant of the elementary principles of Christ’s teaching. They don’t preach ; but if a convert has a grudge against a neighbor he goes to the

priest and tells him that so and so is "reviling the Roman Catholic Church." If the quarrel is serious, he takes with him the fragments of the cross worshiped by the converts instead of their former idols and accuses his enemy of having broken the cross. In nine of ten cases the Roman Catholic breaks the cross and goes with this story, as the common people dare not quarrel with a Roman Catholic. The priest sends a document to the judge purporting to proceed from a high official by imperial authority, stamped with a formidable-looking official stamp. This document demands the punishment of the offender. That man is imprisoned, and gets out again only after the Roman Catholics are satisfied with the punishment received and the amount of money paid; for in all cases money is the chief concern. If the judge is slow in carrying out the desire of the priest, the latter waits upon him in person, and will not leave till his object is attained. In very exceptional cases the judge is unable to bring himself to carry out the outrageous demand. Then the priest goes in person to the Governor-General, lays his complaint against the judge, who has at last either to yield or be degraded and succeeded by one who will decide according to the pleasure of the priest or bishop. Often, however, the offender is taken to the Roman Catholic Church, where there is a place of torture, which no native ever leaves without bitterly repenting ever having called in question the power of the Roman Catholics.

The Roman Catholic priests are high officials with civil rank. They assume a style and dignity superior to that of a county judge. The bishop has the dignity of a judge of appeal. The cardinal is "King" of the Church, and the Pope "Emperor." The demands of the Roman Catholic Church—at least in Manchuria and in Szchuen, not in Shantung, I understand—are the demands of civil officials acting under imperial authority. What know the Chinese of all this? They only know that France upholds all these pretensions, and has once and again refused to curtail the action of the priesthood in this dictation to the native officials. These latter are degraded in the eyes of the people because of their subserviency to this foreign despotism which has gradually enveloped them round. The people are indignant that there is no appeal from the unrighteous tyranny of Roman Catholics. Is it specially wonderful that there should be occasional riots? Would such action—and far worse, which I care not to mention at present—be tolerated for a day in America or in any of the nations of Europe? For a quarter of a century I have resided among the Chinese and Manchus. The outcry against them is a libel upon one of the most sober, diligent, gentle races on the face of the earth. My sympathies are entirely with the Chinese, despite the blind folly of the means they take to get rid of the foreigner. They believe the missionary is a teacher of religion only as a pretext under cover of which he carries on political aims to subvert Chinese subjects from their allegiance. However long those have been in China who declare that this hatred is confined to officials and literary classes, they are ignorant of the

facts of Chinese present life and past history. In the open ports you can never come to understand the Chinese. You must live among them and come into contact with all classes. There are few of the poorest families in China who are not connected with or interested in some one or more of the literary and official classes. There is no caste in China. Did the common people not regard the foreigner with at least as great a hatred as the official and literary classes no riot would be possible. They would not run the risk of losing their life merely to act on what they considered the falsehoods of the ruling class. Chinese are exceedingly ignorant of us ; not a few of us, missionaries and merchants, are equally ignorant of the Chinese.

What is the practical outcome of this hurriedly written paper ? It is the desire to earnestly entreat every one directly interested in the conversion of the Chinese to manifest Christian forbearance instead of worldly revenge ; to show the Chinese in practical life what is the real meaning of Christ's teaching and of Christ's example. Instead of the ready fault-finding—for which there is reason enough—let there be the quiet sympathy which will endeavor to understand the Chinese mental attitude. Let, above all, the desire be everywhere manifested in our dealings with the Chinese to remove from their minds the root of all the mischief—the belief that we are political agents. Never let any one lightly move the foreign power. Appeals to Caesar and cries for the gunboat, for ministerial dictation in Peking or consular action in the provinces should be resorted to only in the most extreme cases. There has been lately on the part of many an unexpected eagerness to cling for protection to worldly power, instead of leaving all in the Power which is over all. To me it is saddening in the extreme to discover how much it has been forgotten that the “ weapons of our warfare are not carnal.” Every resort to carnal weapons is but another proof to the Chinese that we are political agents. Remove this belief, you open the way for the best classes of Chinese—those who most love their country—to become Christian. It is gratifying to know that many in the church are intensely patriotic. It is still more gratifying to know that gradually the truth on this matter is making its way slowly but steadily into all ranks. No Chinaman will be found who is ready to object to the teachings of Christianity. The most bigoted Confucianist, in coming face to face with Christian teaching, can but explain, “ Jesus is the sage of the West, Confucius the sage of the East ; you follow yours and allow us to follow ours.” There is but one great seriously mighty barrier at present against the speedy advance of Christianity, and that is the belief that we are political agents. China sorely needs Christianity. Confucianism is an ethical and political system second only to Christian teaching. Buddhism is an atheistic pessimism holding out the cessation of being as the ultimate hope of man's greatest and holiest efforts. Taoism has degenerated into a poor magical system worthy, perhaps, in many of its exhibitions, to be placed side by side with the absurdities of

“spiritualism.” These three systems, despite the lunatic attempts of some Westerns to galvanize one or all of them into something like life, are utterly unavailing before the heart-cries of this nation. Heart-sickness everywhere in this land can be cured only by that which is foolishness to the wisdom of this world. Here, as elsewhere, it is true that Christianity alone contains and alone bestows the highest promise and fulfillment for the life that now is and for that which is to come.

LESSONS FROM ROMISH MISSIONS.

BY REV. WILLIAM FUTHEY GIBBONS, FORTY FORT, PA.

However corrupt the Romish Church may be in practice at the present time, however false as the custodian of doctrine in the past, it is well to recall the fact that she has always been faithful to her missionary principles. It is true there have been ages when the flame burned low ; worldliness and luxury have at times been more attractive than hardship and martyrdom ; but we must not forget that it was the Roman Church which preached the Gospel to our ancestors in Germany, in Britain, in Gaul, and in the Scandinavian peninsula, and that Rome to-day sends her missionaries to all parts of the world. Let us not despise the experience of the Romish Church in the work of missions, even tho we send missionaries among the members of her communion, while she sends missionaries to Protestant lands. If her methods are bad, let us avoid them ; if they are sound, let us adopt them.

1. The first great lesson that Rome can teach Protestantism in mission work is the law of economy of effort. The Romish Church is divided into more sects and parties than any other church in the world, yet all these discordant elements and interests are held together by one common aim—to gain power among the nations of the earth. How much nobler would be the purpose to unite all true believers of one common Master for the sake of advancing His kingdom throughout the whole earth ! But if we cannot as yet agree on terms of church consolidation at home or on mission fields, let us at least learn from the Roman Catholics not to embarrass each other by multiplying denominational missions in the same district. The plan of apportioning out different mission fields to different societies and orders of monks has been one secret of success of Romish missions. As each new field is opened the Pope appoints as missionaries to it the members of that society which is best fitted to carry on the work.

2. The law of the necessity of self-denial. Dr. George W. Knox has recently said : “ It is not surprising that the heroic missions of the Romish Church win the plaudits of onlookers who are not impressed by the pleasant home life, the wife and children, and abundant comforts of the Protestant missionary. However out of sympathy with the dogmas of the

Romish Church, their poverty, endurance, patience, and suffering excite the admiration of us all. Every thoughtful missionary at times is forced to ask himself whether the reformation did not go too far ; whether the priestly monastic, militant types are not, after all, more in accord with the missionary spirit. And Protestants turn to the older church for instruction as to the conduct of the great campaign."

Whoever reads the *Annals* of the Society for the Propagation of the Faith must be struck by the somewhat theatric nature of modern Catholic missions. The Romish missionary never forgets that he is a spectacle to angels and to men, and especially to Protestants and to heathen. Especially when he is telling his own story does this dramatic element show itself. Yet after all allowance has been made for the exaggerations of heated imagination there is still room for a large amount of genuine self-denial. It is not strange that this should be true when we remember the Romish doctrine of the merit of good works.

No one can read many pages of medieval history without finding the story of some zealous Catholic—merchant, monk, or missionary—who sought the crown of the martyr or canonization as a saint through exposure to the dangers incident to carrying the religion of Christ to the savage heathen tribes of Northern Europe. The shores of the Baltic were as many days' journey from Rome in that day as the banks of the Congo are from us, and the means of obtaining a footing for civilization on the new soil were much less efficient then than now. Just as surely as there were many beautiful examples of earnest Christian living in the midst of the spiritual dearth of the Church of Rome during the Middle Ages, so surely were there examples of earnest, self-denying missionaries during the same period.

Of all the records of devotion none is more striking than that of Raymond Lull. It may with truth be said of him, in the words of one of his own treatises, that he labored as a missionary "that the blessed name of the Lord Jesus, which is still unknown in most parts of the world and among most nations, may be manifested and obtain universal adoration." The intense energy of the man may be seen from the fact that he traveled more widely, in spite of the inconveniences of thirteenth-century locomotion, than most modern missionaries do in these days of express trains and ocean greyhounds. In addition to, and in spite of his long journeys to preach to the Mohammedans and to appeal to the Pope and councils to establish schools for the teaching of Arabic and to undertake and support missions to the Mohammedans, he was the author of 486 treatises, most of which are still in existence. The great Humboldt speaks of him with enthusiasm as a natural philosopher and chemist and as the independent inventor of the mariner's compass. His life, after his sudden and striking conversion, was one long succession of suffering, imprisonment, and banishment, ended by martyrdom. Altho he had been banished from Tunis for disputation and for preaching to the followers of Islam and forbid-

den to land there again on the pain of death, yet when his work was done in Europe, at the age of eighty he returned to Tunis, went boldly into the open square of Bugia, the capital, and proclaimed salvation through Christ. A crowd gathered ; it was known that he was under sentence of death by stoning ; a few stones were thrown, and he was hustled by the crowd toward the seashore. Yet in the confusion he kept his face toward his enemies, still crying out, "None but Christ !" Once outside the town, the crowd of angry Turks fell upon him with showers of stones. At last he fell, but rallying and raising himself on his hands and knees he shouted again, "None but Christ !" It was his last testimony. Left for dead, he was taken on shipboard by a Christian sea captain, only to die. Thus perished a man who did more than any other single missionary, from that day to this, for the conversion of the Mohammedans. The motto of his life might well have been these words from one of his own books : "He who loves not lives not ; he who lives by the Life cannot die." He advocated, as the most practicable method of missionary work by the Church, the establishment of institutions of learning where holy monks of great wisdom could learn various languages, so as to be able to preach to unbelievers. Had the Church responded to his call, Raymond Lull would have anticipated William Carey by exactly seven centuries.

Details of similar martyrdoms in China and Japan in the Middle Ages, among the Iroquois and Hurons in the early days in our own country, in the Soudan and the Congo country in our own time might easily be multiplied. Parkman's histories tell of such cases as those of Brebeuf and Lallemant, who, having been tortured with the most exquisite cruelty, escaped from their rescuers to go back to their tormentors in order to preach to them and to administer the sacrament of the Mass. However mistaken or even fanatical such men may have been, we cannot help admiring their lofty courage, their steadfast devotion, and their splendid self-denial.

3. The Law Concerning the Preaching of the Word. There are several lessons we may learn from the failures of the Romanists. Nothing they have done is more clearly a mistake than the dependence they have put in other agencies than the Gospel of Christ. The whole question of the efficacy of the sacraments emerges here. Could anything be more pathetic than the wonderful sacrifices made by the Jesuits to baptize Indians who did not know they were being baptized, to sprinkle holy water on sleeping heathen Chinamen, or to administer the sacrament of extreme unction to dying Africans unconscious of what was being done ? Of course Protestants believe that such methods are not worthy of the name of missionary effort. But some people who ought to know better are advocating other means than the presentation of the Gospel as missionary work.

We do not for a moment discount the educational work of the missionary. He must teach the people among whom he labors to use both brain and hand. He must do all he can to civilize them. He will reduce their

speech to writing if it is not already a written language. He will teach them to till the soil if they are not already an agricultural people. He will teach them all the arts and sciences possible. He will aid them to develop the resources of their country in every possible manner. He will be the apostle of culture and material prosperity, of literature and enterprise ; but first and above all he must be the herald of Christ.

Altho not an example of the most illegitimate methods of Romish mission work, Francis Xavier is the most conspicuous failure because he failed to teach the Word. It is pure extravagance to call him "*the Apostle of the Indies*," and to compare him with St. Paul, as some historians of the Church of Rome have done. It is pure partisan blindness which does not see that his work amounted to almost nothing that was permanent. To be sure, he opened the way into Asia for other members of the Society of Jesus, of which he was one of the founders ; but the lasting spiritual results of his work were pitifully small. This poverty of results was due, we believe, to dependence on other agencies than the Word of God. Xavier always speaks of having made Christians : "*Feci Christianos*" is his constant expression. These people were manufactured into Christians by holding up the crucifix before the multitudes who gathered to hear him and persuading them to bow before it, or by taking the branch of a tree and sprinkling them with consecrated water. His zeal knew no bounds. All day long he toiled to administer the sacraments to as many people as possible, taking neither time for eating nor sleeping, and spending the short remainder of his nights in prayer. "*Amplius !*" ("*More !*") was still his cry, even when he was most thronged with candidates for baptism or confession. If such methods could have been permanently successful, there was no reason why Xavier should not have succeeded ; for he had every advantage of money and power behind him. He could make it profitable to become a Christian in India. The poor and the suffering were liberally relieved. Besides administering to the bodily diseases of all who would come to him, and feeding all the hungry who swarmed to his ministrations, he had the temporal power of the Viceroy of Madras behind him. Four thousand gold fanams were granted by the Viceroy to pay the "priests," so-called, which Xavier appointed from among his converts in each village. When it is remembered that St. Francis spent but a few days, or at most but a few weeks, in each village, we need not be surprised that his converts soon lapsed back into heathenism in name, from which they had never emerged, in fact, even tho they were presided over by the "fit persons," as he calls these priests, who had been selected to draw the salary from the royal treasury. Xavier's failure is acknowledged not by Protestants only, but even by members of his own society, the Jesuits. Abbé Dubois laments that the work was not thorough. Indeed, St. Francis himself felt that he had failed. In a letter to the King of Portugal, when he is about to leave the country for China, he gives up his plan for converting the Hindus through the offices of the Church, and

urges that the Viceroy be held accountable for making his subjects Christians by civil power. He says : " I wish that you would mention each of us by name, and say that we are not responsible ; but that the duty of spreading Christianity depends upon the Viceroy and upon him alone." He goes on to urge the King to punish, by imprisonment and confiscation of property, the governors of such provinces where there were few neophytes added to the Holy Church. This he feels it his solemn duty to urge.

It would not be fair to speak thus of the failure of Xavier's work and to seem to cast discredit upon him without going on to say a word concerning his piety and his sufferings. His letters show a wonderful zeal, and his life of self-abnegation proves that his zeal was genuine. One of the most beautiful hymns we owe to him,

" Jesus, I love Thee, not because
I hope for heaven thereby,"

reveals the pure and beautiful soul of the man. Nothing was too painful for him if he could move the hearts of men thereby. One of his methods was to scourge himself vicariously in order to make merit for the person whom he was endeavoring to convert, and in whose presence the penance was performed.

Hough, in his " History of Christianity in India," says : " His personal character appears to have been unexceptionable. His missionary character also in many respects is worthy of admiration. For grandeur of design and diligence in execution ; for disinterested love to man ; for unwearied devotion, self-denial, renunciation of the world, intrepidity in dangers, and many other estimable qualities, he has left behind him an example which few have surpassed since the apostles' days."

4. The Law of Separation. The Romish Church is a mighty political engine of power. We may learn that the success of the missionary comes " not by might or by power, but by My Spirit, saith the Lord." The whole question of the union of Church and State is involved in the Romish theory of missions. More than once the Pope and his agents have secured the promulgation of a decree by the governments of certain provinces declaring allegiance to the papal see only to find that the people would not submit ; or it has been found that if the people have become Catholic in name, they have remained heathen in fact. Men cannot be made Christians by proclamation, even tho they be willing.

The experience of Rome ought to teach us to avoid all political entanglements. One of the most amusing failures which the Romish Church has made to introduce Christianity by treating with the government of a country was in the case of the successors of Jenghiz Khan. Messengers had come from the Tartar empire, which was threatening to overrun all Europe, to the court of Louis IX., " Saint Louis," with stories of the willingness of the Tartars to accept Christianity. As the Tartars were

known to be Deists, with little or no religion of their own, and as they looked with equal favor on Buddhism, Mohammedanism, and Christianity, the pious King of France sent an embassy with rich presents to the Grand Khan Gajuk, asking him to make Christianity the religion of his empire. But the barbarian Mongols regarded the presents as tokens of the submission of Louis to their authority, and sent back the messengers. The famous William of Rubruk was sent by St. Louis at the head of a second body of ambassadors on a journey of 5000 miles to be bandied about from one chieftain to another until he reached the Grand Khan himself. But instead of being allowed to introduce Christianity, at the close of a disputation with Mohammedans and Buddhists, the Franciscan monk was sent back with a threatening demand to Louis to tender his submission in due form and become tributary to the Khanate of Tartary.

5. The Law of Unworldliness. One cause of the failure of the Romish Church to do permanent missionary work in certain countries has been the immoralities of those who have followed the missionaries. The Romish missionaries who followed Xavier were expelled from Japan by the indignant natives in 1614 principally because of the flagrant wrongs done by the merchants, sailors, and adventurers who swarmed into the country in their wake. We may learn from the Romish missionaries in another field to labor with the settlers and traders who have gone among heathen tribes. In 1586 the famous Jesuit mission was established in Paraguay. Here the intolerable cruelty of the Spaniards had long rendered fruitless all the efforts of the Franciscans to convert the Indians. The Jesuits wisely judged that the Spaniards needed reconverting first. They turned their efforts toward their reformation with so good effect that before long the Indians, believing that there must be something in a religion which could so change the conduct of the whites, began again to return to Christianity or to seek baptism for the first time.

But the Romanists are not alone answerable for crimes against weak, helpless, uncivilized nations. It is impossible to estimate how much the liquor trade, licensed vice, and the immorality of so-called Christian nations have done to retard the progress of the world's evangelization. No pages of statistics nor figures of speech can give an adequate idea of the wrong done to China by the opium traffic of Christian England or to Western Africa by the liquor trade of Christian United States and Germany. It is of no use to say that the Church does not stand responsible for these evils; the heathen, among whom our missionaries go, look upon the missionary and the merchant as being equally the representatives of the same country. If the missionaries are merchants, if the missionaries make money profit out of their converts, worse still, if the missionaries are cruel or licentious men, how impossible is it that their efforts should be successful, no matter what they teach. While we are far from charging these sins against the Romish missionaries as a class, yet the history of the work of Cardinal Ximenes in the West Indies and Mexico and of the Jesuits in

Paraguay may stand as an illustration of the cause of failure to win the natives because of worldly or sinful lives.

6. The Law of Other Worldliness. Closely connected with the last is the failure to do permanent work because the missionaries of Rome have been satisfied with a Christianity that is merely nominal. To secure this outward assent to the doctrines of Rome, her missionaries, but especially the Jesuits, have been willing to make almost any concession to the heathen prejudices of the people they were trying to win. Mosheim gives a very full account of the methods employed by the Society of Jesus in India and China. In these countries during the seventeenth century they won converts by wholesale by adapting the doctrines of the heathen to the teachings of the Church of Rome. Only the more flagrantly wicked practices of the heathen were condemned ; whatever could be twisted from a heathen to a Romish significance was kept. The Jesuits of this period concluded that St. Francis Xavier had made a mistake by beginning at the lowest classes. They supposed they could easily win the lower after they had converted the higher classes. So, in order to win the Brahmins, Robert de Nobili, a nobleman of Tuscany and a member of the Society of Jesus, having perfected himself in Sanscrit, Telegu and Tamil, as well as in the social customs of the Brahmins, went to India and declared himself a Brahmin come from the West. He conducted himself after the manner of the most ceremonious of the Brahmins, and would not suffer himself to be approached except by men of high caste. He brought with him a parchment—forged of course, which declared that the Brahmins of Rome were descended from the god Brahm, and were of more ancient foundation than the Brahmins of India. The parchment declared, further, that the members of the Society of Jesus were the direct descendants of Brahm. When the authenticity of the parchment was questioned, De Nobili did not hesitate to declare on his oath its truthfulness. He also forged a Sanscrit book purporting to be a fifth Veda, which he and his fellow-Jesuits swore they had received from Brahm. The result of this policy was that in three years seventy high-caste Brahmins had accepted the Christian doctrines concerning God, the atonement, and the leading teachings of Christian morality. They abandoned their idols, but retained caste distinctions. Angry opposition arose ; but in spite of this thirty thousand converts were gathered. Separate churches were built for the high and low castes, while the outcasts were forbidden even to approach the Brahmin-Jesuit priests. But however successful the work seemed, it is not strange that such a policy of falsehood and accommodation should soon have brought disastrous failure. The noble kinsman of Robert de Nobili, the great Cardinal Bellarmine, himself a Jesuit, protested most solemnly against such a policy. Altho the order compelled him to retract, other orders of the Church had influence enough to secure a bull from Gregory XV. in 1623 which was unfavorable to the Jesuits. To this bull the Jesuits paid no heed ; but in time their own falsehood, their mercantile speculations and other secular

undertakings, all contributed to the collapse of the order, which was repressed by Clement XIV. in 1773.

Such are some of the lessons which we may learn from our friends the enemy. What shall be the outcome of the struggle carried on along such different lines to win the world from heathenism? In the language of a modern writer: "The future of Protestantism depends upon itself. Our clergy must show a greater readiness than Catholic priests to go anywhere at the call of duty. The welcome to Protestant houses of worship should be more free and cordial than to Catholic sanctuaries. Our laity must prove that their gratitude to Christ for a free salvation is at all times a larger draught upon their financial resources than the doctrine of penance which supplements the cross by works of personal sacrifice and merit. Our missionaries must swarm most numerous among the millions of heathenism. In the competition with Catholicism we must not depend solely upon principles—we must show larger and richer fruitage than they."

But this is not all. We must not sit down to rest in the hope that Protestantism will survive because it is the fittest to survive. Some men are questioning whether the Anglo-Saxon type of Christianity is the fittest religion for the Oriental mind. Such a question proves that that man's religion cannot win because it lacks the great force of faith. Our hope is in the promise of the Lord of Hosts, who has said that the kingdoms of this world shall become the kingdoms of the Lord and of His Christ. With faith in Him we hasten the coming of His kingdom.

THE INQUISITION AND ITS "HOLY OFFICES."

BY THE EDITOR-IN-CHIEF.

Few people, even among intelligent Protestants, are familiar with the infamous history of the Inquisition. When in Rome, few spots more repay investigation than the Palazzo del Santo Uffizio, near the Vatican, the building formerly used for the "Holy Office" as instituted by Paul III., in 1542. The tribunal was abolished by the Roman Assembly after the revolution of February, 1849, but restored in the June following by Pius IX. During the French occupation of Rome, the old Palazzo was turned into barracks, and the business of the Inquisition was transferred to the Vatican.

When Paul III., seeking to deal a death-blow at the Protestant Reformation, issued his bull in 1542, creating the tribunal of the "Holy Office," (!) he appointed six cardinals—Caraffa and Toledo being the chief inquisitors—who were clothed with power to appoint successors, and with authority to decide all cases as a court of final appeal. All parties, rich and poor, patrician or plebeian alike, were given over into their hands

to imprison on suspicion, to punish on conviction, to torture by way of compelling confession. The only power not entrusted to them was the right of pardon—His Holiness reserving that prerogative to himself. And the Inquisition thus became, in a double sense, a court that showed no leniency, and its victims had indeed "judgment without mercy."

The rules of its action are a curious relic of papal equity. Let those who think the papacy needs no "missions" carefully read and ponder them :

1. In affairs of faith there must not be a moment's delay, but on the slightest suspicion proceedings must be taken.

2. No regard must be paid to any potentate or prelate, whatever his power or dignity.

3. On the contrary, the greatest severity must be shown toward those who seek to shelter themselves under the protection of a ruler ; only where confession is made are leniency and fatherly compassion to be shown.

4. To heretics, and especially Calvinists, no toleration must be granted.

The cardinal chiefs of the Inquisition did full justice to their "Holy Office" as thus defined. And if Paul III. was a severe superintendent, his successor, Paul IV., out-Heroded Herod for the violence of his persecuting zeal. When he assumed the papal tiara he was already in his eightieth year, yet it was said of him proverbially that he knew not what it was to make a concession ; and certainly in his conduct of the "Holy Office" he exhibited an unrelenting hatred of heretics, mixed with a severity which was absolutely merciless, and an intolerance that was absolutely unbending. He was the impersonation of Talus with his iron flail. His very eyes flashed fire, and his tall, erect, spare form seemed wrought of iron with nerves of steel. To one end all his energies were devoted—at any cost to put down heretics and make the Roman Catholic See triumphant over all "reformers," a world-wide power with undisputed supremacy. In fact, so terribly hard was his iron rule that when, on August 18th, 1559, he died, a riot arose, and "hell broke loose." The prison of the Inquisition was broken open and fired, the prisoners being released. The rioters went to the chamber of the Inquisition and slew the chief inquisitor, burned or spoiled all the archives, and were hardly restrained from burning also the convent of Sofia Minerva, where the old court of the Inquisition existed, and where Galileo underwent his famous ordeal of trial for astro-nomic heresies.

About the saddest things there is often a grim humor ; and the "Holy Office" is not without its absurd and semi-ridiculous aspects, as when, for instance, in the name of religion, it calmly and systematically countenances the most atrociously irreligious and barbarous proceedings, reminding one of the enormous cruelties inflicted on helpless brute in the name of science, amid the horrors of vivisection, in the interests of *eliciting truth*, as from victims of inquisitorial tortures.

For example, in the new Palazzo, near the Vatican, one may see the cells lined with reeds, in which a prisoner could not stand upright. A

curious advertisement appeared in 1880, offering for sale the "halls of the tribunal, prisons, and *dungeons of torture*."

Dr. John Stoughton saw, while in Rome, that unique volume whose title is, "Sacro Arsenale, over oprattica dell' offitio della Santa Inquisitione—con l'insertione d'alcune Regole fatta dal p. Inquisitore, Thomaso Menghini Domenicano, e di diverse annotationi del Dottore gio Pasqualone. MDCCXVI." The sixth part, which treats of the detection of heresy, unblushingly describes methods of interrogation by torture. One would think even the "Holy Office" would hesitate to put such things in print and give such a formidable weapon to the "reformers" and other enemies of the "Holy Roman See;" but the reader must be the judge of the depravity akin to madness that can unhesitatingly commend such atrocities.

Three of these modes of examination by the agonies of torture are specified: *Tormento del fuoco*, or torture by fire; *tormento della stanghetta*, or torture with the bolt or bar; and *tormento della cannetta*, or torture with the soldering pipe! Here, as Dr. Stoughton remarks, is a typical example of "framing iniquity by a law;" and in the pages of this extraordinary volume, with the coolness of the most audacious effrontery, *rules are given for the infliction of the most exquisite pain*.

And yet, with the most pious conformity to a religious routine, all this holy vivisection was inflicted on the helpless human victims in the name of the Church and the compassionate Christ! The inquisitors assembled in solemn fashion, invoking the name of Christ, and prayerfully proceeded to the duties of the Holy Office! Records were put before them of persons—*suspectos hereticæ pravitatis*, as the names of prisoners are entered on the calendars of Newgate, and they summoned before them the accused parties.

Severe questioning, accentuated with exhortation, threatening, persuasion, extorts confession; if not, then the gentle persuasions of flame and bolt and soldering pipe and other humane appliances are added to elicit the *truth*, until, to get rid of the intolerable torment, the victim acknowledges anything, however false—for no confession satisfies the Holy Office which does not confirm previous suspicion. It is a hall of judgment in which judgment is virtually pronounced in advance, and the examination must confirm the previous decision. Penalties of greater or less severity follow—a public whipping, confiscation of property, solitary penance, slavery in the galleys for any period, life incarceration; public abjuration is the least of penalties, the *auto da fê* is the greatest. And all this for what? For holding that there is no future purgatory; that auricular confession is not necessary; that there is no sin in eating meat on proscribed days; that images and relics are not to be worshiped; that Christ is our sole Advocate with God; that popes who do not live like Peter are not his true successors; that papal indulgences and anathemas are not of any value or weight, and priestly absolutions are not efficacious; that justification is by faith alone; and that the host is not the real body of Christ.

How one exults to trace the history of these victims of papal tyranny, who, like the three holy children, could not be intimidated even by torture—like Bartolomeo Bartoccio, who after two years in a cell, doomed to the fires, walked with a bold step up to the stake, and amid the flames shouted : “ Vittoria ! Vittoria ! ” It was said of Savonarola that as the Bishop of Florence threw at him a burning brand, crying, “ I cut you off from the Church militant ! ” he triumphantly replied : “ Aye ; but you cannot cut me off from the Church *triumphant* ! ”

We have not in this brief paper traced the Inquisition either to its beginnings or into its ramifications. Suffice now to say, by way of completeness to the outline of its history, that the first *permanent* court of inquisition was established in 1248 under Innocent IV., the chief direction being vested in the then recently established Dominican order. Previously it had been *local* ; now the tribunal became *general*, and was introduced successively into Italy, and Spain, and Germany, and Southern France. In France, the Inquisition came to an end under Philip the Fair, tho under Henry II. an unsuccessful attempt was made to revive it as an engine of extermination against the Huguenot heresy.

In Germany, it fell into disuse in the days of the Reformation. But in Spain and Portugal it has a history which has perhaps no parallel in the annals of the race. Early in the reign of Ferdinand and Isabella, Sixtus IV., in 1478, revived the organization after a long period, during which it had but a nominal existence ; the crown, however, both controlling the acts and appointing the actors of the court.

In 1483, a little more than four hundred years ago, the Spanish Inquisition began its terrible career under Thomas de Torquemada. The number of victims, as given by Llorente, the popular historian of the Inquisition, is nothing short of appalling. During the sixteen years of Torquemada's tenure of office alone there were nearly *nine thousand* persons who were burned ! Under Diego Deza, the second head of the tribunal, in eight years over sixteen hundred suffered at the stake. Some have doubted or denied the accuracy of these statements ; but after making all possible deductions and reductions, it is impossible calmly to contemplate the amount of cruelty undoubtedly practised. The horror which these records excite finds little parallel except in that awakened by the modern Armenian massacres.

The rigor of the Spanish Inquisition abated in the later part of the last century, after a period of three hundred years, the full history of which can never be written ; and if it were, should be written in blood and deposited in the archives of hell.

The whole method of inquisitorial proceedings illustrates the *irony* of history. A party on mere suspicion could be arrested and imprisoned at will, and kept in prison until it pleased his judges to submit him to examination. The proceedings were secret. He was confronted by no accusers, nor did he even know their names, and, in some cases, not even the

grounds of suspicion ! The evidence of an accomplice was inadmissible, and torture was always the *dernier resort* to extort confession of guilt. If, after the torture ceased, the victim disowned the confession made on the rack, he was put to torture again till he once more "*confessed the truth*" as before. The fact that no such tribunal is in operation to-day proves, alas ! nothing but that the Holy Roman Catholic Church has no longer the autocratic power which made such high-handed atrocities possible. When Father Hecker can boldly assert that "Heresy should be reckoned and punished in the *thought*," intolerance is not dead, and only the power is necessary to revive the Holy Office. Rome no more tolerates Protestant heresies to-day than at any other time since 1248. Let us not deceive ourselves, nor abate our solemn protest against the errors which ensnare human souls in the name of Christianity. "Separation" is the watchword of the day, not "Union," and charity itself demands this separation that we "be not partakers of her plagues."

REGULATED VICE IN GENEVA.*

In a letter to the friends of repeal in Great Britain, an esteemed correspondent gives a vivid picture of the course of events at Geneva on Sunday, March 22d, when by a large majority on a popular vote, the regulation of vice was confirmed. The writer says :

"I have been called to witness a dark page in the history of human life. It is painful to me to have to record it ; but its lessons are needful and solemn, and I wish I had a voice to reach to the end of the civilized world, that those lessons might be heard. How many years we have had the hard task imposed on us of trying to show people—good people—the horrible principles embodied in the State regulation of vice, and the results which must necessarily follow ; and they would not, will not, believe us. You already know the result of the popular vote—we had 4068, as against 8300, a crushing defeat. I must presently explain how the people were misled by the Government ; so that this cannot be quite truly said to be the verdict of the people, tho to all the world it seems so. It will be, and is, a great triumph for our adversaries everywhere. I am glad that the gates of this inferno were thrown open, and that the results of a hundred years of Government organized and protected vice have been for once fully revealed.

"Sunday morning—the voting day—I went to an early service in a Free church, where most of our friends go. There was great life in that service, at the end of which most of us had the Sacrament together in almost absolute silence. I should rather have liked that we had all received it standing, with a drawn sword in one hand, as the old crusaders did. The spirit of war, however, was there, as well as the Master's benediction, 'My peace give I unto you.' A dozen or more of our bravest men

* This astounding article appeared in the London *Christian* of April 16th, and is to my mind unequalled in its revelation of human depravity by even the massacres in Armenia. It reminds one of Paul's words : "It is a shame even to speak of those things which are done by them in secret," only here it is done shamelessly and openly.—A. T. P.

were absent from that service, having to preside from eight A.M. to six or seven P.M. at the different 'urns' (polling-places), and as the Abolitionist gentlemen were comparatively few, the best of them had to stay all day at that post.

"When the result of the poll was known, the leading 'tenanciers,' with their banners and following, forced their way into the Church of the Fusterie, at the entrance of which the final result of the voting had been made known; and then began scenes and processions which had been organized beforehand. It is a pain to write of it; but it is well that the worst should be known, well that the Genevese should have had the awful revelation of the vileness of what they had been harboring in their midst. You may know, perhaps, that every house of debauchery under Government sanction and protection is obliged to hang up a red lamp over the door, as a guide to visitors. So that now, and especially since Sunday night, that powerful institution which rules Geneva is designated as the 'Lampe Rouge.'

"They had organized processions in case of a victory, with designs and red lamps. They marched through the whole city, a mass of deviltry and obscenity which I suppose could hardly be seen anywhere else except perhaps in Paris. Soldiers had been posted all about the Fusterie; but, nevertheless, the red lamps rushed into the church and marched round it inside, locking the gendarmerie out. The latter could not even succeed in forcing their way round the outside of the church, so dense was the crowd. Inside, it seems, the red lamps held a sort of service to the devil, tramping, swearing, and singing songs of the utmost blasphemy and obscenity. They sang a hymn which is often sung at meetings or street preachings here, addressed to the Holy Spirit, beginning, 'Source divine of light and life' (in French), and they turned it into a hymn of praise of the 'red lamps'—'Divine source' to them of all they find most agreeable! They had a banner on two poles, with the names in large letters of de Meuron (a prominent Abolitionist) and the 'Bon Dieu,' and a red lamp hanging over both names. They cursed and hissed and howled at the names of God and de Meuron. '*A bas le Bon Dieu!*' '*A bas de Meuron!*' '*Vive la Lampe Rouge!*' They also parodied a hymn which spoke of the Savior on the cross in a way too awful to speak of, and the indecencies were on a par with the blasphemies.

"Having 'consecrated' the red lamps in the large church, they went on to all the other churches and filled the air in front of each with their blasphemies. Then branches of the procession went running to the different places which they hated most, and where they hoped to find some Abolitionists. They went first to the Young Men's Christian Association, but they had an *avant-courier* in the person of one of our scouts, who ran faster and told that the 'red lamps' were coming, so that all the men assembled had just time to get out and disperse, and only windows were left to be battered in. They went to our federation office, but it was locked up. So through the long hours deviltry reigned in the city—an open and impudent saturnalia, flaring its own shame before the eyes of all.

"This revelation of the source and nature of the opposition to us, and of the fruit, 'after its kind,' which State protection of vice brings forth, was necessary, and has begun already to bring about a reaction. Most of all, it has opened the eyes of all the good men, pastors, etc., to the moral pestilence in the midst of which they have been living for several generations. It is profoundly humiliating to the proud Genevese; for they are a very proud people, and they feel it all the more coming just before their

great exhibition, and because they are being taunted and exulted over by the press of France and other countries.

"Now to explain, in a degree, the great majority against us. If the question had been, 'Do you desire the abolition or the maintenance of the *maisons tolérées*?' every man, woman, and boy would have understood, because the *maisons tolérées* are as much in evidence and known, as the Cathedral or market-place. But the regulationist majority on the Grand Conseil invented the double question in order, no doubt, to perplex the people. Our friends in the Grand Conseil opposed it with all their might for several days, but in vain. The questions put before the electors were: 1. 'Do you approve of the *projet de loi de l'initiative*? Yes or no.' 2. 'Do you approve of the *projet de loi* of the Government? Yes or no.' You can see what a throwing of dust in their eyes this was. Working men were honestly asking, 'What does it mean?' and during the past five weeks our party were not allowed to hold meetings to instruct the people. Every meeting was broken up by the *Lampes Rouges*, and finally every hall and room was closed against us by a police order. Attempting to speak in the streets or roads, our friends were stoned and assaulted and silenced by noise. Freedom of public meeting and freedom of speech no longer exist in Geneva. If we had had those liberties it is believed that we might have had a majority of votes. Working women told us that their husbands were good men, but meant to abstain from voting altogether because they did not clearly understand the questions. Many hundreds abstained. Then the *Genevois* had worked hard to tell the people that we had deeply injured *La Patrie*, and troubled Geneva, and spoiled the prospects of the exhibition, and that all the agitators were paid by an English lady who had been sent from London with hundreds of pounds in her pocket. The poor people were misled by this kind of stuff. When one considers all these traps and deceptions put before them, to say nothing of the drink, one almost wonders that there were found 4000 who voted for abolition.

"I have many good things still to report, which we should never have known of but for this appeal to the whole people—so many unexpected adhesions, and, above all, such brave and right action on the part of young men at the university, and even boys in schools."

AN OPEN LETTER TO OUR MISSIONARIES IN TURKEY.

DEARLY BELOVED IN CHRIST: During the past few months I have sought to comfort myself by trying to comfort some of you. Unable longer to continue this, I will put my last effort in the form of a general letter, which, tho it may be too broad for Turkish mail-bags, is not too large for the religious paper of a free people. It may show that the situation is appreciated at home without any compromising utterances on your part.

Bible lands are depicted on the pages of the Bible not merely by the descriptions of the doomsday Book of Joshua, but by the highest spiritual utterances of the prophets. Take an example: "He stood and measured the earth." What mere didactic statement could equal the terseness of that? Measuring the broad earth without moving from his place! "Then he beheld and drove asunder the nations." To appreciate this we must place ourselves at sunrise outside the gate of some city east of the

Jordan and see its flocks pour out in one undistinguishable mass. Suddenly a shepherd calls his own sheep by name, and they follow him to their own pastures, and others do likewise, leaving the place recently the scene of so much life totally empty. So here the Lord looks on a crowded battle-field of Syria, where the enemies of Israel hasten to His overthrow. He does not speak. He only looks ; and at that look the hosts of each nation gather by themselves and disappear homeward. " Then the perpetual hills did bow," like the moving cloud splendors that resemble them, and yet even while the mountains flow down at His presence, " *His ways* are everlasting." No mere didactic utterance could express these truths so forcibly.

Let us look on another picture. When the primal flood of Turkish carnage and devastation left Asia Minor and entered Europe, their organization was so complete and their weapons so perfect for that age that Europe trembled at the battles which were to decide whether Christ or Mohammed should rule in the land. These men judged Islam by its results, and the impression made by them was intense. In the lapse of years, however, it has faded out, till now scholars, from the text of their sacred books, tell us *à priori* that the writings of Sakyamouni are the best for Buddhists ; the Chinese classics for that nation ; and, passing over others, that the Koran and the traditions * are most edifying for the Moslem. But while they daintily work out their theories, like a thunderbolt from heaven the words of the Master break on the ear : " By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles ?" And, lo ! the fruit lies to-day before the eyes of the nations.

All men know what it is.

The first impression may be to make the bloodshed prominent in the picture ; but the ethical foundation is so remarkable as to demand our notice. To introduce a new religion, the law against murder is set aside that the proselytizer may indulge in it without stint. Then the murderer is rewarded by the property of his victim, while the one he professedly seeks to convert is stripped of every right that a Moslem is bound to respect. Even the family, tho built up by the most sacred sanctions, is shattered into fragments, and every member of it made to pander to the lusts or the covetousness of his oppressor. Each one may judge for himself whether the perpetrator of such crimes would think more of securing a convert who may reclaim a portion of his goods or of numbering him among the slain.

Nor are the massacres to be measured by the number of victims nor by the cruelty of the methods employed. We must look at the victims themselves. The Armenians are the New Englanders of Western Asia. A householder might dwell between an earthen floor and an earthen roof with very little furnishing between ; his clothing might be of the coarsest material and bear the marks of much repairing, yet he lived in the house that had been occupied by his ancestors for many generations. There is something about him that commands respect, not in his surroundings, but in himself. He constantly submits to the greatest privations to enrich his

* A Moslem tradition of Jerusalem teaches that in the great day Jesus Christ will sit on a projecting stone high up on the eastern wall of the Temple Enclosure to judge the world assembled below in the valley of Jehoshaphat. One or two questions occur to us. Should a martyr, slain by Moslems, come forward to be judged and be condemned for not renouncing Christ and accepting Mohammed, what becomes of the promise held to in the dying hour : " Be thou faithful unto death, and I will give thee a crown of life." If Christ bestows that crown of life, what becomes of Mohammedan teachings ? Again, should a Moslem approach, claiming to have slain a Christian who refused to accept Mohammed, shall Christ reward him, and so stultify all those exceeding great and precious promises that are ours in Him ? If He fulfils those promises, again what becomes of Mohammedanism ?

Turkish landlord. His submissiveness is amazing to one accustomed to our free institutions. This is the victim selected for a sacrifice on the altar of Turkish fanaticism.

The news of the massacre reached the nations, and on all sides arose one cry of mingled amazement and execration. Many felt ashamed to be related to such murderers, even by the tie of a common humanity. Let Christians see that these feelings do not spend themselves in idle complaint that the dark ages have intruded into this nineteenth century, but let the words of Jesus, "By their fruits ye shall know them," sink ever deeper into their hearts. One day our Savior was conversing with the Jews, and, looking them through and through—for He "knew what was in man"—He said: "Ye are of your father the devil, and the lusts of your father ye will to do. He was a murderer from the beginning, and abode not in the truth, for the truth was not in him." Christ looked so deep into their hearts that He saw the connection between murder and falsehood—a connection that existed long before the days of Uriah the Hittite, and shall exist to the end. And what an interweaving of bloodshed and mendacity runs conspicuously through all these recent events! One cannot look on the one without seeing the other. Daniel speaks of two kings "speaking lies at one table;" but here more than two engage in the work, and they would need very spacious parlors for their nefarious councils. This characteristic of the Government filtrated down into the common people, so that the whole land became a nation of liars. When missionaries first went there it was noticed that they were speakers of the truth, and the people gravely decided that it was because they had not the necessary adroitness to make lying a success.

Some may think that the Turks are included in the apostolic teaching, "The powers that be are ordained of God;" but he goes on to describe the powers that he speaks of in saying that they are a terror not to good works, but to the evil—a character which the Turks have not yet learned to exhibit. Still, as at the first, they are an organized banditti, continually devouring the lands that have fallen into their hands by the fortunes of war. Some of their methods of devouring we have seen within the last few months. The Turkish Government strains every nerve to keep out the truth; but it might as well try to shut out daylight from the land when the sun is risen. The Turks think that they have a monopoly of the art of covering it up, hence their unwillingness to have spectators on the scenes of their intended wickedness; but they forget that Christ said: "There is nothing covered that shall not be revealed; and hid that shall not be known." These, His words, abide true forever. That mythical quarantine in Sassoun, where no epidemic existed, stirred up a more thorough investigation than an honest statement of the facts would have done. Those kerosene cases intended to consume the last traces of massacre only brought to light more clearly the forethought employed in preparation for it. At first the Kurds were employed as a screen behind which the real actors could do their work; but soon rewards and promotions revealed the true agents, and not long after the pet name, "Hamoudiyeh," identified the originator beyond possibility of mistake. This outbreak of evil shall pass away. Its authors and abettors shall soon stand before their judge, but the quiet work of preaching the Gospel shall go on, and the gates of hell shall not prevail against it, for Christ has said: "I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain." And so it shall remain even after the "earth is burned up and the elements shall melt with fervent heat,"

One of the good tidings foretold of Christ, in Psalm 72 : "He shall break in pieces (scatter as dust) the oppressor." It is our privilege to turn this promise into prayer until it is completely fulfilled.

There is one topic vitally affecting our missionaries, on which I would say a word with great diffidence. It has been said that the difficulty in some places of protecting an American citizen is so great that they should be forbidden to go to them, and if they persist in going, they must take the consequences. On this topic I am moved to present certain truths. The rights of an American citizen are inalienable. They can be forfeited only by crime or extreme rashness. To ascertain whether any course is rash we must go back to the authority for taking that course. Now, it is not churches or missionary societies who send out missionaries, but Jesus Christ in person. It is His lips that say, "Go ye into all the world." The Lord Jesus makes very much of this fact, for He says : "As the Father hath sent Me into the world, even so have I also sent you into the world." He also has a perfect knowledge of those whom He sends, for He says : "Behold I send you forth as sheep in the midst of wolves." He also foresaw that personal violence would be offered. "The time cometh that whosoever killeth you will think that he doeth God service." Were they on that account to turn back? No; for He says : "Whosoever will save his life shall lose it : but whosoever shall lose his life for My sake and the Gospel's, the same shall save it." "If any man come to Me and hate not . . . yea, and his own life also, he cannot be My disciple." "Be thou faithful unto death, and I will give thee a crown of life." Is a missionary to be accounted rash who lovingly seeks to walk according to these words of his Master? Let men ponder well these words of Christ before they make the charge.

Your brother in Christ,

THOMAS LAURIE.

SIXTIETH ANNIVERSARY OF THE COLONIAL MISSIONARY SOCIETY.*

Sixty years ago, May 13th, 1836, a number of men were appointed "to manage the affairs of the contemplated mission to the British colonies," among them, John Remington Mills, the first treasurer; and the Rev. Thomas Binney, Andrew Reed, and Mr. George Gull, the first secretaries of what became the "Colonial Missionary Society." Rev. Henry Wilkes, M.A., was appointed first missionary, and Montreal, Canada, chosen as the sphere of his labors.

A circular, issued immediately after that meeting, stated that the society had been "instituted to sustain and extend among our fellow-countrymen in the British colonies the ordinances of Divine worship and the blessings of evangelical religion." This it proposed to do by selecting and sending out well-qualified ministers; and by supporting them, partially or wholly, for such periods as circumstances may require. Sixty years have gone since then. All who took part in those early meetings have passed away—but the work still goes on, and its need does not lessen. True, there are colonies which have not the strong claims for help which they presented sixty years ago, but other colonies are opening out, and so the work of the society grows from more to more. Its new "Forward Movement" is

* Reprinted and condensed from the *Christian Endeavour* of May 7th, 1896.

now to be inaugurated. As to its present-day work, the new secretary (Rev. D. Burford Hooke) says: "Our young people are going out every week to the colonies, and no society ought to receive more loyal support from those who are left behind than the Y. P. S. C. E., which seeks to meet the spiritual needs of young men and maidens far away from home and kindred."

Recently, when in Manchester, he spoke to the adult classes at Roby School of that city—a school in which there is a strong missionary spirit. Well there might be, for it was while sitting in one of the pews of Roby Chapel that Robert Moffat resolved to be a missionary, and thus few places more than it interested the Chief Khama, when he recently visited this country. From the 3551 Young People's Societies in Great Britain our younger brothers are going over the sea, and the society which helps them to be true to "Christ and the Church" has surely great claims upon them. Our colonies are making history, and they need the Christian leaven in them from the very foundation—so that the whole after-history may be permeated with the spirit of Christ.

On the other hand, the young missionaries and ministers who are going forth are mainly Christian Endeavorers. They owe something to societies with which they have been connected in the homeland, and they will doubtless plant branches in the countries to which they are going. Last month two thus went out—one, the Rev. Leonard Joseph Thacker, to be minister of a group of churches in the Kat River Settlement, Cape Colony, and the other, Mr. Herbert D. Whitmore, to do evangelistic work among the fishermen in Fortune's Bay, Newfoundland.

He is the fifth minister who has recently gone forth, in connection with the Colonial Missionary Society, to South Africa. The first was the Rev. F. Tucker, to Florida Road, Durban, Natal; the next, the Rev. D. Smith Carlyle, to Graaff-Reinet; then the Rev. Alfred Olver, to Worcester, followed by his father, the Rev. Richard Olver, to North End, Port Elizabeth; and he will soon be followed by others to Bulawayo and Johannesburg.

The work of the Colonial Missionary Society has recently been greatly increased by the resolve of its directors to include the supervision in the colonies of native churches, founded by the London Missionary Society, which have not yet reached the robustness of character and sound moral habit needed for spiritual independence. It was in consequence of this that the directors sent their secretary to South Africa, and subsequently the Rev. Dr. Barrett to Jamaica, the latter being accompanied by the Rev. W. J. Woods. The result shows that in Africa there is a field for effort singularly rich in promise and with special reasons for solicitude, while from Jamaica, where more teachers are wanted, there has come the most gratifying testimony, showing that, tho the native churches in that beautiful island are, in some respects, infantile, yet they are growing in numbers and usefulness, tho greatly crippled through the extreme poverty of their members.

In connection with this new departure the society has initiated a Forward Movement in Johannesburg, under the leadership of the Rev. Charles Phillips, a native of Nailsea, near Bristol. On the completion of his college course, he labored first in Samoa, and later at Graaff-Reinet, in South Africa; but the "vision of souls" has drawn him to Johannesburg, where it is believed his life work will be found. Mr. Phillips' labors will be chiefly in connection with the 40,000 colored people working in the compounds, for whom but little has yet been done.

II.—INTERNATIONAL DEPARTMENT.

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

International Missionary Union.

THIRTEENTH ANNUAL MEETING.

The International Missionary Union convened June 10th–17th in the Tabernacle at Clifton Springs, N. Y. This beautiful structure was erected at a cost of some four thousand dollars by Dr. Henry Foster for the use of this organization. Dr. Foster was the founder of the Clifton Springs Sanitarium, and he has been its patron saint until now, tho some years since he made it over to trustees to perpetuate the benevolent intent with which it was begun, of affording medical aid to missionaries, ministers of the Gospel, and teachers. Dr. Foster has thus handed over for these purposes a plant worth six hundred thousand dollars, notwithstanding its beneficence of an annual donation in the form of relief to the classes above specified, of a sum ranging from twenty thousand to thirty thousand dollars annually.

The International Missionary Union is an entirely distinct organization, wholly independent of the Sanitarium, which meets annually for the purpose of discussing missionary problems, comparing experiences on different fields, addresses by individual missionaries giving accounts of their work, and for the deepening of spiritual life in their own souls, as well as greater personal acquaintance by social intercourse. It convened two years at Niagara Falls, Canada, two years at Thousand Island Park, and at Bridge-ton, N. J., and once at Binghamton, N. Y. Since that it has convened on the invitation of Dr. Foster at Clifton Springs, chiefly as the guest of the Sanitarium, this being the seventh time in succession it has been thus entertained.

The missionaries present this year were as follows, the dates preceding the names indicating the year of entering and of retiring from the field;

where a blank is found in the second place, it means such persons are still in the active service, expecting to soon return to the foreign field :

1892–, Miss Louise A. Babe (Africa); 1872–92, Mrs. B. H. Badley (India); 1890–, Rev. W. S. Bannerman (Africa); 1890–, Mrs. W. S. Bannerman (Africa); 1885–94, Rev. J. L. Barton, D.D. (Turkey); 1885–94, Mrs. J. L. Barton (Turkey); 1879–81, Rev. W. H. Belden (Bulgaria); 1879–81, Mrs. W. H. Belden (Bulgaria); 1888–, Miss Florence E. Ben-Oliel (Syria); 1886–87, Mrs. G. A. Bond (Malaysia); 1887–, H. J. Bostwick (China); 1887–, Mrs. H. J. Bostwick (China); 1889–, Miss Susie M. Burdick (China); 1886–86, Mrs. W. B. Capron (India); 1890–92, Rev. W. A. Carrington (Brazil); 1859–, Rev. J. Chamberlain, M.D. (India); 1890–, Miss Sarah Chambers (Brazil); 1896–, Miss Ella Chapman (Burma); 1888–, Miss Ella R. Church (Japan); 1887–, Rev. Cyrus A. Clark (Japan); 1887–, Mrs. Harriet G. Clark (Japan); 1883–94, Rev. J. Thompson Cole (Japan); 1883–, Mrs. Mary M. Conklin (Burma, India); 1881–85, Samuel Cross (Siam); 1878–79, Rev. C. W. Cushing, D.D. (Italy); 1888–, Miss Mary A. Danforth (Japan); 1883–, Miss A. Daughaday (Japan); 1869–70, Rev. J. A. Davis, D.D. (China); 1869–70, Mrs. J. A. Davis (China); 1876–90, Mrs. Andrew D'Ouseley (India, China); 1880–, Rev. J. A. Eakin (Siam); 1880–, Mrs. J. A. Eakin (Siam); 1888–, Miss Elizabeth A. Eakin (Siam); 1886–, Miss Susan Easton (India); 1868–, Miss Charlotte E. Ely (Turkey); 1868–, Miss M. A. C. Ely (Turkey); 1890–, Edward Evans (China); 1887–, Miss M. Estelle Files (Burma); 1892–, Edwin N. Fletcher (China); 1853–55, Mrs. O. M. Ford, M.D. (Africa); 1872–, Rev. Daniel O. Fox (India); 1881–, Mrs. Daniel O. Fox (India); 1882–, Mrs. A. A. Fulton (China); 1878–, Miss Frances A. Gardner (Japan); 1879–, Miss Sarah F. Gardner (India); 1880–, Miss Elsie M. Garretson (China); 1861–68, Rev. J. T. Gracey, D.D. (India); 1861–68, Mrs. J. T. Gracey (India); 1889–, James S. Grant, M.D. (China); 1873–85, Rev. Thomas L. Gulick (Spain); 1885–, Miss Emma M. Hall (Italy); 1837–77, Rev. Cyrus Hamlin, D.D. (Turkey);

1864-73, Mrs. Cyrus Hamlin (Turkey); 1840-93, J. C. Hepburn, M.D., LL.D. (China and Japan); 1840-93, Mrs. J. C. Hepburn (China and Japan); 1883- , Miss G. Y. Halliday (Persia); 1879- , Miss Emma Inveen (China); 1884- , Miss Carrie I. Jewell (China); 1887- , Rev. Geo. Heber Jones (Korea); 1872-75, Miss Mary Kipp (Syria); 1888- , Mrs. M. B. Kirkpatrick (Burma); 1853- , Mrs. Lucy A. Knowlton (China); 1887- , Rev. W. H. Lacy (China); 1887- , Mrs. Emma Nind Lacy (China); 1887- , Rev. H. F. Laflamme (India); 1889- , Mrs. H. F. Laflamme (India); 1879- , Miss Margaret W. Leitch (Ceylon); 1881- , Rev. Spencer Lewis (China); 1881- , Mrs. Spencer Lewis (China); 1880-90, Mrs. C. S. Long (Japan); 1886- , W. L. Macrae (Trinidad); 1849- , W. A. P. Martin, D.D., LL.D. (China); 1888- , Miss Stella H. Mason (Assam); 1887- , Miss Mary L. Matthews (Bulgaria); 1839- , David McConaughy, Jr. (India); 1894- , Rev. Arthur H. Mellen (Cuba); 1885- , Rev. C. P. W. Merritt, M.D. (China); 1885- , Mrs. C. P. W. Merritt (China); 1888- , Miss Emma Mitchell (China); 1887- , Rev. G. W. Morrison (India); 1889- , Mrs. G. W. Morrison (India); 1869- , Mrs. Charles B. Newton (India); 1874-90, Rev. A. B. Norton (India); 1880-84, Miss Helen S. Norton (Hawaii); 1880- , Miss Frances E. Palmer (Burma); 1859- , Rev. E. W. Parker, D.D. (India); 1859- , Mrs. E. W. Parker (India); 1877-83, Rt. Rev. C. C. Penick (Africa); 1881-83, Mrs. C. C. Penick (Africa); 1879-82, Miss Fannie A. Perley (India); 1895- , Horace Tracy Pitkin (China); 1868- , Rev. Theodore S. Pond (Turkey and Colombia); 1868- , Mrs. Theo. S. Pond (Turkey and Colombia); 1885-87, Rev. William de Ronden Pos (Africa); 1878-80, Miss Mary Priest (Japan); 1886- , Miss Carrie E. Putnam (Burma); 1886- , George M. Rowland (Japan); 1886- , Mrs. George M. Rowland (Japan); 1877- , Miss Anna Schenck (Persia); 1873- , Rev. J. E. Scott, Ph.D. (India); 1896- , A. L. Shapleigh, M.D. (China); 1896- , Mrs. A. L. Shapleigh (China); 1883- , Rev. Frederick A. Steven (China); 1886- , Mrs. Frederick A. Steven (China); 1881-90, Rev. M. Luther Stimson (China); 1881-90, Mrs. M. Luther Stimson (China); 1889- , Miss Cora A. Stone (Japan); 1878- , Miss Ellen M. Stone (Bulgaria); 1873- , Miss Eliza Talcott (Japan); 1868-73, Rev. C. C. Thayer, M.D. (Turkey); 1868-73, Mrs. C. C. Thayer (Turkey); 1869-72, Miss Mary A. Thompson (China); 1890- , Miss

Grace Tucker (Japan); 1889- , W. J. Wanless, M.D. (India); 1889- , Mrs. W. J. Wanless (India); 1859- , Rev. G. T. Washburn, D.D. (India); 1859- , Mrs. G. T. Washburn (India); 1859- , Rev. J. W. Waugh, D.D. (India); 1880-91, Mrs. Wellington J. White (China); 1881- , Rev. M. C. Wilcox (China); 1838-86, Rev. G. W. Wood, D.D. (Turkey); 1871-86, Mrs. G. W. Wood (Turkey); 1870-73, Miss Sarah L. Wood (Turkey); 1859- , Rev. Simeon F. Woodin (China); 1859- , Mrs. Simeon F. Woodin (China); 1860-95, Rev. B. DuBois Wyckoff (India); 1860-95, Mrs. B. DuBois Wyckoff (India).

The societies respectively were represented numerically as follows: American Board, 43; Methodist Episcopal, 27; Presbyterians, 25; Baptists, 10; Protestant Episcopal, 4; Reformed (Dutch), 3; Canada Baptist, 2; China Inland Mission, 2; Independent, 1; United Presbyterian, 2; Woman's Union, 2; Canada Presbyterian, 1; Established Church of Scotland, 1; Reformed Episcopal, 1; Seventh-Day Baptist, 1; Southern Presbyterian, 1; Young Men's Christian Association foreign field, 1. The total number enrolled in this assembly of Christians was 127.

The countries represented, as will be seen from the list, were Africa, Bulgaria, China, Cuba, Italy, Japan, Korea, Persia, Siam, Malaysia, Syria, Turkey, Spain, West Indies, South America (Brazil, Colombia), India (Assam, Burma, Ceylon), Persia, and the Hawaiian Islands.

Two thirds of these had never before attended one of these annual gatherings. About that proportion of the whole number in attendance each year are present for the first time. The meeting is so unique that none but those who remain throughout the week come into any apprehension of its worth and power. Salutations and communications are annually received from members laboring in foreign mission fields all over the globe. On the platform on Tuesday evening, June 16th, thirty-six missionaries appeared, who made brief addresses of two min-

utes each about the kind of work which they would take up on their arrival on their several fields, as they all anticipated returning before another annual meeting of the Union. We present a sketch of a few of the addresses :

RELATION OF THE CHINESE GOVERNMENT TO MISSIONS.

BY REV. W. A. P. MARTIN, D.D., PEKING,
CHINA.

My recollection goes back to a time when the walls of exclusiveness stretched all around China ; and I have lived to see the gates wide open. They did not, however, roll back to the sound of celestial music, but to the roar of Western cannon. I shall speak of five periods.

1. A period of persecution by imperial power. 2. A period of restricted liberty granted by imperial edict. 3. A period of religious freedom under the protection of treaties. 4. A period of popular persecution excited in part by the success of the missionary work. 5. A peep into the future, when the Church of China shall enjoy the fullest privileges in the sunshine of Imperial favor.

The period of persecution, which lasted for over a century, was brought on by dissensions in the Roman camp. The Jesuits, who were first in the field, were many of them learned, wise, and devoted. Winning the favor of the government by their science, they profited by their prestige to plant churches in the capital and all over China. So favorable was the disposition of the Emperor Kanghi, that he and his people appeared to be on the verge of becoming Christians.

Then came the Dominicans, traditional inquisitors and professional heresy hunters. They accused the Jesuits of complicity with idolatry, because they accepted for God, *Shangti*, "The Supreme Ruler," worshiped by the Emperor of China, as do a majority of Protestant missionaries of the present day. The question being referred to

the emperor, he upheld the Jesuits. The Dominicans appealed to Rome, and the Holy See, after some wavering, decided in their favor, coining a new term for God, or what was more elevating in the place of *Shangti*—*Tienchu*, a petty deity, one of eight mentioned in the ancient books, as dividing the sway of the universe, and condemning the worship of ancestors.

The emperor stood aghast at the presumption of a foreign potentate to revise his decisions, and he learned for the first time that in the event of his professing the faith there was a human authority to which even he must bow. Tolerant of religious opinions in general, the Chinese Government is not so liberal when those opinions contravene its most sacred traditions and imperil the order of society. The Emperor Kanghi withdrew his favor, and his successor, in 1723, commenced an open and relentless persecution, expelling missionaries and slaughtering or banishing their converts.

2. The first war with England, known as the Opium War, changed the relations of China to the Western world. The British treaty of 1842 opened five seaports to foreign trade, and Protestant missionaries were prompt to occupy them, tho there was not as yet a word of toleration from the throne. In 1844, however, after the signing of his treaty, the French Minister preferred a request for the annulment of persecuting edicts, and the recall of exiled missionaries and converts. The request was freely accorded, and at the instance of a British minister the same privileges were extended to Protestant missions.

3. The wider franchise under treaty stipulations was the fruit of the second war with England known as the "Arrow War," in which France took part. At Tientsin, in 1858, the ministers of the four powers, Great Britain, France, Russia, and the United States, each in his own treaty, inserted full stipulations by which the whole empire was thrown open to missionary efforts,

a thing unprecedented in the history of the world.

4. The period of popular persecution, by means of mob violence, began with the massacre of French missionaries at Tientsin in 1870. Prostrated by the iron hand of Germany, France was in no condition to exact suitable reparation, and the people were emboldened to repeat the outrage at sundry times and in divers manners. These attacks were always excited by the circulation of tracts and placards containing horrible charges against missionaries and all foreigners. When the storm burst the mandarins generally contrived to be absent. Some of them, indeed, including a few of the highest rank, have had a direct agency in fomenting these troubles. In some instances missionaries suffered from riots aimed at foreigners as such, and foreign traders have suffered from riots aimed at missionaries. The leading governments of Christendom wisely agreed to hold the Chinese Government to its obligations. Decrees of the most favorable character have been obtained from the emperor. Officials concerned in the persecutions (in one instance a viceroy) have been degraded. If the great powers maintain this attitude, such riots will be of rare occurrence; but they can hardly be expected to cease entirely, until officials and literati become convinced, as they will, that Christianity is the one thing needful for China, without which her renovation is hopeless.

5. The growth of the churches to a hundred thousand members for the Protestants, and a million for the Roman Catholics who entered the field centuries earlier with a vast apparatus of schools, colleges, and printing-presses, is auspicious of the final triumph.

KOREA.

Rev. George Heber Jones, of Korea, said:

"The first attempt to Christianize Korea was made by the Roman Catho-

lics, who claim that foreign priests accompanied the Japanese veterans of Hideyoshi in their invasion of Korea in 1592. The fruit of this work was chiefly Korean martyrs, who suffered in the persecution following the Shimabara Rebellion. Roman Catholic work dates really from the last decades of the eighteenth century, and was inaugurated by nations interested in Christianity through contact with the priests in Peking. For a generation the work was confined to native efforts entirely, and is reported to have provoked some persecution. The first foreign priests arrived in 1835, and from that time their work has been carried on after their fashion, and has had a checkered and disastrous career. There is danger that we may be unjust in any attempt to summarize the work of the Roman Catholics. They had made no visible imprint on the character or thought of the people except to call their attention to Christianity. Under their efforts Christianity became known as a pestilential heresy, the sum of all immorality and villany, and from this charge it was reserved for Protestantism to vindicate our blessed religion. At the present time they have a well-organized hierarchy—bishops, priests, schools, orphanages, and 25,000 converts. They confess that it was not until 1885 that the cassock of the foreign priest dared appear in the streets of Soul, and at that time Presbyterian and Methodist Episcopal missionaries had been working for a year in that interest. Mission work was carried on in the north province of Korea by the Rev. John Ross, of the Scotch Presbyterian Mission in Manchuria, for several years before the first missionaries arrived in Korea, and into his labors we have entered.

"For the purpose of temporary classification, our history since December, 1884, may be divided into three epochs: The period of suspicion; the period of indifference; and the period of dawning interest.

"The Koreans are neither Chinese

nor Japanese, and they are very anxious to have the world realize the distinction ; but the basal structure of the grammar of their language resembles that of the Japanese, seeming to indicate that in some remote period they came of the same stock. There is a large element of Chinese in their vocabulary. They regard the Chinese as petrified barbarians, who, having periodically thrashed Korea into a reverent attitude, are not to be trifled with. They regard the Japanese as mushrooms of an inferior quality, so short in stature that they are even beneath contempt. I suppose this, because Japan, instead of following China's example, and devastating Korea every time there was a shadow of a pretext, only did so twice.

"The religion is of a triple character. Ancestor worship with the Confucian code is the State religion ; Buddhism has a large number of monastic communities patronized by the people when they have occasion ; Spiritism, a form of Shammanism, is the religion of every home.

"Medicine opened Korea to missionary work, and has occupied a most important place ever since. Schools closely followed, and held the respect and endorsement of the people. There are at the present time the following missions at work in Korea : Presbyterian, North, 20 ; Presbyterian, South, 11 ; Presbyterian, Australia, 4 ; Baptist, A. J. Gordon's church, 5 ; Methodist, 24 ; Anglican, 12 ; Independent, 4 ; Workers, 80.

"Work is carried on at forty different places, and the number of converts at the end of the first ten years was 1100. The attitude of the government has changed. The storm of war and desolation has driven us ten years nearer our ultimate goal. The chief results have been the relief of Christianity from misconceptions of the people, the mastery of a hitherto unknown tongue, and the successful inauguration of a Christian foundation. Woman's work has been specially successful."

PERSIA.

Miss G. Y. Halliday, of Persia, said :

"We sometimes hear it said, 'All the world except Tibet is open to the proclamation of the Gospel.' Is it ? Of what avail is it that the missionary is physically present in a country, when the main body of its population is shut off from him by an interdict, and forbidden to hear his message or to heed it on pain of death ? Such is the case with the greater part of the 200,000,000 of Moslems in the world to-day. Do we dare let this state of things continue ? They outnumber the population of the United States three to one. If their forces were concentrated, what a fearful menace to Christianity and civilization, while nothing but opportunity is wanting to repeat in every land the 'horrors of Armenia.' It is the worst of the false religions, because intolerant and aggressive. Is there any other religion that claims the right to slay and plunder and possess the earth by force, exterminating heathen and reducing Jews and Christians to slavery and tribute ? These people are inclosed in a triple wall of iron. The first defense is broken when the Christian missionary gains access to their country ; the second, when they have liberty to hear him ; the third, when prejudice and unbelief are vanquished and he yields to the Spirit of God. Within these walls our brothers and sisters are imprisoned, many of them restless, unsatisfied, groping for the light, saying, 'Who will show us any good ?' They are not satisfied with what they have, but they think there is nothing better. We must 'remember those in bonds as bound with them.' An Armenian said last year, 'Those massacres are our own fault. We a Christian nation have lived in the midst of Moslems all these years. It was our duty at any cost to give them the Gospel. We have not done it, and God has thus punished us.' Perhaps Christendom may yet say the same. The Armenians have feared to tell them of Christ, because it was

against the law ; but they have not feared to sell them wine, equally forbidden, for the sake of profit. A Koord, in Hamadan, had been invited to our service. He went to the Armenian quarter, and saw a man whom he followed, thinking he was on his way to church. In a few minutes the man said, 'I have some good brandy to sell. Will you come to my house and drink ?' 'May your neck be broken,' answered the Koord. 'I follow you, expecting to be led to the house of God, and you ask me to come and get drunk.' If Turkey had closed her markets to the trade of Europe, would it have been many days before the cannon would have opened them ? What can we do ? The power of prayer must be invoked ; the same that opened Japan and China must open the Moslem world."

THE KUCHENG MASSACRE AND ITS CONSEQUENCES.

Rev. M. C. Wilcox, Ph.D., Methodist Episcopal Mission, Foochow, said :

Wherever one chanced to be early in August, 1895, if within reach of the telegraph, he was shocked by the news of the sudden and unexpected massacre of English missionaries on the first day of that month at Hua-sang Mountain, near Kucheng City, which is about one hundred miles nearly north of Foochow, the capital of Fookien Province, South-eastern China.

Greatly as you were saddened by the news, your sorrow could not be as keen nor your sense of loss as deep as ours. It was my great privilege to know, as a beloved and devoted fellow-worker, each of those whose death has been so lamented.

By whom was this awful crime committed ? Not by the people. They have become more and more friendly toward us, as is shown by the fact that during the last eight years, while I have served as presiding elder of the Kucheng District, the Methodist members and probationers have nearly quadrupled, being now nearly 1400. During that period the English workers have had similar prosperity. The rank and file of the Chinese had no sympathy with the murderers ; but, on the other hand, many of them wept aloud in the streets when they heard the terrible news.

The murderers belonged to a semi-

political society called Vegetarians, whose animating principle is hatred of foreigners. Their enmity is, therefore, naturally directed against the present Manchu dynasty, which has ruled China as a conquered country since A.D. 1644. Smarting under the overwhelming defeats inflicted by Japan, these so-called Vegetarians thought that by murdering the missionaries they would not only be rid of them, but would thereby involve China in war with Great Britain. During that war the anti-foreign party hoped to throw off the yoke of the Manchus and seat a native ruler on the dragon throne. This theory of the massacre is held by well-informed persons, and appears to be borne out by a document sent me just before I left China by a seceded Vegetarian.

Now let us glance briefly at some of the consequences of the massacre. For months after that sad event everything looked dark as regards the future of mission work in all that part of the province. In many villages the native Christians were repeatedly alarmed by bands of ruffians, who threatened their chapels and their lives. In a number of villages companies of men—Christians and heathen combined—took turns night after night standing guard with the light of torches. Thus threatened attacks were averted, and no native Christian lost his life or was seriously injured. But these dangers drove the Christians nearer to the Source of all help and strength. I do not know of a single Christian who during those months of turmoil and anxiety denied his Lord and Master. As a rule, the Chinese are slow to accept anything new ; but when, after careful consideration, they become Christians, they are not easily moved. They furnish good stuff for martyrs.

About six weeks after the massacre, the United States Consul, Hon. J. Courtney Hixson, who has rendered such valuable service to the missionaries, wrote me expressing his sympathy at seeing the results of years of labor destroyed. I could not even then believe that our work had been in vain. My faith was stronger than his, and I believe that God would overrule everything for His glory. But I could not believe the darkness would so quickly be overpast, and that such a wonderful interest would so soon be manifest, not only in the Kucheng District, but in all that part of the province.

Yet reports from various sources indicate that prosperity, such as has never been seen, is crowning the labors of those representing the three mis-

sonary societies operating in the northern half of Fookien Province. Unusual eagerness to hear and receive the Gospel is everywhere shown. The churches and schools are attended as never before. A letter, received to-day from the head teacher of the Kucheng Boys' High School, speaks of the great interest manifest throughout that region. Tieng Ang Dong (the large "Church of the Heavenly Rest") at Foochow cannot accommodate the crowds that come. One hundred persons were received into this church alone during four months from December to March last.

In contrast to this remember that the American Board and the Methodist Episcopal missionaries labored in the same field from 1847 to 1857, with only one baptism for each society at the end of that period, whereas, in spite of the massacre, there were last year in the Methodist Mission alone nearly two thousand accessions, or almost six a day. So the glorious work is going forward more triumphantly even than before the massacre. The number of Christians in China has doubled during the last five years, and the rate of progress is constantly accelerating.

We mourn for our dear martyred friends; but we believe as they look down upon the scenes of their earthly toil and suffering, they realize that their death, like their labor, was "not in vain in the Lord." As in the early years of the Church, so to-day "the blood of the martyrs is the seed of the Church."

The following action was had on our Government and missionaries in Turkey :

PRONUNCIAMENTO ON GOVERNMENT PROTECTION OF MISSIONARIES.

1. As missionaries of the Gospel in foreign lands we recognize as a fundamental principle of action the duty of ourselves and all whom we teach to obey constituted civil authority in those lands, as that duty is inculcated in the writings of the New Testament, and that we imitate the example of the apostles of Christ in our manner of conduct in all that we do ; and

2. Regarding missionary work as lawful where we are carrying it on, we may claim as the Apostle Paul did in respect to his Roman citizenship to sustain no loss of rights by reason of our being missionaries, and that where there are rights guaranteed to us by treaties with a foreign government, we are entitled to the same care for the protec-

tion of such rights by our own government as is given by it to other classes of its citizens residing or traveling in the same country ; as has been well illustrated by the action of the United States Government and other governments in reference to recent deplorable events in China and Turkey.

While grateful for the degree of success which has attended endeavors of the Government of the United States to protect the rights of American citizens being missionaries in the Turkish Empire, we are constrained to deplore much failure to secure them fully, and to express apprehension of danger of greater violation without redress. The question seems to be at issue whether Americans engaged in a lawful calling, and guilty of no wrong-doing, shall be permitted longer to enjoy rights of which they have had the exercise for more than sixty years, and in the use of which they have been benefactors to the peoples of that land. It is to be decided whether the duty of the United States Government is exhausted by securing the lives of such citizens only by allowing them banishment from Turkey, and by making demands of indemnity for property destroyed, which indemnity is readily enough promised, but never paid. Missionaries will under such a blow to American prestige, if it be not averted, not suffer alone. American commercial and material interests will also suffer, and a damage to American influence in the world, greatly to be deprecated, will be sustained. Will American public sentiment allow this to come to pass ?

The International Missionary Union expresses entire sympathy and accord in judgment of all its members with our missionary brethren and sisters in Turkey in their steadfast holding to their position under great perils for themselves, and in the presence of the awful atrocities perpetrated upon the peoples among whom they labor. They thank God for the grace given unto them and the ordering of His providence in so far preserving all of them from a violent death ; and we express our high admiration of the heroic devotion, Christian fidelity, and self-sacrificing benevolence of which they are affording so eminent an example.

While with the whole civilized world we have been shocked by the unspeakable outrages inflicted upon Armenians in Turkey, and sympathizing deeply with the stricken people, we recognize a merciful Divine purpose in their permitted martyr sufferings for the name of Christ, endured so largely with unflinching choice of death rather than of

life by denying Him, which purpose we trust will exalt them as a people in service to the spiritual kingdom that is surely to triumph in all the earth. We invoke for them richer blessings than the realization of their national aspirations would bring them, while earnestly supplicating for them speedy deliverance from the woes of their present experience; and exhort to prompt and generous giving in our own country for such relief as can reach them through the channels that are open for sending it.

Also that in the appalling massacres that have occurred, in the systematic oppressive treatment of Armenian and certain other Christian subjects of the Sublime Porte, the facts of which are undeniable, and the responsibility for which is beyond reasonable question, we see more than self-excited outbreaks of popular Moslem fanaticism, and are amazed and distressed in view of the proofs of a governmental policy having for its aim the virtual extermination of the ancient and worthy Armenian nationality in Asia Minor and Eastern Turkey, that the so-called Christian powers which are pledged to protect Armenians, and are, if so disposed and united, able easily to counteract that policy, should exhibit the apathy and maintain an inaction which allows its yet unhindered execution. We fear that under just judgments of the Supreme Ruler of nations a terrible retribution may be visited upon Europe in which America also may share for the sin of unjustifiable neglect of so great a duty of humanity and justice.

"The Noble Army of Martyrs Praise Thee."

BY MISS CARRIE E. BUSH, HARPOOT, TURKEY.

It has long been in my mind to write you the story of some of our martyred pastors and preachers. I did not do so during the early part of the winter, because I could not endure the sorrow of the recital. Shall we ever reach a time when we shall cease to suffer for this blow to Christ's work? Protestant chapels and Gregorian churches are torn down to the ground. Those that are still standing are used as stables or barracks, or are wilfully and foully desecrated. At the time of the assaults all over the land, Bibles, Testaments, and hymn-books were trodden under

foot, torn into fragments, or thrown into the flames. The contents of our station book-room were, on the memorable November 11th, emptied into the street, and a week later we gathered up precious bits of Scripture to save them from the mud and dirt.

This has been a nation of martyrs, but probably never having had in the past those who so intelligently and gladly laid down their lives for Christ's sake as now in this nineteenth century. Those in past centuries have been worshiped as saints in the Gregorian Church. Those of the present century will never receive such homage, I trust, but by their death will surely hasten on the longed-for day when "every knee shall bow and every tongue shall confess that Christ is God, to the glory of His name."

The first of the honored roll whom I shall mention bears the noble name of Paul. His face was like the pictures of Luther or Calvin; strong, stern lines about the mouth, and deep, far-seeing eyes. His voice was rich, his manner commanding. There was a reason for all this; in his early youth he was a hermit, dwelling on a lonely mountain, in a cave, in the wild regions south of Mardin. The cave was damp and only lighted by a hole in the roof. He had the Bible in the ancient tongue, and spent his time in reading, prayer, and meditation. His food was roots and herbs, his bed straw, and he wore sack-cloth and resorted to self-discipline to chasten his soul before God. Simple villagers came to worship him, or to touch and be healed of disease. Robbers on the mountains laid no hand upon him, but begged for his intercessions.

Like the three hermits of whom Lew Wallace tells, he was waiting for a revelation, and God gave it. A missionary found him out, gave him the Bible in modern Arabic, invited him to Mardin to study, and he was trained there and at Harpoot for the ministry. Tho born at Harpoot, being a Syrian and having been long absent, the Armenian was a language which he was

obliged to learn, and he did it beautifully. He married a graduate of our college, and together they did a rare work for the humble village of Hula-kegh. The discipline he had given himself he was able to bestow upon his people. Everything in church and school work was done "decently and in order." He required even personal and home cleanliness of his people, silence in God's house, and faithful study for the Sabbath-school. His wife was a lovely, ladylike woman, and earnest in study and work with him.

Paul and Mary fled with all their people toward Mezereh the day before the attack on their village. Most of them camped down in the fields near Mezereh, but this young preacher and his delicate wife reached the city, and what they supposed was the shelter of Mary's father's house.

On Sunday, November 10th, there was an attack made on that quarter of the city, and Paul was wounded. They all then fled from that quarter, where they were surrounded by Turks to his father's house. The next day came the general attack. Mary received a fatal blow. As she felt the blood gushing from her lips, she looked at her father and said, "What is this?" "Go to Jesus, my child," was the calm reply, and her spirit passed on and was set free from these horrors. "Give the Moslem formula, or die!" was the fierce command to Paul. I can see his eyes, like the martyrs of old, looking into heaven; I can hear his stern voice ring out, "Never!" There was a rush, a blow, and he found his Savior, his wife, and the holy ones he had sought to imitate on the other side. "Lovely and pleasant in their lives, in death they were not divided." Yet it often seems as if they were in the room with me as I write or talk about them, so near is the other world in these days. We had had so many beautiful talks together about living a heavenly life now on this earth.

Paul's aged father and brother were killed, and Mary's father, mother, and

two sisters were wounded, and one of the last died of her wounds.

The next in the list shall be Pastor Sarkis, of Choonkoosh. He was a good man through and through, untiring in his work, faithful in study and in the oversight of schools and all church work. Every department was under his control. He gathered a large congregation. His Sabbath-school was one of the most successful in our field. He was conscientious in home expenses, and yet most hospitable and generous.

The "Koords" gathered before the city and waited for hours until sunset, and then made their first attack. Pastor Sarkis soon saw that his house was no place for shelter, but wherever he went all refuge was refused. Fire was set to his house, and he was somewhat burned, but ten days later, when the "Koords" came for another onslaught and robbery, they first demanded of him money, then when he said he had none they insisted upon his accepting Islam, or they would kill him. "You may kill me if you wish," was his quiet answer, and he was felled to the earth with a blow from the guns of the ruffians.

Pastor Krekore, of the Ichme Church, small like Zaccheus, had as childlike and loving a heart as St. John. His wife was so saintly, that the villagers had dropped her real name, Martha, and called her "Artar," which means righteous. The hearts of both were like that of the "Israelite indeed" in whom was "no guile." A couple of years ago our good Artar, after years of feebleness, lay down one night to sleep and awoke in heaven, thus being spared the agonies of these later—I had almost said "latter" days.

Pastor Krekore was preserved alive after the first onslaught on the village, but several days later he and some twenty-seven others were taken to the Gregorian church, from which, one by one, they were ordered out to decide between Islam and death. He received four wounds, and after each, with a faith undaunted and a power to be looked for in one of sterner mold, he

proclaimed his creed, "I believe in the name of the Father, Son, and Holy Ghost," and he and twenty-seven others were with those "who have washed their robes and made them white in the blood of the Lamb." He was the friend of Turk and Christian alike. He never had an enemy. It was Christ in him whom they sought to destroy.

Pastor Ghazaros, of Chernook, had borne much persecution for Christ's sake, at the time of his conversion in his youth. He was wild and worldly, but the Savior met him in his way, and turned him into the paths of righteousness. His religious nature was of the Puritan type, and I shall never forget how, in his sermons, he was accustomed to warn his people against their sins, saying, "Unless you leave them off, some day they will persecute you. Yes, they will *persecute* you." And he said it as if he well knew what it was to suffer from sin and the stings of conscience. He and his two sons were slain together in their home, and his wife was four times stripped of all her garments save two. He also was given the privilege of life on one condition, but "counted not his life dear unto himself" at such a cost.

Colporteur Mardiros, of Ainetsik, was a tall, large man with a fine, rich voice and a warm, earnest heart. For some time he has not been in the work, but he was ever preaching the Gospel. They came upon him with the demand, "Islam or death!" He raised his eyes to heaven in prayer, and as he stretched forth his hands in petition they cut them off, then ended his life as he breathed it out, like Stephen, in loving communion with God.

The story of Mardiros, of Keserik, is one of devoted and self-sacrificing effort on the part of his wife to save him by hiding him here and there. "He loved not his life unto death." His choice also was heaven rather than an hour of life on this earth in denial of his faith. He was a good man and worker, strong for temperance and every right cause.

Time would fail me to tell of the

many Gregorian priests who even bore torture and faltered not in their testimony for the faith. Perhaps they were ignorant in their lives, and their faith but dim, yet in death a miraculous glory seemed imparted to it for which we cannot but bless God. Laymen, too, whose lives had not borne strong testimony for Christ, in that last, solemn hour of testing were unflinching. May we not believe that the Spirit did for them in a moment what we ordinarily believe must require years of chastening and experience?

We would draw a veil over the life of that aged bishop and those priests and preachers and laymen who, loving their life, lost it by denying the faith. As some one forcibly expressed it, it was often because they knew that wife and children would not be massacred also. It is easy to say what they should have done; let us be charitable, and remember that we have not yet met such an awful ordeal and such an alternative, to be sure that we should be "faithful unto death" and "receive the crown of life." Enough that our duty should be moved to its depth by their present wretchedness. Obligated to learn the tenets and the forms of the new faith, to keep the fast of Ramazan, and to use the language and don the dress of the other race, they are still not respected by either Christian or Moslem, and with all their compromising "through fear of death they are all their lifetime subject to bondage." They call for our earnest, pleading prayers as well as pity. May God have mercy upon them!

We give joy to those who are "gone into the world of light." It was one brief struggle, and now an eternity of peace, while we who are left know not what a day may bring forth; but they, "the souls under the altar," and we yet lingering here and longing "to depart and be with Christ, which is far better," unite in ascribing "blessing and honor and glory and praise unto Him that sitteth upon the throne and unto the Lamb."

III.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

Papal Europe,* The Papacy.†

THE PAPACY.‡

Clement III. called the sun the symbol of pontifical authority, and the moon, shining with borrowed splendor, he likened to the secular power. According to this theory, there is, strictly, but one ruler upon earth—the Pope; in him all authority is centred; from him all jurisdiction flows; at his hands kings receive their crowns and bishops their miters; to him all are accountable, while he is accountable to no one, save God—and sometimes apparently not even to Him.

It is indisputable that this system, which at one time overshadowed the world, had a merely human origin. The New Testament is conclusive on the point that Paul, not Peter, laid the foundations of the Roman Congregation. During the first Christian century the Bishop of Rome had spiritual oversight only over his own congregation. In the second century a custom sprang up of regulating the ranks of bishop by the importance of the cities in which they resided. Rome was mistress of the world. Pagan Rome had exercised sway over all the nations, and her centralized and universal despotism would seem to have suggested to the aspiring bishops of the capital the first ideas of a spiritual empire alike centralized and universal.

Under Constantine the empire was divided into prefectures, provinces, and dioceses, and these were presided over by patriarchs, metropolitans, and bishops. Rome, Antioch, and Alexandria were the patriarchal sees; then Constantinople was added, and placed second in dignity, because it was the

seat of the Emperor. The Saracens soon wiped out Alexandria and Antioch. The Turks did the same for Constantinople, so that in process of time the Bishop of Rome found himself without a rival.

In 378 came the law of Gratian and Valentinian II., empowering the metropolitans to judge the inferior clergy, and the Bishop of Rome to judge the metropolitans. The Bishop of Rome and his subordinates at once acted upon it, but never once claimed a spiritual authority for their newly found jurisdiction. In 445 Valentinian III. and Theodosius II. called the Roman Pontiff the "Director of all Christendom," and in 606 Emperor Phocas constituted Boniface III. Universal Bishop. There is not in any of these instances a shred of claim to Divine authority. It was only when the Western Empire fell that the Bishop of Rome began to search for titles in support of his newly acquired power, and for the first time the Pope claimed universal dominion because of his succession to the "blessed Peter." Pope Gelasius (492 to 496) informs the world that it became kings to learn their duty from bishops, but especially from the "Vicar of Blessed Peter." The same Pope proclaims at a Roman Council, A.D. 495, that "to the See of Rome belonged the primacy in virtue of Christ's own delegation, and that from the authority of the keys there was excepted none living, but only the dead." In due time even the dead were brought under the power of the keys, but Rome was in process of what Newman called "development."

But one thing more was wanted—namely, that the "Presbyter of Rome" should step into the vacant throne of the Cæsars, and the "Prince of this World" soon made even that step easy for his subordinate. Pepin bestowed the sovereignty of Lombardy upon the Pope in 755. Charlemagne enlarged

* See also pp. 294 (April); 379 (May); 567, 576, 590 (present issue); *McAll's Mission Record* and *A Voice from Italy*; "Makers of Modern Rome," Mrs. Oliphant.

† See also pp. 1 (January); 302 (April); 321 (May); 584, 588, 595 (present issue); *The Converted Catholic* (monthly); "Life of Cardinal Manning," E. S. Purcell.

‡ Extracts from an address by Rev. Thomas Connellan.

the gifts of his father, and in return Pope Leo III. placed upon Charlemagne's head the crown of the Western Empire. Formerly the election of Pope was confirmed by the Emperor, now the election of Emperor was confirmed by the Pope.

What were and are the secrets by which such a system has been able to captivate and enslave a seventh part of the human race? The reason is simply that Romanism offers everything that our carnal nature craves.

Christianity, tho pure in itself, was committed to the keeping of imperfect beings. The Jewish, the Roman, and the Grecian systems had all to be encountered and conquered by the Gospel of Christ. The converted, or semi-converted, Jew took with him the symbolism of the synagogue; the Greek attempted to engraft the philosophy of the academy upon the Christian stem; and the Roman, taught to regard polytheism as the breath of his nostrils, carried his ideas and prejudices into the Christian fold. The presbytery upon the seven hills began to look more to the visible than the invisible church. Rome would be all things to all men; but alas! in a very different sense to that intended by Paul. Christianity soon became the fashion. The fundamental principle of Grecian philosophy—viz., that the flesh is the seat of all evil, and that it becomes a sacred duty to weaken and mortify the body—soon found a home in the Roman system, and flourishes there to-day. The Jew took with him his ceremonial observances, and fused them with a sensuous ritual borrowed from paganism. The Latin polytheist resigned the names of Venus, Jupiter, and Saturn, but found equivalents in the Virgin Mary and the saints. The statue of Jupiter was changed into that of St. Peter, the two keys being substituted for the thunderbolt. Its toe is reverently kissed by pious pilgrims every hour. The Church that had followed Christ faithfully in the Catacombs emerged therefrom to possess pagan basilicas. The very vestments were borrowed from pagan

sacerdotalism, and the Pope appropriately assumed the title of the pagan high-priest Pontifex Maximus, and now calls himself Supreme Pontiff.

In the fourth century images began to be introduced into the churches, and so-called bones of the martyrs were hawked about as relics. Pagan festivals were changed, with a thin disguise, into Christian feasts. The Lord's Supper began to be dispensed at funerals, to develop at a future period into masses for the dead. Lamps and candles burned in the churches at noon-day. Chasubles, copes, mitres, crosiers, flowers, and incense all were combined in the worship of God, who seeks to be worshiped in spirit and in truth. "The religion of Constantine," says Gibbon, "achieved in less than a century the final conquest of the Roman Empire; but the victors themselves were insensibly subdued by the arts of their vanquished rivals."

For a long time bishop contended with bishop about their possessions and jurisdiction; they imitated the secular princes in their manner of living. Then the chief bishop got his throne established by secular authority, and placed his iron heel upon people and bishops alike. Ignorance spread her dark pall over the world. Corruption infected all classes. The most abandoned and wicked scourges of humanity were taught that their crimes might be expiated by donations to the Church at the moment of death. To build a cathedral, endow a monastery, or make a grant of land to the Church was more meritorious than a Christian life. Salvation no longer was of grace, but by works. To abandon society with its obligations and duties, and bury one's self in a desert, surrounded by filth and indolence, was a proof of the highest virtue. To shirk honest labor and don the wallet of the beggar gave one the right to work miracles here and be canonized hereafter. The modest maiden was forced to tell the secrets of her past to a man generally a hundred-fold more sinful than herself.

But Satan was not yet satisfied. His hatred for the seed of the woman prompted him to go a step farther. Accordingly even Christ was dethroned and a creature put in His place. The Pope arrogated to himself the title, "Vicar of Christ."

It is a solemn thought that we at the close of the nineteenth century are confronted with this same system, still claiming all its old prerogatives, still sighing for universal domination. In the Syllabus, approved of by the present Pope, Pius IX. teaches that the popes of former days, in deposing kings, and claiming universal supremacy, never exceeded by a hair's breadth their just rights and prerogatives.

Since the decree of Papal Infallibility the entire Roman machinery is moved by a single hand. He sits in his very agreeable prison at the Vatican, with the Superior General of the Jesuits whispering into his ear, and moves his subordinates as if they were pawns upon the chess-board. This is done secretly, and its effect upon the world is not lessened thereby. He is carefully providing for the future also. The school, the confessional, and the press are his three great levers by which he hopes yet to sway the world. Get possession of a child in its tender years; isolate it from all contact except your own, teach it that darkness is light, falsehood truth, and hypocrisy religion; place it in a groove where it cannot possibly measure such notions with the views of the world around it, and probably your *protégé* will cling to such teaching to the death. The Roman Church all the world over is fighting for possession of the children.

The confessional is the most potent weapon in Rome's armory. How can any man afford to quarrel with him to whose gaze he has laid bare the secrets he would hide from the child of his affections, the wife of his bosom? Together with changing men and women into slaves, it enables the priest to carry in his pocket-book all the secrets of his parish. Let but a single servant in a household frequent the confessional,

and every secret of that household is the property of the priest. Three popes have admitted that the confessional has been abused, and have enacted penal legislation with the object of guarding against the scandals arising therefrom.

The press, and not infrequently the Protestant press, has been inveigled into the service of Rome.

What is the remedy for all this? The remedy is in God's Word. There is no place in the New Testament for a sacrificing priest. Peter himself says that Christ possesses in all His faithful children "a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5). The Epistle to the Hebrews tells us that we have also one great High-Priest, Jesus Christ the Righteous. That is God's eternal truth. It cuts the ground from Romanist and Ritualist. It takes the sinner straight to God with Jesus, his Sin-Bearer, his Advocate, and his High-Priest, alone standing between.

Those who have traveled in Spain know how rigorously the laws against Protestants are enforced. Religious liberty is almost unknown in that country.

Started in 1868 under the auspices of the Free Church of Scotland, the Leganitos Chapel in Madrid has for the last quarter of a century been familiar to almost every American visiting the Spanish capital, owing to the fact of the lower portion of the building being devoted to the English service held there every Sunday. The work was organized by the Rev. John Jameson and Don Cipriano Tornos, an ex-priest of such distinguished eloquence that he had drawn immense crowds while acting as chaplain to Queen Margherita, the wife of Amadeo of Savoy. After many years of faithful work—part of the time as agent of the Bible Society—Mr. Jameson returned to Scotland, and Señor Tornos remained in sole charge of the work not only in Madrid, but also in outlying centers, such as Mocejón. There, as in the capital, the congregation is composed almost exclusively of persons in the very humblest walks of life, and as the Church of Scotland makes it a rule to gradually diminish its support of congregations as they advance in age, Señor Tornos is now constrained to appeal for financial aid to friends in this country. Evangelical work in Spain since the return of the Bourbons has never enjoyed more than the barest tolera-

tion, and the recent consecration by Archbishop Plunket of Señor Cabrera as bishop seems to have aroused the bitterest opposition to all Protestant work. While the *Obra de Leganitos* was the first started, and has always had the largest congregations, yet other missions have since been added, among them one at Chamberi, and this had recently to be moved from a most central location to one far inferior, owing to the landlord yielding to the wishes of the clericals and declining to renew the lease. The Methodist chapel in the Calle del Gobernador had altogether to close its doors, and yet another mission, that of Calatrava, is languishing for lack of funds. What makes the situation still worse is that many tourists who, when passing through Madrid, might feel disposed to aid the various chapels, remain totally unaware of their locations, as the law prohibiting all insignia on the exterior of any non-Catholic religious edifice has recently been rigidly enforced. All interested in promoting the evangelization of the country whence Columbus sailed to discover a New World have now an opportunity of doing so.

The Need in Sicily.

The helpless cry of anguish of the starving inhabitants of Russia, of the persecuted Christians of Armenia, has found an echo in many hearts in all nations. Will the piteous cry of the suffering, starving children of Sicily find no answering note in the bosoms of their fellow-men?

Stern reality, and not the desire to touch the hearts of the charitable by an exaggerated statement compels us to give such a heading to our appeal. Two districts of Sicily have especially been stricken by the sulphur crisis—viz., Caltanissetta and Girgenti.

Of 657 sulphur mines existing in Sicily, 537 are to be found in these two provinces; of 33,266 miners working in the whole island, 28,038 belong to these two districts. The almost entire shutting up of the mines, and the general suspension of the works has not only struck a blow at the 25,000 or more families of the miners, but has also injured those who got their living from the earnings of these men, and has especially put a stop to the small trade in these places. If we could only lead our readers to the principal square of Grotte, where daily and hourly are to be seen groups of men, who with pale, careworn faces and anxious, troubled looks stand waiting about for

the call, which never comes, to go and work for the bread, which they do not wish to beg for their starving, weeping children, whose cries ring incessantly in their ears! The government, not having wherewith to provide work for such a number of people, has considered it prudent to send troops to maintain public order, knowing well that hunger is a terrible counsellor. But never has it been known that firearms have had the power to quell the cravings of an empty stomach! Many people think that the pangs of hunger are more easily borne under our sunny Italian sky. Ah, little can they know of the horrors of the situation!

There is no need to explain why the industries languish altogether. Agriculture remains; but just in the mining districts the agricultural life is less extensive, owing to the configuration of the land itself. How can furrows be made in such a volcanic soil? how can seeds be sown in such an arid, unkindly ground? And besides all this, is the agricultural condition of the island so flourishing as to induce the miners to abandon the pick-ax for the spade?

For thirteen years the Waldensian Church has carried on a work of evangelization in Grotte, where there are now 33 church-members, 250 Sunday-school children, 155 night-school and 125 day-school pupils, 1200 casual hearers at the meetings.

Rooms necessary to carry on this work have been secured in an old palace, which the proprietors now desire for their own use. Another suitable place of worship cannot easily be secured. It is absolutely necessary to provide for such an emergency, and there is only one way possible—viz., by building a house which would answer the purpose. The starving inhabitants of Grotte, and especially the members and frequenters of the church, do not ask for a momentary relief of money, which is soon spent, but for work, which they are willing to do on very modest terms. By building a church and schools for the mission, a great number of bread-winners would be employed, and would thus be enabled to draw their families out of misery.

Every one therefore who holds out a helping hand to these his brethren will be doing at the same time good service for the cause of God.*

* Donations may be forwarded in checks or post-office orders to the Rev. Comm. M. Prochet, D.D., President of the Waldensian Committee of Evangelization, 107, Via Nazionale, Rome, Italy.

IV.—EDITORIAL DEPARTMENT.

Remarkable Revival in the North of Scotland.

There seems to be a general spiritual impression over the North of Scotland. In Wick hundreds of men and women, chiefly from eighteen to thirty years of age, have apparently been converted. In one east-coast fishing village the boats have been beached for six weeks, and as the evangelist passes along the street, one and another beckons to him to come and talk about soul concerns. One rural village reports some thirty cases of decision; this is a sample of others. In a country parish the crowds flocking to hear were so large that the windows had to be taken out of the church, that those outside might hear.

From another district a minister reports: "Numbers of young and old have been brought in, and the work has by no means ceased. . . . The times have been to us all very wonderful, and the 126th Psalm alone can give adequate expression to our feelings. What God has wrought is not yet fully known. From many places a similar message comes. If the people of God were to arise and pray, Scotland might once more experience a great revival."

The blessing in Stornoway appears to have begun at the Communion season, when Rev. J. McIntyre (successor of Dr. Andrew Bonar, Glasgow) had gone to assist Mr. Martin, the Free Church minister.

A Commission on Missions.

The principal feature in the *Review of the Churches* for April is a series of papers on the project, mooted by Chicago professors, of sending out a world's commission to investigate into the success or failure of foreign missions. Mr. Arnold White thinks that "an impartial inquiry into the finance, management, and results of a century of Protestant missions, with ever multiplying machinery, urgency of appeal, and

vaster expenditure, are as legitimate an object for investigation by the State as the effects of the existing Company Laws or the reduction of the area under wheat cultivation in England."

Could the \$350,000,000 spent in the last hundred years on Protestant missions and the \$12,000,000 a year now being spent not be better used? Mr. White seems to think the missionaries have now too easy a time of it, certainly an easier life than that of ministers in East and South London. Their readiness to ask for aid from imperial power, their sectarian divisions, their conflicting message, their opening the door to drink and vice, as well as the unrebuked iniquities of professedly Christian Powers would, Mr. White argues, form good material for inquiry. Dr. Cust thinks a conference of missionary experts would be of much more use. This proposal is welcomed by Mr. Eugene Stock, of the Church Missionary Society. Mr. Wardlaw Thompson, of the London Missionary Society, caustically criticises Mr. White's attitude, and holds that any examination of foreign missions which affects to judge its results would be an utter failure.—*Selected.*

To our minds, this proposition, from whatever sources emanating, involves a *total misconception* of the nature of the missionary enterprise, and might become atrociously arrogant and impertinent. It seems to be forgotten by some people that Christian missions stand absolutely unique and solitary as representing the one and only *Divine enterprise* ever committed to man. All other enterprises, however laudable, are human, or at best Christian, philanthropists, devout and earnest men in or out of the Church, have seen somewhat to be necessary to the progress of mankind, and hence have come Sunday-schools, young men's Christian associations, societies of Christian Endeavor, Bible societies, tract societies, and the hundred-handed organizations which

are auxiliary to the Christian Church and the enlightened State. And whatever man originates man is competent to discuss, criticise, alter, amend, or abolish. But there is one enterprise purely of God. He took no man into His counsels, but matured His own plan and committed it to the cooperation of converted disciples. To criticise it is impertinence; to alter or amend it is arrogance and blasphemy; to abolish it, apostasy. And we may as well understand that any commission that should undertake a survey of missions with respect to any possible *radical change* in their prosecution would be an invasion of a Divine prerogative. We shall welcome any investigation of the *methods* whereby the commission is now carried out, any survey of the progress of the work, any attempt to make more efficient the means whereby the Lord's plan shall be speedily executed; but we may not touch the Divine foundation of missions, nor even raise the question whether it is expedient that this work of God be carried forward. To do this would be the last act of crowning impiety and daring outrage, and provoke condign judgment. As well undertake to abolish God's way of salvation, and question whether vicarious atonement be not an antiquated notion.

China Inland Mission.

The anniversary (which was the thirtieth of the mission) was held at Mildmay Conference Hall, in London, in May, and divided into afternoon and evening meetings, as usual. Mr. Hudson Taylor with Mrs. Taylor was on the way home, but the calls of the work in China did not enable him to be in London in time.

An interesting letter from him was read, giving a bird's-eye view of the past year's work. It has been in many respects the most remarkable year they had ever experienced—a year of great trials and of abounding mercies. Reference was made to the war between China and Japan, and the opportunities

which that unhappy struggle gave for ministering to the wounded Chinese soldiers—a service which the Government have not been slow to acknowledge in a practical way. The work of the Chefoo hospitals generally has been that of increased and marked blessing to the bodies and souls of the people. As to the subsequent trials and persecutions which have been the lot of many in China, they have strikingly proved the steadfastness of the native Christians in time of adversity.

In a brief secretarial statement, Mr. Sloan dealt mainly with the statistics of the year. Ninety-seven new workers went out in 1895. Nine workers in the field and two at home had died during that period. It was stated that, owing to the rise in the price of Chinese money, the expense of sustaining the work will be increased from 20 to 25 per cent. The steady growth in the finances of the mission, through its three decades, has been remarkable. Mr. Sloan pointed out that the total income of the first ten years, from 1866-75, was some £40,000; that of the second ten years was £119,000; and that of the third, £309,000. Last year's income was £42,925 (including £9150 from America, Australia, and China); this shows a total increase over the previous year of £9787. These figures seemed to the chairman so eloquent of growing favor with God and man that he called for the singing of the Doxology when the secretary sat down; the assembly joined with heart and voice in this ascription of praise and thanks to the Fount and Giver of all good.

Five short speeches followed—four of them by workers from the great China field. Rev. J. J. Coulthard, who has worked for nine years in the province of Honan, took as the burden of his theme the native Christian—what he has to endure because of his confessed discipleship of Christ and the readiness with which he counts it all joy to suffer loss for the sake of his Master. Very much the same strain was taken up by Mr. Lawson, a Scotch-

man of pronounced accent, from the province of Shansi. He spoke feelingly of the small beginnings there, and of the growth of the work as well as of the zeal, fidelity, and liberality of the converts. Then Miss Hanbury gave an admirable little address, telling in turn some of her experiences, first at Pao-ning, Szchuen; next in the training home at Yang-Chau; and lastly at the schools in Chefoo. Her exposition of the great advantages that accrue to the young lady missionary by a stay in the training home must have been deeply interesting to all home friends who have relatives in the field. It was also most encouraging to hear, with respect to the school work at Chefoo, that a spirit of consecration to the work of the missionary is being evidently manifested among the young people being educated there.

As a representative of the Australian auxiliary Rev. Alfred Bird was cordially received, and his account of the inception and spread of the missionary interest in that distant colony gave cause for much thankfulness. It was striking to hear him report so many conversions as taking place in Australia in connection with missionary meetings and farewells. He told of one young man of much promise who conducted a series of services before going to the front in China. At these meetings over 100 converts were enrolled, and these young Christians are now furnishing the support in China of their spiritual father.

Last of all came Mr. Charles T. Studd, who unfolded some of the realities and actualities of Chinese life, and of work on behalf of the Chinese. He said the history of the China Inland Mission in the province of Shansi is of itself a sufficient confutation of those who say that missions are a failure. Christian missionaries, Mr. Studd thinks, ought to be like quacks—believing in one specific remedy for all sorts of ills. Christ has given His disciples one remedy and only one, and that is Himself. Then the speaker went on to tell something of what the Chinese are saved from,

when they become Christians. It was a black recital, the chief items in the indictment being the crime of baby-girl murder, well-nigh universal among Chinese women, the horrors and mutilations of foot-binding, the slavery of opium, etc. Addressing his fellow-Christians, Mr. Studd called for such an intense and unqualified belief in and devotion to the claims of Jesus Christ as would make them disregard such matters as climate, and personal considerations of every sort, in their desire to carry the saving Gospel to the millions of perishing Chinese.

The meeting in the evening was addressed by other workers from China and by the editor-in-chief of this REVIEW, the outline of whose address will subsequently appear in these pages.

BOLIVIA.—This South American republic, four and a half times the size of the United Kingdom, has not one settled missionary to 2,500,000 people!

The Nineteen Hundredth Anniversary of the Birth of Christ.

In the January issue of this REVIEW the editor called attention to the fact that this year (1896) is, by correct reckoning, the closing year of the full nineteen hundred of the Christian era. The subject has since been taken up by others, as the following shows:

It is an interesting chronological point as to the year of the birth of our Lord. Geikie and Edersheim give the date as late in B.C. 5. Farrar deals with the question in the appendix to his "Life of Christ," and says that "under no circumstances can the nativity have place later than February, B.C. 4." Lange adopts that month and year. Lichtenstein and others prefer the middle or end of B.C. 5.

Thus the consensus of the best opinion is decisive that the next anniversary of Christ's birth will be the nineteen hundredth. Dionysius Exiguus, when computing the time and making up the vulgar chronology in the sixth century, made a mistake of four years. Both Geikie and Edersheim accept December 25th as the most probable day and month.

The true nineteenth century of Christianity will therefore close with this year. It will thus, as a matter of bare fact, be earlier by a trifle over four years than the vulgar era.

Anything in the nature of a centenary of our Lord's birth transcends immeasurably in importance that of any person or country. It becomes, therefore, a matter worthy of consideration whether next Christmas should be a period of more than usual rejoicing. If it be deemed so to be, will it not be a time in which nineteen centuries of history and work may especially be reviewed, with the errors and triumphs? Will it not be a suitable period for discussing any reunion of Christendom, and for considering the work of Christ generally? The nineteenth century will have been completed. It may be desirable to think how to make a good start with the twentieth century of our religion. The firm resolve may be formed to do what is possible by work and self-sacrifice to make it exceed the nineteenth in all that pertains to God's glory.

I write upon this subject with all humility. I would like to foster inquiry as to the correctness of the statement that our Lord was born about the end of B.C. 5; and supposing it to be true—and the highest authorities force me to the conclusion that it is—I think it should be fully considered as to any honor so strangely important an anniversary should receive.

F. B. BOYCE.

In addition to sums already acknowledged for the Armenian sufferers, we have received the following contributions:

Mrs. Julia Waller, Bloomsburg, Pa. \$30.00
Presbyterian Church, St. Croix, Wis. 3.25

Archdeacon Wolfe writes from Hok-chiang: "The Romanists also have commenced work, and many have joined them. The priests require nothing in the way of knowledge or instruction in the Christian religion from those who join them, except a promise that those who join shall attend mass four times a year; their names are then entered as Roman Catholics, and they are from henceforth entitled to all the protection arising from the influence of the French protectorate of the Romish Church, and which the Romish native

agents take special care to make known and exaggerate all over the district; and so thousands are flocking to the Romish Church who have no more knowledge of the first principles of Christianity than they had before; but, unhappily, they have drunk in almost instinctively the first principles of Romanism—viz., persecution and hatred of the truth. Their priests permit them to subscribe the usual amount to the support of the heathen idolatrous ceremonies, and thus they escape the persecution of the heathen against our native Christians, who are expelled from our communion if they should be found in any way to support idolatry. In Hok-chiang these Romanists join the heathen in abusing the Protestants, because the latter will not subscribe to the heathen rites."

Japan is Japanizing her Methodism. She is doing it fast. She cannot avoid it. But this does not mean that she is changing the doctrine and experience. The discipline and practice adjusted to American life and determined and compelled by exceptional local peculiarities and history cannot, in the nature of things, be exactly adjusted to Japanese life. American life and Japanese life are as distinct as the poles. Japan is just now the last place for the "great Methodist," the "stalwart Presbyterian," the "rigid Baptist" from the Occident—that is, the man or woman who is a stickler for the minutiae of home forms and practice. Doing God's service in motive it will be hindered in act.—*Rev. John Wier.*

Colston Hall, Bristol, has the figure of a *dolphin* on it. It is a memorial of deliverance. When a vessel at sea was exposed to sinking by a hole knocked in the bottom, the founder of Colston Memorial Hall vowed his fortune to God if He would spare the ship, and a dolphin suddenly rushed into the aperture and effectually stopped it until the damage could be repaired.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

NETHERLANDS INDIA.

—Pastor EDWARD KRIELE, speaking in the *Allgemeine Missions-Zeitschrift* of the mission of the Rhenish Society on the island of Nias, a little westward of Sumatra, remarks: "Notwithstanding the comparatively small size of Nias, it is an important mission field, not only on account of its dense population, but also because the Niassans extend into some of the other islands. Nias promises more and more to become a second Sumatra, and is at present one of the most hopeful territories of the Rhenish Missions, having only become so, however, within a very few years. Inspector Schreiber called to mind at the last Barmen anniversary, that when he was still a missionary in Sumatra, a government officer very friendly to missions argued with him at length that the Barmen Board could do nothing more to the purpose than to recall the missionaries from Nias; and, in fact, Nias was formerly regarded as one of the most difficult and hopeless fields. Even in 1892, when the mission completed its first quarter of a century, there was little to be heard except admissions of the small results. Then it was as if, with the jubilee year, a wholly new spirit from above had begun to breathe over the valley full of dry bones; the number of the Christians has in the last five years risen from 706 to 1813—that is, has almost tripled—and even as we are writing thus letters come in announcing numerous baptisms of heathen at several stations. Whole heathen villages, which had long closed themselves against all influences of good, now declare that they wish to cast away their idols. It is said that pits are dug in the middle

of the village street destined to receive the ancestral gods. This takes place not only in the lately opened west, in the region of the stations of Fadow and Lahagu, but also in the elder eastern stations, where, for instance, Missionary Cramer, working outward from Gunong Sitoli, can draw one heathen village after another into the net of his activity; where Missionary Sundermann is on the point of establishing a new station, some two leagues to the west of Dahana; where in particular Missionary Thomas, working from Gumbuhumene as a center, has won almost the whole region around for the Gospel. In the very promising west, where, we may remark by the way, the mission has also contributed largely to secure to the greatly tormented land outward peace and security against its enemies, especially from the south, the attempts to found a third and a fourth station have thus far failed when near accomplishment, among other reasons because no missionary forces were to be had. Here also grave and momentous problems await their solution, especially as between the more thinly peopled north and the uncommon density of the population in the south of the island, where a solitary missionary grave reminds one of a fruitless attempt made years ago, and thereby of a painful tragedy in the Nias Mission. Thus Nias in the coming years will call for a very peculiar attention, and therewith also for a special enlargement of the missionary force. Here also we conclude with a word out of a 'layman's mouth.' The *Java-Bode* of September 5th, published at Batavia, reprints an article of the *Alg. Handelsblad*, in which, alluding to the *Missionsrundschau* (missionary round) of Dr. Schreiber respecting Netherlands India in the last number of the *Allgemeine Missions-Zeitschrift*, it remarks:

"Our best wishes to the mission-

aries in Nias. May their expectations not be brought to shame, and may we soon be able to say of Nias what can be said of a great part of Bataland: *it is owing to the missionaries that peace and prosperity have been brought to the lands, that its inhabitants have become other and better men*, and that they feel themselves happy under the Dutch Government, which rules them as Christians should.'

"When the Lord was on earth, the Pharisees came more than once to Him, desiring a sign from heaven. And many friends of missions are so far like the Pharisees that they want to be always hearing of striking occurrences, powerful conversions, astonishing events from the heathen world. But as the Lord gave small heed to the craving for wonders among His contemporaries, still less does the kingdom of God now come with observation. The Gospel, altho it appears in the heathen worlds as a power of God to salvation, works in the manner of the leaven; slowly but surely does it exercise a renewing and sanctifying influence upon the domestic and social life." Yet in the rapid advance since 1831 of the Gospel in the Minahassa, or northern arm of the island of Celebes, until heathenism, out of more than 100,000 souls, has hardly more than 7000 left, we have a fact which is at once a quiet leaven and an open sign.—*Maandbericht van het Nederlandsche Zendelinggenootschap* (Netherlands M. S.).

TURKEY.

—We would call attention to Dr. James S. Dennis' thorough and comprehensive article on the Armeno-Turkish question, in the *Evangelist* of May 21st. We note a few of the salient points.

When the Arabs controlled Islam, all the faithful (not reckoning the Persian schismatics) acknowledged the Arabian Caliphs. Now the Arabs, Mohammed's own people, in whose language alone has the Koran any sacredness, question the legitimacy of the barbarous

Turkish Caliphate. This is as if the Italians, for five centuries, had questioned the authentic election of the Pope.

What will ensue now when, as must happen before long, Turkey falls to pieces, mostly lapsing to Russia? Either an extinction of the Caliphate, or its reerection at Mecca, either event involving a profound dislocation and readjustment of Islam.

All talk of any change in Mohammedanism must be given up. It shows itself to-day really more cruel than the Koran allows. The spirit of Mohammed is more powerful than his limiting precepts.

All pretence that a Moslem government can or will protect Christians, native or foreign, except under absolute coercion from Christendom, must now be given up.

The savage dangerousness of Turkish Mohammedanism (Arabian and Indian standing considerably higher) can only be kept in check by the proximity of a watchful Christian power. Russia, by her very hardness and semi-barbarousness, as well as by her vast extent, seems best suited to this function. We may well recognize the hand of God, who doubtless knows His own mind, in choosing out a flinty hammer to pulverize a flinty rock.

Among the Armenians, these martyrdoms, renewing the greatest days of the Church of Gregory the Illuminator, seem not unapt to fuse together Protestants, Gregorians, and perhaps Catholics, of this eldest of Christian nations, in some great spiritual renewal for some great evangelizing work, against the day when orthodox and heretical Mohammedanism alike, held in the grasp of a Christian power, shall begin to acknowledge, as Julian, in those same regions, found, at least, if he did not say, "O Galilean, Thou hast conquered!"

JAPAN.

—A leading Japanese journal, *Kokurui Shimibun*, cited in the *Zeitschrift für Missionskunde*, declares not only

that the cold, abstract moral teaching given in the Japanese public schools amounts to little morally, and directly deadens the religious sense (which might be said of a great many of our own public schools, particularly in the West), but that very commonly the teachers take occasion by it to make open attacks on Buddhism, and of course still more violent attacks on Christianity. "The reasons," it says, as quoted by the Rev. E. SCHILLER, "why in our day Buddhism is declining, and Christianity also is not advancing, may in part be found in the fact that Buddhist priests and Christian ministers are not fully fitted for their calling, but the main cause, unquestionably, is the decline of the religious spirit of the nation, and the cause of this is, that the moral teaching of our schools is a teaching hostile to religion."

MISCELLANEOUS.

—"Ambassador Bayard spoke a true word to the Seamen's Hospital Society, in London, when he said :

"At sea there are no such things as troublesome boundary disputes, contested spheres of influence, buffer States, or other creations of diplomacy. Scarcely a day has passed without a token of gratitude and goodwill being sent by America to English seamen for heroism in rescues upon the high seas. When I was attending to my duties in Washington, I remember how there was a constant current of thanks and gratitude from Great Britain to sailors of the United States. Such acts are healing differences and strengthening the friendship between the sailors, and may be the means of binding friendship and good feeling in the homes on both sides of the Atlantic."—*Sailor's Magazine*.

—"A Caffre Christian made his missionary many years of trouble. 'It was because the beer would not suffer instruction to take hold of him.'

"These words have given us much matter of thought. It has suggested

to us the question, Is not, after all, beer a main cause why, among us, too, so many cannot press through? Through what? Through all the prejudices and hindrances which place themselves in the way, so soon as any one would fain enter devoutly into the service of Jesus Christ. In order to overcome these hindrances, such as fear of man, false shame, frivolous company, idleness, and all the lounging ways of our nominal Christianity, there needs a clear head and a firm will. But here comes in the beer—I mean beerhouse lounging, with all implied in that—obscures the understanding, fetters the will, and so it results that there can be no genuine conversion, even where the conscience had been awakened, and had induced a longing after better things. How many thousand good intentions have been drowned in wine and beer!

"Yet if we ask why, among us in Germany, notwithstanding all our Christian knowledge, there is so little Christian life to be found, why, in the churches, in the missionary meetings, in all labors for the kingdom of God, there are so few men, why the youth are becoming so wild, why recklessness and greed are growing, piety and contentment waning, we may confidently answer, The Main Cause is Beer. Beer impedes the young people, even the theologians, in their studies; beer makes many men, I fear even many pastors, sluggish in work and sluggish in prayer. Moreover, beer empties numberless purses, so that there is nothing in them when there is a call for missions or other good works. . . . And so it is coming to pass that in fact heathenism, and that not a refined, but a thoroughly gross, wild, and vulgar heathenism is coming in upon us, and spreading more widely from year to year."—*Calwer Missionsblatt*.

—J. HESSE, of Caho, in the *Evangelisches Missionsblatt für Württemberg*, considers the question how some German (and other) societies, with a larger num-

ber of laborers and larger income, are less successful than others, with fewer workers and smaller means. For instance: *Basel*, last year, having 157 missionaries, and spending 1,000,131 marks, reports only 30,200 members; the *Gossner* Mission, having 23 missionaries, and spending 162,955 marks, reports 40,000. The *Barmen*, having 96 missionaries, and spending 497,701 marks, reports 56,944. Moreover, the *Unitas Fratrum*, having 174 missionaries, and spending 1,610,420 marks, reports in 1894 only 366 adult baptisms; *Basel*, 1418. The *Leipsic* Mission, having 26 missionaries, and spending 356,225 marks, baptized 433; the *Gossner*, with fewer missionaries, and less than half the income, baptized 1570. Whence these differences?

Differences of training and economy doubtless count. But differences of fields count much more. Manyfold more laborers and more outlay on the rock will, of course, bring in scant fruits compared with few laborers and little outlay on the good ground. The Brethren, for instance, have chosen, of preference, the backward, and even the dying races. It is not brilliant results for which they aim, so much as a ministry of life for the forsaken. So, while *Basel* has, on the Gold Coast, a field of pestilence, *Barmen* and *Gossner* have, in Sumatra and among the Kols, comparatively healthy lands, requiring also less outlay. These two peoples, moreover, are more receptive of the Gospel than any others among whom German missionaries labor. The Kols had a rude heathenism, burdensome yet not attractive, easily given up for Hinduism, more easily for the Gospel. Among the Sumatrans idolatry was already in decline. Islam or Christianity, coming first in any district, easily carries the day. How different in South India among the Tamils, even among the Parias! The elaborate system binds them, even while it curses them.

The great difference, therefore, is still, as of old: The Road, the Rock, the Thorns, the Waiting Grounds.

English Notes.

BY JAMES DOUGLAS.

Church Missionary Society.—Numerous letters from Uganda furnish a view of the operations of this society, not only in Uganda proper, but also in the extensive districts of Busoga, Koki, and the Sese Islands of Lake Nyanza. All lovers of the Lord must rejoice in the marvelous blessing given; and, despite the things *per contra*, in the manifold tokens of encouragement which the present outlook affords. As Mr. Pilkington points out, the country from Mengo is now open to the Gospel for 200 miles east, south, and west; while northward 70 or 100 miles is open. Whether regarded as a field white already to harvest, or as a basis of missionary operations, Uganda is rich in promise. To quote from Mr. Pilkington: "The country is healthy; native help is available as it is nowhere else in the world; the desire for reading has already been carried to some of the extreme points within this radius; in language and sentiment and mode of life the whole region is closely knit together—in a word, there is good reason to hope that as far as local conditions are concerned, a circle including within its radius of 200 miles the three lakes, the Albert, Albert Edward, and the Victoria—an area (excluding the lakes) of nearly 100,000 square miles—might be fully occupied if not evangelized within three years' time."

To turn this hope into fruition, Mr. Pilkington makes the following demand: "Wanted, in all, from home, 100 additional men missionaries and some lady missionaries, full of the Holy Ghost."

The Sese Islands of Lake Nyanza.—The work, now being carried on, in these islands has many gleams of encouragement and no inconsiderable fruit, notwithstanding various forms of hostility. On Bukasa, a Sunday congregation of nearly 280 are collected in the church built by the Christian chief. In addition to this there are three other

places of worship on the island where Basese teachers minister to growing congregations.

On *Bufumira* the work has been carried on by Adam Musoke, a voluntary Muganda teacher and a small chief. For two years or more he has labored, and all who have come forward for baptism have been instructed by him. This worker has now returned to Buganda, but a band of young Basese teachers, numbering eight, are filling the gap, and, in the face of the chief's hostility, trying to let their light shine for Christ.

The largest island of the group—*Kome*—has also a band of earnest and faithful Basese teachers; and, in addition, there are 19 Buganda teachers "engaged in reading through the Gospels with the candidates for baptism, visiting, and giving a good name to the Gospel which they preach." On this island the work is particularly hopeful, and has already taken considerable hold, a result largely due, under God, to the labors of the Muganda teacher, Yoei Wamala, who, having lived down much opposition from the chief and others, has now had the joy of seeing much fruit accruing. At the large church on this island there is now a congregation of over 500.

Baptist Missionary Society.—During the past year there has been 655 additions to the native Christian Church in India in connection with this society. In every case the missionaries have anxiously sought to ascertain the presence of a work of grace in the individual heart.

At Cuttack, in Orissa, the church has had, during the past year, an unusually large accession from the ranks of the young people.

An interesting circumstance is reported by the Rev. J. G. Potter, of Agra, to the effect "that there are several Mohammedan young men who have hired a room where they meet for religious discussion; that most of these young men are Christians at heart, but

being of a good family they fear the consequences of a public profession of Christ."

The Rev. R. Wright Hay, of Dacca, writes: "I have baptized four converts during the year—two Mohammedans, one Brahmin, and an Eurasian." He also says: "There are many in whom it is evident that the Holy Spirit is working, and no small part of our work consists in a laboring in prayer for these."

The Calcutta Press.—From the report of translation and literary work, prepared by Dr. Rouse, we learn that the revision and printing of the Bengali Bible is now far advanced. A tentative edition of the Psalms has been issued, and the printing of a commentary on Genesis is just completed.

The Outlack Press has issued during the year over 35,000 tracts and 6000 Scripture portions.

Presbyterian Church of England.—Concerning *Formosa*, reports have been published by Mr. Barclay and Mr. Ede. Both reports are of a cheering nature. Notwithstanding the Black Flag troubles and the Japanese march through the island, "no cases of apostasy through fear occurred at any of the stations." In the hill country the aboriginal churches are being attended by greatly increased congregations, while at Moatau, "in spite of the massacre, the membership at the close of the year is larger than it was at the beginning."

North Africa Mission.—Mr. Edward H. Glenny, the indefatigable secretary of this mission, writes: "We have had and still have a certain amount of difficulty with the rulers of the countries in which we are laboring. I have just heard of a plot which fortunately was discovered, the object of which was to incriminate certain missionaries in illegal actions; but, after all, what is it we have experienced compared with the persecutions and atrocities in Armenia? . . . Then this year there

have been several baptisms in Tunis and Morocco, and Mr. Summers was hoping to baptize a young convert, from Palestine, in Alexandria this month. Mr. Patrick also speaks of encouraging services and professed conversions among the Spaniards, so that we have causes for thankfulness as well as reasons for prayer."

THE KINGDOM.

—Nobody could express it more happily than the missionary did who said: "When you cannot see any bright side, *polish up the dark side, and look at that.*"

—And this likewise is a faithful saying. "A dime whispers, 'I will help save America!' a dollar says that same thing out loud; a hundred dollars shouts it. One prayer helps the good work on; two prayers help it on a bit farther; half a dozen prayers possibly make it go faster yet; and only the angels know how marvelously the prayers of a few millions might accelerate it! One man or woman saying a good thing or doing a brave thing somewhere makes America a little better; a band of laborers affects perhaps the development of a whole country; while a host of workers may reap a harvest waving in fields as broad as a prairie, or mine out nuggets of spiritual ore rare and rich as a thousand mountain mines."

—Miss Anna L. Dawes also states a profound truth in terse and impressive form when she says: "If any one is willing to go up there and live with those Eskimos, I think the rest of us may well enough agree to help. Nothing has been so good for me for some time as Mr. Lopp's visit. It not only makes our Christianity (mine at least) look like a mustard seed, but makes you wonder whether it isn't a *dead* seed at that! I have been to hear Mr. Moody, but he didn't begin to give me such 'conviction of sin' as the urgent and eager interest Mr. Lopp showed in going back to his people. *I wonder*

just what the Lord does think of us all—some of us, anyway?"

—It is said that when the mother of Professor Drummond met a young friend who had offered his services as a missionary, but was declined, and was obliged to take a position in a commercial house in a foreign land, she suggested: "My dear boy, you can be a merchant missionary." In like manner Commodore Perry, when introduced to a foreign missionary in Japan, added, "I also am a missionary."

—How strange! When Jonathan Edwards, one of the very greatest of Americans, was dismissed from his pastorate, well-nigh with ignominy, and removed to Stockbridge with an Indian mission as a portion of his field, a salary was voted him of £6 13s. 4d. and 100 sleighloads of fire-wood.

—"Nothing but a missionary!" But the man who gave that toss of the head and that half-scornful look should cast an eye down the long central aisle of the hall at Mildmay Park. Whom do we see coming up the aisle—a son of Anak in stature, erect, his features strongly marked, his venerable locks and long white beard adding majesty to his appearance? On discovering him the whole great audience rise spontaneously to their feet. A Wesleyan brother with powerful voice is in the midst of an address; yet no one heeds him till the patriarch has taken a seat on the platform. Who is the old man? Is it the Earl of Beaconsfield? Is it Gladstone? There is but one other person in the realm to whom, under the circumstances, such a united and enthusiastic tribute would be paid, and that because she is on the throne. This hoary-headed man is the veteran among South African missionaries. He went out to the Dark Continent more than sixty years before. He is now eighty-three; his name, Robert Moffat.—*Rev. A. C. Thompson.*

—According to Acts 10: 35, was it

not an orthodox proceeding under the circumstances? "We went to call on the new Methodist minister and his wife (Mexicans), and listened to the most touching account of her conversion, simply by the reading of God's Word; and how, just following out the Divine command, she went to a stream and was baptized by her father-in-law, and they all took the juice of grapes she squeezed from a fresh cluster, and ate unleavened cakes she herself had made. Some time after she found a Protestant church, where she announced herself as a member of the church of Christ, and that church was our own in Hermosillo."

—Tho we all knew that the whirligig of Time brings in his revenges, yet whoever supposed that the Hebrews would "get even" with their foes, as they have, if the current statement is true which alleges that tho nearly 2500 years ago Babylon took their whole nation into captivity, now two Jews have bought all that is left of the famous city.

—It is a fine tribute to the efficient and self-denying labors of General Armstrong that the institution which he founded suffered only sorrow of heart at his death, and has made steady progress along the lines he laid down. As a recent visitor to Hampton said: "I never knew of a man who was less dead." The last request of the general, "See to it that Hampton does not go down," has been well obeyed.—*The Advance*.

—A missionary to India describes a sample day's work: "A child swallows a coin. Its mother brings it to us. A wife turns obstinate. Her husband comes for us. A husband beats his wife. The wife comes weeping to us. A man in a fit of despair joins the army. We are asked to liberate him. A member of the church loses his character. We have to examine into things, and discriminate truth from lies. An educated Christian man runs into debt. His device is to apply to us for higher

salary. A woman has two sons—one earning good wages, the other a boy at school. The elder son gets into debt. The mother's salary as a Bible-woman just keeps her and her younger son in food and clothing. The younger son, being clever, should receive a higher education. Who is to pay? Not the elder brother, but the missionary. At least that is the result of a discussion that occupies nearly a day. We refuse, say. The missionary is then accused of spending his money over the heathen to the loss of the Christian."

WOMAN'S WORK.

—A missionary writes that India's "new woman" is only one who can read and write and perhaps occasionally ventures out to a public meeting. "There are many yet among the upper classes who look out on the world with one eye peeping through the folds of a *cuddah*, and who feel that to allow any man, except those of their own household, to look on their faces is to be guilty of a heinous sin. We have a patient just now whom we wished the civil surgeon to see, and I had to spend a good part of a forenoon coaxing her to allow him in the room. We made a compromise at last, I agreeing that she only draw her *cuddah* far enough aside to allow her tongue to be seen. 'How can I go before God if this strange man looks on my face?' was the pleading entreaty of this poor young woman. In most cases, however, the veiling of the face is more a matter of social distinction than of religion."

—What a passage in modern history is that of the Zeitoun women on guard in their mountain eyrie! When every boy over thirteen years old was away fighting, and 250 Turkish soldiers were preparing to break out of their prison and fire the town, these women rose in desperation, killed every man of them, and threw them down the cliff. It was in defense of their lives and the lives of their children.

—There are now, as the result of

eleven years' work and growth, 51 deaconess' institutions in the Methodist Episcopal Church; 590 deaconesses, including 80 who are still in training and 100 trained nurses; and property employed in this work to the value of \$656,950 above debt. In the United States there are 35 institutions; in Germany, 6; in India, 8; in China, 1; in Africa, 1.

—In 1893 the Presbyterian Woman's Boards contributed over \$329,000 for foreign missions; in 1894, \$324,000; in 1895, \$309,000; and, now, \$302,000. But there seem to be as many fine feathers as ever, as many Christian women traveling, as ample home comforts. No more boasting from us, until we make a new record "concerning the collection."—*Woman's Work for Woman*.

—In Great Britain and Ireland there are 12 women's missionary societies, supporting 770 female workers in foreign fields, 38 of these being medical workers. These societies reach 20 different countries, employ 2000 native workers, and have over 60,000 girls and women in their schools.

—The Church of England Zenana Missionary Society has 53 stations in India, 8 in China, 1 in Ceylon, 186 European missionaries, 90 native missionaries, and 637 native workers. The associations contributed £24,299 last year.

—The Female Association of the Irish Presbyterian Church sends out three new representatives this year, and has under its care in India and China 18 women, of whom 4 are medical missionaries.

YOUNG PEOPLE.

—These are some live questions for Endeavorers (and Leaguers also with the change of a word or two) to think about and discuss:

How to get a society enthusiastic for missions.

How to push systematic giving among our Endeavorers.

How to get our Endeavorers to read more missionary books.

Putting the Endeavorers in touch with their denominational mission boards.

How to make missionary meetings interesting.

Who should go as a missionary?

Practical evangelistic methods for Christian Endeavor societies.

—*The Endeavor News* tells about a missionary committee that managed to make missions interesting in the following diversified ways: At first they invited a few of their friends to meet on a certain evening at the house of the chairman. There they found a number of garments already cut and prepared for the making. Upon these the guests and entertainers set themselves to work. In the centre of the group sat one of the best readers of the society, who entertained the company during the evening with the reading of an interesting missionary biography. This biography and the work laid out occupied the Endeavorers for four evenings. The last fifteen minutes of each meeting were given up to business, general discussion, and prayer.

—Let the missionary committee get ready a series of scrap-book meetings. The members and their friends gather scraps on all subjects connected with missions and Christian work in general, and on their scrap-book evenings gather about a large table and fill various scrap-books with what they have gleaned, these scraps being appropriately classified. The scrap-books thus formed make a valuable addition to their missionary library.

—The Christian Endeavor societies of the Reformed (Dutch) Church now number 525, and last year gave to foreign missions \$3909; to domestic missions, \$2396; to the Woman's Board of Foreign Missions, \$609; to the Woman's Executive Committee, \$504; and to the Arabian Mission, \$535. Other gifts to denominational objects bring the total up to \$8286.

—Some of the most earnest and wide-awake young people's societies in the world are to be found in Australia. The *Golden Link* states that the Wellington society has been devoting special attention to missionary work with the result that they support 2 native teachers in the New Hebrides; contribute to the support of the Wellington Chinese missionary; hold cottage meetings every Sunday and Wednesday evenings; have just begun open-air meetings; have sent 2 boxes to the mission field; write regularly to various missionaries, copy the answers received, and hand them round among the members; have twice circulated self-denial envelopes, thereby raising a considerable sum for missions; have issued a small missionary pamphlet for the benefit of the members.

UNITED STATES.

—The financial distress prevalent in the country during the past two years is set forth in a striking way by the fact that the total net earnings of the national banks in the year 1893 amounted to \$68,000,000, while during the year 1894 they amounted to \$41,000,000, a falling off in a single year of \$27,000,000. As most of the business of the country is done in the national banks, such a falling off in earnings indicates a very serious condition of affairs. During the year 1895 matters did not improve to any extent.

—The Chicago Flower Mission has existed for twenty-one years, and the quantity of flowers distributed has increased from 300 bunches the first season to almost 100,000 last year. The president, Mrs. Frederick Dickinson, reports that "the bright, fragrant blossoms sent us by kind friends in the country have carried light to 'darkest Chicago.' The Christian Endeavor societies throughout the State of Iowa have organized a flower mission department, and send immense quantities of flowers for us to distribute."

—Major Pingree's noted plan of al-

lowing the poor to use the vacant lots in Detroit for potato-patches has been copied with success in 19 leading cities. In this way in 1895 Boston gave employment to 54 persons; Brooklyn, 31; Buffalo, 560 families; Cincinnati, 37 families; Detroit, 1546 persons; Duluth, about 300; Minneapolis, 236; Seattle, 141; St. Louis, 120 families; St. Paul, 118 persons; Toledo, 62 families. There were 8 other cities for which statistics have not been given. New York furnished tools, the sweepings of the streets as a fertilizer, and a practical instructor.

—It is estimated that there are 10,000 Chinese living in New York and adjacent places. Of these 500 are in Sunday-schools, and 200 are professed Christians. The remainder are under no direct Christian influence or instruction. Here is a piece of China within our gates having its joss worship, theatres, opium joints, and other characteristics of Chinese heathendom. It is a foreign missionary field within reach of every church on Manhattan Island or in its vicinity.—*Evangelist*.

—The census for 1890 gives 18 colored denominations having no connection whatever with white church organizations. These 18 denominations have 18,835 societies, or organizations; 19,631 church buildings, with church property valued at \$20,318,714, and a membership of 2,500,000. The preachers and religious teachers are, with few exceptions, uneducated and ignorant.

—During the year gifts from the living to the American Bible Society amounted to \$67,102, the amount received from legacies, \$70,977, and the total receipts were \$204,670. The society also received \$232,552 in return for books and on purchase account. The appropriations for the foreign work for the coming year amount to \$182,756. For the first time in the society's history it is announced that the number of volumes circulated abroad for the past year exceeds the number circulated in the United States.

—The fifty-ninth annual report of foreign missions contains this general summary of work done by the Presbyterian Church from May 1st, 1895, to May 1st, 1896: American missionaries, 214, with 54 medical missionaries; wives of missionaries, 223; other missionaries, 177; native agents, 2101; churches, 387, with 30,882 communicants, who have raised for self-support \$30,085; added last year, 3000; ministerial students, 88; day schools for boys, 390, with 14,545 pupils; girls' day schools, 154, with 7310 pupils; Sabbath-school scholars, 21,993, who have raised a total sum of contributions of \$88,384; pages of literature printed, 72,139,832; hospitals and dispensaries under care, 52, with 313,197 patients treated.

The financial exhibit is as follows:

Receipts from Churches.....	\$272,009
“ “ Woman's Boards.....	302,626
“ “ Sabbath-schools.....	30,221
“ “ Young People's Societies.....	36,694
“ “ Legacies.....	146,827
“ “ Interest, Individuals, and Miscellaneous Sources.....	101,369
	<hr/> \$879,746

—Dr. W. R. Lambuth, of the Presbyterian Church, South, is quoted as saying: “The collections for foreign missions for 1895 under the assessment of the Board amounted to \$240,802, to which we add the sum of \$70,348, received by the Woman's Board, making a total of \$311,151. With a membership of 1,500,000, this makes an average contribution of not quite 20 cents per member, or less than 2 cents a month for foreign missions.”

—The *Church at Home and Abroad* for June gives the names of nearly 50 men and women, and the cost of sending out and sustaining each one, and says they *must* be despatched.

—The Emperor of China has conferred upon Dr. B. C. Atterbury, a medical missionary of the Presbyterian Board, the Imperial Order of the Double Dragon, second degree, a distinction which it is believed has never before

been vouchsafed to any foreigner, excepting, perhaps, upon the ruler of some friendly power. This honor is a recognition on the part of the emperor of the American physician's services in connection with the Red Cross Society during the late war, and of the successful efforts of Dr. Atterbury in advancing medical and surgical science in the empire. His services as a physician have been frequently in demand at the imperial palace, and when Li Hung Chang set out on his journey to Russia to attend the coronation of the Czar Dr. A. was invited to accompany him as his medical adviser, but declined the honor.

—American Friends have organized work in various parts of Mexico, Alaska, Jamaica, in India, China and Japan, in Palestine, and among the Indians. Through members of that church they are represented in work of other organizations in Central America, Brazil, Morocco, and West Africa, and a little assistance is given to the Chicago Hebrew Mission for Jews, and various other missions for Jews in large cities. In addition to these two are on their way to join William Duncan's work in Alaska, and another to Sitka.

—Rev. K. Ishisaka, the pastor of the Japanese Methodist Episcopal Church in San Francisco, was in attendance upon the recent Methodist Conference in Cleveland. He has 340 parishioners, and besides the Sunday-school, his church conducts a night school to teach the English language to his countrymen. There is a dormitory in the rear of the church, where from 25 to 30 poor people find a place to sleep every night.

GREAT BRITAIN.

—From the Bible Society warehouse between 6000 and 7000 volumes go out daily. This, however, represents only part of the total output, as a great many volumes are printed in China, India, and elsewhere. The daily cir-

culation is about 13,000. Of the annual output of about 4,000,000 volumes, it is estimated that from 1,000,000 to 1,500,000 are in English. Among the many interesting translations is a pile of Scriptures in Pashtu, the language of Afghanistan. Each section of the Bible has been written out with a reed pen in the Panjab, and been reproduced by photography in London. For certain languages photography is found very useful in saving compositors' work and avoiding errors.—*Bible Society Reporter*.

—Nowhere else in the world are there under one roof so many copies of a single book in so many languages as at the Bible House in Queen Victoria Street, London.

—This is concerning the Church Missionary Society, and its plans for the three years to come: Finally, the committee intend to ask the cooperation of the archbishops and bishops of the whole Anglican Communion, and of the heads of missionary associations, and other Christian bodies, in making this a time, not for the glorification of one society, but of definite advance on the part of the whole Church in her divinely appointed task—the evangelization of the world. Many other missionary epochs cluster round the close of the nineteenth and the beginning of the twentieth century; the Society for the Propagation of Christian Knowledge and Society for the Propagation of the Gospel reaching their bi-centenaries in 1898 and 1901, respectively, while the Religious Tract Society and the Bible Society look forward to the celebration of their centenaries in 1899 and 1904. The committee earnestly desire that these and all other societies and missions laboring faithfully for the extension of Christ's kingdom, both at home and abroad, should share in the special blessings which they believe and pray will be granted to them and to all their work at this memorable time.

—These figures will tell something of the growth of the China Inland Mis-

sion: The total income of the first ten years, from 1866-75, was some £40,000; that of the second ten years was £119,000; and that of the third, £309,000. Last year's income was £42,925 (including £9150 from America, Australia, and China); this shows a total increase over the previous year of £9767.

—The Foreign Mission Board of the Scottish United Presbyterian Church at the recent meeting of Synod reported that the income of the ordinary foreign mission fund for 1895 was £31,378, being a decrease upon the previous year of £3766. The expenditure was £34,639, less than that of 1894 by £2591. In the course of the year they appointed 6 additional missionaries, ordained and medical, 1 missionary teacher, and 2 missionary artisans. They have in the field a staff of 154 fully-trained agents, of whom 70 are ordained European missionaries, 14 medical missionaries, 19 ordained native pastors, 12 European evangelists, and 39 zenana missionaries, with a contingent of over 700 native workers. The total membership of their native church is almost 20,000.

ASIA.

Islam.—The guilty conscience makes a man suspicious that everybody is trying to abuse him. The Turkish censors prohibited a chemical book which contained the symbol of water—viz., H₂O. These wiseacres read it as signifying, what else could it mean, "Hamid II. is naught, a cipher, a nobody." No Sultan would stand such nonsense in his empire.—*North and West*.

—We learn through the other missionaries that Dr. Kimball is adding to her other departments of relief work at Van the manufacture of plows, shovels, and other agricultural implements, that the people may have some means of raising the next harvest. A priest in speaking of Dr. Kimball called her "God's little servant."

—A remarkable incident is reported from the Harpoot District in Eastern Turkey, where on Sunday, at Mezereh, three miles from Harpoot, the Protestant Christians were invited to hold a communion service in the Gregorian church. Dr. Barnum and other missionaries were also invited, and the service was crowded, hundreds being obliged to go away for lack of room. It is not long since such a mingling of Gregorians and Protestants would have been impossible, and would have been deemed a pollution of the old church. In the congregation were many whose husbands and fathers were among the recent martyrs for their faith, and also many pastors and teachers from neighboring villages. The service of song was divided between the Gregorians and Protestants. The Protestant pastor then received some 15 men and women into the church, and preached a sermon on "Christ our Passover is sacrificed for us." Dr. Barnum followed with an address, and with the doxology and benediction the Protestant service closed. But the people were requested to remain, and the Gregorian priest spoke most pleasantly and evangelically, rejoicing in the fellowship they were thus manifesting, and thanking Dr. Barnum and his fellow-missionaries, who had brought them a new faith and an open Bible, and were now following up that work by bringing relief to suffering widows and orphans. Other addresses followed from both Protestants and Gregorians, when this most remarkable service was brought to an end. It is a sign of the times in Turkey.—*Missionary Herald*.

—M. Krüger, one of the deputation just sent by the Paris Missionary Society to Madagascar, took the opportunity of the steamer's call at Aden to visit the station at Sheikh Othman, where Dr. Millar and Dr. Young, the successors of Keith Falconer, carry on his mission among the Arabs. M. Krüger writes with enthusiasm of the work of these two men, who under a

burning sun, in a desolate and fever-stricken country, and with little appearance of success to cheer them, work steadily on, in faith and prayer. "However little show it may make in the eyes of men, Sheikh Othman is a post of distinction among the strongholds of attack which Christendom has reared amid the heathen world."—*Journal des Missions Évangéliques*.

—An affecting incident connected with the massacre at Oorfa was that of a mother, in whose presence her two sons were caught by the mob, while men with drawn swords, ready to cut them down, demanded of the young men that they should accept the Moslem faith. But the mother called out to them, "Die, but don't deny the Lord." They stood firm and were immediately cut down.

India.—Some time ago in Calcutta, there came together 1000 of the most prominent men of the native races of Hindustan. They were Parsees and Brahmans and Mohammedans and men of the lower Indian castes. They spoke the languages of the native races of the great Indian Empire—the Tamil, the Hindustani, the Hindi, the Telugu, the Punjabee, and the rest. But there was only one tongue in which they could make themselves intelligible to each other, and that was the language into which Englishmen have translated the Bible.—*J. H. Barrows*.

—The *Bengalee*, a native Indian paper, praises the French administration in Madagascar, and makes some very disparaging comments upon that of Britain in India in like circumstances. This leads the *Indian Witness* to make this telling rejoinder: "Does the *Bengalee* really believe that French colonial administration is more liberal than the British? Would France allow such a paper as the *Bengalee* to be published in Algiers? While France ruled Egypt were there any national congresses there? And how many native gentlemen are in authority at Toulquin? If France ruled India, would we still

have the Nizam ruling at Hyderabad, and Maharajahs ruling at Mysore, Baroda, Gwalior, Indore, and a score of other places? Verily, prejudice is more obstinate than ignorance. Ignorance can be overcome, but prejudice is invincible."

—In some quarters the annual subscriptions to the Dufferin Fund are nearly all supplied by Europeans, but native princes and noblemen have practically provided, it may be said, at least four fifths of the sum which has been given to the Dufferin Fund. The last report shows that 4 lakhs have been spent in buildings in native States, Baroda, Bhopal, Kapurthala, Kotah, Oodeypur, Mysore, Patiala, Ulwar, and Tonk have all built and entirely support hospitals, and Jodhpur has recently declared its intention of also doing likewise. In Gaya over a lakh has been lately subscribed for the hospital by natives. In Dacca the Nawab has given half a lakh for the same purpose, and in 1894-95 all big sums given to the Provincial Committee of Bengal were entire from native sources. In the jubilee year, when nearly 5 lakhs was collected in India, Jeypur gave 1 lakh, and Ulwar and the Nizam each half a lakh, and by far the greater portion of the remaining 3 lakhs was given by thousands of natives throughout the country.—*Englishman*.

—A most striking indication of the change which has taken place in India as the result of missionary work in that land is mentioned in the *Indian Standard*. Speaking of a three days' convention held at Lahore for the deepening of the spiritual life, that journal says: "The conference, which was the third of a series of six, was held in the Forman Christian College Hall, and was fully attended from the opening session to the closing one. Delegates from upward of 20 different stations between Saharanpur and Peshawar, and representing 9 different societies, were present all the time. A rough calculation gives over 60 mis-

sionaries, over 50 Christian workers, over 100 students and teachers representing 16 educational institutions in the province, and over 100 visitors. The hall, which seats about 300, was crowded at every session, several having to find seats on the platform steps toward the end."

—A recent visitor to the school of the Pundita Ramabai at Poona says: "Of the 57 pupils, 43 are widows and 39 are Brahmins. About one half of the pupils attend daily prayers in Ramabai's own room, to which the door is always open and where any may come in, and the shy ones are not noticed until familiarity has done away with the shyness. The Pundita told me that she did not put new pupils at books for some time, but turned them into the garden to learn of God's wonderful works. Next they were told about themselves and their Creator. Then came the books."—*Woman's Work for Woman*.

—Only one passenger killed by accidents to trains, out of upward of 34,000,000 carried in the course of three months, is a record that has probably not been beaten by any railway system in the world. That is the return of a quarter's working of the Indian railways, which ran 17,250,000 of train miles during that period, and carried the enormous number of 1,526,241,428 passenger units per mile. The proportion of passengers injured by accidents to trains was one to little less than 7,000,000. The total mortality, including suicides, accidents at level crossings, and deaths resulting from personal carelessness, and including accidents to railway servants, was 160 only, while the number injured was 30 more.—*Times of India*.

—In 1880 only one society had missionaries in the Nizam's dominions, but to-day 7 societies are represented by 23 men, about 10,000 baptized converts, and property worth 600,000 rupees.

—A Presbyterian missionary to Siam

pictures the striking difference between the Presbyterian Mission to the Laos country, Upper Siam, open in 1867, and the older mission in Lower Siam, opened so long ago as 1840. The missionary forces in each region have averaged about the same, yet the Laos converts are numbered by the thousand, are constantly increasing, and among them are many ordained native helpers, while in the older mission there are only about 300 converts, and not a single ordained native helper.

China.—"Thrifty and patient and cunning as Jews, the Chinese can accommodate themselves to any climate and to any environment. They can live in Java or in Siberia, in Borneo or in Tibet. Unlike the modern Jews, however, they are more to be feared in industry than in commerce, for there is scarcely any form of manual skilled labor at which they are not capable of killing white competition. Their history in Australia has proved this fact. But in commerce also they are able to hold their own against the cleverest merchants of other races. They are adepts at combination, excellent financiers, shrewd and daring speculators. Tho not yet rivals of Europeans in that class of production dependent upon the application of modern science to manufacture, they have given proof of ability to master that science whenever the study can profit them. They are learning thoroughly the commercial conditions of every country which they visit; and tho the history of their emigration began within recent times, they are already to be found in almost every part of the world."—*Lafcadio Hearn*.

—United States Minister Denby reports that the emperor has issued a decree, directing a certain Mr. Hu, a *protégé* of Prince Kung, to build a railroad from Tientsin to the Lu Kou bridge, which is within 8 miles of Peking. The distance is 70 miles, and the road is to be built at government expense. That the line does not enter

the city of Peking is due to the superstition that the sacred precincts of the imperial residence must not be contaminated by Western improvements. In his decree the emperor says: "Railroads are important to commerce and beneficial to the laboring classes. This government having determined upon its construction, it is desirable that the work be undertaken." This decree also suggests to merchants who have means that they build a line from the Lu Kou bridge to Hankow.

—Russel & Co.'s banking house, in Shanghai, whose Chinese loans amounted to \$100,000,000 in its fifty years' existence, *never lost a dollar by them*. This house employed thousands of Chinese, and never one betrayed his trust or became a defaulter. One employé for twenty-five years never knew a Chinaman to break his word in a business transaction.

—The coal-fields of China are said to be exceeded in value by few in the world. Some of the richest districts are only about 30 miles from Peking, the capital. They have hitherto been worked only in the superficial, mole fashion of the Chinese. As soon as they have penetrated deep enough to encounter water, the Chinese have been accustomed to abandon such mines. Now, however, stirred by the railway movement, some of the wealthy, enterprising Chinese have entered into contracts with foreign engineers to develop their mines, which give promise of large yields. It may be that the development of these immense coal deposits of China will soon become an important factor in the commerce of the Far East.—*Free Church Monthly*.

Japan.—In this empire all Christian bodies together have 111,588 members, 858 missionaries, 331 native ministers, and 981 catechists. Of the church-members the Catholics have 50,302 (including all baptized children); the Greek Church, 22,576; and the Protestant societies, 38,710.

—Christian influence in Japan is increasing, and one proof of it is that a comparatively large number of Christians belong to the upper classes. One minister, 2 deputy ministers, the chief judge of the Supreme Court of Justice, the president, and many members of the House of Deputies are Christians, and many other men of consequence are favorable to Christianity. There is a great deal of unrest just now in Japan, and no one knows what changes the next year or decade may bring. Perhaps there will be a revolution of a non-political character. Perhaps we shall live to see that in the midst of wars and rumors of wars the Prince of Peace will establish His kingdom in Japan. — *Evangelisches Missionsmagazin*.

—The Nurses' Training School at Kyōto, commenced and carried on by Dr. Berry, has proved an efficient evangelical agency. The school now passes wholly into the hands of the Japanese, and Miss Fraser, who has been associated with Dr. Berry, reports that the only remaining non-Christian member of the graduating class has asked for baptism, and that, including the 13 members of this graduating class, there will have been sent out 75 nurses, only 1 of whom has graduated without being a professing Christian. These nurses are scattered all over the country, and most of them are doing excellent work, and their influence must be far-reaching.

—A Japanese scholar, Mr. Tokiwo Yokoi, has recently written in the *International Journal of Ethics* an article on the ethical life and conceptions of his fellow-countrymen. Passing on to Protestant Christianity, which first gained a footing in the country in 1859, Mr. Yokoi says that between 1880 and 1890 most wonderful progress was made, the number of converts being raised from 5000 to 30,000. Since 1890 the revival of the intensely national feeling of the country has made them less enthusiastic for Western religious

teaching, and even to some extent decidedly hostile toward it. The very success of the decade following 1880 itself awakened a host of active enemies among the adherents of the older religions of the country, who formerly felt so confident in their strength and numbers as to be either indifferent or only passively hostile. The most important point in Mr. Yokoi's conclusions is that the influence of Protestant Christianity on the nation at large is disproportionately strong compared with its numerical strength.—*Evangelical Churchman*.

AFRICA.

—The circulation of Bibles and portions issued by the American Bible Society continues to increase. These are mainly distributed through the agency of the American Presbyterian Mission, and are all, or nearly all in Arabic. Bible circulation among Mohammedans in Egypt has but few restrictions. The following figures show how the work has expanded within the last thirty years: From 1865 to 1874 the number of copies distributed was 6630; from 1875 to 1884 it was 45,586; and from 1885 to 1894 it was 116,474.

—Dongola is about 850 miles in a direct line south of Cairo, about 1000 miles by river. Wady Halfa is about 650 miles in a direct line from Cairo and Akasheh is 60 miles north of Wady Halfa. This place to which the railway is to be built is about 150 miles south of Assouan, on the boundary between Egypt and Nubia. Dongola is 300 miles in an air line north of Khartoum, but quite double the distance by river. The railway at present runs to Girgeh, about half-way from Cairo to Akasheh. It is difficult to either write or speak about distances and directions on the Nile without blundering. The river runs the wrong way, and it is almost impossible to realize northward means down stream.

—The Rev. Charles H. Robinson, sent out by the Hausa Association on a

linguistic expedition, returned during the year 1895. He first visited Hausa colonies in Tripoli and Tunis. Then by the rivers Niger and Benne he reached Kano, the commercial centre of Hausa land. The result was 3000 new words for a dictionary, materials for a Hausa grammar, and native manuscripts containing history and historical and religious songs. The Hausa, who occupy the central Soudan, northeast of the Niger, are an intelligent people, a black race, but not of pure negro blood, a people of splendid physique, whose manufactures are known all over Northern Africa. They were, if their history is correct, at the time of the Norman conquest of England more civilized than ourselves.

—Dr. W. H. Leslie, of the Baptist Missionary Union, writes thus of his work on the Congo: "This work is not child's play with over 700 church-members, 2 or 3 outside churches, 30 native evangelists and teachers, a training school that is continually preparing more, 600 or 700 children in the schools, 200 in our station schools, 1500 patients a month to doctor, with building, printing, etc. Farther and wider is the circle of the Gospel light extending from our station. Faster than we can train them come the calls for preachers and teachers. The station here is like an oasis in a great desert the cool waters of which, encroaching upon the waste, change it from a wilderness of sin into a veritable garden of the Lord."

—Karl Blind closes his article on "Problems of the Transvaal" in the April *North American Review* with these words: "Switzerland, with a population of barely 3,000,000, surrounded by three great monarchies and a republic, possessing enormous military strength, might be torn to pieces by them to-morrow if her existence were not placed under international guarantee. To strike out Switzerland

from the book of independent nations would be a crime at which freemen all over the world would stand aghast. Now look at a map of Africa, and see what enormous extent of territory already belongs to England—most of it acquired by her since the last twenty years. The South African Republic and the Orange Free State are, in comparison with that territory, mere specks. They are surrounded by and englobed in those colossal English possessions. They constitute an African Switzerland. Shall free and powerful England be the means of annihilating them? It would be a dark and indelible blot upon her escutcheon; and all that can be done to hinder the perpetuation of so shameful a crime will be a service to right, to justice, and to England's own freedom and fame."

—The Zambesi Industrial Mission has purchased 50,000 acres with which to sustain a great evangelizing work.

ISLANDS OF THE SEA.

—We give the following extracts from a letter by a missionary's wife in Madagascar: "I have come to the capital to attend the first public Protestant service ever held in Madagascar in the French language. Two pastors of the Reformed Church of France, both truly earnest and consecrated men, reached Antananarivo three weeks ago. Their names are M. Lauga, of Rheims, and M. Krüger, of Paris, who is tutor at the training institution of the Paris Missionary Society. M. Krüger has been laid aside with fever, and it is M. Lauga who has arranged everything for this French service, which is to be held regularly every Sunday morning. There was a difficulty about hymns, no French hymn-books having yet arrived, and also about a choir to lead the singing. The hymns were taken from a solitary copy of the McAll hymnal which had found its way into

M. Lauga's box, and were printed on leaflets at the Friends' printing-press. M. Lauga had thought there would probably be only about a dozen worshippers, so that he was agreeably surprised to find some 25 Frenchmen, including M. Laroche, the Resident-General, and several staff officers, and one French woman, but for whose presence I should have found myself the only woman in the congregation. Six of the Frenchmen—officers, I think—were Roman Catholics, but had attended M. Lauga's services on board the vessel during his voyage out, and been so much interested that they took the first opportunity of coming again on land."—*London Christian*.

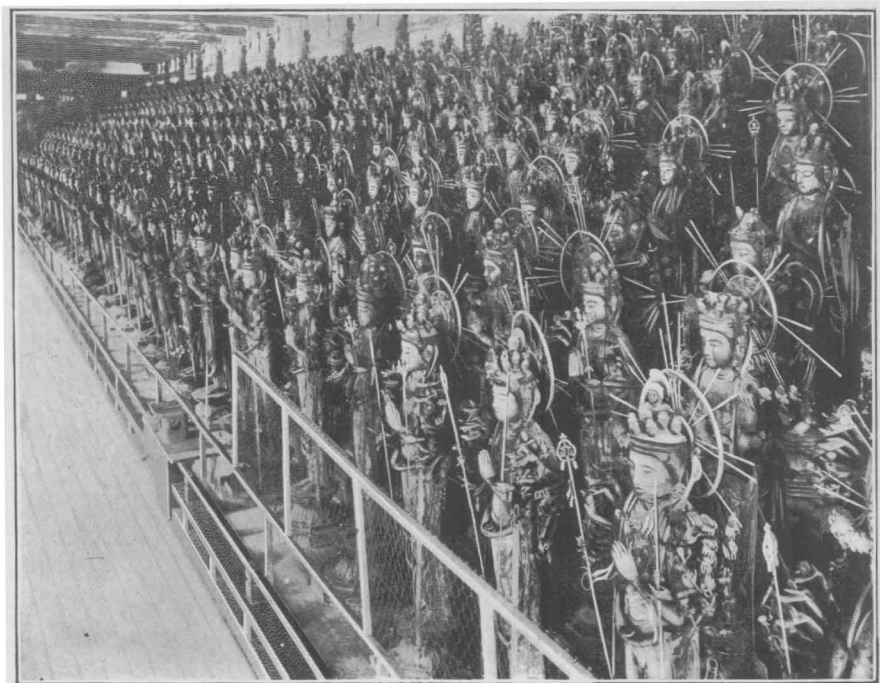
—It is said that the substitute for the marriage ring on the island of Anietyum, New Hebrides, was the "marriage rope," put round the neck of the bride. This she wore all her life, and when her husband died she was strangled with it by his nearest relative. The Rev. John Inglis, who began his work there in 1852, reported that there was not a widow on the island, nor any word in the language for widow. The law demanded that on the death of her husband the wife be strangled, and her body cast into the sea with his.

—A notable mark of progress has been made in the mission field occupied by Mr. Milne, in the New Hebrides. His Christian natives have undertaken to support their own native teachers. These number between 30 and 40. The full amount for their salaries for the past year has been provided on the several islands. The more populous and the richer have helped the less populous and the poorer. Having entered upon this path, they will, no doubt, do their best to pursue it. Should their example be followed by Mr. Michelsen's natives, who are understood to be in even better circumstances than those of Mr. Milne, a considerably less sum will be required to be remitted to the islands for the support of native teachers, and the way opened up for a larger support

being given to the Dayspring Fund.—*Christian Outlook*.

—Mrs. Hore, who visited New Guinea on the last voyage of the *John Williams*, thus describes the wedding of a native pastor in a letter to a friend in this country: "We brought the bride from Mangaia to be married to the son of a native pastor; she had never seen her intended. She is a very pleasing girl of about seventeen, and he is a nice youth. On her wedding day, which was the day after we landed her, she wore a white muslin dress, and her headgear was a wreath of artificial flowers, and yards upon yards of ribbon of all colors. They were much concerned because they could not get any mosquito netting for a veil. After the ceremony, which Mr. Pearse performed, they went to the father's house, where the feast was prepared. All the presents in print which the people had given her were tied together; no present was under 8 yards; they were tied at the corners, and came to over 100 yards, and the friends took hold, marching round the village, announcing the generosity of the people. Then the couple were seated in the garden, and the print wrapped round and round the two, and 6 shirts placed on the knees of the bridegroom. A hat was then placed on the ground, and money was thrown into it, 10s., £1, and £2 at a time, and at each fresh gift a man shouted out double the value, first giving an unearthly yell, I suppose to call attention. They really got a good bit. To wind up, they sang hymns and sacred songs for hours."

—The Roko of the district at Nabouwalu, Fiji, has lately erected at his own cost a large Wesleyan church. The size of this building is an indication of the congregations which now gather in once cannibal Fiji. It is 100 feet long by 70 feet wide. About 1000 people were present at the opening, and the services were prolonged throughout an entire week.



THE SANJU-SANGENDO, KIOTO, JAPAN.
TEMPLE OF 33,333 IMAGES OF THE GODDESS OF MERCY—KWANNON.

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CHRISTIAN MISSIONS, THE PECULIAR ENTERPRISE OF GOD.

BY THE EDITOR-IN-CHIEF.

Every scheme bears the impress of its origin, its originator, and is often known historically by its connection with its founder, taking its name from him. The enterprises of man have been innumerable ; their name is Legion. Some of them have been as transient and evanescent as the path of a comet across the sky ; others have lived for a few years, and then lost their hold upon human sympathy and support, while a few yet live and thrive and command cooperation. But of all human plans and schemes, the one fatal defect is, they are *human* ; they have no authority beyond their inherent worth, no recommendation beyond their expediency, and no vindication but their success. Their right of continuance is found in their obvious results. The one question with regard to each is utility : does this pay ? And, being human, they are subject, like all else that is earth-born, to modification, if not abolition. It is a question of evolution toward perfection and survival of the fittest, and men do not hesitate to alter and amend, to reform and remodel, whatever man has projected and originated. What man has invented man may improve.

There is just one enterprise that originated solely with God. From beginning to end it is His scheme. It was formed in His own purpose, and is to be carried on in His own way, under His instructions, and for His glory. No man knew the mind of the Lord, or being His counsellor taught him, or even had part in his original councils on this matter. God perfected the plan and then simply revealed it, and invited or enjoined believing disciples to take part in it as a Divine enterprise. Hence its authority is unique, the authority of an imperial command ; its recommendation is found, not in its obvious expediency but in its majestic authorship and leadership ; and its vindication is not dependent simply upon its apparent success. It is not a question of utility, measured by man's standards ; and to ask, "Does this *pay* ?" is irreverent and impertinent. This one Divine enterprise is *missions*—bearing the Gospel to a lost race.

Behind this scheme lie the sevenfold attributes of God. Being Divine, not human, it has no fallible elements in it, and so admits no improvement. To modify it essentially is audacity ; to abandon it is apostasy. Omniscience assures to it God's wisdom ; omnipotence backs it up with almighty power. In it are hid all the treasures of wisdom and knowledge ; it is the expression of God's love and grace to man. It cannot ultimately fail, notwithstanding man's unbelief, disobedience, and disloyalty. If God's instruments prove useless and worthless, He will fashion others, but His eternal purpose will surely work out its final issue to the shame and ruin of all opposers and idlers.

This view of missions is too seldom presented before us, even by the advocates of a world's evangelization. Christian missions are talked of and written about, as tho, like a thousand other philanthropic schemes, they had their author and authority in man, depended on man for their very continuance, and were subject to man's modification, or even abolition, as imperfect, or no longer needful or useful. Hence the disposition of this utilitarian age to weigh missionary effort in the scales of human policy, with money and human life and labor on one side, and converts and so-called " results " on the other, and then estimate how far the outlay is justified ! As tho God had ever annulled His command or asked man to sit in judgment on the expediency of His plans, or had committed to any human court or commission the right to modify an enterprise which He has originated !

Who cannot see that there is an enormous gulf of separation between the wisest and best of man's devices and this one and only Divine enterprise revealed to man ? The whole system of human philanthropy is necessarily and essentially defective. The Sunday-school, the Young Men's Christian Association, the Young People's Society of Christian Endeavor, Bible societies and tract societies, hospitals and asylums, charitable organizations, schools and colleges, are inventions of man, more or less wise and successful, but having behind them no Divine command or authority, and no divine warrant for continuance. Hence, the right to change their methods or displace them altogether if their mission seems fulfilled. But with *Christian Missions* it remains true to the end of the age, that to them nothing is to be added, from them nothing to be subtracted, for God is their sole Author, and He knows His own mind. He who meddles with the plans of God insults Him ; he who wars against them flings himself upon the bosses of Jehovah's buckler.

How true it is that missions to the lost originated solely in God may be seen in the fact of man's apathy and lethargy, and even resistance, in falling into God's plan as a coworker. For thousands of years the Jew had no real *conception* of such a world-wide plan. The Old Testament is full of prophetic hints of a salvation for the race. From that first Messianic promise, that the seed of the woman was to bruise the serpent's head, there is a gradual unfolding of God's purpose to provide a salvation suffi-

cient for the ills of the whole race of Adam, and of which the whole race is destined ultimately to hear. Abraham was assured that in his seed all the families of the earth should be blessed. The chosen people of God were plainly taught that they were set as a light to the nations, for salvation to the ends of the earth. But the vast bulk of the chosen nation shut out, from all effort and even sympathy, the outside world, and had no dealings with the Samaritans. Here and there one like David breathed a prayer that the whole earth might be filled with God's glory. But even after Christ Himself both taught and exemplified the principle of missions ; after He gave His farewell message bidding His disciples bear witness to the uttermost parts of the earth, and sent the Holy Spirit to anoint them for such witness, and, as the Invisible Captain of the Lord's host, guide them in the forward march, they still clung to Jerusalem, following the old policy of centralization instead of the new law of evangelization, and exclusion instead of diffusion, and compelling God to use the scourge of persecution to drive them toward the uttermost parts of the earth. Even then they scattered only a few miles from the sacred city, into Samaria and as far as Antioch just beyond Galilee, and almost all their witness was confined to Jews. Peter had to have caste prejudices broken down by the vision, thrice repeated on the housetop, before he was ready to bear the good tidings to Romans, though they were actually *seeking* salvation ; and, even after the Pentecost at Cesarea, where it was plainly shown that God also to the Gentiles had granted repentance unto life, the Spirit was compelled by an audible voice to call and separate and send forth Barnabas and Paul, before the first foreign missionaries ever went to the regions beyond. Thus man not only did not devise this scheme of missions, but even in apostolic days was slow to accept it and enter into it, as God's enterprise backed by God's authoritative call and command.

The thought we are seeking to impress is that, from the very conception and inception of Christian missions, there is upon this scheme of a world's evangelization one distinguishing mark—*God's patent right*. This enterprise is communicated to man as something matured in the mind of God, and committed to the body of disciples, to carry out as His servants. Whatever hints are given as to the philosophy of Christian missions, there is no attempt to exhibit their philosophy as tho their prosecution were in any measure to hang or hinge upon our recognition and reception of the argument in their vindication. Only He who spans the eternities and measures the infinities is competent to weigh their true value or estimate their real results. What do we know of the value of a soul, of the importance of a knowledge of the truth and love of God, or even of the necessity to the Church at home of having this work of witnessing to the world laid upon her as a condition of fellowship with Christ !

Let us hold our mind fixedly to the consideration of this great thought, that this is the *one work of God*, and that this constitutes the unanswerable argument for the prompt, energetic, incessant, devout, and conse-

crated endeavor to carry the Gospel tidings to the uttermost parts of the earth and to every creature ! Imagine a committee of Noah's generation undertaking to decide upon the expediency of continuing to build the ark, and preach righteousness to an unbelieving race ! A hundred years had gone, and the builder still went on with his work, and the preacher still went on with his message of warning, altho the boat he was building and the threat he was uttering seemed alike signs of a disordered mind. He was met by mockery and antagonism only, and in a hundred years had not won a single convert ! How many reports, unfavorable to the continuance of his work, would have been submitted before that man of God would have abandoned a mission committed to him by God's own command !

Note how God Himself emphasizes the fact that Christian missions must be recognized as a Divine scheme ! "*Known unto God are ALL His works from the beginning of the world*" (Acts 15 : 18). Here are seven words in the Greek : *λεγει κυριος ποιων ταυτα γνωστα απ' αιωνος*. This is probably the most pregnant saying concerning missions to be found in the whole Word of God. It asserts in effect that the command to preach the Gospel to every creature emanates from Him who is working out in this great enterprise the plans known to Him from the beginning.

It is a New Testament quotation and application of the *thought* rather than the *language*, found in Isa. 46 : 9-11, which is in the Old Testament a sort of keynote of missions. The prophet had been comparing and contrasting Jehovah and the false gods, taking Bel and Nebo, the chief deities of Babylon and Moab, as representatives of idol worship. Speaking in God's name, he challenges men to consider the infinite contrast between Jehovah Himself and all these pretenders to Divine honors, and in graphic language, sharp with irony, presents in a fourfold form the absurdity of idolatry :

1. The idol gods are *made* by men, the worshiper being the maker of his god.

2. The idol gods are *borne* by men, the worshiper carrying the god he worships.

3. The idol gods are *speechless* and helpless, the worshiper finding in them neither hearing ear nor helping hand.

4. The idol gods are *motionless*, standing where they are placed and unable to stir or move, even tho the worshiper needs deliverance.

In contrast to all this well may Jehovah say :

" I am God, and none else !

God, and none like Me !

Declaring from the beginning, the end,

And from ancient times what are not accomplished.

Saying : My counsel shall stand

And all My pleasure will I do.

Calling from the east an eagle,

From a far country the man of My counsel.

Yea, I have spoken,
I will also execute ;
I have purposed,
I will also perform."

Here is a short, majestic, sublime poem. It presents Jehovah as beyond comparison. He purposes from eternity ; and from the beginning of the ages forecasts and foretells the end, mysteriously predicting events absolutely without any precedent, not only unaccomplished as yet, but, humanly speaking, impossible of accomplishment. And yet the immutable, inscrutable God, with whom nothing is impossible, confidently says, " My counsel shall stand firm, and all human counsel cannot overthrow it, and all My pleasure shall issue in performance." Jehovah hints that He will not only do incredible things, but will use strange instruments, as when He calls from the East Cyrus, whose emblem and ensign was the golden eagle, whom He girded for his work when as yet he knew Him not. And so, from the very beginning of the world age, all God's works have been clearly and closely planned in His mind, and man cannot bring them to nought. Even opposers shall be made unconsciously cooperators, and prove themselves raised up, like Pharaoh, that God might in them show forth His power and by them execute His pleasure. While heathen gods are helpless and cannot help, silent and cannot speak, motionless and cannot come to the rescue, and have to be carried by their blind votaries, God will hear and help, and bear His people as in His own arms and on His own bosom.

The better rendering of the text probably is, " Saith the Lord, doing all things known from the age." But the great fundamental thought is essentially unmistakable.

This verse, as used in the fifteenth chapter of the Acts, concludes a series of emphatic statements intended to present God before us as the one and only actor or agent in missions, all other seeming agencies being but instruments. In no one passage of Scripture is the *DIVINE FACTOR* made so prominent, and in so repeated forms. In chapter 13 : 1-4 we have the *birth-hour of missions*, and the *Holy Spirit is the one foremost personage in the transaction*.

" The Holy Ghost said, Separate Me Barnabas and Paul,
For the work whereunto I have called them.
So they, being sent forth by the Holy Ghost, departed."

From this point on, the one great Divine power and presence are continually before us, and even Paul and Barnabas seem insignificant, like stars that fade in the sun's presence. It is the *Word* of God which is spoken. The *hand* of the Lord is upon Elymas, the sorcerer, in his blindness, and the *doctrine* of the Lord astonishes the deputy, Sergius Paulus. It is the *grace* of God in which Paul and Barnabas persuade converts to continue. It is the *command* of the Lord which is urged as the basis of missions ; it is the *decree* of God which is fulfilled in believing souls ; it is the *Spirit*

of the Lord which fills and fires the witnesses ; it is the Lord Himself who *gives testimony to His word* and *grants signs* and wonders to be done by their hands.

When Barnabas and Paul return to Antioch from their first tour of missions, observe the uniform humility with which *every result reached is ascribed to God*, as they bore witness from Antioch to Jerusalem.

1. They rehearsed *all that God had done* with them.
2. And how *He had opened the door of faith* unto the Gentiles.
3. They declared *all that God had done* with them.
4. Peter said : “ *God made choice among us that the Gentiles by my mouth should hear the word of the Gospel and believe.* ”
5. *God bare them witness*, giving them the Holy Ghost even as unto us ; and put no difference between us and them, purifying their hearts by faith.

6. Paul and Barnabas declared what miracles and wonders *God had wrought* among the Gentiles by them (15 : 12).

7. Simon Peter declared how *God at first did visit the Gentiles* to take out of them a people for His name.

8. After this *I will return and will build again the Tabernacle of David*, and *I will build again the ruins thereof*, and *I will set it up*.

9. That the residue of Adam (see Amos 9 : 11, 12, correct reading) might seek the Lord and all the Gentiles upon *whom my name is called*.

10. And now hear the grand finale, the conclusion of all :

“ *Thus saith the Lord, who doeth all these things known unto Him from the age.* ”

No man can attentively read such a passage of Scripture as this without seeing that here is a work in which it is *not man and God*, or even *God and man*, but *God, and not man*, whom we are to recognize, so constantly is God kept at the front and man thrust to the rear, out of sight. And why, if not to put this whole work of missions before us, as, in a unique sense, the *one Divine enterprise* in which the whole Godhead is supremely concerned ? Only *three works* of God are revealed to us in Scripture : 1. Creation of the *universe* ; 2. Creation of *man*, as by a special council of the Godhead ; 3. *New creation of fallen man* in the restored image of God. Both the others being now past acts, this one, man's redemption, now engrosses the activity of the Divine mind ; so that we may say that, so far as this world is concerned, there is just one work decreed by God and to be wrought out by Him—namely, the bringing back of a revolted race to its allegiance to Himself.

This work is invested with a dignity, an authority, a majesty wholly its own and shared by no other, as the one enterprise of God. There are other enterprises, benevolent in purpose, beneficent in result, and worthy of our sympathy and support ; but, we repeat, they are not originally and essentially *divine* enterprises. They had their origin in man, were deemed by him needful and planned by him to meet the need. The whole scheme

of popular education, in common schools and Sunday-schools ; the whole system of publication of Bibles and religious books and tracts ; the vast array of hospitals, asylums, and benevolent institutions ; the thousand forms of philanthropic work among the destitute and depraved classes—these, as we have already said, are inventions of man. However wise or good, their origin is human and their methods fallible. If at any time they have answered their purpose, cease to be effective, or need to be modified, man is competent to alter or abolish them, and consequently disciples are at liberty to determine how far they shall give them personal aid and support. To criticise them is no irreverence ; to change their forms of work or displace them by better is no profanation.

But the cause of missions has God for its original author. It is traceable solely to His wisdom. His eternal counsels are back of it, and His almighty power is pledged to its support. To accept it as His plan and fall into our own place in that plan is both duty and delight to a true follower of God. To criticise or condemn missions is blasphemy ; to abandon and abolish this work would be the last step in arrogant apostasy. In fact, we cannot *abolish* tho we may *abandon*, for God is behind it. We may drop out of it as His instruments, but He will raise up others, if need be calling another eagle from the far East to do His pleasure. But as sure as God lives, the work of a race's regeneration will go on. His word and His oath are already pledged :

“ As I live, saith the Lord,
Unto Me every knee shall bow
And every tongue shall swear.
The earth shall be filled with the knowledge of the Lord,
All flesh shall see the salvation of the Lord.
I, the Lord, have spoken it,
And will do it.”

Such is the sublime and wonderful teaching of this text, and the whole Scripture of which it is both climax and index. Here is the one work of God, known unto Him in eternal purpose, and in which from the very opening of the ages He has been engaged and will be to the end. To take part in it is to wheel into our orbit, moving about Him as a center, and have share in the sure and splendid triumph which awaits Him and toward which, through all seeming reverses and defeats, He moves steadily onward, as receding waves only rise at the next advance higher toward the final flood-mark, or apparent retreats under a master general are only parts of a larger movement for surrounding and annihilating a hostile army.

This thought is so grand and glorious that it may well occupy closer attention, and happily the context itself suggests some of the details which together exhibit this as God's work even to its minutest details. All its outworking shows His hand.

Careful students of the Word have often found here not only God's

authority for Christian missions, but their very *program*. Whether the reader accepts it as so designed or not, it is very remarkable that in this passage of Scripture there are indications, very marked, of a definite plan, and a plan which both agrees with the teachings of other Scripture, and which thus far *exactly corresponds with the facts*, and is indeed their only adequate explanation or solution. To this plan or program of missions, there appear to be three very conspicuous stages. To a student of the Greek, this is even more apparent than in the English :

ΠΡΩΤΟΝ, Ὁ Θεὸς ἐπεσκεψάτο λαβεῖν ἐξ ἐθνῶν λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ
ΜΕΤΑ ΤΑΥΤΑ, ἀναστρέψω,

καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν
καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω
καὶ ἀνορθώσω αὐτήν,

ΟΠΩΣ ἈΝ, ἐκζητήσωσιν οἱ καταλοιποὶ τῶν ἀνθρώπων τὸν κύριον,
καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικεκλήται τὸ ὄνομα μου ἐπ' αὐτοὺς,
λέγει κύριος, ὁ ποίων τὰντα γινώστα ἀπ' αἰῶνος.

This cannot, perhaps, be presented in the English, so as to show equally well the poetic parallelism which pervades its structure, but it may be well to exhibit it as best we may :

“ Simeon hath declared how, at the
FIRST, God visited, to take out, from the nations,
A people for His name ;
AFTER THIS, I will return
And will build again the Tabernacle of David,
That which is fallen down,
And the ruins thereof I will build again,
And I will set it up ;
So THAT, The residue of the Adamic race* might seek the Lord,
And all the nations upon whom is called My name,
SAITH THE LORD, He who doeth these things
Known from the age.”

Here it requires no ingenuity to find three marked steps or stages in God's plan for this world :

1. The work of this Gospel age, visiting the nations to gather out the ecclesia, a chosen people for His name.
2. The rebuilding of the fallen Tabernacle of David, out of its very ruins, and its restoration, like a fallen tent, to its upright position.
3. The way thus being opened for the residue of the Adamic race to seek after the Lord, a greater body of believers than ever before, will be gathered from the nations.

And if all this outgathering of a believing people ; this ultimate restoration of David's Tabernacle, with the reorganization and reconstruction of the Hebrew state, and the final embrace of the nations of the world in redemptive purpose—if all this seems not only inscrutable but incredible,

* Compare Amos 9 : 11, 12, where *Edom* should read *Adam*.

we need only to be reminded that *God knows His own business*, and that all we have to do is to remember that nothing is impossible with Him.

Once more let it be put before us in bold capitals—

MISSIONS REPRESENT GOD'S OWN WORK,

for which He is responsible. We are accountable only for *our part* in it, which is neither to judge of its expediency or its efficiency, but to become His submissive instruments, obedient coworkers with Him in carrying out His eternal purpose.

The larger passage of Scripture, of which this is but the conclusion, contains also a pertinent *word of warning*:

“Beware therefore lest that come upon you which is spoken of in the prophets (notice the *plural*, as indicating a general drift of prophecy).

Behold, ye despisers, and wonder, and perish ;
For I work a work in your days,
A work which ye shall in no wise believe,
Though a man declare it unto you” (Acts 13 : 40, 41).

This is a quotation and adaptation of two Old Testament prophecies : one in Isa. 29 : 14, and the other in Hab. 1 : 5. One prediction concerns the Jews, and the other the heathen. God foretells that both among Jews and heathen nations He is about to work a work, which shall be witnessed by competent testimony, but met with incredulity. Men shall wonder at it, while they behold, and despise and perish, while they wonder. And we can see it all true in these very days in which we live. Never was there such abundant and overwhelming witness that *God is at work* in missions, and yet never more abundant evidence of an unbelieving and even antagonistic spirit. The very generation that beholds the miracles of missions wrought, despises while it wonders, and perishes in sin while beholding the wonders of grace. God's work among the heathen is declared by competent witnesses, and yet it is not believed in as God's work, and even the Church of Christ is in danger of provoking God beyond endurance by sheer incredulity, inactivity and apathy. To-day nearly every missionary agency of the Church of Christ is retrenching expenditure where everything calls for expansion ; is refusing picked men and women, who are ready to go forth to the field, because debt embarrasses its operations ; is seriously considering not how to go forward, but how to go backward without surrendering immense advantages already gained, and sacrificing important strategic points and posts in the world campaign. And, to cap the climax, it is now calmly proposed to equip a commission to go forth and examine the whole work of missions and report, forsooth, whether the results justify the further prosecution of God's own enterprise!

O God, who hast in Thine infinite wisdom planned this work, and pledged Thy presence and power to those who cwork with Thee in carrying out Thy purpose to the end of the age, strengthen Thy servants reso-

lutely to do Thy bidding, and, armed with Thine authority and moved by a love like Thine, serve our own generation by the will of God, with untiring zeal, unceasing prayer, self-denying giving, and whole-hearted devotion, bearing the tidings of salvation to the uttermost parts of the earth ! Amen.

THE YEAR 1896 IN JAPAN.

BY REV. GEORGE WILLIAM KNOX, D.D., RYE, N. Y.

The year in Japan has been full of interest. If the world has not followed the story with the keen attention given to the year of war, it is not because the events have been less momentous, but because peace seems commonplace and prosaic after the glamour and poetry of international combat.

Politics.—The Government remains master of the political situation. We have followed in the years past the slow development of constitutional and parliamentary government. At first it was the dream of a little group of reformers. Against them were arrayed all the forces of the empire—police, army, official, judiciary, a subsidized press, the great banks, the educational forces as maintained by the Government. But the reformers dreamed on, nothing daunted. They organized a political society. Its head was Mr. (now Count) Itagaki. The society grew, and gained in influence. Its leaders, excepting Itagaki, were imprisoned, fined, persecuted. But the society none the less became a power. It finally was organized as the Liberal Party, and its first great end was attained when a constitution was given the empire and a diet promised. Some of the party leaders went direct from prison to leadership in the Diet, and from this party the Government met an opposition which it could not overcome.

The “Liberals” were termed “Radicals” by their opponents, and every destructive and anarchistic purpose was ascribed to them. The charges were never true. Count Itagaki and the men associated with him were moderate Liberals, whose ideal was the British Constitution. They fought the Government in the Diet session after session, and the result was a deadlock. Diet and Government opposed, neither could accomplish anything of value. The Liberals were determined to force capitulation to compel the Government to admit the majority of the Diet to a responsible share in the Imperial Cabinet. The Government was equally resolved to maintain its position, it being an oligarchy appointed nominally by the emperor and quite independent of the Diet. The position became impossible, and three years ago there were indications of an approaching agreement between Liberals and Government.

The war hastened this development. All parties united in the support of the Government, vying with each other in loyalty. And after peace the alliance between Government and Liberals was proclaimed. With a ma-

jority in the Diet the Liberals have supported the Government, and Count Itagaki has entered the Cabinet as Home Minister, while another Liberal leader is the new Minister to Washington. So far as one may judge, the fundamental contention of the Liberals has triumphed, and the voice of the people as expressed by the Diet is accepted in the council of the emperor.

The Finances.—Peace pays the bills of war. Japan, too, learns the price of glory. The imperial budget before the war was, say, \$90,000,000 silver, and this year it has more than doubled, being \$193,000,000 silver, perhaps something more than \$100,000,000 in United States gold. That means a large increase in taxation, and with it an increase in the cost of living, another weary step, introducing Japan to the conditions of modern industrial and economic strife. Thanks to Liberal support, budget and taxes went through the Diet with little difficulty.

This large expenditure means a new navy by and by, purposed to be strong enough to measure conclusions with Russia or other European power. It means an immense increase in the army—500,000 men ready for war, making the empire impregnable at home. It means also, and to the credit of the other side of the account, the building of new railway lines with like internal improvements. Pity it is that the incoming of Christian civilization imposes such heavy burdens chiefly that the nation may be prepared to slaughter men in the most approved way.

The Civil Code.—The Diet adopted the new Civil Code. It marks another important stage in the onward march. It also prepares the way for the full control by the Japanese courts of all foreigners in the empire, instead of the present system of foreign laws and courts. Two years ago the Code was defeated under the pressure of anti-foreign sentiment; but now it is adopted in a somewhat amended form. There were other indications in the Diet that the exaggerated dislike to foreigners manifested offensively in recent years has disappeared, and that the nation is no longer hostile in its attitude. The change is partly due to the removal of the cause by the revision of the treaties, and partly because of the new consciousness that the nation has proved its right to equality. Nowhere is there evidence of the prophesied increase of self-importance and swagger; but, to the contrary, there is more of self-restraint and friendliness.

Korea and Formosa.—The Government has not fared well in Korea. Its plans for reform have succeeded only very partially, and there is prospect that the last state may be worse than the first. Most lamentable of all is the fact that the Japanese Minister was implicated in the murder of the queen. He was recalled, tried, and acquitted; but there is a widespread feeling that the verdict was a miscarriage of justice.

Certainly Japan has suffered in influence, power, and reputation. Russia is the gainer. It gathers the fruits of Japan's campaigns in China and in Korea. So at least for the present, for what the future is to unfold

no one divines. The supremacy of Russia may have dire influence on our mission work. That its supremacy can be lasting we hesitate to believe.

In Formosa the situation is trying. If we are not mistaken, its conquest cost more Japanese lives than did the war with China. Savages and disease are more formidable enemies than Li Hung Chang's braves. Besides, there are questions of administration and police, the use of opium, and many other bad customs and manners which tax the highest intelligence. Japan is ambitious of emulating Great Britain not only on the sea, but in the successful, liberal, and just government of its dependencies. It, too, would be a civilizer. And the nation finds that all this costs money. For years to come the Japanese must pay in part for the acquisition it has made, as Formosan income by no means equals Formosan expenditure.

Commerce.—The nation prospers exceedingly. Its commerce advances with leaps and bounds. Already its flag is seen in English waters, and it plans new lines of steamers, so that it may have constant service by its own ships to America, Australia, and Europe. Besides the lines of railway projected by the Government, private companies are busy, and ere-long all parts of the empire will be accessible by the iron horse.

The increase in the resources of Japan has been great. Statistics for twenty-two years are at hand. Between 1872 and 1894 the population increased more than 25 per cent. England during the same period increased about 20 per cent. In Japan the increase in the production of the staple articles of food has kept pace with the increase in population; and there seems no reason to fear that it, like England, will become dependent on foreign lands for its daily sustenance. In fifteen years the production of silk cocoons tripled, and the production of tea doubled. The increase in manufactures has been most remarkable; and foreign commerce in the twenty-two years has multiplied almost sixfold. In the same period there has been a great development of railways, telegraphs, steamship lines, postal service, banking capital and facilities, and, in short, of all the ways and means of modern industrial and commercial civilization. And the increase still continues as rapid as before.

Thus there is a solid basis for the increase of national expenditure and for the growing belief that Japan can maintain by the arts of peace the position it has won through war. Of course prices rise and wages increase. Equally, of course, there is danger of too great extension and too sudden prosperity. There are not wanting prophets who tell us there are signs already that the boom will burst. It will be strange indeed if Japan escape depression and panics altogether, but there is no ground for the suggestion that the new prosperity is less solidly founded than the prosperity of Western lands. An increase of population with a steady yet rapid increase in the products of the soil, of the factory, and of foreign trade gives reason to believe that the new ways will be ways that shall last.

The Disaster in the North.—At the very end of the year comes telegraphic word of the terrible disaster in the North. Japanese papers with

the details are not yet at hand ; but by the cable it would appear that the great wave of 1896 exceeded in its destruction the great earthquake of 1891.

The Work of the Missions.—The table of statistics is the least encouraging yet published. There is a net loss in the membership of all the Protestant bodies of more than five hundred communicants ; and almost every footing shows a loss—less Sunday-schools, a smaller number of baptisms, \$10,000 (silver) less contributed by the churches—while the only substantial gain is in the number of scholars in day schools and in the number of patients treated in hospitals. It is evident that the check in missionary work is still felt, and that all departments of the enterprise suffer.

There are private reports also of a want of interest in the churches. Some of the strongest congregations state that “the spiritual condition is now what it was two or three years ago.” Some missionaries report that “the work has not been prosperous as men would count it.” We take it that the statistics, with all their imperfections, pretty fairly represent the true condition.

The Deputation of the American Board.—The report of this deputation has been printed in part in the *MISSIONARY REVIEW* (March, 1896, pp. 219–221), and its summary of the situation may be substituted for an extended review in this place. Without accepting all of the statements made, we may yet refer to it as the candid judgment of fair-minded men who had exceptional means of information and who were in deep sympathy with the work. Their conclusions were these : That the number of missionaries be not increased, but that men of established reputation be sent to speak on various subjects ; that missionary work be henceforth evangelistic rather than educational, as the boards cannot compete with the well-equipped government institutions for young men—this decrease in educational work not applying, seemingly, to the work for women ; that the churches should be pushed on toward self-support, and that foreign aid should be steadily withdrawn ; that more should be done toward creating a Christian literature.

The Doshisha.—This college has stood first among the missionary and Christian institutions. Founded by the lamented Nishima, it has been well furnished with buildings, library, and apparatus by its American friends. The American Board has liberally supplied its needs. Its foreign professors have been among the strongest men sent to Japan by any board or society. It has done a great work for missions and for the Church. And now its trustees (Japanese) refuse to hold it to evangelical Christianity, even to a Christianity that professes faith in a personal God, in the divinity of Christ, and in a life to come. The most sincere friends of the Japanese, those who most steadfastly have held them worthy of all trust, are those who are thus most deeply wounded in the house of their friends. No equally damaging blow to the work of missions has been dealt

in all these years. All enemies combined would have failed to inflict such grievous injury.

The Prospect.—Notwithstanding the want of success in the year past, and notwithstanding the defection of the Doshisha, the missionaries do not lose heart. They still hold fast their faith in the success of their work, and they have abundant cause. From many localities come words of encouragement. In some, the relations with the Japanese Christians are improved. In others the popular prejudice grows less. In still others there have been many converts gained. On the whole, the sky is bright with hope, and there is faith that the darkest day is past. The deputation finds more to praise than to blame, more ground for hope than for discouragement. They, as we, find that great things have been done already; they, as we, find abundant cause for thankfulness, abundant reason for the faith that Christ's truth is to triumph in Japan.

CONFUCIANISM IN KOREA.

BY A KOREAN CHRISTIAN.

I approach the subject with reverence. Whatever may be the weak points of Confucianism, it has given the Korean his conception of duty and his standard of morality. My purpose is not to discuss the system from the standpoint of a philosopher—which I don't pretend to be—but as a Korean who has paid some attention to its practical results. A brief outline of the life of Confucius may not be out of place here.

He was born in 550 B.C. Loo, which was in his time a small dukedom in Northeastern China, enjoys the honor of being his birthplace. Even in childhood the future sage was remarkable for his sagacity, love of knowledge, and for filial piety. At the age of nineteen he married. From this time on we find three distinct periods in his life.

The first period extends from 530–495 B.C. During this time he traveled through different States in the hope of persuading princes to adopt his system of politics. Upright was his character, pure were his motives, wise were his plans. Notwithstanding these noble qualities, nay, on account of these very qualities, he was rejected wherever he went.

The second period is from 495–482 B.C. Finding that he could not reform the princes, he devoted his time in this period to instructing his disciples, who came to him from all parts of the country. The last five years, which we may call the third period of this noble but in some respects sad career, were given to the revision of the classics of China. He died at the age of seventy-three, having survived his wife and an only son.

Confucius wrote no books of his own. He only revised and systematized the maxims of morality and politics handed down to him from the sages of ancient China. His principles are set forth in the conversations

his disciples collected in a book called "Discourses and Conversation." Here we find that he was a teacher of morality and not a founder of a religion. He teaches nothing about God and the future. When a disciple asked him how to serve gods or spirits, he said, "We cannot serve men; how can we serve gods?" His answer to an inquiry about death was, "We know not what life is; how can we know death?"

Loyalty to the king, faithfulness to friends, conjugal fidelity and fraternal love are inculcated as the cardinal virtues of man. Above all, filial piety is emphasized as being the root of all moral principles. The ancestral worship every man is enjoined to observe is the result of extending filial piety to the dead rather than the outcome of any positive belief in a future state.

I am unable to say when Confucianism was introduced into Korea. However, the credit of having brought the ancient classics of China to Korea belongs to Choi Chi Won, who lived about seventy years B.C.

During the dynasty of Ko Rio, between 917 and 1391 A.D., Confucianism gave place to Buddhism. But the abuses of the latter became so bad, that the founders of the present dynasty made Confucianism the national standard of morality to the utter neglect of Buddhism.

Thus Confucianism for twenty centuries, especially for the last five hundred years, has had an unlimited sway over mind and heart of the Korean. It is noticeable that while Buddhism and Christianity are divided into sects many and denominations not a few, Confucianism is practically the same in all countries. The different views which scholars hold concerning certain trivial points in the system are of so little importance that very few people know or care to know anything about them. This uniformity may be due to the early and free circulation of the classics and to the significant fact that the system teaches nothing that goes beyond what is Korean and seen. On the doctrines of predestination, which assign a man to heaven or hell before he was born, and of universalism, which maintains the final salvation of the devil himself—on such questions as these, lying beyond the definite grasp of reason, opinions naturally differ, thus giving rise to various schools. But it requires no exercise of faith to believe or deny any of the matter-of-fact teachers of Confucianism.

At any rate, the system is one "ism" in Korea. Its hold on the people may be seen in the universal practice of ancestral worship, the reverence with which all classes speak of Confucius and his disciples, and the essential parts which Confucian principles play in the liturgies, laws, and literature of the nation.

What has Confucianism done for Korea? With diffidence yet conviction I dare say that it has done very little, if anything, for Korea. What Korea might have been without Confucian teachings nobody can tell. But what Korea is with them every one well knows. Behold Korea, with her oppressed masses, her general poverty, treacherous and cruel officers, her

dirt and filth, her degraded women, her blighted families—behold all this, and judge for yourselves what Confucianism has done for Korea.

That I am not irrationally prejudiced against the system I shall show by mentioning some of its glaring faults, any one of which may injure a people who build their political or social fabric on it.

1. Confucianism enfeebles and gradually destroys the faculty of faith. It is an agnostic system. He who is imbued with its teachings finds it hard to believe in any truth beyond this material world of bread and butter.

2. Confucianism nourishes pride. It tells you that your heart is as naturally inclined to be good as the water is to seek the level. In the name of wonders, where did the first evil come from, then? Further, it overlooks the distinction between things moral and mental. It holds that if you are moral—that is, if you love your father and mother—you will know everything under the blue sky. It places no bounds to the human understanding, and thus makes every pedant who can repeat the classics a boundless fool, serene in the flattering contemplation that he is verily omniscient!

3. Confucianism, knowing no higher ideal than a man, is unable to produce a godly or god-like person. Its followers may be moral, but never spiritual. The tallest of them, therefore, does not stand higher than six feet or little over. On the other hand, a Christian, having God to look unto as the author and finisher of his faith, is a man all the way *up*, however small he may be in himself. In other words, a Confucianist begins in man and ends in man. A Christian begins in man but ends in God. If through human imperfections a Christian fails to reach God-likeness, the possibility remains nevertheless the same.

4. Confucianism is selfish, or, rather, encourages selfishness. It never says “Go and teach,” but “Come and learn.” In trying to make men to keep the impossible doctrine of the mean, it makes them mean, narrow, calculating, revengeful, ever ready with specious excuses and never given to generous adventures.

5. While Confucianism exalts filial piety to the position of the highest virtue, and while a Confucianist makes this very common principle hide a multitude of uncommon sins, the whole system saps the foundation of morality and prosperity by classifying women with menials and slaves. When, a year after the death of the expelled wife of Confucius, his son wept over her loss, the great sage was offended, because it was improper that a son should so long mourn over his mother's death while the father still lived! A woman, in the Confucian morality, is virtuous in proportion as she is dull.

6. Confucianism aims to make people good through legislation. It is true that the founders of the earliest dynasties of China were great and good men. But is it not equally true that the majority of princes of even these model dynasties abused their power? Is it not true that during the time of Confucius and of Mencius, the reigning princes were, most of

them, notoriously bad? Suppose either of these sages did find a virtuous prince who could carry out the doctrines of the ancient kings, was it at all sure that the succeeding princes would keep them up? It is amazing how short-sighted Confucianists seem to be, not to have seen the folly of committing the moral welfare of a nation into the hands of absolute monarchs, whose surroundings and temptations were and have been notoriously unfavorable to the growth of virtues. The idea of reforming a society through the reformation of each individual of the mass seems to have never crossed their mind.

7. The hunger and thirst after office for which Confucius himself set a conspicuous example, is the source of much evil. Most readily do I admit that he was actuated by the purest motives to seek after office. Yet as a drunkard throws over his weakness a kind of religious sanction by quoting Paul's injunction to drink a little wine for the stomach's sake, every Confucianist who runs after office for nothing but the squeezing there is in it, sanctimoniously tells you that he is following the steps of Confucius.

A system of ethics yielding the fruit of agnosticism, selfishness, arrogance, despotism, degradation of women, cannot be pronounced a good one. If other countries can make a better use of it, Korea is or ought to be willing enough to part with it—the sooner the better.—*The Korean Repository*.

W. BURNS THOMSON, F.R.C.S.E., F.R.S.E., MEDICAL MISSIONARY.

BY WILLIAM GOULD, M.D.

One of the most striking things in connection with the evangelization of the world, during the last forty years, is the steady development of *medical missions*. So helpful has this agency proved to the furtherance of the Gospel, and especially as its pioneer in new fields, that year by year it is being more extensively used by the various missionary societies, and its results, under God, commend it increasingly to the whole Christian Church.

To Dr. William Burns Thomson more than to any other man was it given, by God's grace, to advance this noble cause in its early days. By personal medical mission labors in the most degraded and needy parts of Edinburgh; by advocacy with voice and pen; by efforts for the fostering and training of medical missionaries, and by the substantial support he secured for medical missions abroad, as well as in some of our large cities at home, he gave the needed impetus to the cause at a time when it was but little known, and was looked on with something of distrust and prejudice as a risky innovation on established methods.

William Burns Thomson was born at Kirriemuir, in Forfarshire, in 1821. His parents, altho not wealthy as regards worldly goods, were yet "rich in faith," and left him the goodly heritage of a holy example and

many prayers. He spoke of Psalm 37 : 3-7 as his mother's legacy : "Trust in, delight in, commit to, and rest in the Lord." While still very young his parents died within a short time of each other. He grew up and was educated under the care of his elder and only brother, a school-master at Golspie, in Sutherlandshire. William showed himself clever, active, and energetic. At the age of seventeen he came out decidedly on the Lord's side, and at once threw himself heartily into Sunday-school work. His class, at first numbering only three, grew, till in a few years there was a school of two hundred scholars, and God blessed his efforts to the conversion of some of them. When twenty years of age, he was able, in his brother's absence, to take entire charge of his day school, and proved a very successful teacher.

After leaving Golspie he became an evangelist in the Lowlands, and the spirit in which he prosecuted this work may be seen from the remark of one who knew him well : "The ruling passion of Thomson's life was to win souls to Christ."

At the age of twenty-six he began his college career, having the Christian ministry and especially the mission field in prospect. His studies were pursued under many difficulties ; but, with the energy and determination characteristic of him, he succeeded in distinguishing himself as a student. From the first he was a man of prayer and "full of faith." His favorite text was Matt. 7 : 7 : "Ask and it shall be given you ; seek and ye shall find ; knock and it shall be opened unto you." An urgent need arose on one occasion for a certain sum of money which he must pay immediately. He spent the night in prayer to God for the needed help, and on the following morning he received a letter containing the exact sum required. By whose hand the Lord sent him the gift he never discovered. One of his oldest and most intimate friends, a well-known minister of the Word, thus wrote of him : "To Burns Thomson prayer was a real dealing with the Triune. He expected answers, and many came to him, and not to him alone. I am indebted to him, under God, in this connection more than to any other man, and more to him in this respect than in any other."

While students, these two were associated in Christian work among the prisoners in the Calton jail, Edinburgh, and their labors were accompanied by many tokens of the Divine blessing. Of Dr. Thomson, his colleague testified : "My dear brother's clear views of Divine truth, intense earnestness, and practical good sense eminently qualified him for this difficult work." It was while thus engaged that he was made the instrument of a gracious work of revival in one of the boarding-schools of the city. He conducted a weekly Bible class with the young ladies there, and many were awakened and converted. This was a great joy to him ; and he used to say with reference to his Bible class : "Was it not gracious of God to give me a sight once a week of these dear, bright, girlish faces, with their pure, clear eyes, to help me in my sad, painful work in the prison?"

He was a most interesting and impressive speaker both to young and

old, and his love for children made him very tender and affectionate toward them. The writer can never forget the beauty and pathos, as well as the forceful, practical lessons of an address on Psalm 23 which he gave to the pupils of a large boarding-school in London during his stay at Mildmay. The attention and interest of the young people was most marked.

A fellow-student, unskilled in Sunday-school teaching, and so disheartened by his want of success as to think of giving it up, got Mr. Thomson to take his class the following Sunday while he sat and listened. "The teaching was so telling," he said, "that the boys were kept spellbound; and the effect on me was, that I never failed again in enlisting the attention and interest of a class. It was a model lesson for all my future."

Dr. Thomson's interest in children of the poor was touchingly responded to in the case of one of the city Arabs of Edinburgh. Relating the incident, he said: "On my way home I received a gentle tap on the arm, and turning round, saw my young Arab friend, who said: 'I hear you're gaun awa', and the tears filled his eyes. 'Yes,' I replied as kindly as possible, and tried to cheer him; but it would not do. He fairly broke down, and ejaculated betwixt his sobs: 'I'll hae nae freen noo to tak' care o' me!' This exhibition was as unexpected as it was impressive. Those tears have never been forgotten. This was the first real Arab I had encountered, and I discovered that he had not only a human, but a tender heart." Later on in his difficult work among those city waifs he was encouraged by one of the most ragged—a lad about nineteen years of age—who, on going out from the Sunday morning classes, whispered into his ear: "I just wanted to tell you that Christ has been kind to my soul." The two grand lessons of his missionary life he records thus: "None too low to be beyond the Savior's care," and "None too vile to be beyond the Savior's grace."

Before he closed his double work of student and city missionary, an incident occurred in his district visiting which entirely changed the purpose and current of his life. He had gone through the arts course of the university, with the ministry in view, and China as his field; but he was led to see that the study of medicine might be even more helpful to his future usefulness in the Lord's vineyard. A fresh study of the New Testament, with this thought in his mind, confirmed him in his purpose to enter upon a medical course. "I was amazed," he wrote, "to find medical missions on almost every page of the Gospels, and strong confirmation of them in the Epistles." He accordingly commenced his new studies, and in due time secured his medical diploma, continuing meanwhile to act as assistant chaplain in the prison. During that period he had personal dealing with thousands of souls, among whom his influence for good was very great.

His "Reminiscences" tell us: "The prolonged strain of self-support in the form of teaching, and his arduous prison duties, combined with close study, terminated, in 1856, in a severe breakdown in health." A

long and complete rest became necessary, during which he was being prepared in the fire of affliction for more extended and influential service for the Master.

Dr. Thomson's first effort on behalf of medical missions was the writing and publishing of a prize essay on the subject; and he had the cheering assurance that it was helpful in showing that "the medical mission is God's way of missions."

A feeble beginning of medical mission work in this country was made at West Port, Edinburgh, in 1853, by the opening of a mission dispensary. This was carried on in a very limited way for nearly five years, and then, after a brief interval, the Cowgate Medical Mission was commenced by the Edinburgh Medical Missionary Society. Toward the end of 1859 Dr. Thomson was appointed its first superintendent. His own description of the field is as follows: "My pen can give no conception of the terrible depravity, the appalling ungodliness that prevailed round that district. Sometimes on Saturday night and on Sabbath evening it was almost overwhelming. What sights and sounds! The crowds; the din and bustle; the shouting, yelling, shrieking and cursing; the pushing, rioting, quarreling, and fighting! Truly, it seemed a place without God, tho not without hope. It was for such that Jesus died. He 'came not to call the righteous, but sinners to repentance.' Publicans and sinners get into the kingdom when Pharisees are cast out."

From the first, Dr. Thomson set before himself a high ideal of what a medical missionary should be, both as to professional acquirements and spiritual qualifications. He gave the following answer to the question "What is a medical missionary?"

1. A legally qualified medical practitioner,
2. Called of God,
3. Wholly set apart,
4. To the twofold work of healing the sick and making known the Gospel.

A medical missionary, from his view, was one "called to special service on behalf of our Lord and Master; the work of winning souls to which healing is helpful as an adjunct." He was strongly opposed to medical missionaries being both doctors and ordained ministers. He believed that the medical missionary should be an evangelist and not a pastor.

After his retirement from active service his interest in the cause continued unabated, and toward the close of his life we find him writing to brethren in the field: "I can say truthfully to all medical missionaries at home and abroad, that I remember all of you daily in my prayers; and I watch with paternal interest the development in your hands of our blessed cause. Brethren and sisters, your soul-winning opportunities are simply marvelous, but your responsibilities are correspondingly great." It was to him a great joy to watch the steady increase of the work both at home

and abroad, having himself been so largely instrumental in its successful development. He was very jealous for the honor of medical missions as a means of bringing glory to Jesus and salvation to men. The writer, on arriving at his field of labor in China, received a letter from Dr. Thomson, warning him against taking too many patients in hand. His words were these : " You are commencing work on behalf of Jesus in China. Start on the principle *What I do, I shall do well*. Never send home, to break our hearts, the intimation that you dealt as a medical missionary with thirty thousand. No, no. Take care, as you value your own soul, not to allow yourself to be dragged into the track of those who treat thirty thousand. You would get into a bustle and a whirl and feel a state of constant strain and irritation ; and what would become of your spirituality and nearness to Jesus ? How can there be spiritual fruit if you pretend to treat thirty thousand ? Oh, my dear young friend, *what you do, do well ; it is for Jesus.*"

The steady expansion of the Edinburgh Medical Mission, under his care, gladdened his heart. His enthusiasm in the cause found expression in the following words : " The medical missionary's work is a grand work. If my Christian brethren in the profession knew one tithe of the joy we have in this precious service, and if Christians knew one tithe of the blessed services thus rendered by medical missions among the sunken masses, we should never need to plead any more either for money or men." Of the class of patients, Dr. Thomson wrote : " They came and sat at our feet—outcasts, infidels, and papists—and heard of salvation without money and without price." On beginning work, he had three patients the first day, and by the close of the year, 1800. The second year the number rose to 3000 ; the third, to 5000 ; and eventually to 7000. The number of his students also increased. The work was sometimes far beyond his strength. In one half year he had to conduct 226 meetings in addition to all his dispensary work.

It is needless to say he had his full share of trials to depress him, and at one time he resolved to leave. He wrote : " One forenoon I had just lifted my hat to go and tender my resignation to the secretary when the door-bell rang fiercely—an urgent case. As it lay on my way, I went with the messenger. I was surprised to find my patient at the fireside, and not in bed. She noticed an expression of astonishment pass over my face, and, bursting into tears, she exclaimed, ' O doctor, it's not my body at all ; it's my soul ! ' " He thus wrote of the incident : " She had been at our prayer-meeting on Sabbath evening, and the Divine Spirit had spoken to her. I found her in great agony ; but in a few days she was enabled to look to Jesus as her Substitute and Surety, and she found rest to her soul. I need hardly add I did not go to the secretary. When God was pleased to throw inquiring souls in my path, I judged it safe to turn back." And so, with renewed energy and faith, he returned to his difficult but blessed work, to see, in the years that followed, many of the most

hopeless and depraved brought out of the horrible pit and the miry clay, and their feet set upon the rock Christ Jesus.

A *convalescent home* on a beautiful sunny slope not far from Edinburgh, secured through the help of Christian ladies in East Lothian, proved an immense boon to the poor patients. The great spiritual blessing given there was a constant joy, and led him to place the highest estimate on this branch of the work.

The Cowgate Medical Mission soon developed into a *training home* for medical missionary students—the first in existence. Into this part of the work Dr. Thomson threw himself with energy. His efforts on behalf of poor but deserving men were constant and generous. He was not, however, indiscriminate in his help, as the following extract from a letter to the writer, then in China, shows : “ There has been much interest in spiritual matters in Edinburgh during the past year (1874). Real good has been done ; but there has been a large amount of chaff. Many young men have professed an interest in divine things, and a good number have sought to get into my institution ; but I am shy. The idea that the life of a Christian is a life of self-sacrifice does not stand out sufficiently in their minds. It is a great joy to me to hand a staff to a struggling young pilgrim to facilitate his progress Zionward ; but I don’t think it is wise to rush up to a youth the moment he makes a profession of Christ, and press on his acceptance a pair of crutches to save him from using his legs. My institution shall never be a *factory of crutches*.”

He took great interest in the question of *missionary nurses*. On the eve of sending one whom he had trained to Nazareth, and of beginning the training of another for Madagascar, he wrote : “ This is a matter of great interest to me. See the Sisters of Charity, what good they do ; and why should not our sisters in Jesus get into harness ? I pray the Lord may expand the scheme.”

In the *medical training of ladies* for foreign service he also took an active part. In 1875 he wrote : “ I have been much interested in my work this winter in being privileged to break ground in a new department—viz., the training of ladies for medical missionary work. I hope to devote more time to this important matter.” In the case of those who were young and well educated he urged a full medical course, but those more matured in age he took up for a training of one or two years. After circumstances had arisen to cause his separation from the Edinburgh Medical Missionary Society, he carried on a medical mission in the Canongate. Here he opened a small hospital, which he used for the benefit of the ladies in training. Two of them, altho only partially trained, did a noble work of healing and teaching in India, and were the means of blessing to many thousands of the women of that land.

There are now several *magazines* issued in the interests of medical missions throughout the world, but in this important department of service Dr. Thomson was the pioneer. His first effort was in the form of a litho-

graph sheet, begun in 1864 and carried on for one year. This was followed by a printed monthly, the *Medical Missionary Journal*, which for years was most valuable in disseminating information from all parts of the mission field where medical missionaries were then working, and was a happy means of linking the workers with each other and of cheering them in their various spheres. In 1868 he wrote of it thus: "Its beginning was small indeed, and its pretensions humble; but its influence has not been small. The circulation increases, and it moves in a most precious circle of living Christianity, and it promises to be a real power on behalf of our noble cause. You know that our work is not known, and you yourself are suffering from the effects of that—no man for your new mission. As the cause has been made known men have increased; the number of our students has increased, and we are beginning to get them of a better stamp. Now, it appears to me that each medical missionary has *two* responsibilities upon him—his own special mission and the *medical mission cause*. This great work can only be commended by us who are in harness, and we can only commend it by making known what through the Divine goodness we are enabled to accomplish. The *Journal* is becoming a real power, and I am anxious to bespeak your prayerful assistance."

For twenty years Dr. Thomson carried on his work in Edinburgh with energy, devotion, and success. He gloried in his calling, which he considered the noblest any man could engage in, seeing that it followed so closely the teaching and example of the Savior Himself, who went about "preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." The main foundations of the great work which the Edinburgh Medical Missionary Society has built up so successfully were, under God, laid by Dr. Thomson.

His deeply interesting memoir of Dr. Elmslie, the first medical missionary to Cashmere, has been helpful to many; and an address delivered by Dr. Thomson was largely the means of leading the late Mr. Mackay, of Uganda, to decide for the mission field. In addition to his ordinary duties, Dr. Thomson undertook the entire financial responsibility of the first medical mission to Madagascar in charge of Dr. Davidson, a mission which exerted an enormous influence for good in that interesting island. The medical missions also in Nazareth, Travancore, and Bombay owed much to his special efforts.

The last ten or twelve years of Dr. Thomson's life were spent at Mildmay, London, where, according to his strength, he still served the medical mission cause. While in London he was Chairman of the Medical Missionary Association, of which Dr. Maxwell is the able and devoted secretary. Dr. Thomson's remaining years were given chiefly to the biblical instruction of the deaconesses at Mildmay. His expositions of Scripture at morning prayers were greatly valued. He had a quaintly original way of putting the truth, and practical lessons for the daily life flashed out from the Word under his deeply spiritual treatment of it.

As a wise friend and counselor he was in constant request ; and if any of the workers at Mildmay were in perplexity or trouble about either a point of doctrine or practice, it seemed the most natural thing to consult the doctor. Seldom did any one come away from him without a lightened heart. Many a difficulty vanished before his judicious appeal to God's Word and earnest intercession at the throne of grace. He often thanked God for His goodness in giving him such a congenial niche as " dear Mildmay " for the sphere of his closing years, and greatly valued the opportunity it gave him for the quiet study of his Bible.

When both Mrs. Pennefather and he were prevented, through weakness, from going to the house of God on the Lord's Day, Dr. Thomson was in the habit of spending an hour with the " elect lady," as he delighted to call her, over God's word, praying for others and talking sweetly of " the way." Within a few months of each other they entered into the rest of the eternal Sabbath.

For the last thirty years, during which it was our privilege to enjoy his friendship, we found him unflinching in his kindness. Tho possessed of a keen temperament, yet he had a most loving and tender spirit. His love for children was great ; and, having none of his own, he lavished his affection on the children of his friends.

Delicate from his youth, Dr. Thomson, humanly speaking, could hardly have reached the advanced age he did but for the constant, tender, watchful care of his devoted wife. In helping to prolong so useful a life, she did a great service to the cause of Christ.

On April 29th, 1893, at the ripe age of seventy-two, he " fell asleep " at Bournemouth, where Mrs. Thomson and he had spent the winter. In the cemetery there his remains are laid, in the sure hope of a blessed resurrection.

THE SPIRITUAL OUTFIT OF THE MEDICAL MISSIONARY.

BY W. J. WANLESS, M.D., MIRAJ, INDIA.

That a medical missionary should be a man having a sound body, a good general education, together with approved and thorough training in medicine and surgery, ought to go without saying. This equipment, while it is to be the instrument of his chosen profession, and for this reason should always be efficient, and the more so since he is likely to be far from a consultant and without the aid of a trained staff of assistants, such as hospital physicians are accustomed to at home, nevertheless it is but an instrument, and should therefore always subserve the *greatest* aim of his missionary career—the salvation of souls. The highest medical qualifications should always be encouraged and never underestimated, albeit the spiritual are the more important. In every detail of the medical missionary's work, from the dispensing of the simplest dose to the

performing of the most serious operation, he should never lose sight of the fact that he is "first a missionary, and secondly a physician;" that the work of healing the body, both in obedience to Christ's command and after His own example, becomes the more Christlike only as it serves to point new men to Him as the Great Physician of souls. The Pharisee and the Levite were so impressed with the spiritual as to forget the physical. In our day, in some instances of magnificent and elaborately furnished hospitals and great charitable dispensaries, this relation seems to be reversed.

It is perfectly possible to be so all absorbed in the salvation of the soul as to forget the cure of the body, the dwelling-place of the soul and the temple of God's spirit. On the other hand, it is equally possible, if not more so, to be so engrossed with the cure of the body as to fail in supplying the need of the soul.

Christ's is the example we are to follow. The ethics of His practice were the only true ethics. As He was so are we in the world. His works spoke of His Divine power and mission, proving the truth of His claim that God the Father had sent Him into the world. Ours are to speak of the Divine character of our mission by obedience to the command of its Divine Founder to "heal the sick and preach the Gospel," and to prove the claim that Christ, the Son of God and Savior of the world, has sent us into the world, and that His message of salvation to a lost world is the only true message from God to the world.

To thus represent Christ in the work of medical missions and with this end only in view, the medical missionary should be,

First of all, a man furnished in the Scriptures. As Christ was furnished and taught in the Scriptures, so it should be the aim of the medical volunteer to imitate Him. Medical text-books and journals, while they will furnish him with the progress of his art as a healer, thus enabling him to do his best for the bodies of his patients, his Bible alone can supply him with information as to the progress of God's grace in his own soul, giving him at the same time the spiritual nourishment necessary for the souls of those whom he is to teach as well as to heal. His work for souls will often include preaching, tho it will chiefly consist of teaching. The sword of the Spirit, as contained in a knowledge of God's Word, will furnish his most efficient weapon. He needs to know the Bible, first, for the sake of its influence upon his own life; and, secondly, because of its influence upon his patients. He should possess such a real love for the Scriptures before leaving home as will ensure systematic daily study after he reaches the field. Just in the measure that he neglects his Bible, even in the midst of the most arduous and exacting toil on behalf of the sick, in that measure will his own life lose the sweet attractiveness by which he is to shine for Christ, and by which also he is to win those to whom he ministers for Christ. I feel that I cannot too strongly urge the training of a systematic and prayerful study of the Bible at home, and the abso-

lute necessity of a persistent continuance of this upon the field. I speak from a trying and instructive experience. Let every medical missionary be able to rightly divide the word of truth, thereby declaring his apprenticeship as a workman approved of God.

Study the Bible until you dearly love it, and afterward because you do so love it.

Second. He should be a man full of the Holy Ghost.—In saving souls, the power of healing medicine and the power of the relieving knife will be but the power of the Spirit behind the drug and the power of the Spirit behind the operation, if these are used by a man who himself is filled with the Spirit. It is a significant fact that the apostle chosen by the Holy Ghost to write the record of the Holy Ghost's work was Luke, the "Beloved Physician." Luke, too, is the only apostle who quotes from the Old Testament (Isa. 61 : 1), the Lord's anointing by the Spirit for His ministry of preaching and healing (Luke 4 : 18). It is, therefore, not surprising that Luke was the medical companion of the first great missionary to the Gentiles. In the medical mission we dispense medicines and perform operations looking for physical results in obedience to the laws of nature and science, but for spiritual results as the outcome of the physical relief thus secured, we must depend solely upon the power of the indwelling and anointing Spirit in our own lives, and the quickening and converting Spirit in the hearts of our patients. The ministry of healing is but a department of the Church's work referred to in Acts 6 : 1, yet only men full of the Holy Ghost were chosen for the serving of tables. Among the chosen was the elder Stephen, whose very face shone for Christ under the influence of the Holy Ghost as he sealed his testimony for Him with his life. Philip, too, constrained by the same fulness of the Spirit, was among the first to carry the glad tidings into Samaria, so that great joy resulted from his testimony as healer and preacher ; and in obedience to the same voice, we are told, that he "ran" to the personal work of saving an *individual* Ethiopian eunuch. If in the ministry of "serving tables" only men full of the Holy Ghost were selected, then certainly the ministry of healing men of like spirit should be separated.

Third. He should be a man of fervent faithful prayer.—The work of a medical missionary is tremendously exacting, and his responsibility sensibly extreme. Over-anxiety for successful physical results, together with increasing interest in the practice of medicine, in addition to the deadening influences of a surrounding heathenism, unless guarded by persistent passionate prayer and regular Bible study, will inevitably serve to drive the physician from Christ rather than to drive him to Christ.

It has always been our practice in our daily clinics and at the bedside in India to invoke God's blessing in the presence of the heathen upon the treatment undertaken for the relief of their physical diseases, as well as for the cure of their spiritual maladies. This has not been without its influence upon our patients, while it has sanctified both the work and our-

selves. The missionary physician should be pre-eminently a man of prayer. No operation should be undertaken or no medicines prescribed without first seeking God's blessing upon the remedy used in effecting a spiritual as well as a physical cure. Importunate faithful prayer was the secret of Dr. Kenneth McKenzie's success in China, both as regards the wonderful cures wrought and souls saved as the result of his medical work. *Faithful* prayer in a physician who uses means is to some persons incongruous. It could not have been so with the physician Luke, for he uses the word faith or its equivalent some nineteen times in his Gospel, and fifty times in the Acts. It is not without faith that a fracture is set, splints applied, and with God's blessing a cure expected. It is more than faith, it is faith and works, it is showing faith by works. It requires often thorough dependence upon God to undertake the treatment of patients whose condition at the outset seems well-nigh hopeless. How often, too, have medical missionaries undertaken the most serious operations when far separated from any human consultant, and under conditions wholly incompatible with success, and yet with simple trust in God for His blessing upon the means employed, he has attempted that which for his work's sake and reputation he would not have otherwise touched !

How often, too, while performing a serious operation, medical missionaries have found themselves in positions of critical responsibility—responsibility which without previous prayer for God's aid, and without trust in Him as the Healer, believing the operator and operation to be but God's means to save the body, such responsibility would not have been undertaken. This has not infrequently been my own experience, and I have never found God fail when I have thus undertaken for Him and in His name and strength. We may use means, and at the same time be full of faith. God has chosen means—the foolishness of preaching—to save them that believe. We have no right to expect God to save the heathen until we go and declare His salvation. Our going—God's means to save the heathen—does not displace our faith, but rather enhances it. God does not do for us what we can do for ourselves. He does not feed us, tho He provides the food. Food can only nourish us when we take it internally. God has given us the science of medicine, He furnishes the remedies, we are to use them. The unsaved without prayer may and do use them with profit, we may and ought to use them with prayer and greater profit, since ours is the realm of the spiritual as well as the physical cure.

The missionary physician should be a man of prayer, especially for the salvation of his patients. The salvation of each patient, especially those regularly taught in the hospital, should be always a subject of special and prevailing importunity. All who receive the physical benefits may not be ready to accept the spiritual truth of our teaching. Thus it was with our Savior ; still our prayers should follow them to their homes and efforts be made subsequently to ascertain the result by going or sending to

them in their homes. The knowledge of any thus brought to Christ will always stimulate further intercession for others. Let the medical missionary be a graduate of Christ's school of prayer.

Fourth. He should possess a passion for souls.—The man who has never enjoyed the luxury of winning a soul to Christ in his own tongue can scarcely be expected to enjoy the work of bringing one to Christ in a foreign. How often we hear the expressions, "passionately fond of his profession," "fond of surgery," "his specialty," and thus it should be. The man out of harmony with his profession is out of harmony with success. The medical volunteer should be, first of all, a specialist in saving souls. His department should be the department of spiritual cure, while it embraces the department of physical relief. His cure is "the double cure." He shall be passionately fond of soul saving as well as health saving. While his general practice will be upon the bodies of men, his special effort should be upon their souls. To this end his heart and life should be in loving sympathy with the great heart of the Great Physician. He should have a yearning solicitude for the souls of the lost. In the clinic room and at the bedside his efforts for the physical welfare of his patients should always furnish occasion for a saving remark, a Scripture reference or exhortation. A word thus spoken will often create in a man concern for his own salvation, since he will see that the physician desires not only his physical, but his spiritual good as well, and a word in season spoken by the physician himself will be accompanied by far greater influence and will receive a much more kindly reception than when spoken by any one—be he ever so sincere—who is not concerned in the medical treatment. No assistant, foreign minister, or native evangelist can ever take the physician's place in his relation to the salvation of his patient. It is his chief privilege to point the sufferer to the suffering Savior. His earnest solicitation for his patient should be as Paul's was for his brethren, "that they may be saved." Christ came to heal the sick, His great work was to save the lost. His healing miracles resulted in saving miracles. A heart in line with the heart of Jesus and in harmony with His life is the best guarantee of a successful soul-winner. Seek to be like Him as a soul-saver.

Fifth. He should be a man possessing a patient disposition together with a persevering spirit.—The medical profession, above all professions, is one requiring gentleness, and in no physician is it more necessary than in the missionary physician. A missionary's life, in order to be a drawing power, must ever stand out in contrast to the heathen who surround him. The heathen cannot always read the missionary's book, but they will never fail to read his life. The medical missionary comes into the closest possible contact with the people, who will have abundant opportunity to judge not only his work, but himself. His healing touch will serve to adorn his teaching life only as the two are in perfect sympathy. Gentleness should characterize every manipulation and tenderness every solicitation. These

are desirable in any physician, but necessary in the missionary physician, since they are to subserve a higher aim than the care of the body merely.

Patience, too, if a virtue at home, is doubly so on the foreign field. Here we are accustomed to lengthy strides and rapid speed, there to the slowest kind of progress and motion. Slow pace customs and exasperating procrastinations are real trials to the Westerner ; these are more or less the concern of every missionary, but especially of the medical missionary, since the progress of medical science is among the slowest processes of Eastern countries. The missionary physician has generally to begin his work under the most unsatisfactory surroundings. His dispensary at first may be his own house, his operating room a bath-room, his hospital a mud hut without windows, ventilation, or even beds. Such was the writer's own experience. For three years he had nothing better, tho he is thankful now for a hospital approaching Western cleanliness, and the satisfaction of being able to see his patient without the aid of a lamp in the day-time. The medical missionary is constantly hampered at first by native prejudice against the use of foreign medicines, the lack of appreciation among his patients of sanitary laws, the necessity of regulated diet, and the adherence to written or verbal directions regarding medicines. At Miraj patients at first refused our medicines, because they contained water. In a case of cholera or small-pox their house would have double the regular number of residents and visitors, and the discharges often spilled about the floor. Advice to eat little or nothing before an operation would be disregarded, and a full meal taken on the subsequent plea of strength necessary for the operation. Doses to be taken three times a day would be omitted in the morning and at noon, and all taken in a single dose at night, or the whole bottle swallowed with injurious if not fatal effect, on the ground of the sooner taken the sooner cured. Refusal to accept advice, especially that of urgent operations, is always a source of discouragement. These are difficulties, and many others might be enumerated which the newly arrived medical missionary will have to contend with. They are not unsurmountable, tho they are often of the most trying nature. Christlike patience and prayerful perseverance will be necessary to overcome them, but with the victory of conquering them there will be victory over self, the chief enemy, and glory to Christ, by the effect produced upon the spiritual and physical welfare of those in whose behalf the victory has been won.

Dr. McKay, of Formosa, had to plead with his first hospital patient to enter his hospital, and he pried out the first tooth of a Chinese with a bit of a whittled stick. His hospital has since had hundreds of in-patients, and in fourteen years he has extracted 21,000 teeth. It was with the greatest difficulty that the writer could get his first case of decayed tooth submit to extraction, owing to the common superstition that to lose a tooth by having it drawn is to lose the sight also ; but this objection is scarcely ever raised now, and the writer has extracted scores of teeth.

The medical missionary has need of enduring patience. This is a grace which while a student he should assiduously cultivate at home. If he does not possess it here, he is most unlikely to grow in it there in a trying and ever-irritating climate and among an ever-provoking people. Let him prayerfully and studiously cultivate these gifts at home, blessing God for such opportunities as will make him more Christlike in this regard while a volunteer in drill service, in order that when he may reach the enemy's ground and the field of action, he may in everything effectually obey the commands and imitate the example of the Captain of his salvation and the Great Leader of his medical corps.

ABOUT FOREIGN HOSPITALS AND DISPENSARIES.

BY V. F. P.

Christ Himself is our authority for medical mission work. When from captivity the forerunner sent to Christ two of his disciples to know could this be He for whom he had prepared the way, "Art Thou He that should come, or look we for another? Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached."

At Ichowfu, Shantung Province, China, at the Presbyterian hospital, you can read, in Chinese, this sign given by a former patient: "The recipient of this is able both in his own country and in China to bring life out of death, even as does the springtime." Truly all the curative powers Christ possessed are ascribed to our medical missionaries by those who have experienced their skill.

In each Christless land we see malpractice, butchery, horrors too great to even quietly read of; and while here we have one physician to 650 people, we have sent but one to 2,500,000, or less than *four hundred doctors for one billion people*. Of these 202 are British, and 90 are women.

There are 40,000,000 women in the zenanas of India alone who can only be reached by women. Do you not remember the medical missionary called to prescribe for one of these *purdah* ladies? A hand was thrust through a curtain and a tongue, but neither indicated to him aught but health. "Do you think," said her husband, "I would permit my wife to be touched? It was a slave who acted as proxy."

In Africa 75,000,000 are utterly "unsought by any missionary." From all the Christian nations of the earth about one hundred medical missionaries have gone for the 400,000,000 of China, and there the rate of mortality is so great, owing to absolute lack of sanitary knowledge, and

even the most ordinary, common-sense treatment of all ailments, that the death-rate is 33,000 daily. No wonder "a million a month in China are dying without God."

Henry Morrison, who went to China from England in 1805, was a doctor, tho he is best known by his translation of the Bible, etc. China was "opened to the Gospel at the point of the lancet," by Dr. Peter Parker, who began his work under the American Board in 1834. His hospital, at Canton, has continued, being now under the care of Dr. J. C. Kerr, one of the finest surgeons in the world, of the American Presbyterian Church, North. There are now sixty hospitals and fifty dispensaries in this vast land, "but what are they among so many?"

In 1838 Dr. Parker started the Medical Mission Society, to encourage the Chinese to practise Western methods, and now in connection with each hospital is a training school. To him we must give credit for the Edinburgh Medical Mission Society, whose graduates are in many lands, for it was owing to Dr. Parker's influence and experience the thought of this society was suggested as he was returning home *via* England, in 1841. Dr. Kerr says that to the influence of medical missions in heathen lands we owe our medical missions in Christian lands, our denominational hospitals, etc.

Of the forty-two societies at work, the American Baptists, Presbyterians, Methodists, of the North and South, the Congregationalists, Episcopalians, Dutch Reformed, Woman's Union Mission, and Canadian churches have established the Chinese hospitals and dispensaries together with the English Church Missionary Society, London Missionary Society, Presbyterian, United, and Irish Presbyterian, and China Inland Mission. At Canton a boat, under Rev. A. A. Fulton and a medical assistant, renders great aid by touring. A few American Presbyterian Christian Endeavorers support this. Dispensaries alone are insufficient, for "indeed the universal opinion of those in the work seems to be that the value and efficiency of their work is in direct proportion to the presence or absence of a hospital." "Even itinerating work is of less value," says Dr. Sims. From a thousand miles away a patient has been known to come, as at Moukden, Manchuria, whither one patient was attracted by a cure of seven years previous. At Madura the American Board hospital in one year had patients from 216 villages.

Should not all missionary work be purely and chiefly preaching the Gospel? Let Dr. Peter Parker himself give reply: "I have no hesitation in expressing it as my solemn conviction, that as yet no medium of contact and of bringing the people under the sound of the Gospel and within the influence of other means of grace can compare with the facilities afforded by medical missionary operations." Witness the results: churches built in new stations because of converts from hospital instruction, whole villages brought to Christ by means of single converts. At the Canton Hospital, already alluded to, one very ill woman heard of

Christ, and learned to love Him. "Doctor, how long can I live if I stay in the hospital?" she asked. "Four months," was the reply. "And how long if I go home?" "Two months." "I am going home." "But you will lose half your life." "Do you not think I would be *glad* to give half my life for the sake of telling my people of Christ's love?" And she went home.

Our Christian physicians are telling of Christ to the thronging multitudes in hospital and dispensary. Prescriptions have Bible verses printed on them, in three languages where needed. Powders are often put in envelopes with Bible verses thereon. While awaiting the doctor, a Bible reader or missionary tells of the Great Physician. Some medical missionaries hold services before attending to the physical needs. "Oh, I *must* tell of Christ," said a medical missionary from Siam to me.

But the cost? That same Canton hospital, in 1888, for its *entire support*, cost but as much as would endow two beds in St. Luke's Hospital, New York. The Chinese Medical Mission Society attends to all its expenses except Dr. Kerr's salary. There are, sooner or later, many rich patients who gladly pay, and pay well; who have built hospitals themselves, as did Li Hung Chang at Tientsin, after his wife was cured by American medical missionaries. Self-support is the aim; but even should years pass before the income equals the cost, the thousands that hear of Christ at dispensary and hospital are well worth the pittance paid. From many medical missionaries come large receipts to their boards. (Of every dollar given, we are spending 50 cents for our own church work, 48 cents for the rest of America, and 2 cents for *all the rest of the world*. Is that a fair proportion? Does it permit much medical work?)

Surely their own medical practice suits their own needs. Do you truly think the two hundred boiled spiders eaten by one sick Chinese girl or the serpent's eggs next prescribed could do her good? She grew steadily worse, till at last she went to the foreign hospital. "This has so many ingredients it will cure anything," was the remark of a Chinese physician to a friend of mine as he handed her a prescription, in which, among its twenty-five components, I was most struck by a centipede, a scorpion, a horned toad, and a beetle. Do you think a sign makes a real doctor? Is not some knowledge of anatomy necessary? Is not surgical aid often indispensable? Would you like to be relieved of a pain by having a long needle thrust in opposite the aching part? One woman in China had one thrust into the interior of her ear to cure a headache. "Of course the tympanum was destroyed." Another patient lost his eye by this process of cure. Even little babies are stuck all over with red-hot needles, till not an inch of unpunctured skin remains. That old lady near Peking who had bricks piled on her broken leg for six months, to cure it and keep down the swelling, was finally persuaded to seek the American Board hospital, where she not only learned no evil, but at last "drank of the heavenly spring."

There are many unutterable horrors that sicken one even to think of. You can read of them elsewhere if you need more details. Women need women physicians, so rigid is Chinese etiquette.

Formosa was largely opened by medical work. Dr. Mackay's hospital there (Canadian Presbyterian) is doing marvelous work. His recent book, "In Far Formosa," brings vividly before us the life and the needs.

Japan is said to no longer need medical missions. Dr. Wallace Taylor says, "It occupies much the same place here that benevolent medical work in the United States does, being largely humanitarian." In 1892 he individually treated and exerted an influence over 2500 persons, many of them from distant and widely scattered places in the south and west of the empire, nearly 13,000 consultations, with his assistants, all Christian men, 3500 patients and over 21,000 consultations. The hospital and dispensary at Osaka and Kobe have certainly done good, also the hospital and dispensary at Kyoto, these being Congregational. Tokio has a missionary hospital also. Dr. Hepburn, American Presbyterian, in 1862 started medical work, and his name to-day is a synonym for philanthropy.

Korea was opened to the Gospel by Dr. N. H. Allen, American Presbyterian. It is truly one of the romances of missions. He was there at the American Legation, no one knowing he was a missionary, for all Christianity was prohibited. In 1882, during a riot at Seoul, the king's nephew, Min Yong Ik, was wounded. Dr. Allen's bravery in crossing the city alone at night to bring medical and surgical aid (the Korean doctors used wax to stop the wounds) won over king and people. The king built the first hospital, Dr. Allen being given charge "with permission to 'preach,' as well as 'heal.' Soon he was earning \$5000 a year, which he turned over to his board." This board now has three hospitals and some dispensaries, and the Methodists one hospital and "several" dispensaries.

The same kind of medical horrors may be found in Korea, with variations, such as a daughter making broth for her sick father from one of her own hands. Deeds like this are highly esteemed. Knowledge is unnecessary here also of anatomy, physiology, surgery, medicine.

Siam was also opened by medical mission work. Dr. Karl Gutschlaff, of the Netherlands Missionary Society, in 1828 first visited Siam, remaining there three years. Dr. Bradley, of the American Board, and Dr. House, of the Presbyterian, "were, however, the principal medical pioneers, and for their sakes missionary work was not only tolerated, but encouraged." Only the Presbyterians are at work now for Siam, but the work of medical missions goes on, encouraged by the king, who has given land and thousands of dollars for hospital work. Three hospitals and six dispensaries are in operation in Siam and Laos.

Native practitioners here are as deficient in knowledge as in China. The Siamese think the human body composed of elements divided into

two classes—the visible and the invisible. The bones, flesh, blood, etc., belong to the former, the wind and fire to the latter. The external elements acting on the bodily elements cause health and disease, as dropsy, caused by too much water being absorbed into the body during the wet season. Spirits have great power. To cure lockjaw, the prescription runs: Portions of the jaws of a wild hog, a tame hog, and a goat; of a goose-bone, peacock-bone, tail of a fish, head of a venomous snake.

Until lately, in the Petchaburee hospital there were but two or three beds or trestles, spread with grass, with a small cotton pillow. With a train of relatives the patient would come, and they ministered to him by giving him whatever he fancied. Dr. Toy has been introducing iron bedsteads made of tubing, cotton mattresses, pillows, and towels. Twenty-five dollars fit a ward for two persons. A kitchen is contemplated that the sick diet may be controlled.

Do you smile at such a pitiful, petty hospital? “Friends, we furnish *just what you enable us to*,” I heard the president of a mission board say at a recent annual meeting. Have you yourself ever helped this medical mission work? What did you do for it last year? What will you do now? Knowledge brings responsibility. “Your money *and* your life” is now the need.

Hunt up facts in our mission magazines. Scarcely a number but narrates incidents from this Christ-like medical work. One nobleman, who many years before when in Bangkok had received a Siamese Gospel, came to a Laos missionary asking to be healed, for “Christ healed men, and you preach Christ.”

The Malay peninsula and archipelago, with 27,000,000 people, have small medical attention. At Singapore is a medical missionary of the Methodist Episcopal Church, North. In Malaysia, Java, Borneo, Celebes, the Philippine Islands, I find some medical work, but no records of any hospitals. Do you know of any? Fiji has medical work, also Madeira, New Zealand, and the Sandwich Islands.

Anam, with 12,000,000, and an area equal to New York, Pennsylvania, and Minnesota, has no Christian help whatever. Nepaul, 5,500,000, is in the same destitute state. Burmah and Assam have a few doctors. The American Baptists have two hospitals and two dispensaries in Burmah.

The English owe their present supremacy in India to Dr. Gabriel Boughton, who, curing the burns of a princess of the court of the Great Mogul in 1636, asked as his only reward the privilege of trade with India for his countrymen. The Danes, the first missionaries to India, sent medical missionary aid to Tranquebar and Madras missions in 1730–32. Carey had been six years in India before there was a single convert. Dr. Thomas, formerly a civil physician, returning to England to press the medical needs, had been sent out with Carey as medical missionary. After six years, a carpenter being hurt, Dr. Thomas cured him and Krishna Pal, the carpenter, the first Hindu convert, was baptized.

Dr. John Scudder, of the American Board, began work in Ceylon, afterward removing to Madras, in 1819, the first American medical missionary. To India was also sent the first woman medical missionary from any land, the American Methodists sending, in 1869, Miss Swain to Bareilly. The first medical mission class for women was begun in 1869 at Nynnee Tal by the same board. There now are in India and Ceylon 48 hospitals and 87 dispensaries, 87 men and 50 women medical missionaries, sent out by the 65 missionary societies at work there.

But does India need medical missionaries since the British Government has rule and the Lady Dufferin work goes on? (This association is philanthropic; its employees are pledged not to interfere in any way with the religious beliefs of the patients, but it depends largely on "Christian women, for only girls educated in the various mission schools were found prepared to avail themselves of the opportunity offered.") Perhaps Dr. Wanless, of Miraj, can answer that as well as any one. From his "Medical Mission Work in India" I cull a few facts: "There are thousands of villages in India, varying from 1000 to 10,000, where it is quite impossible to secure aid except from the native quacks. In the most thickly populated district in India less than 5 per cent of the people live within five miles of an educated physician, native or foreign. It is doubtful if 2 per cent live within twenty-five miles of a European physician, much less a missionary physician." (We usually fail to realize that in India's comparatively small area one sixth of the world lives.)

Dr. Wanless also says that caste hinders the state work, where no religious influence is permitted. The doctor will be unwilling even to touch the pulse of an outcaste. Without any idea of the nature of his disease, a prescription will be written, and even the medicine will vary according to the patient's ability to fee the doctor, who is himself a salaried officer.

Having no hospital in which to practise surgery on his arrival in India, Dr. Wanless sent a man with acute mortification, requiring immediate amputation of the leg, to the State dispensary, which had six beds, all unoccupied at that time. A note to the doctor in charge stated the case, offering his services if required. Being low-caste, the man was put on the floor, the leg was amputated, but below the point to which the disease had extended—a bloodless amputation, and nothing whatever was done for his relief. He actually "rotted to death" upon the floor.

No wonder such an incident compelled Dr. Wanless to do all possible to secure a proper hospital, and now for but \$50 a bed is supported for a year in it, one sixth the cost of a bed here and but one third the cost of the cheapest government hospital in India.

Of course the people unanimously seek foreign medical help? Oh, no, not even yet, for the Hindu Shastras "teach that any person rejecting the services of the *hakim*, or native physician, in the time of sickness will, if the disease prove fatal, suffer inconceivable misery in the next

world ; whereas if the *hakim* be employed, and all the prescribed rites duly performed, then the patient will assuredly be happy in the future state, even should he not be able to see the Ganges in his dying moments." (Dr. John Lowe, F.R.S.C.E.)

A husband let his young wife die rather than *break caste* by taking medicine from a woman medical missionary. And horrible as well as foolish are the practices of the *hakims*. Charms, incantations, doses of putrid Ganges water, the fumes of charcoal fires, are the least of the many evils they practise.

But the women—oh, the women, their woes are unutterable ! Women of the East, "unwelcome at birth, untaught in childhood, uncherished in widowhood, unprotected in old age, unlamented when dead," what have been the tortures you have undergone ? Surely the Inquisition at its worst has caused no greater. A paper, an appeal for English redress from physicians in India, was shown me a year ago, revealing such depths of women's woes and sufferings, utterly unspeakable, that even yet the bare recollection makes me shudder. And such sufferings are daily, hourly, each moment going on, not only in India, but in all those lands where Christ is yet unknown. The knowledge of the Great Physician shows the "healing in His wings."

Afghanistan and Beluchistan for their 3,500,000 have two hospitals, a dispensary, and itinerating medical work—Church Missionary Society. During the Afghan war "the only one who could remain among the wild and fierce Wuziris without losing his life was Rev. John Williams," a physician of this society, whom they had learned to regard as their friend because of his medical work among them.

Mongolia, Eastern Turkestan, Thibet, 15,000,000 have no records of hospitals. You travel 3000 miles from Teheran, Persia, till you reach in China the first mission station, Bathay. Russia in Asia has 16,000,000 with but a debased priesthood, and where are the records of any hospitals ?

Imagine yourself a missionary at one of our many mission stations without a physician. A mother, a missionary at one such place in Western Asia, found her two little children ill. One died. She then took the living child and journeyed six days to the nearest doctor. "Too late," he said. She turned and journeyed back. The second day that child also died, and the rest of her way she traveled with her dead child in her arms.

"My brethren, these things ought not so to be."

In Persia, an area equal to France, Austria, Spain, and Italy, there are three societies at work, the American Presbyterian, the English Church Missionary Society, and the Archbishop's Mission. The first has medical missions, three hospitals, a small room so used, and ten dispensaries, all doing such a noble work it is marvelous there are but these. After you leave the Teheran hospital you travel in Persia fifty-seven days, and not a missionary of any kind can you find. Mrs. L. S. Bainbridge says that

here "Sickness is generally considered the punishment of God for sins ; so all who are diseased or are suffering from infirmities are esteemed as criminals, and are to a large extent so treated. The people are very superstitious, and are much given to the wearing of amulets."

Native physicians are numerous and inefficient, knowing nothing of anatomy, physiology, pathology, and chemistry. They believe all foods to be healing or cooling ; thus the meat of a hen is heating and injurious in fevers ; a rooster is cooling, and soup therefrom good for febrile disorders. Sheep is heating, goat cooling. "The water of watermelons is constantly given in large quantities in all inflammatory disorders."

Dr. Asahel Grant, writing of his work in Persia, says : "As I have witnessed the relief of hitherto hopeless sufferers, and seen their grateful attempts to kiss my feet, and my very shoes at the door, both of which they would literally bathe with tears, especially as I have seen the haughty Moolah stoop to kiss the border of the despised Christian's garment, thanking God that I would not refuse medicine to a Moslem, and others saying that in every prayer they thank God for my coming, I have felt that even before I could teach our religion I was doing something to recommend it and break down prejudices, and wished that more of my professional brethren might share in the luxury of doing such work for Christ."

The Church of Christ is surely asleep. In America we spend for our 68,000,000 people \$80,000,000 a year, and for all the rest of the needy, sin-sick, suffering world, all our denominations are giving but \$5,500,000. No wonder we have so few dispensaries and hospitals and medical missionaries, YET AS MUCH MONEY IS SPENT HERE IN TWENTY-SEVEN DAYS FOR LIQUOR, OR PUFFED AWAY IN TOBACCO SMOKE IN FIFTY-FOUR DAYS, "AS HAS BEEN SPENT IN EIGHTY YEARS TO REDEEM SOULS DYING IN HEATHENISM AT THE RATE OF A SOUL A SECOND." It would take four years to raise as much money for missions as is spent here yearly on chewing-gum.

Syria is better supplied with medical helps than any other of our foreign fields, yet nowhere is the need greater, because it is the only form of work that can break down the Mohammedan fortifications of superstition and prejudice. Thirteen hospitals and several dispensaries are under the Free Church of Scotland, English Medical Mission to the Jews, the Church Missionary Society, London Society for Propagation of Christianity among the Jews, Canadian Presbyterian Mission to the Jews, Moravians, Jaffa English Mission, Prussian Sisters, American Presbyterians, and Friends Medical Mission to the Armenians, while the Mildmay Mission, Edinburgh Medical Mission Society, American Friends Mission, make up a total of thirteen societies working for the medical aid of Syria, and in Turkey at Constantinople and a few other places a few hospitals and dispensaries are giving forth "light and life."

At Beirut trained native physicians are going forth from all Mohammedan regions to all such places from the medical department of the Presbyterian college. The annual report with its list of undergraduates and alumni is most impressive and hopeful.

Moslem lands indeed need medical aid and common sanitary knowledge. The whole world is yearly menaced by the yearly pilgrimage to Mecca, which the 160,000,000 Mohammedans regard as offering absolute immunity from all ills, absolute salvation. Study up the accounts of the pilgrims from India, Persia, Syria, Turkey, Arabia, all North Africa—every Moslem land, in fact—and see how the fearful cholera germs are spread wherever they go, and know that each cholera visitation *in any land* has its source at Mecca, where every condition fosters the most perfect development of the germs (from the germfull well Zemzem to every other detail of place and people), with most perfect facilities for spreading the contagion at every stage of their return.

Yet despite such awful facts nothing is done there of any kind medically, and Arabia, with its 8,000,000 people, has but six mission stations, with a hospital at Aden under the Keith Falconer Mission of the Presbyterian Free Church of Scotland, and one physician for the American Dutch Reformed Mission.

When Dr. Moffat laid the corner-stone of the Livingstone Memorial Medical Mission Training Institute at Edinburgh in 1877, he said (and who had better opportunity for judging from his own experience and that of his distinguished son-in-law ?) : “ A missionary was a good thing, and any one who knew the work they did must say so ; but a medical missionary was a missionary and a half, or rather, he should say, a double missionary ! It was impossible to estimate the value of a missionary going out with a thorough knowledge of medicine and surgery.”

There are some medical missionaries in Africa (47 in 1892) for her 200,000,000 people, some hospitals, some dispensaries, but the supply is so small, so inadequate. Here indeed a medical missionary has 1,500,000 more patients than the general average allots elsewhere. Africa—do you know the thousands and thousands of miles there utterly destitute of all Christian and medical aid ?

“ O Chally, Chally,” said a dying African woman to Du Chaillu, the great traveler, as he ministered to her, “ won’t you tell them to send us the Gospel *just a little faster ?*” And through medical missionaries, we add.

Morocco has at Fez, Tangier, and Rabat-Saleh medical work, and one hospital for all.* At Cairo the Church Missionary Society has a hospital, dispensary, and a *dahabeyah* for tours on the Nile. The United Presbyterians have work in Cairo also. The Church Missionary Society has also a hospital at Zanzibar, a native gift. The Livingstone Mission has on

* The German Kaiserwerth Sisters have a hospital at Alexandria. They have one at Capland, one at Keta in West Africa, and one in East Africa, at Dar es Salaam.

Lake Nyassa at Bandowe a hospital, and at three other stations there one doctor at each. At Urambo, Central Africa, the king built a house and hospital for Dr. Southon (Church Missionary Society), in gratitude for relief from a painful tumor. In fact, he sent for the doctor when he heard he was to pass through his country, and a most hopeful mission is established, "where the seed of the truth has been sown broadcast"—the growth of a tumor it might be called.

The American Board has a hospital and dispensary for the Zulus, also medical work in its East and West Central Africa missions; the American Baptists in their Congo Mission have six stations with medical work, at one of which, Leopoldville, is a hospital. The English United Presbyterians have a doctor at Old Calabar; for Matabeleland the Dutch Reformed Church has a doctor. There was a temporary hospital at Bishop Taylor's Mission at Melange, where, as reward for the services of Dr. W. R. Summers, pioneer missionary, during a cholera epidemic, the natives gave him gifts in fish, biscuit, a riding bull, and money to the value of \$1117, and the Portuguese governor also offered him \$2000 a year to remain as his private physician. In the Livlezi Valley there are three doctors. In the American Presbyterian Mission at Gaboon the natives recently built a small hospital at Batanga, and presented it to the mission. There is a dispensary also. At this mission Dr. Nassau has spent over thirty years in medical mission work.

Take a large map of Africa and locate these few isolated places, and you will find "there remaineth yet very much land to be possessed." "Many suffering ones have to be sent away with these words, 'We can do nothing for you.'"

Madagascar in proportion is far better attended to. At Isoavinandriana, a hospital and a medical academy with fifty students and twenty graduates; Analakely, one dispensary, also one at Ilazaina; on Lake Alootra a hospital; a small one at Fianarantson, and six or seven other medical missions worked by native graduate physicians, also at Vonizongo two former students carry on a medical mission; these are all under the London Missionary Society. At Antsirabe a hospital is under the Norwegian Missionary Society. At Analakely the Friends Missionary Society carry on a hospital and medical mission work in connection with the London Missionary Society.

South America is almost untouched by medical missions. Three doctors are reported in 1892. Of course the large cities have their own medical work, but it is not at all of a missionary character in "the Neglected Continent."

Mexico and Central America are destitute of such aid. In Mexico, where excellent doctors are found in the cities only, the contrast in the country is pitiable. We hear of a missionary longing to be able to say: "Jesus Christ hath healed thee; take up thy bed and walk." The needs in these papal lands appeal and appal.

In British Columbia the Toronto Conference have one hospital and one doctor. In Greenland the Moravians have one hospital and medical work in the southern part. In Alaska are a few medical missionaries.

The Gospel means "glad tidings." What tidings so calculated to win hearts as those coming with news of One "who healeth all thy diseases, who forgiveth all thine iniquities?"

The only tree in the last book of the Bible is described in the last chapter, "And the leaves of the tree were for the healing of the nations."

"Dr. Grant," wrote his colleague, "had twenty times more intercourse with the Mohammedans than the missionary who was sent expressly to labor among them. His skilful practice as a physician soon won the respect and confidence of all classes, and contributed very materially to our security and to the permanent success of our mission, more doubtless than any other earthly means."

Can we say with Dr. Grant (when tempted to leave his work): "I have solemnly vowed in the presence of men and angels that I will consecrate myself and all I have to the Lord; *and I dare not go from that altar, to stand impeached before an assembled world of having been an unfaithful steward, of having loved the world more than God, more than the souls of my dying fellowmen?*"

"Who follows in his train?" With the best medical knowledge, surgical skill, consecrated to go forth like the Son of Man "not to be ministered unto, but to minister;" "and into whatsoever city ye enter, . . . *heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.*"

Are you helping in this work?

"This I saw, that when a soul loves God with a supreme love, God's interests and his are become one. . . . It is no matter when nor where nor how Christ should send me, nor what trials He should exercise me with, if I may be prepared for His work and will." (*David Brainerd.*)

REV. WILLIAM JOHN MCKENZIE, OF KOREA.*

BY REV. MCLEOD HARVEY.

William John McKenzie was born of hardy Highland stock in Eastern Nova Scotia. He was educated at Dalhousie College and at the Presbyterian College, Halifax. During his theological course the student's missionary association of the college took up missionary work on the coast of

* In the November number of the *MISSIONARY REVIEW*, and in the article on "The work of the Spirit in North Korea," an extensive reference was made to the successful labors of the Rev. W. J. McKenzie in that land. When that article was written Mr. McKenzie was actively engaged in Korea. Now only his memory works there, while he is engaged in the higher service of the upper sanctuary. I am sure that the readers of the *REVIEW* will be interested in a sketch of his short but inspiring labors.

Labrador, and looking for the most suitable agent to represent them amid the hardships of that isolated and dreary region, Mr. McKenzie was found to be the man. Strong of physique, courage, and faith, and willing to endure as a good soldier, he there wrought amid much privation for a year and a half, and a flourishing mission at present on a part of the coast owes its existence largely to his energetic and inspiring efforts.

While in Labrador he read an article on the needs of Korea, and in an hour of personal danger, while buffeted by Atlantic waves in an open boat, he dedicated his life to work in that land.

In recalling his life as a fellow-student, we think at once of his love for the Word of God, of his humility, always wishing to hide himself behind the cross of Christ, of his intolerance of sham, his abiding sense of God's presence, and a continual looking forward to the great day of account.

After finishing his theological studies the way did not seem open for him to take up the work nearest to his heart, so for two years he engaged in home work, when he was greatly blessed in his labors. He looked forward to going to Korea under the board of foreign missions of his own church, the Presbyterian Church of Canada, but at that time the board could not see its way to engage in work in a new field. Mr. McKenzie believed, however, that he was called by God to work in Korea, and he believed also that there were Bible promises guaranteeing his support. He resigned his pastoral charge, devoted a few months to special medical preparation, and with the financial assistance rendered by a few friends who became interested in his effort he started off as an independent missionary to Korea in October, 1893.

A few days after reaching Seoul he started for the interior of the country, believing that there, away from foreigners, he would have a better opportunity of learning the Korean language and studying the customs of the people. As a result he was able in less than a year to converse freely with the natives in their own tongue. The place he chose was Sorrai, 200 miles from Seoul, and he at once bent all his great energy to putting God's thoughts into a form that might be grasped by a Korean's mind. Let me quote from one of his letters :

"Sometimes when reading letters from friends far away tears find their way down my cheeks. Do not imagine that I am sorry I came to Korea. I never spent happier months than these ten I have spent here. So far as I know, there is no foreigner nearer than 120 miles. Not an English word do I hear. When I left Seoul I was told I would be lonesome. That is a word not in my vocabulary.

"I'll describe my surroundings. The roof of my hut is straw. The walls are mud and straw, with wooden posts here and there for support. The floor is mud covered with paper and then straw mats. The doors are a framework of wood with paper spread on it. There is not a chair or bedstead in my room. A cotton padded quilt helps to lay my bones

easier on the hard floor. Here I sit on the floor, day after day, trying to absorb Korean, and now that I can do a little preaching and reading of tracts, I seize every opportunity. Several are getting to know the doctrine. The idea of a resurrection is new. Heaven and hell are things they never heard of. At first when the torments of hell as related by Christ are told them, they laugh. But a Korean may laugh at what he himself considers most serious. Telling of his father's death he may laugh. As Jesus told us of the tortures of the wicked I believe we should relate them to others. We have no right to paint them worse or better than they are.

"So far I have made only friends. My little medical work brings callers, to whom I can speak the words of life. An old man who had run away from a northern city on account of the war was here last night and read a book, 'Guide to Heaven,' till his eyes were so tired he could read no longer. How glad he was when I told him he might have the book! Shall we meet him in glory?

"Oh, the sorrow and woe in this land, much more than in ours! Hearts are just as tender, but there is not a ray of hope beyond an unsympathizing world; no burden-bearer for the weary."

Like other parts of Korea, Sorrai and Mr. McKenzie's work there were seriously troubled by the Tong Hak rebellion. He describes the Tong Haks as follows:

"They belong to the anarcho-communistic tribe. Just what they teach is difficult to learn, but it seems to be a mixture of Buddhism, Confucianism, Catholicism, and Christianity. There are twenty-one mysterious letters which the candidate for initiation learns, and then he repeats them again and again as fast as he can until he begins to shake and twist about. A paper with certain hieroglyphics on it is swung about and then eaten. At once all fear is removed. Anxiety of all kinds is gone. No sickness enters the home. The shots from the enemy are powerless. Real good students of the cult are able to leap frog fashion several rods or even miles. There seems to be a community of property among them, which is always, like that of their kin in America, small. The property of the rich is plundered and their houses burnt. Their object, they say, is to reform the laws of the land, and if possible to have a new king. They threaten the lives of all foreigners. The oppression of government officials year after year has become unbearable, and the poor are driven in despair to make common cause against their oppressors. There is no doubt but that this is the beginning of a change that must come. During the last few weeks scores from this neighborhood have joined their ranks. Some who attended Divine service in the morning were in the evening on the war-path. They at once seemed to shun me and the other Christians. A Jesuit priest was killed and my life threatened. They, however, came one evening to warn us of the approach of a lawless band from another district, who were coming with the sole object of showing their hate of

the Christians. To hide was impossible, as the Tong Haks were everywhere. The boats had all been seized. To escape by land to Seoul, 200 miles away, was impossible, as night and day rebels were on the road. I packed up my few valuables and sent them off by night to a friendly native's house, as they might be of use to some one else who might come here. Several came to visit me in the night, and I was able to witness the power of Jesus to lighten up the darkest hour. One of our Christians started out in the night to see a friend who had become a leader among the rebels. Great was his surprise to find a New Testament in his possession. The rebel began quoting some of the words of Jesus. Saw, the Christian, began explaining the deeper, spiritual meaning of the words. Away on till morning they conversed, when the rebel leader thanked him for his instruction and promised us his protection. Seven Japanese and three interpreters were captured near by and shot, but we were not molested. In the morning, when Saw returned, we met to praise God, and songs of praise went up from grateful hearts. Since then the tables are being turned, for reports come of the arrival of Japanese troops. From far and near the people come to me for advice as to how to conciliate the Japs. Christian books that twenty days ago were shunned are now eagerly bought, and we have the unspeakable joy of seeing many groping after the light of God."

Mr. McKenzie rejoiced in the hope that the war would put an end to China's oppressive rule in Korea. In May last he wrote :

"A year ago stupid conceit, the worship of rank and wealth, was a great barrier to our work. Now it is seen that neither rank nor wealth can help in real trouble, but rather become a misfortune. Devil worship was virtually done away with by the teaching of the Tong Haks. In fact, the bottom has dropped out of every old Korean custom and conceit, and they are willing now to listen to the message of God. Last spring I came here to live in this village and learn the language in a Christian home. There were then two baptized adults and one child here. Then we were shunned, but now and for the last four months from 70 to 100 meet twice on Sunday, and nearly as many at the Wednesday prayer-meeting. So eager are they to have part in the worship of God, that when the room is overcrowded they will sit outside through the whole service, even in the bitter cold and while the snow is falling. Women also holding their children will stand throughout the service when there is no room to sit down. As a result the people of their own accord have decided to build a church. When they began to subscribe a straw roof was their intention, but so willingly have they contributed, that now it must be a tile roof, making almost double cost. I told them I would not contribute to the building, but would give a stove and pipe. They have also refused foreign aid from Seoul. It is to be built on a beautiful spot, where devils for centuries received homage, and will seat over 250. There is no expense for seating here, as all sit cross-legged on straw mats. Real widows' mites were among the offerings, and little boys gave their few cash.

"The Lord most wonderfully converted one whom we have secured as teacher of the children. We were convinced of his sincerity before making the appointment. Anything but a decided Christian would be worse than useless. His wages for one year are \$17 gold. I pay him this year's wages, as the people are building the church.

"About twenty families now observe the Lord's day, most of whom have family prayers, and all ask a blessing at meals. Over twenty take

part in prayer already. Several men and, strange to say, women, in spite of custom, visit the neighboring villages during leisure to make known the Gospel. Nor do they always come home encouraged. The men and women and boys meet of their own accord separately for singing, prayer, and exhortation. What a joy there is in seeing the hot tears of repentance flowing freely from the dark, hardened faces!

"Probably at the dedication of the new church several will be baptized. In this matter I do not wish to be overhasty. 'Christ sent me not to baptize, but to preach the Gospel.' Another missionary will examine them, as I have had so little experience.

"So many have been the tokens of the Lord's favor that we are assured He is with us. No Christian or friendly person has suffered from the war, while seventeen Japanese merchants and three Buddhist priests were murdered near by.

"I am now going on the eighth month since seeing a white face or speaking a word of English. I have not been a day sick. I find the native dress the best by far and cheapest, tho I am the only missionary who wears it.

"The country is all open and ready to listen to anything false or true. The Jesuits are busy, and the Japanese are pouring in Buddhist priests. And yet God's people are so slow. I have one province of nearly two millions to myself. 'The harvest is great, the laborers few, *pray* ye therefore.' Over this troubled people Immanuel must reign."

In the midst of such zeal and success Mr. McKenzie was suddenly cut down. He had always realized that his greatest danger was not from Tong Hak nor lack of financial support. When the consul at Seoul refused him a passport on account of the disturbed state of the country, he started off without one. For financial support he looked to God, and more money flowed in than he needed; but he realized that there was danger menacing him in fever and small-pox. In June the fever seized him, and in a few days "he was not." The last entry in his journal was, "I hope this is not death, for the sake of Korea and the many who will say it was my manner of living like the Koreans. It was imprudence on the part of myself traveling under the hot sun and sitting out at night till cold." At his own request he was buried in a lot back of the new church.

Dr. Underwood, of Seoul, on hearing of his death went immediately to Sorrai. He found the community stricken with its great loss, fully realizing the sacrifice of the man who, like Christ, had died for them. Dr. Underwood dedicated the church, and baptized ten women and nine men who had been converted under Mr. McKenzie's teaching, and of whose intelligence and sincerity he had no doubt. Others applied for baptism, but were asked to wait a while longer. Dr. Underwood wrote, "The Christian community at Sorrai is a bright spot in this dark land. It is like letters of gold in a frame of lead."

Thus a life of large promise was cut off just when, to human appearance, his greatest usefulness had only begun. The prayers of his friends for him seem to have miscarried; but faith assures us that all is well. Let us learn the lessons that come to us from his noble life, fill up the gaps that God is pleased to make in the ranks, and thrust forth more laborers into the white harvest fields. It is the hope and prayer of the late brother's friends in Nova Scotia that a worthy successor may be found to carry forward the work so well begun.

II.—INTERNATIONAL DEPARTMENT.

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

Miss Clara Barton on Relief in Armenia.

[Miss Clara Barton accompanies a personal note to us with the following report of progress to the headquarters of the Red Cross, Geneva, kindly translated for us by herself. Extracts from this personal note containing additional information will be found under the caption "Our Mail Bag."—J. T. G.]

CONSTANTINOPLE, 5 RUE MEZARLIK,
June 20, 1896.

Monsieur Gve. Moynier, President comite de secours aux militaires blesses, Geneva.

MONSIEUR: Remembering our delightful reception at Geneva on our way to this field of relief, then so strange and unknown to us, it occurs to me that in these later and more familiar days a word of our progress may not be without interest to you. I am far from being able to give you anything like a report, for we are only in the midfield of our labors; indeed, by what is needed to be done only along the lines of saving life in the present, and arresting starvation in the near future, we are only on the threshold of required relief. It is not within the range of our most sanguine hopes that we shall be able to accomplish a moiety even of what common humanity would demand; but such as we are able to do is always a comfort, and in the face of the whole world we work patiently on in the thought that altho thousands perish, still a morsel is a morsel, and a life is a life. You will understand, monsieur, that we have never made any allusion to the Red Cross in this country, not a signature, insignia, nor envelope has ever been used by us; we have acted in the simple capacity of individuals, as we were admitted by this government. With the exception of two gentlemen whom we called later, the little party—less one, which you

welcomed to your hospitable salon—are all there are, or have been of us in these immense fields of destruction, destitution, and desolation. Altho fully one half of all the funds we have received has inevitably gone for general relief in the ordinary channels of food and raiment, we have, nevertheless, aimed to make ours a *special* relief; taking up the two branches that no one else was so familiar with, or so well adapted to taking in charge as ourselves—viz., the medical and the agricultural departments of relief. Few as our numbers were, we had still with us our chosen leaders in scientific farming, in medical skill, and in finances. Dr. Hubbell and Mr. Pullman are hosts in themselves. Each assistant has taken his department, forming four distinct expeditions in the field; taking at first caravans of supplies over the mountains of snow to the cities where the destruction has been greatest, and through hundreds of villages where no human visitor had reached since the fire and sword passed over them months before.

They now no longer need caravans nor supplies, as their method is to set the people to work fabricating for themselves what they need, making spinning-wheels, looms, providing cotton, the spinning of yarn for weaving, the weaving of cloth for garments, the cutting and making of the garments, each person paid for his or her work, and when done the garments given to the destitute who cannot work and are not paid; the manufacture of farming tools by the blacksmith for the cultivation of the land, as every implement had been taken away or destroyed in the terrible ravages; the iron is bought in the towns, and tools also, so far as they exist; the blacksmith is paid for his work, and the implements distributed in thousands among the farmers in the villages.

As no cattle were left we are able to

supply some thousands of oxen, purchasing them back from the marauding tribes that drove them off, and will not return them without pay.

Our expeditions are nearly through with Harpoot Province proper, comprising some three towns and villages, and will take new fields in all haste to help the farmers to get the ground ready for the sowing of seed for the autumn's harvest. Unless this is done there can be only famine in store for them. Without some provision for this as many will inevitably perish from hunger in the winter and spring of 1896 and 1897 as fell by the sword in 1895 and 1896. Thus it will be seen that our agricultural relief is only in the middle of its progress; the lack of funds will end it long before human sympathy or good judgment would say enough.

A few words of our medical relief may interest you, as it has seemed an anomaly even to us, who went through with the every-day drudgery and perplexities of obtaining physicians, providing medicines, nourishments, funds, all accomplished by Turkish telegrams and post a thousand miles away. You will recall that Zeitoun resisted, and became a battle-field and camp. This generated disease, and in December and January epidemics made their appearance. On February 22d we were informed of the terrible state of things that existed there, and as the thousands of fleeing refugees had overcrowded the town, they had been ordered to Marash, carrying with them the pestilence that reeked at Zeitoun, until in these two cities there were estimated to be from 8000 to 10,000 persons ill of typhoid, typhus, small-pox, and dysentery. Of the few native doctors, every one was down with fever; thus, this number of wretched starving people lay in the throes of agony and death, from the clutches of these four terrible enemies.

A few resident missionaries had stood at their posts like martyrs, feeding the hungry so far as they could, but this *contagion* was beyond their power to

grapple with. In this condition we were prayed by them and the British ambassador, Sir Philip Currie, as well, to go to the relief of these stricken cities. By telegram and post we secured a corps of physicians from Beyrout, who, after much delay and trouble, succeeded in reaching Marash under military escort, ordered by the Porte, and on April 19th, after a journey by sea and land of fourteen days, weary and worn, their brave surgeon in charge, Dr. Ira Harris, of Tripoli, himself in an attack of malarial fever, took up the work of these fearful fields of fourfold contagion. Dr. Hubbell with his caravan of supplies had reached there before them. A hundred a day was the average mortality. Temporary hospitals were made, and so near famine were they that food had to be given before medicines could be retained on the stomach. But kindness, care, food, beds, and cleanliness brought rest and hope. Against these and the treatment of skilled physicians even the deadly fevers were no match and fled. For once evil was vanquished by good.

On May 24th Dr. Harris reported the contagion overcome, and took his leave with his band of physicians of the cities that owed so much to them. The few local doctors who had survived were able to assume the charge of the convalescents, while it is our pleasure to provide the suitable nutrition.

I consider the work of those physicians and the success of that field as little less than marvelous. Ten thousand people ill of contagious epidemics, with a hundred deaths per day, to be in less than two months brought on to their feet and counted again in health, is something I have not known in the contagion-smitten cities of civilization. Without this check one sees nothing but the direct interposition of Providence to have prevented this scourge from running riot through the entire interior of Asia Minor.

The seed was well sown for a harvest of death.

CLARA BARTON.

How Best to Inculcate the Spirit of Missions in our Theological Seminaries.

BY REV. ADAM MCCLELLAND, D.D.,
DUBUQUE, IOWA.

This problem now presented for discussion is no less important, practical, and opportune than is its solution attended with many difficulties.

At no time since the opening centuries of our era has the subject of missions so earnestly and generally engaged the attention of the Church as now. The missionary zeal, activity, and triumphs of our century must ever have a conspicuous place in history. On the day of her birth the Christian Church heard, in the sound of a rushing, mighty wind, a power which would sweep away all opposition to the Lord and His anointed, and she saw in those tongues of fire what would warm cold, melt hard, and purify defiled hearts; and so in the name of the triune God she went forth, conquering and to conquer. The like is repeated in our day. At Pentecost, the little stone which Daniel saw cut without hands began to move, and ever since has continued to move, till in our age it has attained a momentum which is irresistible in the overthrow of superstition, infidelity, tyranny, and what else withstands the reign of truth and righteousness. The decree of high heaven has gone forth, "Overturn, overturn, overturn, till He come whose right it is to reign." The gift of Pentecost in large measure is now upon the Church, as seen in her earnest efforts everywhere put forth for the winning of men to the Christ, and the providence of God ever and everywhere beckons her on to fresh victories.

At such a time as this, when King Jesus, by His spirit and the loud and frequent calls of His providence, speaks to His Church that she go forward, indifference to missions is something altogether intolerable, not to say criminal, and apathy to His cause and command is downright disloyalty. In view of

such considerations, I read with amazement the following in THE MISSIONARY REVIEW OF THE WORLD for the month of April, 1895: "Of the fifty-one seminaries none had an individual chair on missions. The actual status of comprehensive scientific discipline on the subject of missions is well illustrated by the following case: One of the large seminaries of the country is recognized as a strong missionary seminary in its church. The church is one which prides itself on the thorough training of its ministry. Scarcely any place could be found more suited to a favorable test. In this seminary 48 of the senior class were canvassed upon the following questions: In what foreign fields is our church at work? Where did Robert Morrison work, and what was the character of his work on the field? Where did Alexander Duff work, and what was the character of his great work on the field? Where did William Carey work, and what was his great work on the field? Of the 48, 28 failed on all the four questions, 34 failed on the fields of the church, 45 failed on Morrison, 46 failed on Duff, and 38 failed on Carey. One man who canvassed 23 of his classmates kept an account of separate parts of the same question. Of those 23, 20 could not tell where Morrison labored, 19 could not tell where Duff labored, and 10 were unable to tell in what country Carey worked. No comment is necessary concerning the need of missionary instruction."

One might well pronounce the above statement incredible, were it not so well supported in the definite and authoritative report just quoted. Such statement gives emphasis to the practical importance of the problem now under consideration. In the prescribed limits of this paper we can only outline some of the more obvious ways whereby the spirit of missions can be best inculcated in our theological seminaries. We shall, therefore, content ourselves with a few suggestions, in the hope that others may elaborate and supplement

them, and, above all, that our seminaries may reduce our words to deeds and embody our principles in practice.

First, the solution of the problem must begin with the several faculties of our seminaries—*i.e.*, if we would best inculcate the spirit of missions in our seminaries, all our professors must possess and exhibit an earnest, intelligent, and whole-hearted interest in Christian missions.

We cannot expect the stream to rise higher than its source. The proverb, "Like priest, like people," may without any loss of truth assume another form, like professor, like pupil. One professor in the faculty who is known to be half-hearted and indifferent concerning the subject of missions cannot fail to have a most deleterious effect on the students. The greater his genius, the broader his learning, and the more pronounced his personality, the more injurious will be his influence in this department of Christian work. Such a man is like the majestic iceberg, whose presence chills all within its range even while they are delighted and astonished by its greatness. The missionary spirit is an essential qualification for a good minister of Jesus Christ, and much more in him whose special work is the training of young men for that holy calling. I do not hesitate to affirm that however great and numerous may be the qualifications of a professor, if he is lacking in the spirit of missions, this single defect renders him unfit for the professorial chair in any of our seminaries. Let every faculty be composed of men whose hearts are aglow with the spirit of missions, and we shall soon find all our seminaries on fire with missionary fervor.

Again, if we would best inculcate the spirit of missions in our seminaries, we must convince our students of the great utility of missions. We live in a utilitarian age—an age when principles and methods are tested by results. This is well; we would not have it otherwise. "By their fruits shall ye know them," is the Master's rule, and we may be

sure it is a correct one. No pains should be spared to profoundly convince our young men that missions pay, that labor here brings its rich reward, whether at home or abroad.

They should have indelibly impressed on their minds such considerations as the following:

Missions have ever been the great means for the extension of Christianity, with all its civilizing accompaniments and consequences.

They have been leaders in the work of geographical discovery and of commercial enterprise, and this never more conspicuous than at present.

They have elevated and united mankind by their doctrines of the fatherhood of God, the common origin, ruin, redemption, responsibility, and inborn rights of man.

They have greatly enlarged the sphere of human sympathy and development.

They have diminished human misery by the blessings they impart, and by removing or abating many causes of individual and social evil. And this Christian missions effect not only directly upon the communities immediately under the benign influence of missionary labors, but also indirectly by warning off such ills from Christian lands whither, but for Christian civilization, they should have gone.

Not till the whole world shall have learned to practise the lessons of Christian science will Christian lands be freed from such calamities as the black death, cholera, and like destructive visitors, whose birthplace is the unchristianized regions of our world. So long as a single tribe remains without the Gospel, there will be a plague spot, which in some way will prove a menace to the rest of mankind. Little did ancient Christendom think that in neglecting to evangelize barren, despised Arabia, she was preparing for herself the most terrible and destructive enemy she has ever known. Christian Syria and Egypt forgot to labor for the salvation of their neighboring pagans, and

they paid sore for their terrible sin of omission. Here, as in so many other things, history may be expected to repeat itself.

Our students for the ministry should be deeply impressed with this solemn thought, that to neglect missions is to disregard the last command of our ascending Lord, and to part company with the goodly fellowship of the apostles and other holy workers, who thought not their lives dear to them that they might win men to Christ. Without the missionary spirit they will be out of touch with the heart of the Master, who was the greatest of all foreign, as He was the most indefatigable of home missionaries. With good reason therefore He is called "the apostle of our profession" (Heb. 3:1)—*i.e.*, the missionary of Christianity, by way of eminence. Our students for the ministry must lay to heart such considerations as the above. The special calls of Providence, the voice of the Spirit as heard throughout the entire Church, and their own personal preparation for the pastoral office in pulpit and parish should impress upon them the necessity of a large measure of the missionary spirit, which more than any other one thing is the characteristic and glory of the Church of our age.

Third. I would suggest as the third means for the inculcation of the missionary spirit in our seminaries the establishment and maintenance in each of a missionary museum. Such museum should be selected with great care, and its creators should consider quality rather than quantity in their collection of objects of interest.

Bible and experience alike prove that the concrete has many advantages over the merely abstract in informing the mind and impressing the heart. None of us abandoned the underlying principle of kindergarten when we entered on our manhood. The eye affects the heart, and often a single touch or view may, like Moses' rod, evoke streams of refreshing thought that shall follow us to the very Jordan itself. It is not

without good reason that almost every science and educational institution provide themselves with museums for the illustration and inculcation of their principles. No field is more inviting and none richer in materials for such museums than our Christian missions.

My fourth reply to the question now under consideration is one to which I invite the calm, earnest, and favorable consideration of all the faculties of our seminaries. I am convinced that a due and unprejudiced examination of the interests involved will lead to its acceptance with possible modifications. That concerted action of some sort in a matter of such grave importance to our rising ministry, to our Church, and especially to the cause of missions is every way desirable goes without saying on the general principle that union is power, and from further consideration that such plan, being the result of combined experience and reflection, would be more likely to present greater variety and completeness and to secure more general approval than if left to the independent arrangement of each seminary.

Whether there should be formed a missionary union of all our seminaries, with its constitution, time, and place of meeting, I will leave to others to determine. Aside from this, we suggest the following as most likely to promote the spirit of missions in all our seminaries.

Our suggestion in brief is this: Let one day of each month in our seminary year be set apart by all our seminaries and wholly devoted to missions. Let each chair so arrange its lecture on that day as to have for its theme some topic properly pertaining to the chair which shall have special bearing on missions—*e.g.*, the chair of systematic theology might lecture on the incarnation as related to missions, or each of the mediatorial offices or the work and promise of the Holy Spirit as so related. In like manner the chair on church polity might find rich and varied subjects for missionary lectures on that

day—*e.g.*, the true ideal of the Christian Church as a divinely appointed missionary organization, the several causes of the Church's failure in her missions arising from false views of her functions, polity, or sacraments, etc. The chair of Hebrew literature and exegesis might well assign for such missionary day the glorious missionary anticipations so numerous in the Psalms, and other prophetic portions of the Hebrew Scriptures. To me no line of Christian apologetics is so attractive, and few more convincing than the grand ideals of our earth and our race, as portrayed in these beautiful and soul-inspiring predictions. I can think of no exercise more profitable or more suitable for missionary day than such study of the ancient seers of Israel. To none of our chairs does the subject of missions appear more closely connected than to the chair of Church history. This chair might well look forward to missionary day as its red-letter day, for of all the delightful resorts to which the teacher of Church history conducts his disciples none are more pleasing than the broad, green, and fruitful fields of missions. All down the centuries, on continents or islands, among polished Greeks or rudest savages, the missionary's pathway ever leads to scenes of surpassing interest.

We offer in support of such plan the following considerations: 1. By this plan, during the usual three years' theological course, each chair would be able to give twenty-four lectures to the all-important subject of missions, and that, too, without loss of time from any of the several departments of instruction. Hereby a very serious difficulty now generally felt would be removed or reduced to a minimum. 2. By this plan the great subject of missions would be presented in an orderly and thorough manner, from almost every point of view, and thus all our students would become conversant with the various aspects of the subject, as seen under different angles of vision, and this without that *ennui* incident to

sameness. 3. Such convergence of different pencils of light in a single focus would be likely to intensify interest by the free exercise of the soul in the concentration of its diverse powers.

The seminary missionary day should close in a grand rally of faculty and students in a missionary concert of prayer, topic to be that laid down for such service by General Assembly. Each seminary should arrange the hour of such monthly concert, so that all such prayer-meetings should be exactly at the same time in all our seminaries, such time not to be that of each particular locality, but all to be so arranged as to be actually simultaneous.

My fifth and last answer in the solution of the problem merits attention, as it presents a stimulus for thought and unity among our students on the subject of missions. It is in brief this: Let a committee arrange with our Church papers to appropriate a given space each month to one of our seminaries in such order as the seminaries shall arrange among themselves. It shall be the duty of each seminary to provide its missionary intelligence or article in accord with the order agreed on among the seminaries and the different Church papers, all or one as shall be determined.

In this way our seminaries would be in touch with the life and thought of our Church, and our students would be trained for their future work as leaders in the cause of missions.

To sum up the above, we have called attention to the importance both to the Church and to our seminaries of the live problem, "How best to inculcate the spirit of missions in our seminaries;" we have suggested five means whereby this problem can be in great measure solved; we have insisted on the thought that the first movement toward the solution must begin with the different professors and faculties; it must next engage the attention of each student. We have suggested the value of a missionary museum as helpful to this solu-

tion ; we have especially advocated one great missionary day in all our seminaries, whereon every chair devote itself, in its own special department, to the great theme of missions, and the seminaries shall close in one hour's concert, to be held at the same exact time, and we have closed with the suggestion that each seminary have its space in its appointed turn in one or more of our Church papers. And all this with the deep conviction that some such plan will best inculcate the spirit of missions in our seminaries.

Japan, its Dangers and its Needs.

BY REV. J. D. DAVIS, D.D., KYOTO.

There are many dangers here in Japan. An overweening confidence in herself as the result of the victories of the recent war ; hostility to foreigners as the result of foreign interference with the results of the war ; expending most of the energy and resources of the empire during the next ten years on armies and armament ; and persisting in a system of education which has no adequate moral basis.

I wish, however, to speak of a danger which hangs over the infant Church of Japan and its needs. The educated mind in Japan is steeped in pantheism or in a worse materialism. There has existed no word in the language for person or personality. It is difficult to get students to grasp clearly the idea of the personality of God or that of their own personality. A man who has been a student of theology for three years and an earnest Christian worker read an essay on sin the other day, in which he argued that there is no soul in man, only a part of God which inhabits the body, and at death returns to and is absorbed in God again, as a drop of water taken from a lake returns to the lake again.

Western rationalism, with all its crudities, has come into a soil here which was fully prepared for it. It has chilled the church and made it unfruitful. In many cases the average attendance at

the preaching services is less than half the membership of the church. A few of the leading pastors have been carried away by these rationalistic theories, and many among the pastors and evangelists are discouraged, and some of them have given up the ministry. Low views of the Bible and Unitarian views of Christ are too common. Then, there is a disposition in some quarters to fellowship everything and everybody which calls itself Christian, even those who doubt the existence of a personal God and the immortality of the soul. "These are simply theological questions and unimportant," they say. The indefinite ideas of love to God and love to man are made the only tests of fellowship.

This condition is by no means universal in reference to all its categories, but it represents the condition of the rationalistic wing of the Church in Japan, and it affects the whole Church, more or less, for when one of the members of the body suffers, all suffer with it.

What, then, is the need ?

1. A spiritual quickening ; a baptism of the Holy Spirit, which shall revive the whole Church, quicken anew all our hearts, and awake as from the dead some who sleep.

2. A conviction of the importance of making belief in a personal God, in immortality, and in a Divine Christ essential to admission to the Church and to fellowship in the Gospel.

3. Such a conviction of the worth of forty millions of unsaved souls, as shall cause all the workers here, Japanese and foreign, to forget their differences, cease the discussion of theories and theologies, and preach and live Christ and Him crucified with such earnestness as shall lead these millions to feel their need, repent of sin, and accept Christ as their Savior.

There are many encouraging signs of such a revival here. There is a general seeking in prayer for such a blessing on the part of the Japanese and foreign workers. The chilling effect of ration-

alistic discussion is realized, and a return to an earnest preaching of the Gospel is generally manifest. Pray for Japan.

Addresses of the Congress on Africa.

This book, rightly entitled "Africa and the American Negro,"* contains fresh and reliable information on the subjects treated. African exploration, native peoples, languages, and religion, and the opportunity, means for the promotion and the progress of civilization and of Christian missions are set forth by some of the best authorities on these topics. The industrial, intellectual, moral, and spiritual progress of the American negroes is a prophecy, both of what they will become and will do for the redemption of their fatherland, and also of what the native African is capable of becoming. These are treated by some of the leaders who have given their life work to the evangelization and Christian education of the American negro.

In many public discussions, both on the platform and in the press, Africa and the negro have been considered solely or mainly by the Anglo-Saxon. The negro has not been heard enough in his own cause and in that of his fatherland. Nearly one half of those giving the addresses at this Congress were representative negroes, including some of the most highly educated and cultured leaders of the race and two native Africans. Their addresses were as able and eloquent as any given.

This Congress on Africa was one of the notable events of recent years. The *Atlanta Constitution* said of it: "Atlanta has had many gatherings during the Exposition, but none will carry with it greater significance and be received with deeper interest."

Men of wide experience, reaching over half a century, in the great moral

and religious movements of this country, said that they never saw a series of meetings with such overflowing houses and greater enthusiasm from the first session to the last. This Congress marked a new era in the history of the American negro, one of deep vital interest in the evangelization of his fatherland. This is the very object for which the Stewart Missionary Foundation, under which the Congress was held, stands. These results were not an accident. They had an adequate cause in the series of remarkably strong addresses by some of the ablest Africanists and most experienced students of the American negro. These addresses are all published except one, and even of this an extensive summary by the author is given. Portions of some of the addresses which were omitted for lack of time in the reading before the Congress are published. Besides a summary of some of the evening lectures and the minutes of the Congress, three important papers which were not read and a list of Bible translations and of missions are included in the book. It is thus a very full record of one of the most notable events of the closing years of this century, and becomes a necessity to every public or private library which is designed to be well furnished on these topics.

Space does not allow us to give even a list of the titles of the addresses. With scarcely an exception each address was excellent for its purpose, and any selection for mention here must be simply representative of the whole twenty-six addresses.

"Some Results of the African Movement," by Mr. C. C. Adams, one of the editors of the *New York Sun*, gives one of the best discussions accessible on the most important results in the civilization of Africa. Mr. Heli Chatelain's "A Bird's-eye View of African Tribes and Languages," and his "African Slavery: its Status, the Anti-slavery Movement in Europe," give the results to date of investigations by one of the highest authorities on these important

* "Africa and the American Negro." Addresses and proceedings of the Congress on Africa. Published by Gammon Theological Seminary, Atlanta, Ga.

topics. Mr. O. Faduma's "Religious Beliefs of the Yoruba People," and his "Success and Drawbacks of Missionary Work in Africa," give the excellent views of one of the most highly educated and broadly cultured natives concerning missionary work. Bishop Hartzell's paper on "The Division of the Dark Continent" is a very full and clear presentation of the political partition of Africa by European nations. Mr. Frederic Perry Noble, Secretary World's Congress on Africa at the Columbian Exposition, has an important summary of "Outlook for African Missions in the Twentieth Century." "Health Conditions and Hygiene in Central Africa," by R. W. Felkin, M.D., F.R.S.E., F.R.G.S., etc., is of the highest authority. The addresses of Dr. A. Crummell and by Dr. J. Tyler give the matured views of missionaries of twenty and forty years', respectively, continuous experience in the work. Bishop Taylor's paper on "Self-Supporting Missions in Africa" is an excellent presentation of his work. "The American Negro in the Twentieth Century" and "The Negro in his Relation to the Church," by Mr. H. K. Carroll, are of unusual authority, as they are by the superintendent of the United States census of churches. The addresses of Dr. J. W. E. Bowen, on "Comparative Status of the Negro at the Close of the War and To-day," and that of Dr. J. W. Hamilton, on "Occult Africa," are two of the strongest in facts and statement, and two of the most eloquent utterances on the environment and achievements of the American negro. One of these is by a negro and one by an Anglo-Saxon. The addresses and papers of Dr. Addison, Dr. J. H. Smyth, Mrs. M. French-Sheldon, Miss Holderness, Miss Bacon, Bishop Turner, Mr. Fortune, Dr. Hammond, Dr. Rust, and Dr. Roy present much valuable material. The lists of Bible translations into the African languages, and that of missions alphabetically arranged are very valuable. The minutes of the daily sessions are given

by Dr. Bowen, the Secretary of the Congress, who has edited the whole volume; and the introduction is by Bishop Joyce, who presided so admirably over many of its sessions.

From Our Mail Bag.

We are constrained to let others share the following extracts from a purely personal letter from our old and dear friend, Miss Clara Barton, tho it was not intended to be given to the public. It was written from Constantinople, June 20th, 1896.—J. T. G.

"It is often in my thoughts and heart's desire to write you and tell you something of the life, work, and progress of this wandering band of pilgrims before it shall have folded its tents and made for the world of civilization. But there is so little time aside from the absolutely occupied moments that I am driven to all kinds of 'shifts' to get my good intentions worked into any kind of realization. Behold! here is *one* of them.

"I have just run off a kind of midway informal report to M. Moynier, of the International Committee of the Red Cross, thinking he might like some notes, or the entire, for his next quarterly issue. As this would be in French, and circulate only among the foreign societies, not a word of it would ever reach America; and it seemed to me that it contained information that the people—I mean the *reading* and *thinking* people—might like to have, and I have directed another copy to be made to send to you, thinking you might make a medium for it. You will get from the article all the most reliable information I have to give, or that it is wise or safe for me to give. I will only add that we are well. A dispatch from Dr. Hubbell yesterday, in *Turkish*, of course, was as follows:

"ARABKIR, June 10, 1896.

"BARTON: Mr. Wood has received your telegram. He will go to Drabikar next week. Wistar is in Harpoot. Lemmi is buying cattle in Arabkir. We return to Harpoot in ten days; afterward will go to Malatia. Typhus is diminishing from day to day. We telegraphed you on the 16th and sent a telegram and letter on the 26th. All well.'

"I send this to show you how even our most ordinary business has to be carried on.

"I have called my force from the field, to be here as soon as possible; but they are nearly a month away at best, and, as you see, they have in their minds something to do before leaving; but the field has been long and hard, and I feel that I ought to draw them off.

"I feel like sending this Red Cross paper to you because you are in reality Red Cross people, and it seems fitting that you should handle it. And it is eminently fitting that any information that goes out from the land of these Christian missionary martyrs—for such they seem to me in their nobleness and self-sacrifice, their fortitude, patience, and forbearance—should go to you who years ago lived the very lives they are living, and know so well how to appreciate their labors, their trials, and their value. . . .

"CLARA BARTON."

Rev. David S. Spencer, of Nagoya, sends us his brief answers to a series of questions sent to him by friends in America:

1. Have you the "rum fiend" to contend with in your work?

"Yes; and the shipments of rum from Christian lands to this form the worst element in that battle. Native *sake*, a fermented liquor brewed from rice, is intoxicating, but is by no means so violent in its effects as the foreign damnable stuffs brought in by foreign merchants. Rum shops may be found in every city, town, and village, no special license being required for the sale of spirits over that of other goods. Rum does its awful work here as in other lands."

2. Have you a large number of Japanese converts yet?

"About 335 in my district, and about 4100 in our Church in Japan. There are some other Christians in this district besides those connected with our Church, and in all Japan there are some 40,000 Protestant communicants, 23,500 Greek Christians, and the Roman Catholic Church claims 50,000."

3. How many foreigners have you to help you?

"In this district of 3,500,000 people I am the only male representative of our Church. We have two ladies con-

nected with the school, and in supervising the Bible women."

4. Which is the more important, the educational or the evangelistic work?

"Both are 'more important.' You might as well ask which leg is more important, the right or the left. The educational work needs the evangelistic for its support, if real success is to be attained, and the latter cannot live without the former."

5. Which are easier to reach, children or adults?

"The young are naturally far easier to reach than the adults; children are not born heathens—they are made so by education. There is doubtless truth in the idea that religion to some degree becomes fired in the blood of the race; but there would be little difficulty in making Christians of all the children if we could get them into schools and homes under our own control. And the impressions made in youth last. Comparatively few of the adults become Christians. The hope of the Church in heathen lands is with the young. This in no way discounts the power of God."

6. When the heathen are converted, do they stick, or are they apt to lapse into the old faith?

"I believe that, when once converted, their stability will compare favorably with converts in Christian lands. But in non-Christian lands it is impossible that only converted ones should be taken into the Church. Doubtless many are taken into full membership before they are converted. Some have become helpers and preachers before really becoming converted so that they knew it. But they have cut loose from heathenism, have been baptized, and the die with them is cast. In head and thought they are Christian. They have 'the form thereof,' but have perhaps not yet known 'the power thereof.' Time seems to be with many a necessary element."

A letter from Rev. Dr. McGilvary, "the apostle to the Laos," from Chung-mai, May 8th, says: "Of course we cannot tell what may be in the future; but it is hardly likely that I will visit the United States again. Should I go again, I fear I would hardly be worth sending back, and I wish to go *home* from the Laos land, to which I have given my life, and from among our dear Laos Christians. . . . My last long tour was mainly to select a new station in the north, the second established since our meeting in 1894. So you see we are still expanding, and hope to do so till this whole field shall be occupied and Christianized."

III.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

Japan,* Korea,† Medical Missions.‡

PROGRESS IN JAPAN.

It is probable that there has never been a civilized nation more open to the acceptance of anything new than they find to be good than the Japanese. The revision of the treaty with England having recognized them on the footing of a civilized people, one of the causes which has for years operated to the prejudice of Christianity—the feeling that they were looked down upon, and were not trusted by their would-be teachers—has been removed. Their success in war, on account of methods learned from foreigners, is likely to recommend to them whatever else the foreigner may teach.

There are now 365 local Protestant churches in Japan, to 72,039 Buddhist temples, or almost exactly 1 to 200.

No. OF SOCIETIES.	Denomination of Missions.	Foreign Missionaries.	Native Pastors and Evangelists.	Native Membership.
8	Presbyterian\$.	138	158	12,000
5	Episcopal.	91	190	6,000
5	Methodist.	169	231	7,000
4	Baptist.	70	92	2,000
1	Congregational.	83	133	11,000
7	Various.	581	38	1,000
	Total.	1,132	842	39,000

* See also pp. 46, 55 (January), 81 (February), 219 (March), 521, 533 (July), 623 (August), 650, 691 (present issue). *New Books*: "Diary of a Japanese Convert," Kranzo Uckemura; "Kororo—Hints and Echoes of Japanese Inner Life," Lafcadio Hearn. *Recent Articles*: "Japanese Women," *Midland Monthly* (January), "Japanese Folk-Lore," *Lippincott's* (January), "Ethical Life and Conceptions of Japan," *International Journal of Ethics* (February); "The Police of Japan," *Sunday At Home* (March); "Prison Reform in Japan," *Missionary Herald* (July); *Church at Home and Abroad* (September); *Gospel in All Lands* (September).

† See also pp. 63 (January), 446, 460 (June); 654, 680 (present issue). *Recent Articles*: *Korean Repository* (Monthly); *Church at Home and Abroad* (August).

‡ See also pp. 59 (January), 657, 664, 670 (present issue). *Recent Articles*: See *Medical Mission Record and Medical Missions at Home and Abroad* (Monthly).

§ These are collectively designated as "The Church of Christ in Japan."

The number of religious or semi-religious organizations, formed under the auspices of various missions as a rule, is extraordinarily great for such a comparatively new field, and the number of Christian publications in Japanese, daily, weekly, monthly, and quarterly, is legion. These number, including a few Roman and Greek Church publications, six weekly, two fortnightly, thirty-five monthly, one bi-monthly, and one quarterly periodicals. There are in addition to a local foreign missionary society, now commencing work in Korea and Formosa, a goodly array of Y. M. C. A.'s Christian Endeavor Societies, a W. C. T. U., and other temperance societies, a flourishing Scripture Reading Union, Police Mission, Postmen's Mission, Prison Mission, Railway Mission, the Salvation Army, and other kindred agencies. But most of these are still in their infancy, and little more than nuclei for further development. Large and well-equipped general and theological schools are attached to nearly all of the missions, and little is lacking in the way of machinery or organization.

Yet with all that has been accomplished, the mass of the people has not yet been touched, and a large majority is still ignorant of the Mission of Jesus Christ. Hitherto one great difficulty has been the restriction of the residences of the missionaries to treaty ports, unless in the employ of natives. In future, however, under the revised treaties, greater facilities will be afforded, which will mean greater responsibilities for work.

At one time there seemed promise that the whole nation would speedily accept the Gospel, and every little indication was exaggerated in expectant minds. Then came the reaction of disappointment, as it was found that tho the Japanese were ready enough to accept the

general outlines of Christian teaching, they could only with the utmost difficulty be imbued with any idea of their sinful state, and that to bring them to understand the need of a second birth was a superhuman task. But the Bibles are spreading steadily far and wide, and there are few towns of any size without their tract depots.

Among the women a great and lasting work has been accomplished; they have the advantage of almost as great liberty as in America and England.

Any attempt to ascertain the cause of the progress of Japan and her superiority over China in the industries of peace and the energies of war must be inadequate that does not take largely into account the influence of Christian missions. Nothing but gross ignorance or invincible bigotry can lead any one to overlook this aspect of the subject. They who do not know what they are talking about still say that missionaries have made no impression in heathendom except upon a relatively small fraction of the lower orders of mankind. They who speak from knowledge say that Christian ideas have already permeated the institutions and populations of Japan to such an extent that, from the Mikado to the humblest laborer at four cents a day, there is no man in the island empire who does not directly or indirectly feel the influence of the religion of Jesus Christ, if not as a spiritual force, at least as a creative energy in politics, industry, and learning. Statistics never can do more than dimly shadow forth the truth of such a matter. Yet statistics prove that already the faith of the missionaries has found multiplied thousands of joyful adherents, that the mission schools are educating tens of thousands of Japanese youth, that missionary literature is scattered broadcast over the fertile field, and that in all the native professions, in the ranks of the wealthy and powerful, and in all departments of the Government, Christianity is deeply intrenched.

After two years' labor among the desperate characters in the prisons of Japan, the following reforms have been effected, through the efforts of native Christians laboring in behalf of the prisoners:

1. *Moral instruction* by a lecture on Sunday to all the prisoners, attendance being compulsory. Distinctively Christian teaching is not brought into this address, as among the prisoners are Buddhists, Shintoists, and Confucianists. Religious freedom is guaranteed to all.

2. *Religious Instruction on the Sunday*.—The study of the Bible and explanation of Christian truth for an hour succeeding the moral lecture, attendance upon which is voluntary.

3. *Daily Instruction in the Cells*.—This instruction is either moral or religious.

4. *Individual Instruction*.—Meeting the men privately for personal advice.

5. *Educational instruction* to those who need it.

As the direct results of the preaching of the Gospel by these two brethren, Mr. Tomeoka and Taneakera Hara, out of 1506 prisoners 510 are studying the Bible in one of the four great prisons in the Hokkaido. Besides this, there is a large band of praying men. The radical change wrought in these Japanese criminals has greatly impressed those who have witnessed it. According to the testimony of their teachers, they are "an example to believers."

The Seven Wonders of Korea.

According to a Chinese authority, Korea, like the world of the ancients, has its "seven wonders." Briefly stated, they are as follows: First, a hot mineral spring near Kin Shanta, the healing properties of which are believed by the people to be miraculous. No matter what disease may afflict the patient, a dip in the water proves efficacious. The second wonder is two springs situated at a considerable dis-

tance from each other, in fact, they have the breadth of the entire peninsula between them. They have two peculiarities—when one is full the other is always empty; and, notwithstanding the fact that they are connected by a subterranean passage, one is bitter and the other pure and sweet. The third wonder is a cold wave cave—a cavern from which a wintry wind perpetually blows. The force of the wind from the cave is such that a strong man cannot stand before it. A forest that cannot be eradicated is the fourth wonder. No matter what injury is done to the roots of the trees, which are large pines, they will sprout up again directly, like the phoenix from her ashes. The fifth is the most wonderful of all. It is the famous “floating stone.” It stands, or seems to stand, in front of the palace erected in its honor. It is an irregular cube of great bulk. It appears to be resting on the ground, free from supports on all sides; but, strange to say, two men at opposite ends of a rope may pass it under the stone without encountering any obstacle whatever. The sixth wonder is the “hot stone,” which, from remote ages, has lain glowing with heat on the top of a high hill. The seventh and last Korean wonder is a drop of the sweat of Buddha. For thirty paces around the temple in which it is enshrined not a blade of grass will grow. There are no trees or flowers inside the sacred square. Even the animals decline to profane a spot so holy.—*New York Christian Advocate*.

Ten Reasons for Medical Missionaries in Foreign Work.

1. The better a missionary is equipped in all departments of work the better his success; hence a knowledge of *medicine* is a benefit.

2. Medicine has been found to be the best means of breaking through prejudices, plowing down old customs, and opening the doors into the homes of the ignorant classes.

3. It is human nature to put confidence in the physician. The more ignorant the patient the more supernatural do the abilities of the physician seem. Because of the blind reverence of the heathen for the doctor, the medical missionary has a great advantage.

4. Frequently the best time to convert the soul to Christ is in adversity; in sickness, on nearing death. Who can do this work better than a Christian physician in foreign primitive life?

5. The medical missionary, because of his knowledge that disease is the result of sin, and that much of sin is caused by the perversion of laws, can better than any other man convince the heathen of this truth and readily discover the true remedy.

6. The body and soul are intimately associated, one dependent upon another. The medical missionary who considers them so related succeeds better in his work than one who regards the body and soul as distinct one from the other.

7. The missionary, in traveling through filth and among dangerous diseases in foreign lands, needs a knowledge of medicine for self-protection.

8. The medical missionary is often wholly or in part supported by the gifts of grateful patients. This condition of self-support of the missionary is an item of importance in missionary work.

9. While there are many native “so-called doctors” among heathen nations, there is only 1 enlightened physician to every 3,000,000 inhabitants. (In the United States there is 1 physician to every 540 inhabitants.)

The sending out of more medical missionaries is worthy of the deepest consideration, because these native doctors, through their ignorance, superstition, and barbarity, practise untold cruelties.

10. We should ever try to follow closely the footsteps of the Savior. He sent out 82 men, and to all of them gave this command: “Heal the sick and say unto them, ‘The kingdom of God is come nigh unto you.’”—*Selected*.

IV.—EDITORIAL DEPARTMENT.

What a grand result in our lives would be secured if we should seek honestly to live every day as in view of eternity! Here is a solemn, brief, last epistle from one of the best beloved of saints. One hour before death these words were written, March 29th, 1891:

"I write *finally*; I know I can never see you again. I give up my pulpit, I bid good-by to all. God is with me.

"Yours faithfully,

"HOWARD CROSBY."

Here are some nuggets from Cyrus Hamlin's "Life and Times," published by the Congregational Publishing House, a book of which we have more to say hereafter:

Cyrus Hamlin, ten or eleven years old, had seven cents given him by his mother when going to celebrate muster-day. The money was for gingerbread, buns, etc. "Perhaps, Cyrus," said she, "you will put a cent or two into the missionary contribution-box at Mrs. Farrar's." As he trudged along he began to ask, "Shall I drop in one cent or two? I wish she had not said one *or* two." He decided on *two*. Then conscience said, "What, five cents for your stomach and two for the heathen! five for gingerbread and two for souls!" So he said four for gingerbread and three for souls. But presently he felt it must be three for gingerbread and four for souls. When he came to the box he dumped in the whole seven, to have no more bother about it. When he went home, hungry as a bear, he explained to his mother his unreasonable hunger; and, smiling through tears, she gave him a royal bowl of bread and milk. And he pathetically asks, "What was the meaning of *mother's tears*?"

Cyrus Hamlin was another example of man's proposing and God's disposing. He chose Africa and afterward China, but went to Turkey as his field of labor.

Professor Shepperd used to say to

students at Bangor: "In hitting the nail on the head, be careful not to drive the spike so as to split the plank."

Again: "The spurt of the spiggot is never higher than the water in the cask, unless there is a *pressure of gas*."

Let critics of missions read Dr. Hamlin's story of Avederanagan Miapanootiune (Evangelical Union) at Constantinople. It was a secret body of twenty-two. If known, every member would have been in prison or exile. It was a church, in fact, having regular meetings and a secretary, and the members individually had correspondence with enlightened men all over the empire, and the letters received were read at the meetings and lodged with the secretary. The leader was Hohannes Der Sahakian, and the signs of the waking up of the old church all over the empire were marvellous. And yet Dr. Edward Robinson, who had just been there, went home and reported at the board rooms that the Constantinople missionaries were doing nothing at all worth the cost. "It takes a great man to be a great fool," adds Dr. Hamlin.

At the time of the exile of Mesrobe Taliatine and the protest of the missionaries, the Russian ambassador Boutineff replied: "The Emperor of Russia, my master, will never allow Protestantism to set foot in Turkey." Dr. Schaffler calmly replied: "Your Excellency, the kingdom of Christ, who is my Master, will never ask the Emperor of all the Russias where it may set its foot." Russia's measures have proved a boomerang, smiting her on her face.

Armenian Fund acknowledgments:

Conservatory of Music M. S. Cincinnati...	\$15.00
Junior Y. P. S. C. E., San José, Cal.....	.75
Rev. E. J. Werner, Gotha, Minn.....	1.50
Lucy H. Akin, Joliet, Ill.....	5.00
Rogers Park Fund, Ill.....	10.00

Books Noticed.

From Revell & Co. we have "The Diary of a Japanese Convert," by Kan-

zo Uchimura. It is very highly commended by President Charles F. Thwing and Dr. J. D. Davis. Personally we have not found it equal to the high expectations we had formed of it. It is unduly verbose and too self-conscious, and has the typical faults of a Japanese biography. But as a revelation of the process whereby a Japanese Buddhist finds his way to Christ, and incidentally as an unveiling of the unsatisfying nature of the best and purest of heathen systems, it will prove of interest to a wide circle of readers. It is a unique book, no other of its sort being to our knowledge in the market.

The life of the sainted Adoniram Judson Gordon, by his accomplished son, Ernest B. Gordon, is issued also by F. H. Revell Co. And it is enough to say that it is not unworthy of the subject, a man who, on the whole, surpassed for combination of many beautiful traits any other man America has produced in this generation. This book will have a far more extended notice in these pages in days to come. Meanwhile, let every lover of Christ and missions read it.

Referring to the editorial note on page 538 of the July REVIEW, touching the Congregational Home Missionary Society, Rev. Washington Choate, one of its secretaries, calls attention to some errors and asks a correction thereof. He says:

"The receipts of this society, as reported at its seventieth anniversary in New Haven, June 2d-4th, were \$777,747, instead of \$148,973, as given in the REVIEW. The number of home missionaries aided by this society during that same year is 2038, who supplied regularly 4110 churches and stations in 44 States and Territories, with many other points where preaching was held at frequent intervals. During the same year 208 missionaries preached in foreign languages, including those mentioned in your paragraph, as well as

Bohemians, Poles, Hungarians, and Magyars. The actual receipts during the year were greater than any previous year. This includes special contributions for the General O. O. Howard Roll of Honor."

We are glad to copy and commend this.—A. T. P.

HEALTH FOR MISSIONARIES AND INVALIDS AT HOME.

Once more I say, cut this out. It may save your life. All diseases come from impurity in the system. If the blood is kept pure a person cannot get sick, for the white blood corpuscles eat all disease germs. Do you think that medicines which will make a well man sick can make a sick man well? Impurity gets into the system by what you eat, drink, or breathe. The manner of eating, breathing and dressing, as well as sleep, work, worry, and bathing affects the health.

If you are sick and are not quite certain what to do, do this: 1. With a common syringe wash out the bowels every other day with an injection of one to three quarts of plain, hot water. This is good in all diseases and helps the bowels, stomach, liver, kidneys, nerves and every organ in the body. 2. Give a quick, hot sponge bath daily. This is good in all diseases, even if there is fever. The skin pores being kept open, helps to quickly purify the system. 3. Allow the patient to eat nothing for twenty-four to forty-eight hours, drinking water when hungry. This is a great help to cure all diseases. Every animal, when sick, will not eat. Fasting a little will save many a doctor bill. 4. Keep the windows open a little day and night. Pure air alone cures many diseases, and helps all. Night air is as good as day air in all ordinary climates. 5. Keep the hands and feet hot and the head cool. 6. If the patient has fever, sponge with cool water over the back, chest, and abdomen. If the fever is high, sponge with cold water down the spine till the fever is reduced. 7. When you feed the patient, let it be a light diet of fruits and grains, such as rice, rolled oats, wheat, hominy, barley. The best food for a stomach too weak to hold anything down is to boil two heaping tablespoons of rolled oats for half an hour in a quart of water. Eat this cool with the least amount of sugar and salt, but no milk. 8. If there is any throat trouble, keep cold wet cloths on the throat and change them every

ten minutes, with hot irons to the feet. 9. Never use medicines. All sick people should avoid (if they wish to get well quickly) meat, tobacco, beer, tea, coffee, alcoholic stimulants, pie, cake, sweet and fried foods.

The above nine rules will cure nearly every case. Some cases require something special. For example, sunstroke needs cold water poured on the head; dropsy needs a dry diet and sweating; severe nose bleed needs cold cloths or ice to the sides of the neck, with the feet in hot water.

I am sending to foreign missionaries of all denominations, free, my book "Medical Hygiene; or, Cures for all Diseases without Drugs." I have no money of my own with which to do this. Friends are helping me. The book has 200 pages and sells at \$1.

W. FRANK ROSS, M.D.

A Defense of Foreign Missions.

In a paper on "Foreign Missions in the Light of Fact," in the January *North American*, Rev. Dr. Judson Smith, Foreign Secretary of the American Board of Commissioners for Foreign Missions, says (we reprint a few paragraphs):

"The criticisms we hear may be reduced to four classes. They assert that the aim of foreign missions to Christianize all nations is absurd and incapable of execution; or that foreign missions are in the hands of unfit and incapable men, who can never carry them through to success; or that the methods employed are so unreasonable, so ill-adapted to the end, that they provoke opposition and hatred rather than confidence and love; or that, at any rate, they have accomplished nothing, and can never win any real success. These criticisms are fatal if they are valid, fatal not alone to foreign missions, but to the whole Christian scheme. Nothing is more deeply embedded in the Gospel than its universality; nothing is more central in Christ's work and claims than that He is the Redeemer and Lord of all the nations and generations of the earth, and that 'of His kingdom there shall be no end.' If Christ was mistaken upon these fundamental points, so that the effort to carry out His purposes and build His kingdom in all the earth is absurd and fruitless, His authority as teacher and His power as Redeemer are at an end. A presumption, almost overwhelming, is thus raised against these objections at the

very outset, and before they are considered in detail. . . .

"The expediency or the success of this movement is not to be judged merely by what has happened within the present generation or even within the present century, but by the recorded facts of eighteen hundred Christian centuries. The progress may appear to be slow in turning India and China to the Christian faith; but that is not the whole story. Foreign missions penetrated and filled and regenerated the Roman Empire, even tho it required nearly three centuries to achieve the result; and no judgment of their success or fitness is valid that builds upon one of these facts and ignores the other. There was a time when it was as hard to find a Roman Christian as it ever has been to find a Chinese Christian; but that time quickly passed and passed forever, as it has already passed long since in China. . . .

"The precept of our Lord, 'Go, teach all nations,' is clear and unrepented; there can be no limit to the field. The mission of Jesus Christ is as certainly to the modern world as to the world of His day, as directly to Hindus as to Romans, to Chinese and Japanese as to Americans. It is no more presumptuous for the missionaries of our times to attempt the Christianization of the Oriental nations and the African tribes than it was for the apostles and their successors to attempt the conversion of the old Roman world. For Christ is the Lord and Savior of India and China and Japan, or He is not Lord and Savior to any man. If we deny that He has any special gift for the people of the Orient, we must deny that He has any gift for man at all, and ignore the supreme facts of the eighteen Christian centuries that lie behind us. . . .

"Compared with other Christian teachers and leaders of their times, foreign missionaries as a class are in no respect deficient or in need of apology. For strength and clearness of mind, for balanced judgment, for practical sense, for industry and efficiency, for power in leadership and organization, for success in dealing with men, for magnanimity and courage, for patience and heroic self-denial, they are the peers of the best men of their generation. Carey, with whom our modern movement began, was one of the most remarkable linguists of any age, and has put the learning of this century under lasting obligations. Judson, the apostle to Burma, was one of the foremost men of his times in all respects; and his achievements are a standing witness to

his power. Livingstone, whose contributions to geography and science and the discovery of a continent are in the mouth of every one, did all his great service as a missionary. And what shall I say more of Morrison and Bridgman, of Dwight and Riggs, of Williams and Parker, of Jessup and Van Dyke, of Patteson and Bingham, of Hannington and Pinkerton, and the hosts of men and women, who, in many lands, in many tongues, and through the generations, have witnessed the Gospel, subdued kingdoms, wrought righteousness, and entered into rest? The men and women whom we send come out of our purest homes; many of them are trained in our best colleges and universities; they are not mere devotees or enthusiasts, but practical, sensible, capable of the best service that is rendered at home and abroad."

British College Christian Union.

The following Call to Prayer for Theological Students has been issued, having been submitted to and received the warm approval of the Lord Bishop of London; the Rev. Professor J. Agar Beet, D.D., Wesleyan College, Richmond; the Rev. F. J. Chavasse, M.A., Principal of Wycliffe Hall, Oxford; the Rev. J. Culross, D.D., Principal of the Baptist College, Bristol; the Rev. Professor Marcus Dods, D.D., New College, Edinburgh; the Rev. J. Oswald Dykes, D.D., Principal of the Presbyterian College, London; the Rev. T. C. Edwards, D.D., Principal of the Calvinistic Methodist College, Bala; the Rev. A. M. Fairbairn, D.D., Principal of Mansfield College, Oxford; the Rev. Professor R. Flint, D.D., University of Edinburgh; and the Rev. H. C. G. Moule, D.D., Principal of Ridley Hall, Cambridge.

A week of special prayer for theological colleges was observed between February 23d and March 1st, 1896.

The last few years have been marked by two great movements among the students of the world, the one in the direction of an awakening of spiritual life, and the other toward foreign missions. The former has been used to bring hundreds of college men to Christ and to quicken the Christian life of others, while the latter has been the

means of leading between 3000 and 4000 students in Britain and America to decide to go, God willing, to the foreign fields. This has culminated in the holding of an International Students' Missionary Conference at Liverpool, where 24 nationalities were represented. There was an attendance of 700 British students, 60 university men from the Continent, and 180 missionaries and speakers from 42 societies. Representatives came from no less than 103 colleges, of which 32 were British theological colleges. The Conference was marked by great spiritual power, and unquestionably has opened a new chapter in the history of the British and continental colleges. These results have been due in part to the union which has been formed between them. For without the strength and stimulus arising from organized cooperation, work of this kind is liable to become spasmodic and ineffectual. But the real secret of the remarkable success of these movements lies deeper; it is prayer.

There are nearly 70 theological colleges in the British Isles, with a student population of over 2000. This means that every ten years more than 8000 men pass through these colleges into spheres of unique influence. Amid our lengthened intellectual training, there is much need to see to it that our spiritual vigor is daily increasing and that our religious activity is spontaneous and not professional. The supreme importance of the work that lies before us, and the peculiar circumstances of the Church at the present time, call, if possible, more than ever for a true and full consecration in the lives of those who are to be ministers of Christ. No one can fail to observe the cleavage and mutual distrust often existing between the various Christian bodies. The fact is only too apparent that the Church of Christ is failing to reach large multitudes at home, and is making but an inadequate attempt to carry the Gospel to the heathen abroad. In view of these elements of weakness, shall not we, who are preparing for special service in the Master's cause, earnestly seek for purity of heart, the spirit of self-denial, and a holy devotion to save the lost?

Opinions on Church doctrine or government differ, but are we not all one in our devotion to our Lord Jesus Christ and His kingdom? His teaching and example in regard to prayer, we all recognize. "Ye did not choose Me," said He to His disciples, "but I chose you, and appointed you that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in My name, He may

give it you." With this as a common ground of fellowship, shall we not unitedly pray that we ourselves and our fellow-students may have a fuller measure of the Spirit of God?

The definite subjects of intercession should be:

1. A great deepening of personal religion among theological students.

2. The promotion of the spirit of true unity.

3. The evangelization of the world.

To accomplish this purpose more effectually, the following methods may be found useful:

1. At daily prayer or the meetings of classes mention should be made of these points.

2. The students should meet once each day for united prayer and the quickening of spiritual life. (These meetings might be made very powerful by including a series of addresses on personal holiness.)

3. Colleges near each other might arrange to have united meetings during the week.

4. Ministers should be requested to commend theological colleges to the prayers of the Church.

"Tarry ye . . . until ye be clothed with power from on high."

We should like to hear from all colleges in which the students are willing to cooperate.

Signed on behalf of the British College Christian Union,

W. GAVIN,
New College, Edinburgh.

R. MORRIS,
Theological College, Bala.

F. W. S. O'NEILL,
Presbyterian College, Belfast.

D. M. THORNTON,
Ridley Hall, Cambridge.

Theological College Committee.

Apropos of this comes a call to the formation of a still wider circle of prayer, that has been formed for the *first day in every month*.

"Its object is to join in real unity of heart believers in our Lord Jesus Christ in prayer for one definite object:

"The fuller manifestation of the grace and energy of the blessed Spirit of God in the removal of all that is contrary to the revealed will of God, individually and corporately, so that we grieve not the Holy Spirit, but that He may work in mightier power in the Church for the exaltation of Christ and the blessing of souls.

"Apart from all outward differences, we invite all workers for Christ, whether in our own or other lands, to join the Circle, which only entails time given to God in prayer. Times of prayer are at one or all of the following hours: seven A.M., noon, or evening, whether collectively or privately. Reunion in an outward form of all who own the Lord Jesus Christ as Savior and God may not yet be practicable, but union in prayer for the increased manifestation of the presence of the Holy Spirit will surely be in agreement with our Master's own prayer, 'That they all may be one.'"

This appeal is signed by William Sinclair, Archdeacon of London, and representatives of various Christian denominations, including Mr. George Müller, F. B. Meyer, etc.

The circular then continues:

IS THERE NOT NEED FOR PRAYER?

"The present day is one crowded with influences intellectual, social and spiritual, opposed to the spread of Christ's kingdom.

"1. *Among Young Men.*—Opinions contrary to the teaching of the Word of God are sadly prevalent at our universities and other centers of intellectual training. In a certain college in London, out of about 200 students only eight could be found willing to join a prayer union.

"2. *Among Business Men.*—The standard of commercial morality is very low, and even attendance in any numbers at the professed worship of God is lamentably small. In a suburb of a large English city, a man of business stated that out of 1000 men thus engaged, as far as the Church of England was concerned, 30 was his estimate of attendance.

"3. *Among Ministers of Christ.*—The coldness, lack of zeal, intrusion of self and absence of likeness to Christ is a great obstacle in the way of true success in winning souls. How seldom is Isaiah's cry heard by God to-day: 'My leanness, my leanness, woe unto me.'

"4. *In the Church.*—The worldliness prevalent crushes spiritual life and power. So-called members of Christ are dumb when sin should be rebuked and *never* witness to His power to cleanse, sanctify, and govern. Self-regard, inconsistency, neglect of means of grace is eating as a canker into many and many a heart.

"5. *In the World.* (a) *At Home.*—In factories, warehouses, and offices, chil-

dren of God are ridiculed and scorned for the stand they take ; and religion is set up as a special subject for scornful mirth.

"The tens of thousands of lapsed souls and souls fearfully ignorant of sin, 'without God and without hope,' in our large cities, as revealed in their absence from all places of worship when a religious census is taken. The lovers of pleasure rather than lovers of God infatuated with things that are vain and fleeting. The suicides in such painful numbers that appal us. The gambling mania, drinking habits, and licentiousness that drain homes of goodness and purity, and sweep tens of thousands of souls, even in 'Christian' England, into everlasting destruction.

"(b) *Abroad*.—Eighteen centuries have passed since the word was given : 'Go and preach the Gospel to every creature,' and to-day there are hundreds of millions who have never once heard it ; and the fault, more or less, is ours who name the name of Jesus.

CANNOT THE NEED BE MET ?

"In May, 1736, Bishop Butler wrote : 'It is come to be taken for granted by many persons that Christianity is not so much a subject of inquiry, but it is now at length discovered to be fictitious, and nothing remains but to set it up as a principal subject of much ridicule.'

"In 1737, Dr. Watts wrote : 'There has been a great complaint for many years that the Spirit of God and His saving influence is much withdrawn, and there are few that receive the report of the Gospel with any eminent success upon their hearts.'

"In 1744 a document was drawn up by some godly ministers in Scotland on the subject of united prayer for the Holy Ghost. A copy of this reached President Edwards, who wrote a treatise supporting its proposals, entitled 'A humble attempt to promote an explicit agreement and visible union of God's people throughout the world in extraordinary prayer.' It is stated that many entered into the concert. We know the great awakening of spiritual life in the United States and in our own land subsequent to this union.

"In 1784 the treatise fell into the hands of Andrew Fuller, of Kettering, in whose biography appears this testimony : 'Periodical meetings were held among the ministers in their immediate neighborhoods, setting apart the first Monday evening in every month for prayer for the extension of the Gospel.' This union in prayer, perhaps, gave the impetus to that missionary spirit which extended itself throughout the Christian

world, and with which the origin of the British and Foreign Bible Society is closely identified. These meetings certainly contained the germ of the Baptist Missionary Society, founded in 1792, to be followed in 1795 by the London Missionary Society, which, it has also been stated, owes its existence, if not wholly, certainly partially, to the same source. The other great missionary societies also, the Church Missionary Society, and the Wesleyan Missionary Society and others, such as the Society for the Propagation of the Gospel, must surely have had spiritual fire kindled in them to some extent by these means.

"Part of this information is extracted from 'Is the Spirit of the Lord straitened ?' (published by Hodder & Stoughton). Therein the Rev. W. Crosbie writes : 'The lesson is obvious. The time has come for another great prayer union with a definite purpose and aim. A new baptism of the Holy Ghost is our supreme want, and it is conditioned on agreement in prayer.'

"The spirit of the Lord is not straitened where there is union in real prayer, so that the great need of the present day can be most fully met. 'Not by might, nor by power, but by My Spirit, saith the Lord of Hosts.'"

A very important evangelical movement is going on among the Hebrew race in London. It is a mission conducted on clearly definite Catholic principles. In a single church (that of St. Paul's, Haggerston) more than four hundred Hebrews, most of them adults, have been baptized within the last seven years. This will prove that the number of converts is not so scanty as is ordinarily represented, and we are in a position to produce abundant evidence of sincerity and self-sacrifice. There are 4 bishops and 120 clergymen in the Anglican Church, converted Jews, and, like St. Paul, preaching "the faith they once destroyed."

Heathenism is characterized by two words : Helplessness and hopelessness ; it has no power to help and no inspiration for hope.

On "Great Paul," the big bell of St. Paul's cathedral, is the inscription, "Woe is me if I preach not the Gospel."

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

THE UNITAS FRATRUM.

—The last winter in Greenland was uncommonly mild and favorable to the fishing and sealing expeditions of the Eskimos. Health has also been generally good.

We observe on pp. 610, 611, of the August number of the REVIEW, some extracts from an interesting paper of Mrs. W. H. Belden, on Moravian missions. Her claim, however, for the Unitas Fratrum, of being the oldest Episcopal Church in existence, cannot be maintained. It is founded on the assumption that the Waldenses, from whom they derived their episcopate, had themselves an episcopal succession going back to the apostles. But the Waldenses originally made no such claim. As their learned representative, Dr. Emil Comba says, who furnishes the exhaustive compendium of their history for Herzog's Encyclopedia, all early Roman Catholic and all early Waldensian accounts agree, in deriving the movement from Peter Waldo, of Lyons, and in dating it from about 1170. Waldo, being a layman, of course could give no ordination, and being joined by no bishop, of course could procure no episcopal succession. The notion that Waldo simply revived an earlier Alpine church, is, as Dr. Comba remarks, without a shadow of evidence. The stories to this effect, which are spread everywhere in our language, are, he says, not worth the paper they are written on. Indeed, the Waldenses tho not friendly to the Pope, regarded themselves as simply a mere evangelical party within the Catholic Church. It was not till many years after the Reformation that they decided to make common cause with Protestantism.

Then, and not till then, they began to invent these stories about an immemorial antiquity. The possession of an episcopal succession by the Bohemian (or rather the Moravian) Waldenses was an accident. These were, after the time of Huss, in good repute both with the Roman Catholics and with the Utraquists, and, availing themselves of the favorable opportunity, they, in 1433, procured three of their ministers to be ordained priests by a Roman Catholic bishop of Bohemia named Nicholas, and then sent them to the reforming Council of Basel, some of whose members consecrated them bishops. Thus their succession, like that of the Church of England and of Sweden, did not come through any undiscoverable recesses of church history, but down the broad, open current of Western Catholicism.

In 1467, when the elder Brethren's Church was constituted, it was decided to introduce the episcopate. Accordingly Michael Bradacius and two other priests were sent to the two surviving Waldensian bishops, who advanced them to the episcopate. Thus the Moravian succession is just the same as the Roman Catholic or Anglican. As Bishop De Schweinitz remarks, the Brethren ascribe to it an historical, but no essential value. They have never, like the Anglicans, called in question the ordinations of other Protestant churches. Bishop De Schweinitz, we may remark, fully agrees with Dr. Comba, that the Waldenses have no claim, as a separate body, to an immemorial antiquity.

The Unity is seriously considering the question, whether it may not be best to make over its Greenland Mission to the Danish Church. We continually hear the Moravians spoken of as if Christianity was first introduced into Greenland, and is principally maintained there by them. Neither is true.

Hans Egede was not a Moravian, but a Lutheran pastor of Norway. Indeed, when the first Moravians came, altho he had solicited their help, there was so wide a divergence of sentiment between him and them in various respects, as resulted in alienation. This estrangement has long been overcome, but the two churches remain distinct, the Moravians still sustaining an auxiliary and secondary part. The Lutherans have some 8300 Eskimos under their charge, who are rather increasing; the Moravians something over 1600, who are decreasing. Some use this as proving a want of wisdom on their part. They point out, however, that by far the greater part of the Danish Eskimos are of mixed blood, descended from marriages between the inferior Danish officials and merchants and Greenland women. They therefore share largely in the superior vitality of the European race, as well as in its superior forecast and energy. Besides, it is impossible that they should not largely monopolize the better situations directly or indirectly connected with the government service. The Moravian Eskimos, on the other hand, are of the pure native blood, sluggish, improvident, inferior in reasoning power and in forecast, less fruitful, and very much less favorably situated for taking care of themselves and their children. The Danish Government is thoroughly kind and helpful, but cannot in the nature of the case be quite as closely in touch or do quite as much for these outlying stations as for those of the Danes. The Unity has not as yet decided to give over its work to the Lutherans, but the *Missions-Blatt* speaks of it as by no means impossible that this may come to pass within five years. This uncertainty is an added burden to the many crushing burdens which the faithful Moravian missionaries in Greenland have to sustain.

MEDICAL MISSIONS.

—"Two hundred years before the Children's Crusade merchants of Amalfi

had obtained permission from the Caliph of Egypt to build a hospital for poor sick pilgrims. This hospital of St. John became well known, and rich crusaders gave money to endow it. Others joined its medical or nursing staff, and without laying down their crusading badge, fought now a new fight against the ravages of disease and death. And the order of St. John being a religious one, the spiritual concerns of the patients would be remembered. Even at the present day in Prussia there is a Protestant order of the Knights of St. John of Jerusalem, which unites the care of the stricken body with that of the sin-sick soul.

"With the close of the eighteenth century, science, Christian life and its humanities, and the missionary instincts of the churches awoke from a profound and protracted slumber. One result of this awakening was the stirring into life of what has been called the crusade of the nineteenth century—the Red Cross movement, which followed the signing of the Genevan Convention in 1863. This convention, which provided for the protection of the sick and wounded in time of war, commanded the sympathy and adhesion of every civilized nation. It adopted as its badge, out of compliment to Switzerland, a red cross on a white ground—the Swiss colors reversed. And so it comes to pass that it is under the old crusading sign that present-day deeds of mercy are done on the field of battle, both by the regular army ambulance corps and by the various volunteer Red Cross societies which have started up as auxiliaries.

"Yet another and nobler crusade arose out of the above-mentioned wonderful stirring of dry bones just a century ago. As medical science and missionary enthusiasm deepened, men, taught by the spirit of Christ, began to discern how best to follow in His steps who went about doing good and healing those that were oppressed by the devil. Medical missions sprang into existence. There are now rather over

two hundred professionally and spiritually qualified men and women from this country who are waging holy war against satanic strongholds of heathendom, which to the ordinary missionary had been practically inaccessible.

"Two hundred, yet barely more than two hundred medical missionaries; while there were last year 26,790 of our doctors at work in Great Britain and Ireland, and over 5500 engaged in various departments of foreign service. It seems a forlorn hope. But we remember also that there are two hundred students who at present are preparing to join the medical mission ranks. We will thank God, then, both for the noble advance guard of veterans already in the field, and for the little band of young men and women who are moving on steadily after them. And we will take courage for the future."—*Medical Missions at Home and Abroad.*

—The Rev. F. M. ZAHN, in a valuable article in the *Allgemeine Mission-Zeitschrift*, on Nationality and Internationality, remarks that if a German should name as characteristic virtues of his people, industry, simplicity, thoroughness, respect for other national peculiarities, other nations would be apt to protest. How could they? These are specifically German virtues, and why should other nations object to having them designated for what they are?

—In Mr. Robert E. Speer's exceedingly valuable article on Mexico, in the March number of the REVIEW, in which he shows, from Roman Catholic evidence, what a sad caricature of Christianity Mexican religion for the most part is, there is one serious misapprehension, which it is imperative to correct, the more so as it is continually reappearing in all quarters. Mr. Speer says: "Idolatry is not forbidden by the Ten Commandments, as given to the people by the Church. In the Mexican decalogue the second commandment is, 'Thou shalt not take the name of God in vain;' the third,

'Thou shalt keep the feasts;' and the tenth commandment is divided into two to make out the number, the second command as given to Moses being wholly omitted, and the fourth distorted into the injunction to observe the feasts." As to the distortion, there is nothing to be said, except that the Roman and the Lutheran Church appear to agree with John Calvin, that the Sabbath is no longer directly binding on Christians, but only so far as the Church sanctions it, and that therefore its observance rests on the same ground as that of the great festivals. We have been told that in Protestant Germany the law punishes working on Sunday with neither more nor less severity than working on a festival. But the assumption that the omission of what we call the second commandment from the shorter catechisms (and from them only), is designed to suppress the knowledge of it, and that the tenth commandment is divided to cover up the suppression, is an utter mistake. There has never been unanimity in dividing the Decalogue, either among Jews or Christians. Our usual division is the oldest known, going back at least to Philo. But in the Talmud there is another division mentioned, which makes the first of the 'Ten Words'—the Old Testament designation of the Decalogue—to be what we call the introduction: 'Hear, O Israel,' etc.; what we call the first and second coalescing as the second. This division is still preferred by various scholars, Jewish and Christian. A third early Christian division fuses the first and second (which have always been hard to keep asunder), thus securing for the first table the number of the Trinity. The tenth commandment is then divided, according to Deut. 5: 21, thus securing the advantage of detaching a neighbor's wife from among his chattels. The solid and the mystic reason moved St. Augustine to cast his great authority in favor of this third division, which has always remained prevalent in the West, the Calvinists alone, at the Ref-

ormation, reverting to agreement with the Greek Church in accepting the elder Philonian division. The division had not the slightest relation to image-worship, of which St. Augustine was a stern opponent. Gregory the Great, also its stern opponent, confirmed in the West the division into *three* and *seven* for the two tables respectively, which most of the Lutherans still approve equally with the Catholics. The image-worshiping Greek Church divides as we do. The shorter Lutheran catechisms, like the Roman Catholic, giving only the opening sentences of the longer commandments, omit what we call the second, but what both churches regard as only the conclusion of the first. The longer catechisms, which the young people are encouraged to study, give the Decalogue in full, but of course in the same division. The Catholics render extravagant honor to images, the Lutherans render none at all, using them merely for ornaments; but their agreement as to dividing the Decalogue, which rests on utterly different grounds, exposes them to the same accusation, which in both cases is utterly unhistorical, and therefore unconsciously but gravely calumnious."

English Notes.

BY JAMES DOUGLAS.

Church Missionary Society.—The Thirty-third Annual Report of the Sierra Leone Native Pastorate Auxiliary Association has been received. The accession is recorded of "four more ordained men," while satisfaction is expressed that for five years in succession the work has been carried on without any debt. Thus far, however, the net result when spiritually tested is far from encouraging. Concerning the *Sherbro* district, the Rev. M. Wilson writes: "The general moral and spiritual tone of the church and of the country is very far from what it should be—in fact, it is confessedly low. The inconsistent lives of members, in many

cases prominent members, of the church and country, are a great source of pain and regret to us. . . . Immorality is the prevailing sin here, and is very lightly thought of. . . . But we do not despair. We are determined at all hazards to fight the Lord's battle, and in His own strength."

London Missionary Society.—Active steps have been taken by the directors of this society, with a view to secure the cooperation of French Protestant brethren in the future carrying on of the work in Madagascar. The idea is that the Paris Missionary Society should take over one of the districts now occupied by the London Missionary Society in the neighborhood of Antananarivo.

Kidderpore.—The Rev. J. Levitt, of Calcutta, reports the conversion and baptism of B. V. Mookerjee, the first Hindu convert of the Kidderpore Mission. He had a terrible battle with Adam the first, but was obliged at last to yield to the dictates of conscience and go to Christ outside the camp.

A Foothold in Hunan, China.—This society has just received the gift of a house and land in *Hunan*. Some seven years ago Dr. John baptized a convert name Li Yeukeng. All these years he has been busy among his own people; and now there are four whole families who have given up idolatry and are seeking baptism. Mr. Li has handed over his house and a large piece of land to the mission, the deeds being now in possession. The London Missionary Society is the first Protestant mission to hold property in the Province of Hunan.

Kuruman, South Africa.—The annual gathering of the different branches of the Kuruman Church was held during the first week of January. The huge district of Morokweng, about 14,000 square miles in extent, has only one missionary, the Rev. J. Tom Brown. "I believe," says Mr. Brown, "that the declension from the faith and the low state of spiritual life among our people are largely due to the fact

that they are left without spiritual supervision, for years at a time, save such as can be given by one of themselves." Mr. Brown also draws attention to the horrible cruelties practised throughout the district, and to the malign influence of the chief, who is "not only a heathen, but a drunkard, and is guided entirely by the worst characters in his town." The treatment of slaves is said to be barbarous in the extreme. Of these slaves "some are good Christians, and one of them has for many years been a teacher even of their masters."

English Presbyterian Missions.—Early last year, the *Amoy Church News* announced the conversion of a Chinchew literary gentleman, Mr. Iu Chubé, which excited great interest in the city. A few months after Mr. Iu's conversion, he was the means of leading a brother-in-law, Mr. Chhun-peng, to believe in the Lord Jesus. The path of Mr. Chhun-peng has been beset by many difficulties, but he has steadfastly gone forward, and is now assistant teacher in the Middle School of Amoy. A younger brother who went to Amoy, intending, if he would not renounce Christianity, to kill him, has been won over by Chhun-peng's gentleness. "I did not know," he said, "that the doctrine was so good. You did not make it plain to me how good it is; now I will stay on here, and study the Holy Book and learn about the doctrine."

Baptist Missionary Society.—Writing concerning work in the Shantung Province, China, the Rev. R. C. Forsyth says: "We have added to the native church in this district (Tsing Chu Fu) 120 by baptism, and in the Chou-ping district between two and three hundred, the accurate statistics are not yet to hand." Among other branches of outside work, to which Mr. Forsyth makes reference, is a weekly class which he holds with the Manchu soldiers from the permanent camp about a mile from Tsing Chu Fu. This class,

the small at present, is interesting and hopeful.

China's Millions.—Mrs. Samuel R. Clarke, of *Kwei-Yang Fu*, contributes an interesting article on the Tsong-kia tribe. This tribe is the most numerous of all the aboriginal tribes in Kweichau, and it is said that in Kwang-si, the Tsong-kia are also very numerous. Unlike the *Miao*, another aboriginal tribe, the Tsong-kia men cannot be distinguished from the Chinese. For six years efforts have been made to reach the people of the five villages of Shui-gan-pa with no visible result, except that the people are less timid and suspicious. There are, however, five or six Tsong-kia baptized in the Kweichau Province, brought in principally through Chinese Christians. At present two missionaries are engaged in the study of the Heh Miao dialect, which has been reduced to writing; but two fresh missionaries are needed to set to work on the Tsong-kia language.

Wesleyan Missionary Society.—The third South India Provincial Synod met in Bangalore on January 15th. There were cheering increases in all the districts, the largest being in Madras, which reported an increase of 12 English and 80 native members. The total increase of members was 198, all of whom were natives, the English membership being stationary. The number of members in the whole area is 3780, of whom 3304 are natives. The adult baptisms were 452. The total Christian community is more than 11,000.

THE KINGDOM.

—"I have long since ceased to pray, 'Lord Jesus, have compassion upon a lost world.' I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now it is time for you to have compassion. I have left you to fill up that which is behind in Mine afflictions in

the flesh for the body's sake, which is the Church. I have given *My* heart; now give *your* hearts."—*A. J. Gordon.*

—Nothing could be better for rousing the spiritual life of a congregation, and leading it on to a higher life, than the cultivation of the spirit of missions. The progress of the kingdom of God in the world is a study well calculated to enlarge the mind and soul, and rescue torpid congregations from their self-satisfied ease. What a power for good would be our home millions of Christians, if really alive to their privilege and duty in helping forward the work of God in all lands.—*Mackay, of Uganda.*

Bishop Mallalien writes of the founder of Gammon Theological Seminary: "Yonder, in far-away Maine, is a young man who heard the call of God to preach the Gospel, and in due time commenced what he supposed was his life work. But a throat trouble disabled him. He was obliged, with deepest regret, to leave the ministry and go into business, and in due time became possessed of hundreds of thousands of dollars. He decided to lay his wealth upon the altar of service for the education of young men for the ministry, and selected Atlanta as the seat of the institution he would found. Hence we have this school of the prophets, with a plant and endowment of not less than \$600,000; and Elijah Gammon, disabled, discouraged, and thwarted in what he had thought God had called him to do, has laid the foundations and provided for the needs of a seat of learning where tens of thousands of young men shall be trained to become able ministers of the Gospel."

—Wherever the Bible has gone, a great and blessed change has come. It has created the people. It has given a new aim to government, a new character to literature, and diffused freedom, intelligence, and comfort among the masses. At once, upon the dissemination of God's Word among any people in their own language, a new power has begun to work deeply under

all the customs and institutions, in the thought and heart and inner life of that people, and a new law is given to their social and civil development. The Bible alone has set man on his manhood, created a people and popular freedom and intelligence, and set the whole new world it has thus created revolving around that new center, pivoted on a people. Just all there is in our progressive humanity, in legitimate liberty and popular enlargement, is wrapped up in that—and just all that we owe to the Bible.—*Bible Society Record.*

—The July *Church Missionary Intelligence* has an article from Seton Churchill, whose title, "The Christian Gambler," fairly startles one. Phil. 2:30 supplies the text and a basis for the phrase, especially the words, "Not regarding his life." He affirms that Epaphroditus "was a gambler in the truest and highest sense of that term, whose faith enabled him to stake all on the cause of his Master, as he believed it to be a winning cause." He finds a similar hint in Acts 15:26 in these words: "Men that hazarded their lives for the name of Christ." That same "hazard" refers to a game of chance, in which "it was no uncommon thing for a gambler who had lost all his goods, to stake one more thing, his own life, and to sell himself into slavery." The entire article is most impressive in its appeal for disciples, both abroad and at home, who are ready to risk *everything* for Jesus' sake, as so many like Judson, Moffat, Mackay, and John Williams have gladly done.

—What shall be [thought of the American Methodists if they heed not the call to pay the missionary debt, tho it amounts to \$220,000, since a *time* from each one will complete the undertaking? And what shall be thought of the saints in general who suffer the Lord's work to drag slowly on, or even go backward, when a mere trifle from every individual in the host offered

regularly would secure abundance for the Lord's treasury ?

—A writer of some repute, in a somewhat lavish commendation of a native African of noble character, acknowledges that this character is the direct result of missionary work, and yet says : " We candidly admit that missionary literature has no attractions for us, and that to listen to the dry details of church work among far-away tribes is a severe trial." But without this church work, the details of which are stigmatized as dry, the character which is applauded would not have existed. We are quite sure that there is little in missionary literature more stupid than is this remark, taken in its connection. The writer wants rich fruit without any care for the tree or the ground or the process by which the fruit is produced. Why not dispense with trees altogether ? They are dull things ; we want only *fruits*. We have seen a man go into ecstasies over a gorgeous plant of chrysanthemum, but he was not silly enough to disparage the work of the gardener, who for months had watched and watered and trimmed and fed the plant, encouraging it here and checking it there, until, in all its symmetry and brilliant bloom, it was ready for exhibition. The beautiful products both in plant life and human life are not to be secured without hard and long labor. To disparage the process while lauding the results is childish in the extreme.—*Missionary Herald*.

—Dr. Jones, of Madura mission, reports that a public meeting was held at which the people, notwithstanding their own great poverty, contributed most liberally for the purpose of sending some relief to their suffering brethren in Asia Minor.

—In *The Church at Home and Abroad* Rev. Benjamin Labaree exclaims : " What a motley company we should have could all the itinerating parties of many lands be massed into a single picture before us, on their elephants and their donkeys, in Hindu camel

carts and bullock carts, and now and then in a Studebaker express wagon, in Japanese jinrikishas and Chinese wheelbarrows, in water craft of many a grotesque model, and then a long procession of men and women on foot, begrimed with the dust of hills and plains, or soiled from the sloughs of mud or bridgeless rivers. And could we follow them in their toilsome way we should see them entering alike the abodes of Korean royalty, Hindu rajahs, Chinese noblemen, and the huts of poverty of all nations, telling to the few and the many who gather to listen of the blessed ' Only Name.' "

WOMAN'S WORK.

—The women of the Society of Friends are growing steadily in the grace of missionary activity. In 13 Yearly Meetings there are 2059 who practice proportionate giving ; in all some 30 missionaries and 20 native evangelists are supported.

—The eleventh annual announcement of Chicago Missionary Training School shows an enrollment for 1895-96 of 94 students. Since the establishment of the school 769 women have pursued its courses. Of this number 94 have entered foreign mission fields, 66 have engaged in some form of home or evangelistic mission work, while 212 have engaged in deaconess work, 32 women are sent into the field this year as deaconesses, 6 enter some other form of home-work, and 11 look forward to the foreign work.

—The spread of the Woman's Foreign Missionary movement among Presbyterians is well illustrated by the reports which were presented to the Woman's Missionary Conference of the Union of Presbyterian Foreign Missionary Societies held in Glasgow, in connection with the meeting there of the Pan-Presbyterian Council. Reports were submitted by Mrs. Bell, London ; Miss McNeill, for Mrs. Duncan Love, Victoria ; Miss Adam, of the Ladies' Kaffrarian Society ; Mrs. Barnes, on

behalf of Mrs. Forbes, Canada; Mrs. Lindsay, Free Church Mission, Glasgow; Mrs. Hislop, Brisbane, in connection with the church of Queensland; Mrs. Burchfield, Pittsburg, United Presbyterian Church of America; and by Mrs. Candlish, New South Wales.

—The W. C. T. U. Polyglot Petition has been photographed—at least that part of it which includes names from any country or colony pertaining to the British Empire. It is to be presented to Queen Victoria in three large and beautifully adorned volumes. The petition was composed by Miss Willard, represents 7,000,000 of persons, and asks for the abolition of the liquor traffic and the opium trade. It has been circulated by the World's W. C. T. U. in 50 countries.

YOUNG PEOPLE.

—One of the most interesting developments of the Student Volunteer Missionary Union is a plan formed by women students at our Universities for a Missionary Settlement of University Women at Bombay—a kind of deaconess institution for evangelistic, educational, and medical work. It is not like a society which *sends* missionaries. Those who have projected the scheme are *going themselves*, mostly at their own charges. Two women, the Misses Stone, one of them a graduate of Newnham College, Cambridge, are already at Bombay, and 4 others sail this year.

—Here is an example worthy of imitation by large commercial corporations: The Wells-Fargo Express Company, of San Francisco, for the tenth consecutive year, has made the clerks of its city office members of the San Francisco Y. M. C. A., taking out 136 memberships at \$10 each, and giving its check for \$1360 in payment. In connection with this bit of news, it is interesting to know that the American railway corporations contribute \$131,000 annually to the work of the local Railroad Young Men's Christian Asso-

ciations along the lines of their roads; 46 buildings, valued at \$560,000, are owned by or held for the use of the railroad associations.

—The annual report presented by Secretary Baer at the Christian Endeavor Convention in Washington gives the total number of societies as 46,125, with a membership of 2,750,000, and all but three or four countries on the globe represented. Canada has 3292 societies, and in foreign and missionary lands there are 6399. The United Kingdom has over 3000; Australia, over 2000; France, 66; West Indies, 63; India, 128; Mexico, 63; Turkey, 41; Africa, 38; China, 40; Germany, 18; Japan, 66; Madagascar, 93. On this side the Atlantic Pennsylvania leads with 3273 societies; then New York comes with 2971, Ohio with 2311, and Ontario fourth with 1817. Over 8000 societies have asked to be placed on the missionary roll of honor. They include 5869 Young People's societies and 2331 Junior societies from 35 States, 7 Territories, 7 Provinces, 4 foreign lands, and have given \$154,022.68, through their own denominational boards, to the cause of home and foreign missions. In addition to this amount \$206,150 has been given by these same societies for Christ and the Church in other ways, making a total of \$360,172, the largest amounts given by any one society being \$1107, by the Clarendon Street Baptist Society, of Boston, and a little over \$1000 by the Calvary Presbyterian Society, of Buffalo, N. Y.

—Here are some cases of Christian endeavor which bear the stamp of reality—genuineness. The Cherokee Indian delegate traveled 800 miles in order to get to the Colorado convention. Across the burning, broiling plains of Mexico two plucky Endeavorers traveled afoot for eight days in order to attend the first national convention of Mexican Endeavor societies at Zacatecas. Other delegates did almost as heroically. The societies of Laos (Siam) held their first

convention a short time ago. Since January, 1895, 20 societies have been formed in a community of 3000 Laos Christians. The character of the convention may be inferred from the statement that one delegate took an eight days' journey to attend it. He walked all the way over mountain and plain, through forest and jungle, carrying his own food and bedding, and sleeping where night overtook him. It was at this gathering that one of the delegates inquired, Will one who is not an Endeavorer get to heaven?

AMERICA.

United States.—We need not be surprised to learn that the death-rate of New York is diminishing. With the clean streets of the past year it ought to decrease. No statistics have been issued, but President Wilson of the Health Board says that the death-rate of the past six months is much less than in any corresponding period for years. That so many down-town streets have been asphalted no doubt contributes something to this result, as aiding cleanliness. And now that the war against the rear tenement is declared, we may expect even better things in the matter of health, and no less in that of morals. Dr. Jameson, instructing the summer corps of doctors last week, told them that they would be expected to note down and report the position of every rear tenement in their several districts, with direct reference to the final abolition of this menace to health and good order.—*Evangelist*.

—Out of a population of 338,000, the city of Buffalo has only about 175,000 who own English as their mother tongue. The Germans number 100,000, the Poles 59,000, the Italians 7,000, and 19,000 are classed as speaking "every language under heaven." There are 35,000 Irish in the city. The welfare of the city, as of most typical American cities, depends upon "the changing of these heterogeneous

and often antagonistic citizens into homogeneous Americans."

—In Oberlin on June 23, the cornerstone of Judson Cottage was laid with appropriate ceremonies. This home for the children of missionaries will be a source of comfort to many anxious parents when called upon to endure the trial of separation from their children at an age when the boys and girls most need the influence of a Christian home.

—At the anniversary exercises of Yale Divinity School in May, the member of the graduating class who aroused the most enthusiasm in the audience was a colored man from Massachusetts, a graduate of Boston University. His subject was "The Preacher as a Social Reformer," and the vigor and good sense of his presentation of the needs of his race would have been appreciated by those who imagine that colored people are not the peers of their white brethren.—*The Independent*.

—The editor of the *Ledger* (Calloway County, Ky.) has taken this brave stand: "All contracts for whiskey advertisements in the *Ledger* have expired, and from this date no whiskey advertisements shall appear in these columns at any price. If saloon people desire to expatiate on the merits (?) of any peculiar brand of their damnation, they can look elsewhere for a medium through which to extol their virtues. The *Ledger* makes no claims to sanctification, but when a saloon-keeper tells us that a \$6 advertisement in the *Ledger* has sold for him \$1200 of whiskey, it makes us feel that we have been, in a small measure, responsible for the damage done, and we promise 'to sin no more.'"

—The American Board announces the receipt of a generous legacy by which provision is made for several of its institutions. J. W. Porter, of Chicago, a trustee under the will of Mrs. C. L. A. Tank, of Fort Howard, Wis., has remitted from Mrs. Tank's estate the noble sum of \$55,000. Of this

amount \$35,000 are for North China College, Tung-cho, for present needs and endowment; \$5000 for the Tank Chapel and Bridgman School at Peking; \$5000 for the Williams Hospital at Pang-chuang, and \$2500 for buildings at Pang-chuang; \$2500 for the International Institute for Girls at San Sebastian, Spain; and \$500 for Euphrates College. The remaining \$4500 are for general work in Papal lands, Mexico and the city of Prague being mentioned.

—After many years of most devoted and efficient service in Harpoot, Rev. C. H. Wheeler has returned to this country, probably to pass the residue of his days. He easily takes rank with Cyrus Hamlin among the heroes of the Turkish Mission.

—The 142,089 Sunday-schools of the United States and Canada have 13,033,175 teachers and scholars.

Mexico.—A missionary writes: "The Salvation Army is not in Mexico. They are prohibited by the laws of the country. Religious processions of all classes are forbidden; even priests are forbidden to go on the streets with their robes, altho it is done in some parts. I understand they are on the border in Texas trying to devise some means by which they may enter.

—At a recent meeting two historic Bibles were shown by Rev. F. M. Gilchrist, who said that from the reading of these Spanish Bibles had grown 4 Presbyterian churches and 1 Methodist church among the Mexicans of Southern Colorado. One of these was published in 1826. Forty years later, a Mexican gave \$10 in cash, a fat ox, and traveled 350 miles to make purchase of the prized volume. The second was also obtained at much cost by a Mexican who read it diligently, and lived and died with faith in Jesus. He never saw a Presbyterian minister except on one occasion.

South America.—A shipment of Arabic Bibles has been received at Rio

de Janeiro. Mr. Tucker writes in the *Bible Society Record*: "Some of the Arabs in Brazil come from parts of the world where there are Protestant missions, for many of them already have some knowledge of the Bible. Most of them appear to be peddlers about the streets. Some of them frequent the churches, a few of them having become members of the Presbyterian churches in Rio, San Paulo, and elsewhere. Our colporteurs find them almost everywhere, and have no difficulty in selling the Scriptures to them. Two young men, Arab merchants in Porto Allegro, one of whom was educated in Robert College, have been waiting some months for the books which they want to sell to their fellow-countrymen in the State of Rio Grande do Sul."

—The Presbyterian Church, South, gives these figures concerning its work in Brazil: Stations, 8; out-stations, 37; missionaries, 25; native ordained preachers, 5; candidates for the ministry, 6; colporteurs, 3; other native helpers, 5; churches, 19; communicants added in 1895, 178; total communicants, 1075; houses of worship, 13; day schools, 7; pupils in same, 138; girls' boarding schools, 1; pupils in same, 10; native contributions, \$2450.

—About five years ago a Chilean picked up a loose leaf of the New Testament from a pile of rubbish, read it, inquired what it was, and, being told that it was a part of the Bible, he inquired where a Bible could be bought, and, having been offered one for \$10, he was saving his money to buy it, when a colporteur passed his house, thrust a Bible through the partly opened doorway, and asked if they wished to buy it for 20 cents. Quiroga could hardly believe that the man was in earnest. He eagerly bought one. He soon saw the light and began to hold meetings. When Rev. Francisco Jorquera went to the north of Chile, looking for the most promising place for opening work, he found that Quiroga,

in Taltal, had formed a group of about 50, who were all anxious to have a pastor. He immediately decided to locate there, and, by his active endeavors, the work has spread in many parts.

GREAT BRITAIN.

—In 1897 the thirteen hundredth anniversary of Augustine's landing in Kent, with his 40 missionaries for the evangelization of Britain, will be celebrated.

—The British and Foreign Bible Society distributes on an average over 13,000 copies of the Bible daily, nearly 4,000,000 a year. Its influence is continually extending more widely over the whole world, the Bible being now translated into the languages of nine tenths of the human race. At the beginning of the century it had only been translated into the languages of one fifth.

—The Church Missionary Society has 38 medical missionaries in East Africa, Palestine, Egypt, Persia, India, China, and British Columbia. In its hospitals 6432 in-patients were cared for last year, 417,000 visits were paid to out-patients, and 15,400 operations were performed.

—To individuals, churches, etc., the society named above propounds this pertinent and very solemn question: "Besides our 63 honorary missionaries, no less than 161 are now specially supported by particular individuals, parishes, unions, and associations. Of the 70 probably sailing this year, 9 have been already adopted. Why should not all the rest be taken up? Here is good practical work for the next three months. Holiday time, does some one say? Well, here is a very good holiday task. Those who perform it will add a fresh and lasting happiness to their vacation. 'But,' says another, 'I should have to stint myself.' Precisely so! That is the true way to be happy. 'It is more blessed to give than to receive.'"

—The Universities' Mission statistics for the year 1895 show receipts from all sources amounting to £24,621 and expenditure £22,754. There were on an average 83 English workers, 15 on furlough. The missionaries who were in the field drew for personal expenses, in addition to the maintenance by the mission, not more than an average of £9 each. Those who were at home on furlough drew an average of about £93 a year each. It is claimed that the home expenses of the mission did not amount to more than 9 per cent of its receipts. In the Zanzibar diocese there were 10 stations and 3 out-stations; in Nyasaland, 13 chief stations. The total number of hearers, catechumens, and baptized converts, in both dioceses combined, number 5560. There are 1173 boys and 523 girls in their schools.

—After four years' work in Egypt, the North Africa Society rejoices in the baptism of its first convert, in the person of a young Arab Mohammedan, recently come to Alexandria from Palestine. He first heard the Gospel in the English hospital at Jaffa.

—Bethesda Church, Bristol, has a band of earnest young Christians who are joined together under the name of the Missionary Cheer Committee. This church, with some 1300 members, has 11 representatives in China, 7 in India, 3 in South America, 3 in Spain, and 10 in North and Central Africa, all wholly engaged in missionary work. Two of the number in China are fully qualified physicians, while several of the brethren and sisters scattered throughout these countries have received various courses of training in the healing art, so seeking at the same time the help of the body with the healing of the soul. The "M. C. C." have banded themselves together to collect from their fellow church-members good current Christian literature, and post the same week by week to those in the foreign field.

—This from the *Church Missionary Gleaner* would seem to be not far from

the truth : "Scottish foreign missions are among the most important in the world, particularly in India and in Southern and Central Africa. The great Scotch colleges at Calcutta, Madras, and Bombay hold the front place in educational missions. Excellent village work is done in Bengal and the Punjab. The most successful of all industrial missions is Lovedale in South Africa ; and in Nyassaland, Blantyre, and Livingstonia are famous mission stations. Scotchmen have been the leaders also in medical missions. And if Scottish missionaries are named, a long list of eminent ones can easily be given.

ASIA.

Turkey.—Before the massacres, there were in Turkey, in connection with the work of the American Board, 21 kindergartens, with an attendance of between 850 and 900 children. All but 2 of these are carried on in the Armenian or Turkish language. The one at the Girls' College in Constantinople is taught in English, and Greek is used with the little Greek children at the Smyrna Girls' School.

—The Rev. H. H. Jessup, in the *Mission World*, gives the following interesting statistics of mission work in Syria and Palestine : "One fact appears very plainly from a directory of foreign Protestant missionaries just going through the American press in Beirut, and that is that this little section of the 'mission world' is well supplied with laborers. I include in Palestine the cities of Safed, Acre, and Gaza, and all the region between these points, with the trans-Jordanic region south of Houran. Syria includes all north of Acre as far as the Taurus Mountains. There are in Syria and Palestine 252 foreign laborers, men and women ; 168 being in Syria and 84 in Palestine. Of the 168 in Syria, there are men, 73 ; wives, 34 ; unmarried women, 61. Of the 84 in Palestine, there are men, 34 ; wives, 14 ; unmarried women, 36. The totals of the 252 in Syria and Palestine

being 107 men, 48 wives, and 97 unmarried women. Of the men 53 are ordained and 26 are physicians, and 1 of the unmarried women is a physician.

"The population of Syria and Palestine is not far from 2,600,000. This gives, on an average, 1 foreign laborer to every 10,000 of the people. But it should be borne in mind that a large part of these laborers are engaged in educational work, having under instruction not far from 19,000 children and youths. For this reason certain centres, like Beirut, Damascus, and Jerusalem, have more than their share of foreign laborers, while some of the outlying districts have none. Beirut has 52 foreign laborers with a population of 100,000. Of these, 22 are in the Syrian Protestant College, and almost all of the rest are in the various institutions, American, English, Scotch, and German. Jerusalem, with a population not half that of Beirut, has 28 laborers, who have charge of schools, hospitals, and general evangelical work. Probably few, if any, of the missionaries in Syria and Palestine would ask for any increase in the number of foreign laborers, unless the restrictions of the Turkish Government were relaxed, and the two prohibited districts of Houran, south of Damascus, and the Nusairiuyeh Mountains, north of Tripoli and southeast of Antioch, were thrown open once more to missionary effort."

India.—Professor W. W. White, now of Chicago Bible Institute, is soon to depart for India, to begin two years of service in behalf of the many thousands of students in Calcutta. This city is one of the greatest educational centers of the world. It contains upward of 20 colleges and about double that number of high schools. In these colleges are about 3000 students, and in the senior classes of the high schools about 2000 more who have an acquaintance with English. The actual constituency of students in Calcutta at any

one time numbers about 5000. Of this number, 3000 are strangers in the town, not living with parents or friends, but in lodgings. In addition to the men actually in college, there are at least 50,000 English-speaking and non-Christian natives. A very fine building has been purchased by friends in Britain and America, and an auditorium will soon be in readiness seating 1000, and here Professor White will give instruction upon the Word of God.

—The Guntur (American Lutheran) mission reports these seven great stumblingblocks as characterizing the native church: A non-observance of the Sabbath, an indifference about the Lord's Supper, late coming to worship tho called, chattering and laughing during service, misrepresentation under the prospect of present profit or loss, quarrels arising from local affairs and petty lawsuits, and prevalence of caste outside the house of worship.

—Pundita Ramabai and her home for Hindu widows, near Bombay, has just had a peculiar experience. While she herself is a pronounced Christian, in starting her institution she preferred to place it upon a foundation such as would not antagonize the Hindus. This aroused considerable criticism when she started her work. The result has been that while making no effort for direct Christian conversion, the general influence of her own life and of the home has been such that twelve of the child widows have announced their acceptance of Christianity. This aroused a great deal of opposition, and the student class is reported as particularly vehement in its denunciation. She resolved then to go straight to them and make her defense. In front of the hall a mob of these young men gathered, and there was fear of a disturbance. She addressed the audience with boldness and faithfulness, affirmed that the degradation of the community was due to Hinduism, and that Christianity alone was able to lift them out of moral degradation and helplessness. She de-

clared that she had kept her promise; she had not sought to bring undue influence, but that the results were due to the power of the truth of God. There was much excitement, but no manifestation of disturbance. Apparently her firm, heroic bearing overpowered those who would have been glad to oppose her.—*Independent*.

—Mr. Holton writes from Manamadura: "There is something peculiarly attractive about the work of the itineracy. It is a purely evangelistic work, going systematically from village to village, and telling to all the good news of the kingdom; like John the Baptist 'in the wilderness' preparing 'the way of the Lord.' It is the nearest to Jesus' own way of life that we come—the early morning prayers, the start at dawn, the long tramps over glaring sands, scorching rocks among patches of thorns, along the narrow paths upon the dykes dividing the wet paddy-fields, under spreading banians or stinging, shadeless palms—proclaiming the word of the Lord to the ever-ready listeners, but hopelessly indifferent to the truths they hear. One gets thereby an insight into Christ's life, and realizes how He came to feel the need of nights of prayer and communion with God, to shake off the hopelessness, the despondency, the crushing sense of sin and neglect which He, the Holy One, would feel so infinitely more than we do who are so sin-stained ourselves. As one sees the dark and sordid lives, as one comes so frequently upon smoky, greasy images of rats and elephant-headed gods, clay horses, and temples, all bespeaking a debasing idolatry, when one sees the whole lives of thousands bound up in the matters of food, raiment, and property, the seventh day of the week one dead level of worldliness, and the indifference with which all turn from things celestial to the weak and beggarly elements of time and sense, one's heart sinks within him, and the Satanic question springs up, 'What is the use of all this foolishness

of preaching, anyway?" But, on the whole, he concludes that the task is profitable and full of privilege.

—There was a Church Missionary Society congregation in the Punjab once, where a live kid was put into the offertory-basket in the Sunday service, and promptly jumped out again. Sunday, October 27th, was a great day in the history of our work in Bulandshahr. It was self-support day. From all parts of the district had been brought in the gifts of the people during ten months of this year. A procession, composed of young women and girls carrying banners with appropriate mottoes, marched into the tent singing, accompanied by music from a brass band. The young ladies sang a hymn on self-support, which had been composed for the occasion, and at its conclusion they poured out their offerings of silver, copper, and shells on the table. After that the congregation were asked to bring up their offerings of money; and for several minutes the pile of coins and shells in the center of the table grew rapidly, amid shouts of "*Yisu Masih Ki Jai*" ("Victory to Jesus Christ"). The name of each circuit in the district was then called; and huge sacks of flour, grain, and dry bread were carried in. As each circuit brought in its gifts, the preacher in charge of the circuit read out the gifts presented. I made a note of the following things which were given: Cash, Rs. 494 : 7 : 3; flour, 1343 pounds; grain, 3180 pounds; dry bread, 849 pounds; red pepper, 20 pounds; fowls, 42; eggs, 113; pigs, 28; 1 pony, 5 pigeons, 1 goat, 1 buffalo calf, 1 lamb, 1 cow calf, 3 pieces of cloth, 1 brass *lota*, 8 wicker baskets, 13 winnowing-fans, 3 iron sieves, 1 broom, 1 coat, 1 earthen cup, and 1 cap. The total value of these gifts is about Rs. 670, all of which was given by the native Christians, nearly all of whom are very poor."—*Church Missionary Intelligencer*.

—The extension of French influence

in Siam does not seem to have affected unfavorably that portion of the work of the Laos mission which falls east of the boundary line agreed upon between the French and British territory. Dr. Denman writes from Chieng Mai that the French influence at Chieng Saan, to the north, seems to have had no bad effect on the work, the authorities having said that the people will not be interfered with in their religion, and have even appointed a Protestant Christian as head man in one of the villages. All but four families, however, have crossed the river into Siamese territory in preference to becoming French subjects. At Nan, the newest of all the stations, and the only one that falls in French territory—altho some of the reports question this—Dr. Thomas writes that he was told that the French agent had made it clear while he was at Nan that our mission work was to be allowed to go on uninterrupted, and that he had even countermanded orders to the bishop concerning the sending of priests to Nan for the present.—*Church at Home and Abroad*.

China.—The Dowager Empress, Tson Hsi, died June 19th, aged sixty-two. She was the aunt of the present Emperor, whom she adopted and placed on the throne in 1875, upon the death of her son, who succeeded his father as Emperor in 1850. It was she who made Li Hung Chang the Premier and sustained him against the long intrigues with which he had to contend; and her death may mean his permanent downfall.

—The *Chinese Recorder* states that just before he left Shanghai for Europe, Li Hung Chang was presented with a copy of the Imperial New Testament, a *facsimile* of the copy presented to the Empress Dowager. He received it graciously, and promised to read it daily on his voyage. He also expressed a kindly interest in the work of missions, and said that on his return to China he would be pleased to do more to facilitate the cause.

—When any of *our* friends are sick or injured, when one is born lame or blind, when we pass in the street a person deformed in any way, our hearts are filled with pity for them, and we try at once to think if there is anything that we can do to make their lot in life less hard. But in China the case is different. Mr. Smith tells us, in his "Chinese Characteristics," that there seems to be no sympathy bestowed upon such unfortunates. Tho they may not be treated with absolute cruelty, they are avoided and often twitted with their deformity, and are always looked upon as being punished for some sin. It is quite the proper thing for people in the street to stop and sneer at them, pointing out to others their maimed limb or twisted back, calling them names, etc.

—Dr. Griffith John, of Hankow, who played a prominent part a few years ago in disclosing the true origin of the anti-foreign placards disseminated in the Yangtse valley, has recently published in China an interesting statement in regard to Chou Han. This individual was proved by Dr. John to be the author of many of the violent and obscene attacks on foreigners and on the Christian religion which incited the mob to outrages on Europeans. The foreign ministers in Peking demanded his arrest and trial, and after a long interval the Chinese authorities reported that he was insane, and he was accordingly released. Dr. John now reports that two native Christians, who went into Hunan preaching and selling books, entered Changsha, and there got into communication with Teng, who was one of the chief printers and publishers of Chou Han's writings. Teng stated to his visitors that Chou Han had greatly changed of late, that he was now studying Christian books, and had renounced Spiritualism and his former anti-foreign associates. He would like to visit Hankow, and there inquire of the missionaries concerning Christianity, but was afraid that he

would be seized for his past misdeeds. Dr. John has written inviting both Chou Han and Teng to visit Hankow and study Christianity for themselves. —*The Christianian*.

—The city of Peking contains the oldest university in the world. It is called the Kwotszekien, or Schools for the Sons of the Empire. The duties of the faculty are somewhat difficult, for in addition to the instruction of the scholars, they have to admonish the Emperor of that which is just and good, to reprove him for his faults, and have the hereditary privilege of schooling the members of his family in the sciences and arts. A granite register, consisting of stone columns, 320 in number, contains the names of 60,000 graduates of the highest degree. These inscribed columns constitute the university roll of honor, and the record goes back more than 600 years.

—Our mission in Peking is benefiting from this new and wonderful system of teaching reading invented by the Rev. W. H. Murray. This missionary has for some years worked among the blind of the Chinese capital, altho the war last year brought everything to a standstill. This system appears to be equally suited to blind and sighted Chinese. It is so simple that the most ignorant and dull men and women learn to read and write fluently in periods of from one to three months. Farm women, who had gone into Peking for the winter, and who had joined our mission there, have returned to their own homes, after two or three months, rejoicing in being able to write as fluently as their clever countrymen can do after years of hard study. The 408 sounds of Mandarin Chinese are represented by numerals, and the system is therefore called numeral type.—*L. M. S. Chronicle*.

Japan.—A monthly magazine in the English language, called *The Far East*, for Japanese readers, has just been started in Japan. This willingness to adopt and be influenced by our modes

of thought should stimulate to greater diligence in bringing to Japanese knowledge seekers in this country the foundation principles of the Gospel.

—Once more terrible earthquakes have shaken Japan, and this time the island of Yesso, the extreme northern part of the empire. The latest official report places the loss of life, principally from tidal waves following the earthquakes, at more than 30,000 !

—The evidence of the success of foreign missions in Japan is not to be found merely nor mainly in the addition of 20,000 converts in ten years, but far more powerfully in the unseen but all-pervading moral influence which they are exerting upon the people of Japan. If it is true that, through the faithful preaching and holy living of the missionaries and their converts, the Japanese are adopting the ethics of Jesus Christ, then the Japanese are very practically taking Christ for their Master. Since they do it under no sort of constraint, they must do it willingly ; and if they are "willing to do the will" of the Father, it will not be long before they shall "know of the doctrine," both of the Father and of the Son."—*Church Standard*.

AFRICA.

—A new Bishop of Africa ! Bishop Taylor for over fifty years has been an untiring itinerant evangelist in many lands, heroic in spirit and in achievement. Honored and beloved, and with the weight of seventy-five years upon him, the General Conference believed he had no longer the strength needed to attend to the work required of a Bishop for Africa. Dr. J. C. Hartzell was elected and consecrated as his successor. He has shown himself a wise, faithful, and successful leader as Secretary of the Freedmen's Aid and Southern Education Society. He will fulfil the expectations of those who elected him Bishop of Africa.

—M. Francis writes thus of the effort of the Missionary Alliance to reach the

interior of the Dark Continent. Our plan, in brief, is to plant a chain of stations running northeast from Tubabudugo, 780 miles along the upper Niger to Timbuctoo, and another chain due east 550 miles to the same longitude as Timbuctoo. This advance means invading French territory, on the border of which we already are. Permission for this must be obtained from the French Government. This also means 24 new stations and 100 new missionaries, each new station to erect, and run one year. Including outfit, passage money from New York, salaries, and all transportation will cost \$3063. Of course it will not be possible to make all this advance in one year. Step by step we will follow Him. Two main departments of work are included, itinerating and the training of native agents for future evangelization.

—That a cry for funeral reform, indited by a native pen, should reach us from the Gold Coast, is oddly in keeping with the agitation, so familiar to us at home, for the same object. "Brandy," complains a native in one of the English West African papers, "is present in excessive measure at every heathen funeral." Two barrels of rum is the average outlay at the burial festivities of a fairly prosperous man. Public opinion, a fear of the displeasure of the deceased and the fishman, lend their support to a funeral custom, which our native writer (a heathen) earnestly desires to see branded by the official veto.

—For miles around Efulen the people have ceased to believe in witches, and three witch doctors have given up their calling gracefully and gone to work building bark houses. It was only in the summer of 1892 that Dr. Good, making his preliminary exploration, struck the first blow at witchcraft in Efulen.—*Woman's Work for Woman*.

—India has a large surplus population, some of which has found its way already into Africa. The labor of Natal is performed in great part by na-

tives of India, there being 51,000 of them in that colony. Indian soldiers are the protection of Nyassaland. The merchants who do a large part of the business at East African ports are from India.

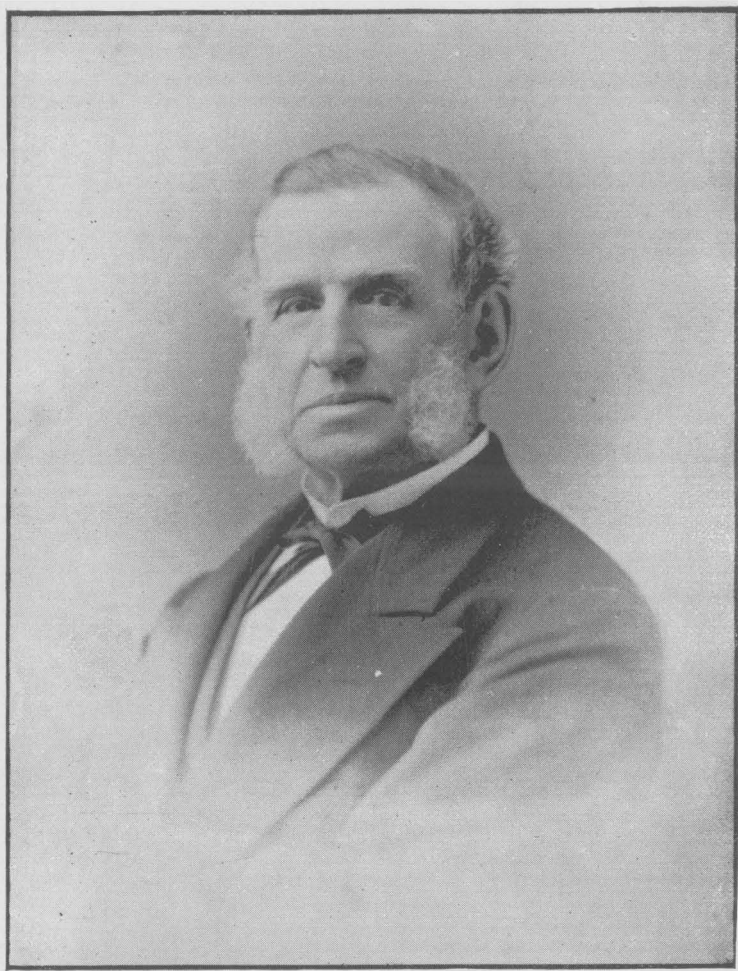
—Mrs. Laura H. Bates writes thus in the *Missionary Herald*: “The Christian homes scattered up and down the whole colony of Natal; the family life, no longer mere animal existence, but a circle where love reigns and Christ is the ‘unseen Guest;’ the changed faces, marking the inward transformation; the gradual undermining of degrading social customs; the development of *wants* which force the indolent native to wholesome exertion; the elevation of woman, no longer a drudge, a slave, a piece of ‘property to be bought and sold, but an individual, a treasure, ‘a crown to her husband;’ the awakening of a thirst for knowledge which packs 130 girls into buildings planned for 60, which fills the girls’ school at Umzumbe so full that the doors must be closed against other applicants for lack of funds; the arousing of a feeling of dissatisfaction with heathen homes and surroundings, which compels the opening of ‘a home for scores of runaway girls who flee for succor to the missionaries—these are some of the signs that the leaven of the Gospel is working in the hearts of the people of Natal, and will work until the whole lump is leavened.”

—Says W. G. Robertson, in *The Christian*, concerning a station of the Livingstonia Mission to Nyassaland: “When I first went to Livlezi, there were no Europeans nearer than 120 miles—viz., Blantyre. So you can understand that the natives knew little of Europeans or European workmanship. We had to build our own houses, first of wattle and mud, but latterly of brick. We had to teach brickmaking and building, and we have now 6 or 7 who can saw timber or do simple joinery work. We have some brickmakers and builders, and also one little chap who

sets up as a tailor. Some now build square houses for themselves, and a number have bedsteads and chairs, so there has been some progress. We also do a little medical work—binding up sores and wounds, etc. When I went there first, after perhaps spending weeks treating a sore or wound, we were frequently asked by the patient for payment. But this last year in three cases the natives offered to pay a fee.

We have about 500 regularly attending schools in the various stations of the district. The scholars are not very far advanced. About 150 can read and write. We have 15 teachers—8 boys and 7 girls—receiving an average pay of one shilling per month, able at least to read their Testament, etc. The chief has actually got in his employ two scribes who have run away from the mission.

—M. Coillard, who is returning from the Zambesi broken down in health, writes thus from Kazungula, where he crossed the Zambesi: “What a difference between the voyage to-day and that of 1884! Then there was not a soul in this immense country who knew the name of the Lord, much less prayed to Him. We sang our hymns in the desert, and they were lost without echo. Now, the Lord hath done great things for us, and we give Him thanks. This very station of Kazungula, with its large village, where all is so prosperous, bears witness to it. We count 5 flourishing stations, and in each of them a greater or smaller number of Zambesians who profess to have found the Savior. But what fills me with joy and gratitude toward God is our school of evangelists with its 10 pupils. And now M. and Madame Mercier are going to build again the ruins of Sefula, and to open there at last our industrial school. Are not these the rays which announce the dawn of that day when the glory of God shall shine in this land, and the darkness of heathendom melt away?”—*Journal des Missions Évangéliques*.



Wm E Dodge

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WILLIAM E. DODGE, ONE OF THE PROMOTERS OF MISSIONS.*

BY THE EDITOR-IN-CHIEF.

When David fought with the Amalekites and recovered all that they had carried away after the burning of Ziklag, he made emphatic a memorable rule which manifestly has a typical bearing, as it is more than once referred to, both before and afterward :† “ *As his part that goeth down to the battle, so his part that tarrieth by the stuff : they shall part alike.*”

This is known as “Hannington’s Text,” from the prominence which the martyr bishop of Uganda gave to it in his missionary addresses and correspondence ; and the principle it enunciates is really fundamental. Nothing is more necessary to an army, engaged in a campaign in an enemy’s country, than to keep open the *line of communication* with the base of supplies. Somebody must stay by the stuff, while others go to the front, and see that ammunition and provision of all sorts are furnished in abundance, for the connection between the troops on the field and their supporters in the rear must be kept open, as manifestly one of the conditions of successful warfare—a condition as indispensable as to have soldiers to face the foe.

The merchant prince to whose career we now advert was a very conspicuous example of the friends and promoters of missions, showing how a man, without directly engaging in missionary work himself, is vitally related to the whole cause of missions, and inseparable alike from its successes and its rewards.

Mr. Dodge had a heredity which was consistent with his own career. The first of the American family of Dodge, traceable back to 1629, was a promoter of schools and churches, and bore also the name of William ; and the family history, all the way through, shows mingled piety and patriotism, intelligent service of both Church and State, in war and peace.

* American Reformers. Edited by Carlos Martyn. Funk & Wagnalls. Memorials of William E. Dodge, by D. Stuart Dodge.

† Compare Numbers 31 : 27 ; Joshua 22 : 8 ; Psalm 68 : 12.

Punctuality, hospitality, love of books, love of man, fidelity to promise, conscientiousness, benevolence, large-minded and large-hearted service to humanity, have for centuries been family traits. Who shall dare to say that there is nothing in "blood"?

William Earl Dodge was a native of Hartford, Conn., and born in 1805, so that at the time of his death, in 1883, he was nearly seventy-eight years of age. It is always important to know what are the early influences which shape a man's future; for we are all of us molded largely by our environment, even tho it be principally by the heroic resistance which it compels to unfavorable and hindering influences. In Mr. Dodge's case the surroundings were helpful. He was brought up in an atmosphere which was at once full of the oxygen of business training and the perfume of Christian faith. He was marked by a mind that was alert and a body that was active; he craved knowledge, he yearned for occupation, and he loved animals, and so he was disposed to intelligence, industry, and affection.

At his queenly mother's knee he learned his first lessons of faith and prayer, and both alphabets, the literal and the spiritual. Her mental equipoise, her emotional tenderness, her Christian devotion, her sanctified common sense, left lasting impress on the plastic clay of his child-character. His father helped to form studious habits, to direct his courses of reading, and to inculcate ideas of unselfishness and service to humanity in the lad, whose future neither parent had forecast enough to predict; and his uncle by marriage, the remarkable man whose brain was thought by Professor Bush to be the only adequate explanation of the brilliant meteoric display of 1837—Dr. Samuel H. Cox—had somewhat to do in inspiring the boy's better nature, for he resided at Dr. Cox's home for a time while at school in Mendham, N. J.

Before William was fully thirteen he was summoned by his father to the great metropolis, henceforth to be so closely linked with his name and fame, and school life was exchanged abruptly for a clerkship in a dry-goods house. He so commended himself to his employers that at the end of his first year's work he received a watch as a token of their regard—a significant token, for William E. Dodge was always a man who was up to time. For a while financial straits, which drove the family to Connecticut, changed William's home and occupation; and at Bozrahville he was permitted for the first time to "start in business" for himself, stocking a showcase in his father's country store, and, tho not yet fifteen, buying and selling on his own account, and learning how to adapt himself to his customers. A year or two pass, and this same boy William has shown enough capacity and sagacity to be trusted to go to New York regularly as the purchasing agent of the business. Meanwhile the boy's Christian character and activity were finding in the humble New England village a congenial clime, for a revival turned the cotton-mill, of which his father also had charge, into a place of prayer, and the business of the

factory was conducted on Christian principles. The latent lessons of his earliest boyhood now changed into patent conduct and character, and one night, in 1821, he asked for prayers in his own behalf at the village prayer service, in which his sister Mary and a dozen others joined him in the new step of confession. From the time when, in 1822, he publicly united with God's people, not yet seventeen years old, he never for a day flagged in his devotion to Christ or his activities for the welfare and salvation of the race. What a privilege to have had an uninterrupted career of sixty years, in which to lay up treasures in heaven by faithful and prayerful service to God and man !

In the year 1825 William E. Dodge again came to New York, where, in 1827, he hung out his sign at 213 Pearl Street, beginning business in a small way, in partnership with a son of a former customer. One of his earliest acts in business was characteristically courteous and sagacious ; he invited two young Connecticut peddlers to avail themselves of the empty room in his store, as a depot of supplies and purchases, and he made of them, as he made of so many more by like treatment, attached friends and permanent patrons.

Enough has been written perhaps to hint the preparations Mr. Dodge had for his life of successful service, and we may now turn to the *forms of service* themselves whereby he became such an eminent promoter of missions in the supreme sense.

For example, he saw from the dawn of his manhood that the *Sunday-school* is the nursery of the Church, and one of the most efficient methods of evangelizing society, and he was for twoscore years personally and actively identified with it. In his day Sunday-schools had two sessions a Sabbath, and he was found at both ; and while yet a mere lad he had brought in his own class from the street. After being for years a teacher, he was for thirty-five years a superintendent ; and in this, as all other work, he was willing to lay foundations, actually clothing boys who could not otherwise come to the school, and in one case having the boy change his clothes every Sunday at his own house to prevent a drunken father selling them at a drinkshop. More than this, he visited scholars at their homes, even when a *superintendent*, holding himself responsible for them all, and not leaving the work even to individual teachers. Of course the man that thus emphasized Sunday-schools was found in the front rank of every movement that looked toward their multiplication and greater efficiency. The American Sunday-School Union and New York Sunday-School Teachers' Association, etc., found in him a man, whose time and strength, whose voice and purse, they might at all times count on and command.

He felt also that *association* is one of the most important factors in both forming and feeding virtuous and pious manhood. His heart especially yearned over young men, whose social and religious character he desired to mold in the matrix of Christian morality. Hence we find him one of the founders of the Mercantile Library of New York, and for

years its trustee or treasurer—an institution intended to prevent young men from being drawn into vicious associations and pleasures, by supplying to them a reading-room and helpful companionships; also among the founders of the New York Young Men's Bible Society, the members of which acted as lay missionaries, in colportage, and other benevolent visitation. The social links he thus formed for others proved a life-long blessing to himself, for life friendships were here initiated. In his life-war against drink we find him giving aid in forming juvenile societies, Bands of Hope, cold-water armies, and surrounding young and old alike with the safeguards of association. In fact, there is scarce a philanthropic or benevolent organization with which in some form he was not linked. The New York City Mission, the American Tract Society, the American Bible Society—of these he was director or manager, and never refused either money or time when needful, for he held that no man has a right to do by proxy what he can do in person, and hence he never satisfied his conscience by purchasing a substitute.

Mr. Dodge owed to his marriage, more than to any one other event of his eventful life, his power for God and good, for his wife proved both his counterpart and his cooperator in every noblest form of activity. Marriage makes or mars a man more than any other one fact of his history; next, perhaps, to personal self-dedication to God, personal commitment of the man and woman to each other is *the* critical act and fact of a lifetime. Hence, the shame of careless, not to say unworthy, marriage bonds, and the imperative need of not only care, but prayer, that one may trust to no guidance this side of Him, who alone reads character and knows the eternal fitness of parties to become "one flesh" and one spirit. To have a worldly, frivolous, vain, fashionable, extravagant, and unsympathetic wife is as near a wreckage as any human ship can ever encounter; whereas many a man will never know in this world how much of capacity to do good and sagacity in doing good he owes to her whose kingdom comes not with observation, but who, like her Master, irradiates all his home life and heart life with her serene and holy light.

Mr. Dodge married for love, but with sound sense and Christian prudence. He sought and found the sterling virtues which grow more lustrous as the romantic attraction wears away. Melissa Phelps had from the age of twelve been a professing disciple of Christ, and had chosen to lose her life that she might find in service the harvest of a buried and sacrificed selfishness. What a blessing from God, when a young man with such character and aims enters into indissoluble partnership with a maiden who has already learned that it is more blessed to give than to receive, and who has found already that every Christian is to live by dying, keep by losing, gather by scattering! Henceforth the life of William E. Dodge is a twin life; nay, rather shall we not say that in the mathematics of such a marriage, one and one make—ONE? In 1828 this young man of twenty-three now starts on what is virtually a new career:

he has another half to make him complete as a promoter of missions. Mr. Martyn well quotes Congreve :

“ Thy wife’s a constellation of virtues .
She’s the moon ;
And thou art the man i’ the moon !”

It would not comport with our present purpose to follow the roads whereby Mr. Dodge reached the goal of his large wealth, by the sagacious purchase of lumber districts, and the development of the coal and iron mines of Pennsylvania, and the copper mines of Lake Superior, by his courageous and energetic pressing of railroad-building, which made all this vegetable and mineral wealth accessible ; but it is quite essential to note in passing that he carefully read and studied all matters pertaining to his business schemes, and knew what he was doing ; and it is as important to observe that, when the panic of 1837, for instance, like an earthquake, involved multitudes of adventurous traders in ruin, the house of which Mr. Dodge was a partner safely bore the shock. Their business integrity and economy and sagacity both held their customers and prevented careless burdens of debt which they could not carry in the crisis.

This biography is so fascinating that we are in danger of unduly elongating this sketch, giving too much prominence, perhaps, to the incidental features of a career which our object is mainly to present in its great outlines as furthering all missionary enterprise at home and abroad. Still, as we are contemplating a merchant prince, we must note the steps by which he mounted to his throne of influence in the commercial world.

A so-called accident, which was really a divine incident, and which both exhibited and developed William’s calmness of judgment and readiness of resource, made Mr. Phelps and his son-in-law partners in the great metal importing house with which their joint names are even yet connected ; and in 1833 Phelps, Dodge & Co. hung out their sign on Cliff Street. Mr. Phelps fitly succeeded those who had previously molded Mr. Dodge’s early manhood, for in body and mind he was a large man, a Christian from his youth, with a model wife and family, a man of great business foresight and daring, yet of gracious temper and benevolent habits. In him young Dodge found a sage, with far-reaching vision and mature experience, with courage to inspire and calmness to restrain ; and from the first this partnership was a prophecy of success, which events never disappointed. Here was a firm in which there were three persons, Phelps, Dodge, and Daniel James, another son-in-law ; but there were three other partners not so often mentioned by name—“ capital, capacity, and experience.”

But all this had availed nothing for true and Christian service to humanity, had there not been three other silent partners in that firm—conscience, benevolence, and consecration. This man, William E. Dodge, abode in his calling with God. His counting-house was sacred and not secular, a

place for cowering with God, where he practised the presence of God. Legitimate business and not gambling, stewardship unto God and not practical atheism in money-making, habitual and systematic beneficence and not the monstrous selfishness of hoarding or indulgent spending—these were the principles of that business house. And the results are apparent: First, in the Christian character impressed on trade; and, secondly, in the naturalness and perpetual courtesy with which appeals for help were considered, weighed, and either dismissed as unworthy or cheerfully responded to, as a matter both of duty and privilege.

If we were asked to analyze Mr. Dodge's character as a man of affairs, we should say that five things strike us most, namely: information, adaptation, organization, concentration, and administration. He kept himself in the current of affairs, thus not only familiar with them, but borne along by them. He sought to adjust himself to his place, work, and sphere, so as to be able readily and rapidly without friction to move about in his calling; he did everything by system, so that every duty had its time and pivot in life's machinery; and he trained himself for administering his trusts by cultivating and directing his native faculty for executive action, and concentrating his attention on his life work.

Few of us study to assimilate ourselves to others who are not on our level or in our line. Chalmers could sit on the box of a stage-coach and make the driver think for the time that he was supremely interested in horses, and so drew the driver to hear him preach the Gospel. Mr. Dodge's geniality and congeniality drew to him the driver on a coach, the stoker on a steamship, the bootblack on the corner, as naturally as the merchant on change, or the neighbor on the avenue. When he fell asleep, what man had a wider circle of loving friends?

He did not find in business, on the one hand, and benevolence, on the other, a division of his attention, for these two were not different life aims pulling in opposite directions, but, like a splendidly matched team of horses, pulling together, they drew to one and the same great goal. Business was the yoke-fellow of benevolence, and benevolence was the spur and stimulus to business. While we are confident that his main purpose was not set on wealth, he, no doubt, aimed to be rich; but money meant with him power to accomplish vast good, multiplication of himself by proxy, the presence of his gifts where he himself never went, and the survival of his influence indefinitely after his own death. Absolutely honest in all his dealings, and, believing with Chesterfield that "despatch is the soul of business," he united to integrity and punctuality the supreme grace of an intelligent personal generosity and philanthropy.

He was a punctilious Sabbath-keeper, and to some in these lax days would be thought extreme, but he was consistent and conscientious. He held to the need of a rest-day for man as man, and did not forget that even in a sinless Eden the day of rest was instituted. His religious life was all-pervasive, however, and not limited to Sabbath hours. Even in

his speeches at the Union League Club there was a seriousness of tone and a reverent recognition of Divine sovereignty which was in strange contrast with his surroundings, but eminently consistent with his uniform habits of life.

His personal activities were marvelous, in number, scope, variety, and versatility.

His pockets were "a tract repository"—a way of exercising influence that has no written history; and the whole man was at God's service. When President Grant undertook to conciliate the Red Indian by just dealing, Mr. Dodge became one of the commissioners, and he gave time, which was more valuable than money and could far less easily be given. But in settling this question it was time and thought that outweighed any amount of money: gold could not heal the open sore of our republic. In 1869 he personally went on a tour of inspection thirty days beyond the post-office frontiers, and laid the basis of friendly relations with our Indian wards. For five years this merchant prince gave his help to this board, saving no one knows how many dollars and lives. Likewise, when Russian Christians felt the red right hand of persecution in the Baltic provinces, Mr. Dodge was one of the Evangelical Alliance delegates who petitioned the Czar for their relief. Again, he acted with the Committee of Seventy to purge New York of the Tweed "ring," was chairman of the New York Branch of the Christian Commission, and a cooperator with the Sanitary Commission, etc.

To a very early period likewise we trace his identity with the cause of abolishing the traffic and use of strong drink. In the temperance reform he was a pioneer, daring to champion it when it cost something to antagonize universal customs and popular prejudices. He consented to be sneered at as a fanatic, to be threatened by those who traded in human sobriety and grew rich on men's ruin, and to risk mercantile loss for the sake of the truth. When, in 1844, he visited Britain, on his arrival at Cork he called with his wife on Father Mathew, drove out with him to the Ursuline Convent, and, confident in his piety as well as philanthropy, urged him to visit America, which he did in 1849. Even amid the temptations of Washington, when as a Representative he exercised abounding hospitality, he banished all intoxicants from his banquet board, tho even total abstainers often yield to the universal custom of furnishing wines to the capital's distinguished guests.

We are prepared to find such a man promoting revivals, and himself, head and heart, engaged in them. When Charles G. Finney came to New York, now nearly seventy years ago, Mr. Dodge was ready to further the work whereby all the city was moved; and to the day of his death any effort that was put forth to reach the unsaved, from the rising to the setting sun, could reckon on this man to be closely identified with it. From boyhood he had been deeply interested in a world's evangelization. His charity began at home, but did not stay there.

No estimate of William E. Dodge can be complete which leaves out of view his double service by tongue and pen. As to the tongue, what was there of all the various forms of effort which looks to man's best good for which he had not a willing contribution of voice? Were municipal affairs corrupt? Hear him thunder out his remonstrance, and exhort fellow-merchants to guard the ballot-box and attend the primary meetings that determine for whom ballots are to be cast. Was a poor church in Baltimore in need of help? He delivers a lecture for its benefit. His voice was clear and his enunciation good, and his manner simple, sensible, and effective. His speeches in Congress are a model of patriotism and prudence, charity and courtesy, and the number and variety and utility of his various occasional speeches is surprising for a man who had never a college education and never made oratory a study. He had something to say and said it, with a single aim, to promote truth and virtue and piety.

His pen was that of a ready writer; and as any one can see by his signature, his writing had the supreme excellence of being readable. He formed an easy, legible, flowing hand, and he always used letter-writing as one of the foremost agencies in service to men. What volumes those letters, if they could now be gathered, would present, and what varieties of topics they treated! What was there that was needed in the way of caution and counsel, of consolation and comfort that his pen did not convey! He valued an opportunity of putting a prop under a tempted young man more than a chance of securing a bargain in goods; and he never gave up the imperial scepter of the pen to the cold mechanism of stenographic clerks and typewriters. The sacredness of the confessional was not more inviolable than some of his correspondence. He reminded us of Charles H. Spurgeon, whose letters and postcards were seeds of the kingdom sown over the wide world. His pen exhibited its usefulness in many unobtrusive ways, as when, to the fly-leaf of "Wayland's Letters to the Ministry," which he distributed among expectant ministers of the Word, he attached a personal letter of counsel, at once paternal and fraternal, full of wisdom and graciousness.

When the awful trumpet of war sounded in 1861 Mr. Dodge was, with his partners, among the earliest and largest subscribers to the expenses of the struggle to preserve the republic, and whenever a new need arose a new subscription followed. He who gave a son to the army, and would have gone himself to the front had he been conscious of a call to that duty, kept up the open line of communication at heavy cost. When the great distress in the Lancashire cotton mills resulted from the blockade of the Southern ports, Mr. Dodge started the movement to forward supplies of money and food and clothing to the suffering operatives, himself acting as chairman of the Committee of Relief.

GOSPEL WORK IN PERSIA.

BY REV. SAMUEL G. WILSON, TABRIZ, PERSIA.

In considering the condition of Gospel work in Persia, the state of religious liberty and the prospects concerning it come foremost to the mind. Would that there was a more favorable outlook for toleration! Islam is inherently intolerant, and the leaders of Islam in Persia—the mollahs—are gaining a higher position and increased power. The people are willingly submissive to them as interpreters of the law and religious guides. They are an educated and wealthy class. Many of them have large landed property, are the recipients of government grants and large legacies from the people. The settlement of estates and of civil suits is in their hands, and fees and fines, together with the *khums*, or fifth of each inheritance, go to the mollahs. The real allegiance of the people is to their Mujtihids, and not to the Shah. Many events have shown this of late years. It was strikingly illustrated lately in the mourning for the death of the Chief Mujtihad of Tabriz and for Shah Nasr-i-Din. For the former the bazaars were closed three days, and services of mourning, continuing through several weeks, were held in many mosques and houses. Feasts were given in the mosques in his honor. Government officials, through fear of the people and the mollahs, joined in the mourning, and even the Armenians thought it discreet to close their schools and to send a sum of money to one of the mosques for a *tozia* or mourning service. A public crier went through the bazaars and proclaimed that the Armenians were holding service for the rest of the Mujtihad's soul. Whether in sincerity or dissimulation, the whole city joined in revering the dead Mujtihad. When the Shah was assassinated, no signs of mourning were visible, and no memorial services were held in Tabriz. Many Persians expressed their satisfaction. Rejoicings for the accession of the new Shah occupied the attention of all. The city was illuminated in an unprecedented manner. One official, who had invited some guests to celebrate the jubilee of Nasr-i-Din Shah, held the feast on the appointed day, telling his guests to rejoice instead on account of the accession of Muzaffir-i-Din. The Mujtihad was mourned for more than the Shah. It is likely that the power of the mollahs will increase during the present reign, as Muzaffir-i-Din is inclined to consult them and lean upon them for guidance.

Mollahs maintain their influence over the people by instructing them in the schools and mosques, and impressing them with the truth of the Shiah faith. At Friday prayers, in the Fast of Ramazan and the mourning of Muharram the inculcation of religious doctrine is pursued, until the people are well informed regarding the precepts and traditions of Islam and are inspired with its intolerant spirit.

Gospel work among Mohammedans shows little change. The law of

death to the apostate is at all times liable to be enforced. The martyrdom of Mirza Ibrahim, contrary to expectations, has had a depressing effect on the work among Mohammedans in Azerbaijan. Inquirers have drawn back, shrinking from drinking the same cup. Some of them say that to forego wealth, position, and even life is a greater cross than they can take up. The workers, too, have felt the need of exercising greater caution than before. The baptism of a Persian woman in Ispahan, in 1894, was the occasion of riotous demonstrations. A *fatva* or decree was given by a Mujtihad to kill the missionary who was the means of her conversion. The woman was seized, but her life was spared, and she is confined in the harem of the prince-governor, where she was lately seen by the ladies of the mission. It is a cause for thanksgiving that she has been permitted to live.

In view of the situation missionaries are in a quandary as to their duty. Some believe in aggressive work for Mohammedans in spite of government prohibitions, while others advocate continuing to give special attention to non-Mohammedan races until Providence opens up the door more effectually. The Church Mission at Ispahan seems lately to be working aggressively. Of its work Rev. W. St. Clair Tisdall writes in the *Church Missionary Intelligencer* (June, 1896): "Six persons have recently been baptized in Julfa alone, after very careful and long-continued instruction, and these are working quietly among their friends and relatives. These converts estimate the number of secret believers in that neighborhood alone at many thousands. The same is more or less the case throughout the country. Belief in Christ as the one Savior of the world is spreading rapidly. Considerable numbers attend the Sunday services and Bible classes, held in connection with the various missions, and all over the country there are candidates for baptism. The writer of the present article has had some experience of religious work in India and other countries, but nowhere has he witnessed anything approaching the interest in the Gospel now shown in many parts of Persia." I do not think any one would write of the population of Northwest Persia with the same degree of sanguineness, but everywhere there is freedom for discussion. The Persians are remarkably free in the use of their tongues on every subject (except their harems). They speak evil of dignitaries without let or hindrance. Tirades against the mollahs and sentiments disloyal to the Shah are uttered even in public without fear. In like manner religious discussion is indulged in with little restraint. There is opportunity for the presentation of the Gospel to individual Mohammedans, and slight objection is raised until some one accepts the truth.

What the influence of the Bábis will be toward solving the problem of religious liberty is not yet evident. Their position is complicated by their political aspirations, and by their former attempt (1852) to assassinate the Shah Nasr-i-Din. Rumor persistently connects them with his final taking off on May 1st, 1896. Altho their severe persecutions have

been largely caused by political reasons, their steadfastness and martyrdoms have sprung from their religious beliefs. Notwithstanding the death, or, as they phrase it, ascension, of their Divine incarnation, Mirza Husain Ali, Baha'ullah (the light of God), on May 16th, 1892, in exile at Accho, they continue to hold together and in some places to increase. Information is most contradictory as to their character and numbers. I am assured that their inner circle practice a community of wives, and approve of assassination as a means of freeing themselves from enemies. Their numbers are often stated at from 500,000 to 1,000,000. If so, the New Dispensation is already firmly established, and can claim a tenth or twelfth of the Mohammedans of Persia. They are struggling for religious liberty, and the influence of so large a body must weaken the resisting power of Shiahism. Tho bent on achieving their own triumph, they profess great friendship for Christians, and are earnest students of the Bible to find proofs for their own revelation. Their belief in the divinity of Jesus and of Baha is a strong doctrinal link with Christianity. Some of the best converts to Christianity have been from this new religion. One of these lately said to me : " There are many who are convinced that the best and only true religion is Protestantism. They admire the conduct of the Protestants, and refer to it as an example in contrast with their own actions."

The work of the Bible societies continues to be one of the best agencies for the diffusion of the truth in Persia. The sales of Scriptures are not as large as in many countries. The total number circulated during the past ten years is estimated at 60,000. The report of the British and Foreign Bible Society says : " What have these 60,000 copies done for Persia ? Have they in any way helped to bring one sinner to Christ ? Yes, not only one, but a very large number. 1. There are many of whom we have heard, and some whom we have met and know personally, who are real and true Christians. 2. There are hundreds of men who, while accepting the truth as it is in Jesus, and believing in the doctrines of the Christian religion, are afraid openly to confess their faith. 3. There are thousands who have got a glimpse of the truth and become anxious inquirers, and who are ' not far from the kingdom of God.' 4. Thousands there are who at one time were bitter enemies of the Gospel, trying to hinder the work in every possible way, but whose hearts have been softened. People who knew nothing of the Bible or Christianity will be seen now discussing these topics in order to find out the truth." Another report of the same society says : " Some, and I think the majority, of the most interesting cases are the result of the study of the Word of God alone, without comment or word from any man. For instance, a sheikh of an Arab village paid us a visit at the beginning of 1889. He told me that about ten years before he had received an Arabic Bible. He studied it, and after a while, being the mollah of the village, he began to read it to his people. I asked him if he had read the whole of it, and he said,

'Praise God, I have!' By this means he had been brought to some knowledge of the Word of God and of the way of salvation. He asked me to visit him in his village, but not being able to do so, I sent two of the native brethren. They found that the sheikh had read the Bible to the people assembled in his house. They preached the Gospel to large gatherings of Moslem villagers. The sheikh seemed, like many others, to believe in Christ with the heart, but not to be ready to confess Him before men."

The story of the conversion of the colporteur in charge of the Bible depot at Tabriz illustrates the illuminating power of the printed page. Aga Mateos was a rich merchant and a devout Gregorian Armenian, much given to reading the Prayer-book and the Fathers, faithful in his attendance on the church services and the donor of a picture which still hangs in the church at Tabriz. He met with financial losses, and went to the Bible for consolation. He was surprised at its contents. One day he had the Bible open before him when a friend entered and said, "Put up that book and come to walk with me. If you read the Bible you will become a Protestant." Aga Mateos replied, "There is no danger of that," and went on reading. He began with Genesis. Day by day he read. By the time he had reached Isaiah his eyes were opened. He saw how Christ was magnified above all, how the prophets and saints were sinners and unworthy to be mediators. When he reached the Gospels, so great was his eager interest, that he read each Gospel through in a single night. When he had finished the epistles he was a firmly convinced Protestant, and he has never since wavered. God thus magnifies His Word.

The agent of the American Bible Society for North Persia, the Rev. W. L. Whipple, after sixteen years in the superintendence of this work, has just withdrawn from it for the education of his children. He leaves a memorial behind him by the gift of his residence in Tabriz to the mission for a woman's hospital and dispensary.

Gospel work among the Oriental churches in Persia shows little change. Among the Armenians the past year has been one of increasing friendship and enlarged opportunity. The sympathy of America for the suffering Armenians in Turkey, and the devotion of the missionaries there to their relief have taken from the hearts of many the old roots of bitterness. There does not appear any quickening of spiritual aspirations and longings, such as we so much desire to see. Religious feelings are callous, and but a cold response is given to appeals to the conscience. The thoughts of the people are engrossed in the pursuit of gain, and in the discussion of the wrongs and prospects of their race in Turkey and Russia. Personal religion is rarely a matter of personal concern. The conviction prevails in the minds of the Armenians that they are safe through the rites of the Church, and the doctrines of regeneration and conversion are neither taught nor understood among them. Missionaries sometimes have a feeling of disappointment that so few are converted as the result

of so much labor, and that Protestant churches are not built up more rapidly. There are, indeed, other results which are encouraging. The gradual progress of enlightenment, the popular approval of evangelical truth, the apologetic attitude of the mass of the Armenians with reference to their doctrines and ceremonies, the expressions of desire for the education and improvement of the clergy for the translation of the Church books into the modern tongue and for a reformed church show that the leaven of evangelical truth has wrought among them. Many cling to the Gregorian Church as the representative of their national life, and hope for reforms from within. Yet the patriotic laymen and priests tell us that not a rite or a doctrine must now be touched or changed in the old organization lest the national unity be disturbed, not until the aspirations of the race are attained. With hope of religious reformation so indefinitely deferred, we cannot do else than continue to invite and urge the members of the Gregorian Church to come out and enter into the light of evangelical faith and worship.

The work most effective in the past, among the Armenians, has been education, especially in boarding-schools. During the year advance has been made in the occupation of some villages lying between Hamadan and Ispahan. A change of method has been inaugurated in the Salmas field, which for eleven years has had an organized station. The rising of water in the subsoil of Haftdewan occasioned the fall of some houses, and endangered others. This led to the consideration of the future of the station, as to whether houses should be rented or built in some other village of the plain or the station remove to some other center or disbanded. It was finally decided to withdraw the missionaries to Tabriz and Urumia, and to work the field with well-qualified native agents.

Among the Nestorians in Urumia evangelical truth has taken deep root, but it is also encountering many difficulties. Among this people is presented a curious spectacle of missions contending with each other. To the older missions—Catholic and American Presbyterian—have been added the mission of the Archbishop of Canterbury, a Lutheran, and several efforts intermittently supported from Sweden, Norway, and England. The latest scheme is one in cooperation with our Presbyterian mission. It is inaugurated by the Industrial Missions Aid Society, composed of a number of Christian capitalists of England, who will find capital for industries connected with evangelical missions. It proposes to "take the business management off the hands of the missionaries, leaving them free for spiritual work, and to provide work and the means of livelihood for converts whose coming out for Christ entails the loss of their means of living." First, they send back to Persia two young men (Nestorians) who have learned trades. They are sending an outfit for a carpenter's shop, an engineer's shop, with portable engines and all tools and machinery requisite to train apprentices.

This society proposes also to place on Lake Urumia one or more

steamers and develop the trade all around the lake. The plan also includes the erection of an electric railway around the lake and to different cities in its neighborhood. A Christian capitalist has intimated a desire to give the steamer. The industrial part of this scheme is feasible, but unfortunately the plan for steamers and railways will meet with insuperable difficulties. Industrial work is very profitable for the Nestorians. Many of their youth are now going to Russia and America for lack of profitable means of livelihood. Those who have been educated and have a spirit of progress have no outlet for their activity. It is better that they should become good artisans than educated and unemployed scholars. This new scheme will be in cooperation with the industrial school connected with the Urumia College. Mr. E. T. Allen, who has had charge of it, is now in Drexel Institute, Philadelphia, perfecting himself for this work.

The work among the evangelical churches in Urumia shows advance during the year, especially in self-support. The debt of the Presbyterian Board rendered a reduction of the appropriations necessary. Many of the congregations have responded to the call for larger gifts, and raised their contributions 50, and in some cases 100 per cent.

The Swedish Mission which was for a few years established at Tabriz with evangelists at Urumia, Hamadan, and other points has been transferred to Chinese Turkestan. Their mission in Persia was begun primarily with the idea of preparing young men from Russia and the Caucasus to return to their own country as evangelists. This was found impracticable, and as it was not necessary for two evangelical missions to occupy the same territory, a friendly arrangement was made in accordance with the principles of missionary comity, whereby they withdraw their missionaries and our mission took over such of their native agents as they desired. Others accompanied them to their new field. Among the latter were a Nestorian and three or more Mohammedan converts. One of them has been stationed at Bokhara, and another at Samarcand, in Russian territory, while others have gone with the Swedish Mission into Chinese territory. One of these converted Mohammedans was from Turkey, and was at one time a pupil in the Tabriz Memorial Training School. He is pictured by Mr. Morrison (agent of the British and Foreign Bible Society, who has made a tour to that province) as sitting in the Hindi Serai of Kashgar, on the edge of the great Kobi desert, a case of Scriptures behind him, in front of him a desk, and on it a manuscript of the Gospels, which he is translating into the language of the people. The Gospel of Matthew has already been finished. It is very interesting to note the beginning of the introduction of Christianity again into China from its western border, and especially the going there of Nestorians and other Christians from Persia, as in olden times.

The region occupied by the Swedish Mission includes the fertile oases of Kashgar, Yarkand, and Kohtar. It lies across the Thian Shan Mountains from Russia, and the subject to China is occupied chiefly by Tartar

Mohammedans. The principles of religious liberty, which prevail in the Chinese Empire, will be a shield for their work. The language of the people is very similar to the Tartar or Turki used by us in Persia. Mr. Hogberg, formerly of Tabriz, is the pioneer of the mission. The plan of the mission is evangelistic, and in close contact with the natives. Indeed, two of the ladies of the mission have, I believe, married Asiatic converts. It will be interesting to see the development of this experiment. The British and Foreign Bible Society is also trying to open up a work for Bible distribution in those provinces. Thus the Trans-Siberian Railway is already being made a highway for the advance of Christ's kingdom.

By the autumn of 1897 it is expected that a branch of the Transcaucasian Railway will be extended to Erivan, thus bringing Persia two days nearer to America.

THE STAR-WORSHIPERS OF MESOPOTAMIA.*

BY REV. S. M. ZWEMER, F.R.G.S., BUSRAH, ARABIA.

In the towns along the lower Euphrates and Tigris, especially at Amara, Sook es Shiookh, Busrah, and Mohammerah, there dwell an interesting people variously known as Sabeans, Nasoreans, or St. John Christians. They call themselves Mandæe (Mandæans), and altho only numbering four or five thousand, they yet have always been and remain entirely distinct from the Jews, Moslems, and Christians among whom they have dwelt for centuries. Their origin is lost in obscurity, altho it is traced in a measure through the maze of their religion to ancient Chaldea.

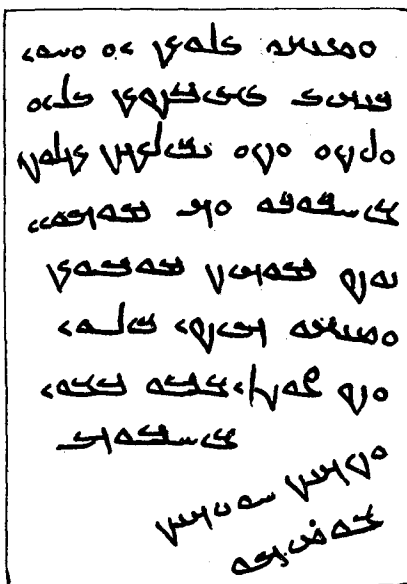
Certain it is that at the time when Islam arose the Sabeans were a strong sect. The Koran recognizes them as distinct from idolaters, and places them with Jews and Christians as "people of the book" (Surahs 22 : 17 ; 2 : 59 ; 5 : 73) : "Verily, those who believe and those who are Jews, and the Sabeans and the Christians, whosoever believes in God and the last day, and does what is right, there is no fear for them nor shall they grieve." In the English Bible the name Sabeans is perplexing, and, altho applied to three different tribes or peoples, none of these are any way related to the present sect in Mesopotamia. Sabeans, according to Gesenius, should be *Tsabians*, from *tsaboth*, the host of heaven—i.e., the supposed objects of their worship. Nöldeke and others say it comes from a root, *subba*, to wash, baptize, and refers to the manner of their worship. Gibbon is perhaps correct when he states the origin of their other name thus : "A slight infusion of the Gospel had transformed the

* Bibliography : Nöldeke's "Mandäische Grammatik," Halle, 1875; Captain Prideaux's "Sketch of a Sabeian Grammar," Trans. Bib. Arch. Soc., vol. v.; Ainsworth's "Euphrates Expedition," 2 vols., 1888; Encyclopædia Britannica, vol. xv., pp. 470; Dr. W. Brandt's "Mandäische Schriften," 1895; "A Prayer-Meeting of the Star-Worshippers" (London *Standard*, October 19th, 1894); V. Cuinet's "La Turquie d'Asie," 1894.

last remnant of the Chaldean polytheists into the Christians of St. John at Bussora." And yet the present Sabeans, although giving peculiar honor to John the Baptist, can in no sense be called Christians. Nor are they related, except indirectly, to any of the Judæo-Christian heresies of the early Church, such as, *e.g.*, the Hemero-baptists.

Isolated by creed, cult, and a language of their own, they love their isolation, and do not intermarry with strangers. Nearly all of them follow one of three trades : they raise the finest dairy produce of Mesopotamia ; they build a peculiar kind of light canoes called Mashhoof ; and for the rest are silversmiths. No traveler visits their villages without carrying away specimens of their beautiful inlaid work, black metal on silver and

gold ; rings, thimbles, bracelets, armlets, and ornaments of all kinds. A peaceful people are they ; industrious, tho mostly poor, and living in harmony with their neighbors, they seldom afford trouble to their Turkish rulers. Both men and women have a remarkably fine physique ; tall, of dark complexion, good features, and with long black beards, some of them are typical patriarchs—even as we imagine Abraham appeared when he left their present country for Haran. On ordinary days their dress does not distinguish them from Moslems or Jews, but on feast days they wear only white. Their women go about unveiled, and have a more masculine cast of features than Moslem women ; they are also rather taller.



A PASSAGE FROM THE SACRED BOOK OF THE
MANDEANS.

The two great things, however, that distinguish the Sabeans are their language and their religion. Naturally the bazaar-talk of all the river country is Arabic ; all Sabeans speak it, and a goodly proportion read and write it ; but beside this they have a household language of their own, the language of their sacred books, which is called Mandaitic. So closely related to Syriac that it might be called a dialect, it yet has its own peculiar alphabet characters, resembling the older Palmyrene, and is not fully intelligible to the Syriac-speaking Christians from Mosul. Wright says it resembles most Nabathean and the language of the Babylonian Talmud. The oldest manuscripts in this dialect date from the sixteenth century, and are in European libraries. At present only the priests can read and write Mandaitic, but they refuse to teach those outside of their faith even the first lesson. The illustration given was copied for me by

one of the priests at Busrah. A recently published translation of their sacred writings into German contains only one fourth of the "great book" of the Mandæans. What is this great book? What does it teach? And what do these St. John Christians, falsely so called, really believe? Altho meeting Sabeans for the past four years, and being their guest on frequent journeys up and down the rivers, I found no satisfactory answer to these questions from their own lips. They turn to the North Star when they pray, and "baptize" every Sunday—these were the sole articles of faith that one could learn. Books gave fragmentary and conflicting statements, all hinging around these two plain facts. According to one account they were gross idolaters; another classed them with Christians. Light dawned from an unexpected quarter. An anonymous article appeared in the London *Standard*, entitled "A Prayer-Meeting of the Star-Worshippers." Whoever wrote it must be perfectly acquainted with their religious mysteries, or be one of themselves! When I translated it to a company of Sabeans at Amara, they were dumbfounded. Who had dared to expose all their secret ceremonies and beliefs to public view? Let me quote one paragraph only of this account, every minute particular of which the Sabeans assure me is true:

"Toward midnight the Star-worshippers, men and women, come slowly down to the *Mishkna* by the river-side. Each enters the tiny wattled hut by the southern wall, disrobes and bathes in the circular reservoir. . . . On emerging from the water each one robes him or herself in the *rasta*—that is, the ceremonial white garment, . . . crosses to the open space in front of the door of the tabernacle, and seats himself upon the ground, saluting those present with the customary '*Sood Havilakh*' ('blessing be upon thee'), and receiving the usual reply, '*Assootah de hai havilakh*' ('blessing of the Living One be upon thee'). . . . The sacred book, *Sidra Rabba*, is laid upon the altar folded back where the liturgy of the living is divided from the ritual of the dead. The high-priest takes one of the two live pigeons handed to him, extends his hands toward the Polar Star, upon which he fixes his eyes, and lets the bird fly, calling aloud: '*Bshmo d'hai rabba mshabba zivo kadmayah Elaha Edmen Nafshi Eprah*' ('In the name of the Living One, blessed be the primitive light, the ancient light, the Divinity self-created'). [Then] . . . the reading being in progress, they prepare the *Peto Elayat* or high mystery, as they term their communion. One kindles a charcoal-fire in the earthenware stove by the side of the altar, and the other grinds small some of the barley brought by the deacon. He then expresses some oil from the sesame seed, and mixing the barley meal and oil, prepares a mass of dough which he kneads and separates into small cakes the size of a two-shilling piece. These are quickly thrust into the oven and baked. The fourth deacon now takes the pigeon left in the cage, cuts its throat quickly with a very sharp knife, taking care that no blood is lost. The little cakes are then brought to him by his colleagues, and still holding the dying

pigeon, he strains its neck over them in such a way that four small drops fall on each to form a cross. Amid the continued reading of the liturgy the cakes are carried around to the worshipers by the priests, who themselves pop them directly into the mouths of the members with the words, 'Marked be thou with the mark of the Living One.' The four deacons inside the *Mishkna* walk round to the rear of the altar and dig a little hole in which the body of the dead pigeon is then buried."

What a mosaic of ceremonies! No wonder that Professor Kessler calls Mandæism a most striking example of religious syncretism. Judaism, Islam, and Christianity engrafted on one old Chaldean trunk. Gnosticism, star-worship, baptisms, love-feast, sacrifice, and Ornithomanancy in one confusion. And yet there is a method in it, and a system of dogma lies behind the mysteries of their cult. *Sabeanism is a book-religion.*

Among the large collection of their sacred writings the *Sidra Rabba*, or Great Book, holds the first place. It contains over five hundred large quarto pages of text, divided into two parts, a "right" and a "left-hand" testament. From this mass of diffuse and obscure material one can dig out the elements of a system of cosmogony, and on this is based all their ritual and ceremony.

First of all things was *Pera Rabba*, the great abyss. With him "Shining Ether" and the "Spirit of Glory" (*Mana Rabba*) form a primal triad. From the last named, who is the king of light, emanates *Yardena Rabba*, the great Jordan. *Mana Rabba* called into being the first of the æons, Primal Life, *Hayye kadema*. He is really the chief god of the Sabæans, and every one of their prayers begins by invoking him. From him proceed secondary emanations, *Yushamim*, "Jehovah of heaven," and *Manda Hayye*, "messenger of life" (the mediator of their system and whence their name). *Yushamim* was punished for attempting to raise himself above Primal Light, and now rules the world of inferior light. *Manda* still rests in the bosom of Primal Light, and had a series of incarnations, beginning with Abel (*Hibil*) and Seth, and ending with John the Baptist! Beside all these there is yet a third life, called 'Atika, the demiurge, who created the bodies of Adam and Eve, but could not make them stand upright.

The underworld has its score of rulers—*Zartay*, *Zartanay*, *Hag*, *Mag*, *Gaf*, *Gafan*, *Anatan*, and *Kin*, with hells and vestibules in plenteous confusion. *Hibil* descends here and obtains victories for *Manda*, and compels them to divulge the hidden name of darkness. From the fourth vestibule he carries away the female devil *Ruha*, daughter of *Kin*. This *Ruha*, Kessler affirms, is really an anti-Christian parody of the Holy Spirit. By her own son, *Ur*, *Ruha* becomes mother of the planets and signs of the zodiac. These are the source of all evil in the world, and control the sins of mankind. But the sky itself is an ocean of water, pure and clear, the abode of Light. The central sun is the Polar Star, with jeweled crown standing before the door of *Abathur*.

The Mandæans consider all the Old Testament saints, except Abel and Seth, false prophets. True religion was professed by the ancient Egyptians, who were their ancestors. Another false prophet was *Yishu Mashiha* (Jesus Christ), who was, in fact, an incarnation of the planet Mercury. John the Baptist, an incarnation of *Hibil*, appeared forty-two years before Christ, and by mistake baptized Him also. More than two hundred years after this time there came into the world sixty thousand saints from Pharaoh's host, and took the place of the Mandæans who had been extirpated. Their high-priest then had his residence at Damascus. The last false prophet was Mohammed, but he was kept from harming them, and during the reign of the Abbasides they had four hundred places of worship in Babylonia.

The Mandæan priesthood has three grades—*Shkanda*, or deacons, *Farmida*, or disciples, and a *Ganzivra*, or high-priest. The late *Ganzivra* of the Sabeans was Sheikh Yahya, at Sook es Shiookh; their present head is called *Sheikh Sahn*, and is now imprisoned at Busrah on charge of fomenting the late rebellion of the Arab tribes near Kurna.

The Sabeans observe six great feasts besides the weekly Sabbath (Sunday). One of the feasts celebrates the victory of Abel in the world of darkness, another the drowning of Pharaoh's army, but the chief feast is that of baptism. On it, called *Pantsha*, all Sabeans are baptized by *sprinkling* three times a day for five days; and this is compulsory. The Sunday baptisms of immersion in running water are, however, largely voluntary, and therefore meritorious; these latter closely correspond to the Moslem ritual of purifications, and take place after touching a dead body, etc. The moral code of the Sabeans is that of the Old Testament in nearly every particular. Polygamy is allowed, but not often indulged in. They do not circumcise, and have no holy places or churches, except those built for a feast night at the river-side. They are friendly to Christians of all sects, and love to give the impression that because they honor the Baptist they are more closely related to us than to the Jews or Moslems. Some time ago their small community at Nasariyeh asked for a school, but the project fell through. They occasionally purchase Arabic Scriptures from our colporteurs, and are most interested in Genesis and John's Gospel. But we have not yet met with any one among them who seriously inquired the way of life through Jesus Christ. Some years ago their community at Busrah and Mohammerah was aided financially (by the queen, they say) through the kind offices of the British Consul, and ever since they have not ceased to think themselves worthy of a repetition of this high favor.

Their numbers have even during the past decade steadily decreased, and yet so closely do they cling to their ancient faith, that it seems the Mandæan system will only die when the last star-worshiper is carried to his grave in the palm orchards of the river country.

THE RUSSIAN STUNDISTS.—I.*

THEIR ORIGIN, HISTORY, AND PERSECUTION.

BY PROFESSOR G. GODET—TRANSLATED BY MRS. D. L. PIERSON.

The era of religious persecution is not passed. Not only in Armenia and China do Christians suffer for their beliefs, but under a government that calls itself Christian—in holy Russia, and in the holy atmosphere of the "Holy Synod" of the Russian Church. The world at large has but an imperfect knowledge of these persecutions. If they were known more widely and more in detail, we are persuaded that the public would be so stirred that the Russian Government could no longer ignore or permit what now goes on in that empire. It is evident that the Stundists are misrepresented to the Emperor to be a political and social organization dangerous to the State, and not, as they really are, an inoffensive religious sect. It is also evident that the most horrible deeds of persecution are carefully hidden from him, and that he has but a remote idea of the sufferings which some of his most faithful subjects have undergone. The petitions that the persecuted ones have tried to send to him, thanks to the Russian police, have never been allowed to reach their destination. It is useless to think of making any external attempt in their favor. What was gained by the interventions of the Evangelical Alliance in behalf of the Baltic provinces during the reigns of the two preceding emperors? Nothing—even worse than nothing—an aggravation of the evil!† Anything that looks like an interference from an outsider in the national affairs of Russia only irritates the government, and threatens to injure rather than aid the cause of the oppressed.

The Origin and Character of Stundism.—The Stundists, about 250,000 in number, are scattered throughout the south of Russia.‡ About 1868 the newspapers spoke for the first time of the Stundists, and of the activity of Pastor Charles Bonekemper, who was settled for a year at Rohrbach, near Odessa. It was he who gave the first decided impulse to the movement; but its beginning was still earlier. In 1823 John Bonekemper, of Wupperthal (the father of Charles Bonekemper), having been sent by the

* This article is a translation of a little pamphlet by Professor G. Godet, of Neuchâtel, Switzerland. The French pamphlet is itself in part a compilation of facts from English and other publications. Among other books on the Stundists are "The Stundists;" "A Short History of the Stundists;" "A Highway of Sorrow," by Hesba Stretton; and "Nadya, a Tale of the Steppes," by Norris.

† Recently, however (by order of the Emperor no doubt), the Minister of the Interior was informed that he might discontinue the "exceptional methods taken for protecting the Orthodox Church" in the Baltic provinces. This means, probably, the end of persecutions for the Lutherans in these provinces—but what of the Stundists?

‡ They are found largely in the provinces of Bessarabia, Kherson, Kursk, Poltava, Kharkov, Taurida, Don Cossacks, Astrakhan, and in Caucasia. A line drawn from Warsaw through Orel to Astrakhan would nearly mark the northern limit of Stundism.

church at Basle to the south of Russia, settled in 1824 at Rohrbach, as pastor of one of the German settlements there in the reign of Catherine II. In these colonies the residents preserved the custom of the "Stunden," or "hour" meetings for prayer and Bible study long practised in Württemberg. Bonekemper took part freely in these exercises, in which the Russians, not understanding German, were unable to join. In 1858 a peasant named Onishenko, from the village of Osnowa, near the port of Nikolayev, began to attend these meetings, and was led to Christ. He immediately set about telling others, and formed similar little prayer-meetings in the neighboring villages. Thus was Stundism born, and it made rapid progress, especially after the liberation of the serfs (1861). This emancipation caused the peasants to travel about in search of work, and thus those who had heard the Gospel spread it abroad from town to town. Freedom also inspired these peasants with a desire for an education. This was a powerful stimulus to a movement which was really but a return to the study of the Bible—the book which had been closed to the masses of the people. Itinerant preachers traveled through the villages gathering together groups of listeners eager for the truth. In 1864 appeared for the first time a pocket edition of the New Testament in Russian, and the new converts bought it with joy.

From its start the characteristic traits of the adherents of Stundism were absolute abstinence from intoxicants, assiduous study of the Scriptures, and the cultivation of a fraternal Christian spirit. They had no idea at first of withdrawing from the Orthodox Church. They even went to the priests asking counsel and light. The priests, too ignorant to give this, but not too blind to see that the movement as it gained strength and knowledge would be sure to attack the abuses and superstitions of the Church, quickly assumed a hostile attitude toward the new tendencies, and appealed to secular force to suppress the heresy. It was about 1870, when the Stundists numbered about 70,000, that the first oppressive measures were taken. As they increased the time came when this systematic implacable persecution no longer aimed at repressing them, but at exterminating them altogether.

Before recounting the leading phases of this persecution, it will not be out of the way to trace rapidly the principles of this movement, which many have thought held more to the letter than to the spirit of the Gospel. Few people have a really clear idea of the fundamental beliefs and organization of the Stundists. They are often represented to be a fanatical sect of ignorant iconoclasts, advocating a social reform which is but the embodiment of the principles of communism, and consequently a sect dangerous not only to the Church, whose errors and superstitions they attack, but also to the State which they seek to undermine. Therefore some say that Russia has a right to suppress them. It is in this light, no doubt, that the Emperor and many people both in Russia and elsewhere regard the matter. No idea is more foreign to the truth. We do not say that

error has not crept into their precepts, or that they have always had that wisdom and moderation becoming to Christians. But remember that a few years ago they were ignorant peasants, for the most part unable to read or write. Hunted by the police, they have not been able to enjoy the benefits of regular organized instruction. It is rather then a source of wonder that these simple people, living by themselves, should have kept so closely to the truth of the Gospels, and that great errors should not have gained footing among them. One is compelled to admire their faith and their heroism, and no less the healthy character of their moral and religious life, which forcibly recalls that of the early Christians.

"They live," writes Dalton, "very peaceably with each other. The religious sentiment, so strong in the Russian peasant, finds in the Word of God the guidance it seeks. They strengthen themselves and direct their lives according to the teachings of the Scripture, often interpreting them in the strictest manner; for these noble men lack instructors, but they themselves are generally a striking proof that the Bible enlightens even the most ignorant, provided only that they search in earnest for Jesus in the Gospel."

One cannot find a Stundist who does not faithfully read the New Testament and consider it a revelation from God; this is the first article of his creed. Often he carries it with him to his work, and in his recreation hour, instead of passing the time in drinking as before, he devotes himself to reading. He holds that all who sincerely believe may understand without the aid of the Church or of priests.

The faith of the Stundists is, in a general way, that of all evangelical Protestants, but they have no recognized confession of faith. Altho one in essentials, they differ somewhat in doctrine and practice—*e.g.*, regarding the sacraments. The majority hold to adult baptism, and consider the Lord's Supper simply a memorial feast. A small number reject these ordinances altogether—a reaction from the materialistic religion of the Orthodox Church, which they condemn with one accord. The worship of "icons" or images of Christ, the Virgin, and the saints, which has so large a place in the religious life of the Russian people, is their especial horror, and herein lies one of the greatest reasons for the persecutions to which they are subjected. Perhaps their zeal sometimes has lacked discretion; if so, they have paid dearly for it. The Russian penal code inflicts from eight months' to three years' imprisonment for any word spoken against the "icons," and banishment to Siberia for the crime of destroying them. But the Stundists have acted according to their consciences, and who of us is ready to cast the first stone?

Moreover, they detest the sacerdotal power which ignorant, avaricious, and often intemperate priests have abused so much. Universal priesthood is one of their dearest doctrines. Reconciled to God by the sacrifice on the cross, they have no longer need of any earthly mediator, and each father is priest in his own household. Nevertheless, however much de-

spised, the orthodox priest never suffers the loss of his immense power, and when any one refuses him the fees which it is his custom to charge, the retaliations are terrible.

The Russian calendar has no less than a hundred and three holy days, which frequently are times of debauch and disorder ; but the Stundists, steady workmen, only observe a few of them. They have absolutely parted company with laziness and drunkenness, of which the Russian peasant is an habitual slave. Their villages and their homes have an appearance of neatness, order, and prosperity, which is in striking contrast with the orthodox villages and communities. Their farms and those of the German colonists are the best cultivated in Southern Russia, and by their labor and industry many have reached comfortable circumstances and almost become rich. Their family life is pure, a strict moral discipline holding sway among them. Mothers and children no longer tremble at the brutal authority of the father of the family. The young are instructed as well as their circumstances permit, and in each home by the side of the New Testament may be found books and pamphlets which bear testimony to a higher degree of culture than is possessed by their neighbors. It is the Scriptures alone that the Stundists search for truth ; there, too, they find rules for every-day life, and they faithfully put them into practice. Thus they strive to realize among themselves the fraternity which marked the primitive Church. They have been called communists and anarchists, but this is base calumny.* They are peaceable citizens, very loyal to their sovereign, whom they pray for with great fervor.† It is true that they seem to believe that the present social system is not in accordance with God's ideas ; that the soil belongs to all, not to a few, and ought to be equally divided ; that each should cultivate his land with intelligence, and be ready to embrace the ideas of modern progress, but that they should not regard the revenue as belonging solely to themselves, but as given in trust, for them to provide for the needs of their poorer neighbors. Interpreting certain precepts of the Bible literally, they especially condemn *usury*, which is a very common evil in Russia, and *war*. These principles are very different from those of anarchy or even of communism.

Lastly, the Stundists are quiet, honest, industrious people, who do not refuse to fulfil any of their duties as citizens. It is the opposition of the priests which has forced them to break away altogether from the Church, in which, until they had the Word of God, they always found sufficient

* People carelessly use the term *Stundists* for all those who have gone out from the established church, and thus they confound the Stundists with other sects which exist in Russia, and attribute to them their extravagant and immoral practices.

† It is pretended that the Stundist movement had a political origin. The Stundists are represented as rebels, lacking patriotism, and in sympathy with Germany. "There is positively no anti-Russian tendency," writes a well-informed Russian, "among the Stundists. They neither refuse to go into the army nor to pay their taxes. It is just a slander of the clergy without foundation." All those who have the most intimate knowledge are of one accord on the subject of the loyalty of the Stundists.

satisfaction for their religious needs. They have thus been led into forming for themselves as much of an organization as the many legal shackles have permitted them to form.

Organization and Form of Worship.—The highest office of this very elementary organization is that of elders or presbyters, who are chosen by the communities, and are, as far as possible, men of age and experience. Their principal duty is to lead the public services, and to preside at marriages and funerals. They need not have oratorical talent or deep theological learning, but they must be well versed in the Scriptures and be able to explain them. Each elder has supervision over one or two communities, often over a whole district. They visit the villages of their district where their brethren are scattered, and take charge of the funds which are given them for the sick and needy. One important duty is to confer frequently with the presbyters of other districts, and also to act as intermediaries between the brethren who are imprisoned or exiled and their families. We can see how much tact and prudence it requires on their part not to excite the suspicions of the police.

Next in importance to the elders are the deacons, who are generally younger men full of zeal, but at the same time men of discretion. The deacons have charge of the Sabbath-schools, and preside at the regular services in the absence of the presbyter. They keep the records of births, marriages, and deaths, and attend to the meting out of assistance to the aged and sick.

The elders and deacons do not form a clergy distinct from the people.* They work for their living just as their brethren do, usually tilling the soil. They receive no salaries, simply their traveling expenses when they make trips in behalf of their congregations. In the beginning the Stundists thought to have more of an organization, with lists of the members regularly recorded and periodical meetings of the elders and deacons, a common treasury, etc.; but all these features, which give unity and cohesion to a movement, were broken up by persecution. Every movement of their leaders was watched, and as soon as their plans were known by the priests or the police, measures were taken to thwart them. If they attempted to appoint an elder or deacon, he was immediately ordered by the civil authorities to another district, and not even permitted to remain there any length of time. Often the lists containing the names of the members were seized by the police, and being thus in their power, we know the treatment which, at a moment's notice, they could be forced to undergo.

But despite these difficulties, the movement has preserved a remarkable unity. Some inevitable divisions have occurred, which nothing but the existence of one recognized head would have been able to prevent. The different congregations keep in communication as well as possible with each other. The head men exchange visits as often as they can, and keep

* The elders usually receive the laying on of hands, but not always; for the persecutions of late have been so bitter, that none of these functions could be regularly administered.

up frequent and regular correspondence. Just as at the time of the first persecutions of the Church, so now these letters are passed from hand to hand, from village to village, and from province to province until they become worn and almost illegible. One of these letters, addressed to the Church at T——, a little village of the province of Kiev, begins thus : “To the well-beloved in Christ, brothers and sisters of the church at T——, salutation.” Then follows the exhortation : “Take care, brethren, that your church, which for ten years has made its voice heard like a trumpet, be not silenced now.” In another letter, addressed to the church at P——, the brethren are exhorted : “Gird up your loins in view of the great conflict, for the enemy rejoices over your feebleness. Take care that your elders are men of good repute, and do not forget the poor and the oppressed when you assemble about the Lord’s table.”

Let us penetrate into the interior of one of these communities. They have no special building for their services. “Poverty, simplicity, and austerity distinguish the meeting-places of the Stundists.” They meet in the house of some peasant, in a room scrupulously neat, which on Sabbath morning is cleared in haste of its beds, furniture, and provisions. On the whitewashed walls hang two or three Scripture texts, on the earthen floor rude benches and chairs are placed. At the end of the room stands a little table, covered with a white cloth, and a chair for the preacher. On the table rest a Bible and a collection of hymns, many of which are from the English.

Reading and explanation of some New Testament passage occupies the principal place in the service, but singing also plays a large part. The “little Russians” have a highly developed musical sense. All strangers who attend the meetings of the Stundists are struck with the beauty of their songs. Many of their original hymns are very remarkable. The Stundists kneel in prayer and pray much. They pray often for the Emperor ; their prayers are long, and frequently accompanied by tears, and are characterized, above all, by great humility, while they use their hymns to express their joy in Christ.

Here is a description given by an eye-witness of one of their assemblies : “They salute each other with hand-shakes and embraces, the men kissing the men and the women the women. Then they sit down, the men on one side, the women on the other. The elder takes his place at the table and gives out a chant. He then reads and explains a chapter in the Bible, and gives an opportunity for any one else to add a word of explanation. Women are not permitted to teach, but following 1 Cor. 11 : 5, they are permitted to pray in meeting. After several hymns and prayers, the elder closes the service with a sermon.”

They celebrate the Lord’s Supper as do the Protestant churches of the West. It is customary for the Stundists to linger after service and exchange news and read letters from their friends in prison or exile.

A Stundist marriage is celebrated in the following manner : On the

date selected the friends gather at the house of the groom, where the parents of the young couple present them to the elder, telling him of their desire to be joined in marriage. The elder calls the young people before him, and thus addresses the bride-elect :

“ Young woman, is it your own free will and desire that you be united by marriage to this young man, or are your parents or any one else forcing the union upon you ?” The young woman responds : “ It is my own free choice.”

“ And do you love this young man ?” “ I do.”

“ And do you wish to love and take care of him when he is old and ill ?” “ I do.”

The elder asks the same questions of the *fiancé*, then the assembly sing a canticle, which is only a simple and appropriate prayer for the wedded pair. The elder tells them to embrace and to join hands ; this ends the ceremony. It is hardly necessary to say that marriages thus solemnized are legally null. The only legal marriages are those performed by the orthodox priests in the Orthodox Church.

About the end of 1865 the German Baptists in the south of Russia were joined by some men of prominence, like Kapustinski, of Kiev, and by Trophime Khlistoun,* a man whose saintly life preached as loudly as his words. This strengthening of their ranks and increase of their zeal and their attitude toward the Orthodox Church have had a great influence on the Russian Stundists. To-day almost all the Stundists hold the beliefs of the Baptists, and in the south of Russia Baptist and Stundist are practically synonymous terms.

(To be concluded.)

BIBLE MOTIVES IN MISSIONS.

BY REV. T. T. EATON, D.D., LL.D., LOUISVILLE, KY.

Many of us believe that a good share of the loss of interest in foreign missions is due to the World's Parliament of Religions. No one who read the reports of this parliament and the editorial comments thereon can doubt that the impression made by the press was unfriendly to missions. For example, a leading editorial in one of our largest dailies laid emphasis on the “ erroneous impression” that mission boards and preachers had made on the minds of the people. These Hindus were really fine gentlemen, well dressed and educated, and thus the claim of the preachers that non-Christian people were all savages was unfounded. The idea of sending the Gospel to such fine gentlemen was ridiculed. In so far as men had the idea that all heathen are savages, to whom the Gospel should

* Khlistoun was banished in 1893 to a desolate region in Caucasia, where he has suffered much misery. Kapustinski, banished likewise, seven or eight years ago, perished in exile.

be sent to civilize them, in so far did such reports and editorials chill their missionary zeal, and make them think that, after all, the well-dressed Orientals already possessed all the Gospel offered them, and led them to cease their mission contributions. I have myself had personal arguments with several business men, who, because of the reports of the Parliament of Religions, declared that they "would never give another cent to foreign missions." In so far, however, as men had the idea that the Gospel is to save people from sin, rather than to civilize them from savagery, in so far they were not affected by such newspaper utterances.

That it was possible for the Parliament of Religions thus to injure the cause of missions shows that it had not been made to rest on the right basis in the minds of large numbers of people. Too much emphasis has been laid on the temporal advantages of missions, too little on the spiritual. A civilized heathen needs the Gospel no less than a savage heathen.

Bunyan's immortal allegory owes its greatness to its truth, which does not pass away, since it is faithful to human nature, which is not changed by the passing years. The path to the celestial city was narrow and difficult, and the pilgrims could make but slow progress therein. There was a path, just over the stile, running through a green and pleasant meadow, a smoother path along which progress could be made more rapidly; and it ran so nearly parallel to the king's highway, they had no doubt it would lead them to the celestial city. If they found it deviated too much from the right direction, it would be easy to cut across to the way in which they were commanded to go. The result of their trying the smoother path is well known.

In every good work men get impatient of God's methods, and the greater their zeal the greater the temptation to try the meadow path. Sometimes they get impatient with their brethren, who, refusing to cross the stile, go on along the appointed path. Therefore we have need to look carefully into the roll the king has given the pilgrims for their guidance. This is true in all good works, especially in the work of saving souls. The reason for the decline in interest in foreign missions is that we have been trying the meadow path, and some have been locked up in the Castle of Despair. The narrow way leads over the Hill Difficulty, but it does not lead to the Castle of Despair. Only when we walk in God's way can we look for God's blessing.

There can be no improvement on the methods of infinite wisdom, and progress can be made more rapidly along the narrow way than in the beautiful and easy meadow path. Let us remember also that the motives for giving money and the effect the methods of giving have upon Christians are far more important than the amount of money to be raised. It is hard for those who have to raise money for missions to realize this fundamental truth.

What then are the proper motives for giving to missions? I mentioned, first, love to God, which desires His glory. "Whether ye eat or

drink, or whatsoever ye do, do all to the glory of God," is the command of the Holy Spirit. Love to God is the highest of all motives, the first and greatest commandment. The Westminster Catechism is right on this point, man's chief end is "to glorify God and enjoy Him forever." The glory of God is the purpose of our lives. Jesus says: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

The second motive is like unto the first, gratitude to Christ for dying to save us. Were there no command on the subject, this motive should lead every renewed soul to do his utmost to win souls to the Savior. This motive animated Paul and the apostles as they rejoiced in being counted worthy to suffer for Christ's sake. In view of what He has done for us, it were base ingratitude not to strive to bring the world to Him to crown Him "Lord of all," who wore a crown of thorns for us; to live for Him who died for us.

The third motive is love to man. This rests on love to God. "We love Him because He first loved us," and we love our fellows because He first loved them. We are to love men not because they are lovely, but because God loves them. I had an only brother who died when a boy and far from home. One of the last things he said was, "Tell the folks at home to be good to my dog." It was a miserable cur and always in the way; but the love of the dead sanctified the dog in our eyes. No more was he regarded as in the way; no place was too good for him to lie, nothing was too good for him to have that he could enjoy, and no service human beings could render to a dog was not rendered to that miserable cur, for the sake of the dead. However base and unworthy men may be, we are to love them because God loves them, and we are to see in every man material for a star in the Redeemer's crown, and a means whereby God may be glorified. And we will care no less for a man without God, because his body is well clad and his mind well trained. Our love to Christ should hallow in our eyes all for whom He died.

The fourth motive is obedience to Christ. The command is clear and plain: "Go disciple all nations, baptizing them," etc. And "Go" includes sending; for "How can they preach except they be sent?" We must obey our marching orders, as the Iron Duke well said. When the Pharisees stopped the healed man carrying home his bed on the Sabbath from the pool of Bethesda, and demanded why he thus violated the Sabbath, his one reply was, "He that made me whole, the same said unto me, Take up thy bed and walk." Whatever He that made us whole commands, let us do.

These four motives, then, and those that are corollaries to them, but no more. Whatsoever is more than these cometh of evil, and doeth evil. But it may be said that people will not give from these motives, and we must use others—is that true? No Christian will admit that such motives do not influence him more than any others. The Master said, "If ye

love Me, ye will keep My words." In dealing with those who are not influenced by these motives, what is needed is, not to take a collection for missions, but to preach "repentance toward God and faith toward our Lord Jesus Christ." But Christians are not influenced by these motives as they should be. So often have they been appealed to by other motives that their consciences have been dulled.

The physical hardships of the heathen should never be made prominent as a reason for sending them the Gospel. There are hardships among Christians. What would be a great hardship to one of us would be none at all to a Chinaman, for example. Dr. Hayes exhibited a picture of a native "belle" who, he said, had thirty years' dirt caked on her never washed face. That would have been torture to a cleanly person, while she was not in the least disturbed by it. We should consider the sin of the heathen, and remember that only by the blood of Christ can they be cleansed. They are helpless of themselves, a hopeless eternity lies just before them, only one Savior has been provided in whom they must believe or perish, and "how can they believe on Him of whom they have not heard?"

Neither should people be urged to give to missions because of the value of missionary labor to commerce. At a recent professedly missionary meeting the great stress was laid on the material resources of Mexico—what crops could be raised by a proper system of irrigation and cultivation, what mineral wealth could be developed, etc. The Bible never appeals to any such motive. Paul did not go into Macedonia in order to develop the resources of that country or to increase its commerce with Palestine, but in answer to the cry of need—"Come over and help us." To hear some mission talk, one would be led to think we worshiped mammon. How often and with what complacency has it been told that before the missionaries went to the Fiji Islands their trade with other lands was nothing, while now it has run up into millions yearly? Oh, mammon! mammon!! Such motives injure us, lower our characters, dim our vision of God, so that money takes the place in our thoughts which God's glory ought to occupy. Here is one of the worst evils in this materialistic age.

Deep conviction for sin is necessary before one can feel that love to God and to man which will make him delight in working to save his fellows. Whatever minimizes sin minimizes God's mercy to guilty men. If sin be a little thing, an imperfection, a wrong development, then it is a matter of small consequence that the heathen are sinners. With shallow views of sin always go low views of God. He is no longer the all-holy One who will by no means clear the guilty, but He is a weak and indulgent parent. There is no longer a throne in the universe, but only a rocking-chair, from which a doting Father sings lullabies to all. Hence we are led to think that God will be pleased if we please ourselves, and spend on ourselves all that has been entrusted to our stewardship. If we decide to have a good time according to our pleasure, without troubling

ourselves with disagreeable things, no doubt God will make up to us and to the heathen for our failure. To be sure, this contradicts the Bible, but we must not be "Bibliolaters," we must modify our views of the inspiration and authority of the Bible so as to fit our flabby theology, and to suit the "new conditions" about us. This rocking-chair Father will not deal strictly with us, and His holiness, justice, and truth must not be allowed to stand in the way of the pleasure of His creatures. Such are the views that follow minimizing sin, and those who hold such views can be persuaded to give to missions only by harrowing stories of suffering, or by appeals to their vanity, their covetousness, or their palates.

Back to the Bible, therefore, back to the Bible! Along this one line lie all the promises of God. Along this line all the triumphs of the faith have been won. When we obey God we are guided by infinite wisdom, when we go our own way, following our "Christian consciousness," we are guided by our own folly. Infinite wisdom has made no mistake and no omission. The Bible is the one infallible and all-sufficient rule of faith practice. Its one purpose is to turn men to righteousness, and it will not do to say its teachings are inadequate for this purpose, and other motives and methods must be used.

THE MALABAR SYRIANS—A FORGOTTEN CHAPTER IN INDIAN MISSIONS.

BY REV. JOHN RUTHERFURD, LEWES, ENGLAND.

We find traces of the working of God's hand where we little expect it. In Central China the Nestorians had their missions, which for a time were largely successful; and the Malabar coast has to this day its settlements of natives belonging to the Syrian Church, or, as they often call themselves, the Christians of St. Thomas. God's providence has watched over them, or they would certainly have succumbed to their difficulties; for they have been hemmed in by heathenism and under subjection in civil affairs to none but pagan rulers. Had there been no guiding Divine hand, the Syrian Church in India could never have been preserved throughout so many centuries.

The earliest Christian settlements in South India are probably the seven churches which are traditionally said to have been founded by the apostle Thomas.

When they first came in contact with European voyagers they were Nestorian in doctrine, and had been so for a thousand years or more. It was only in 1665, when the Romanists prevented their communicating with the Nestorian patriarch, that they became subject to the patriarch of Antioch, who is monophysite in doctrine.

In 1502 Vasco de Gama, the discoverer of the sea route to India, was a second time sent out by the King of Portugal. On his arrival a deputation of native Christians from Cranganore went to meet him with gifts.

They informed him that they numbered thirty thousand, and that they kept themselves apart from their heathen neighbors as a special community. The following year, 1503, the Rajah of Cochin gave the Portuguese a piece of ground on which to build a fort, and this place soon afterward became a stronghold of the Romish religious orders in India.

Certain relics of St. Thomas are said to be in existence, and the miracles attributed to these relics are worthy of the most flourishing age of medieval superstition. One of these was to the effect that when the Indian bishops annually approached the apostle's shrine to present their offerings, he opened his hand and graciously received these, provided they were presented by orthodox believers, while he sternly withdrew his closed palm from all heretics! When many other absurd and degrading stories abounded, no wonder that the Christian community which delighted in such things gradually wasted away, till its influence on surrounding heathenism became a vanishing quantity.

There are historical notices carrying back the antiquity of the Malabar Christians to a very ancient date; but they possess two documents of the highest antiquity, which prove how very far back we must go to the time of their arrival in India. These documents are engraved plates of copper, supposed to be a thousand years old. One of these, written in Tamil, conveys a grant of land to a merchant who is supposed to have belonged to the Manichean sect. The other is written in Tamil-Malayalim, and also conveys a piece of land to a community connected with a church called Tarisa-palli, or Tarisa Church. These ancient documents show that in those remote times the Syrian Christians were a recognized community, to whom certain rights were accorded.

Unfortunately the intercourse of the Roman Catholic Church with the Syrian Christians is a long story of cruel persecution, in which the secular arm was invoked for the purpose of forcibly compelling submission to Rome, with the alternative of much suffering and sometimes even of death. Mar Atalla, one of the Syrian bishops, was first imprisoned at Goa, and then burned as a heretic in 1654. In 1700 another of their metrans or bishops, Mar Simon, fell into their hands, and was detained at Pondicherry in irons till his death. When the Portuguese had been ousted from Cochin by the Dutch there came relief from persecution in that locality; but the Syrians continued greatly destitute of books, of pastors, and of instruction, and their moral and spiritual tone was lowered through their intercourse with the Jesuits. The native rulers, too, were despotic and merciless, and things were altogether at a low ebb when, in 1795, Cochin surrendered to the British.

Without going further into the question of antiquity, suffice it to say that at the Council of Nice, 325 A.D., a bishop named John signed the decrees then passed as "Metropolitan of Persia and of Great India;" and about the year 200 A.D. Pantænus, who then presided over a college in Alexandria, is said to have himself gone to India and labored there; this

he did in response to a message from certain Christians in India who desired further instruction. The detail of what he may have done is unknown, as his writings are lost.

What a strange conflict is that of the Christian Church—internal strife, outward persecution! We have it all in miniature in the Syrian Church in India. Though it was from the beginning a Nestorian Church, yet for the last two centuries it has been under Jacobite rule. About the year 1663 the Jacobite patriarch sent Mar Gregory to India, and he being accepted by these Malabar Christians, they were quietly incorporated with the Jacobites, a party dogmatically antagonistic to the Nestorians. Mar Gregory openly proclaimed that both the Pope and Nestorius were heretics. The members of the Syrian Church in Malabar are now all connected with the Jacobite party.

Very strangely, there still survive Christian Manichees among the Syrian Christians of India. Their traditions allege that in the third century a certain sorcerer called Manikavachakar arrived on the east coast of India and deceived and perverted many Christians by his wiles, after which he came round to Travancore, where he continued his labors and succeeded in perverting eight families to Manicheism. The descendants of those families were formed into a settlement and were called Manigramakar—that is, the people of the village of Manes—and the remnant of those people are still known by the same name.

The Mohammedans, too, since the time of their appearing in India, have sadly vexed and oppressed the Syrian Christians.

Very little is known of the Syrian Church in India during the Middle Ages. It is said that the English King Alfred the Great sent messengers to visit the shrine of the Apostle Thomas in India. A Dominican friar named Jordanus, who went on a mission from Persia, visited Quilon, in South India, about the year 1324, and John de Marignolli, or John of Florence, returning from a mission to China, visited South India on his way—this was in 1346 or 1347; he resided in Quilon upward of a year. He says: "After some harvest of souls—for there are a few Christians there—I proceeded to Ceylon." Cadamustus, the Venetian, set out for a voyage to the East in 1493, and visited Calicut. He says that city was inhabited by Indian Christians, and that he there saw churches with bells. He further says: "The Christians ride on elephants, believe Christ was born of the Virgin Mary, and never sinned; that He was crucified by the Jews, died, and was buried at Jerusalem. They know, indeed, that the Pope lives in Rome, but have no other knowledge of the Holy Roman Church; are somewhat educated, and can write their own tongue."

When the Portuguese arrived in India for the purposes of trade and conquest, two of the native Christians of Cranganore waited upon Peter Cabral, asking him to convey them to Europe. They said that they used no images, but only the simple cross in their churches; and that they pos-

sessed many copies of the Sacred Scriptures, and commentaries on them, from which their priests taught the people. This was in 1500.

One of these two Hindus was "Joseph the Indian," and in a small book of his travels these details are given regarding the Syrian Church. Inside their churches, he said, there were no images ; they had priests, deacons, and sub-deacons ; they used unleavened bread in the communion ; the people received the Lord's Supper three times a year ; they knew nothing of extreme unction, and buried their dead with religious rites.

In 1504 four Nestorian ecclesiastics wrote to their patriarch : "There are here nearly thirty thousand families of Christians of the same faith as ourselves, and they pray to the Lord that He may preserve you in safety. And now they have begun to erect other churches. They live in the midst of plenty, and are gentle and peaceable in their dispositions. Blessed be God !"

Gouvea, an Augustinian friar, has recorded in detail the visitation of a Portuguese ecclesiastic, Archbishop Menezes, in 1599. Gouvea, speaking of the Syrians, condemns their adherence to Nestorianism and their refusal to call *Mary the mother of God*. He says that they did not allow image worship, and only acknowledged three sacraments—baptism, the eucharist, and holy orders ; that they knew nothing of confirmation and extreme unction, and *detested* the sacrament of penance.

Archbishop Menezes was a most energetic agent in bringing many of the Syrian congregations to submit to Rome. He brought about this result both by visitation of the congregations and by holding a synod which afterward became famous, the Synod of Udiamparur. It was held in June, 1599, and was a "packed" synod, most subservient to his wishes. This he brought about by holding more than one ordination of priests, who were present as members of the synod, and of course did exactly as he ordered. Without doubt certain good decrees were enacted, but the evil outweighed the good. Among other changes effected by the synod's decrees, there were these : The Syrian Christians were commanded to adore the images of Christ ; they were now taught that it was "pious to believe that Mary was conceived without original sin ;" all Syriac books were to be delivered up to the Jesuits within two months ; and the whole diocese was made "to submit itself to the Holy, Upright, Just, and Necessary Court of the Holy Office of the Inquisition in these parts established." The synod condemned a book of homilies used in the Syrian Church, because therein it was stated "that the holy eucharist is only the image of Christ, and is distinguished from Him as an image is from a true man ; and that the body of our Lord Jesus Christ is not there nor anywhere else but in heaven." The doctrine of transubstantiation was introduced, and the cup was to be taken entirely from the laity. The Malabar Christians had known nothing of masses for the dead, but the synod introduced this also. Compulsory auricular confession and extreme unction were also unknown in the native churches, but both of these Romish practices were

forcibly enjoined "on pain of mortal sin." Celibacy was enjoined, and to make this doubly sure the synod suspended all married priests.

The Jesuit missionaries continued to hold sway in this part of India for more than fifty years, until there occurred the great rupture with Rome, which took place in 1653 under Bishop Garcia.

The Syrians did not feel comfortable under the new *régime*. The enforced celibacy of the clergy, the introduction of images, and the attempt to supersede the Syriac language by the Latin in the services of the Church were very offensive to them, as also were the pride and intolerance which the Jesuits showed to all who would not conform to their orders.

In 1653 Mar Ignatius, a Syrian bishop, arrived from Antioch. The Portuguese seized him at Mylapur, where he had landed; then, after a term of imprisonment, they delivered him to the Inquisition at Goa, where he was condemned as a heretic and committed to the flames in 1654. In order to avoid the odium of this deed, the Jesuits asserted that the bishop had been drowned at sea! The Syrian communities were now so alienated in sympathy from their Jesuit rulers that they formally threw off allegiance to the Roman bishop Garcia, and declared Archdeacon Thomas, a native Syrian Christian, to be now their bishop. Afterward, when the Dutch had destroyed the power of Portugal in Malabar, the Syrian Church obtained from Syria the usual episcopal ordination.

Seeing how the sympathies of the native Syrian Church were alienated from the Jesuits, it was thought at Rome that it would be advisable to send a new mission, consisting of certain Carmelite priests; and this accordingly was done. After the arrival of the Carmelite bishop and monks there were many quarrels between these missionaries and the Jesuits, whom they partly superseded. The Dutch, who had now ousted the Portuguese, looked with much disfavor upon the Syrians; and while forbidding European ecclesiastics to reside in the Dutch territories in India, they confirmed the Carmelites in their position, as these monks now had a bishop who was a native Indian. Bishop Joseph, of the Carmelites, before leaving Cochin, consecrated this native bishop. The Dutch chaplain was assured by Bishop Joseph in a personal interview that the Syrians were "persuaded that the very essence of Christianity consists in three particulars diametrically opposed to the articles of Luther and Calvin—namely, the adoration of images and the crucifix, fasting and prayers, and masses for the souls in purgatory." We see how successful the Romish missionaries had been; their steady work, continued now through several generations, had leavened the Syrian Church with the essentials of Romanism.

There was much confusion occasioned by the struggles of the Jesuits and Carmelites on the one hand, and part of the Syrian Church on the other. The testimony of the native Christians themselves is as follows: "The above-mentioned two orders trouble our Church and bring dishonor upon her; they seize our priests, and, by confining them closely, cause their death; their servants also maim them in their bodies. If our Metran

deposes a priest from his office, then their Metran immediately reinstates him ; if our Metran pronounces the Maharon" (curse of excommunication), "then theirs absolves. Certain of their priests, when visiting some of our churches, openly and privately transgressed the seventh commandment, and committed sundry other crimes. On this account the heathen look upon us with scorn and contempt."

About 1727 some of the early Danish missionaries to Southeastern India were brought into contact with the Syrian Church in Malabar. Messrs. Kolhoff and Horst, missionaries at Tanjore, made inquiries, and, as the result of their inquiry, came to the finding that the Syrian clergy were divided into two sects directly opposite to each other—Nestorians and Eutychians ; that they had been Romanized in many particulars ; that they were very ignorant, and at the same time dogmatic in their own opinions about ritual ; that they knew only enough of the Syriac language to go through their liturgical service ; and that through caste pride they had hardly any intercourse with those of an inferior caste, whereby they incapacitated themselves for the propagation of the Gospel. For these reasons the Tanjore missionaries concluded that they could not then hope for any union between themselves and the Syrian Christians.

Paoli, one of the Roman ecclesiastics, gives us much information. Of the natives, he says that they dragged the Christians by force to take part in the lewd dances held in honor of the idol Sheva ; and also that the law against the killing of cows was no dead letter. He had often known men condemned to death on this charge ; and that on one occasion five men were executed for the killing of a single cow near Callurcada.

Regarding the state of the Romish congregations, he admits that many of the so-called converts from heathenism had no higher motives than to gain a lawsuit or to gain some other temporal advantage. In 1780 and 1781 he claims to have "confirmed" no fewer than twenty thousand persons. The Bible, either in whole or part, he says, he did not distribute—and this of set purpose. Of church discipline, he says that if the offender is too poor to be fined, "a large wooden cross is placed on his shoulders while he is kneeling at the church door ; a human skull is put into his hand, and in that manner he is made to creep round the church ; or he is sent to Malleatur, where he must do penance at the foot of the holy cross which is said to have been erected there by St. Thomas himself. Women must bear a death's head or a wax candle. When the penance is over, the bishop, missionary, or priest gives the offender absolution in the presence of the whole congregation by means of a whip or rod, that the scandal which he brought on his Christian brethren may thereby be removed."

Of his own clergy, Paoli says : "Had these native priests sufficient learning, were they in any degree acquainted with their duty, and did they know how to procure from the pagans the least respect, they might certainly be fit to be entrusted with the care of Christian congregations ; but,

unfortunately, they are strangers to these qualities, live like the irrational animals, and by these means are the cause that their parishes are converted into dens of thieves."

In 1790 a terrible event occurred to these Syrian and Romo-Syrian churches. Tippoo Saib invaded parts of Travancore and Cochin, devastating the territory and inflicting vast cruelties on the people, both heathen and Christian. Some ten thousand Malabar Christians are estimated to have lost their lives in these invasions. Twenty-six of the Roman churches and three or four of the ancient Syrian were destroyed by Tippoo. It is thought to be the recollection of the atrocities of that time that kept Southern India true to the British Government in the Mutiny of 1857.

Cochin having been captured by the British in 1795, the way was opened up for obtaining more accurate information regarding the Malabar Christians and for awakening sympathy on their behalf, and various methods were soon employed for their temporal and spiritual good. Attention was directed to the subject in the beginning of the century through the publication of Dr. C. Buchanan's "Christian Researches," and much sympathy was enlisted in behalf of those ancient Syrian churches. Since that time the Church of England has carried on mission work among them.

"After the almost unbroken heathenism and Mohammedanism of Bengal, one cannot be surprised that a man of Buchanan's enthusiastic temperament was at times carried away, when he came among these native Christians, who claimed nothing short of an apostolic origin for their church, which had survived the revolutions of well-nigh two thousand years and the violent persecutions of heathenism and Romanism. To have been in any way useful in helping to raise and revivify such an interesting Christian community was an honor that could fall to the lot of few men; and to be the first in so noble an undertaking might well tempt a flowing pen to run occasionally in a somewhat romantic strain."

In 1816 missionaries arrived in Travancore, sent by the Church Missionary Society, and were cordially received by the Syrians. Their work did much to purify and to consolidate this ancient Christian church.

The fair promises of reformation held out by the Syrian Church were unfortunately not realized. Superstition and venerated abuses carried the day. Very great gentleness and forbearance were shown on the part of the Church Missionary Society; and in 1835 Bishop Wilson, of Calcutta, paid a visit to Cottayam, and was most conciliatory in his endeavors to adjust any differences or difficulties; but notwithstanding all these efforts, the reactionary party among the Syrians succeeded in bringing about a complete rupture between the missionaries and the ecclesiastical authorities of the Syrian Church. The missionaries handed over their college buildings to the Syrians; and in 1838 a new college was erected in Cottayam under the direction of the Church Missionary Society. In this institution many young men of the native Syrian Church have been trained, and some of them have proved to be of much value in mission work in connection with

the English Church. In 1842 a large new church was also opened at Cottayam by the missionaries.

The Church Missionary Society, repulsed in their patient efforts to work alongside the Syrian Church, could do nothing else—unless they were to withdraw altogether—than accept the alternative of continuing to do the best work it could for the Syrians by preaching the Gospel to all who would receive it. And this work, happily, has been successful.

A view of the internal working of one of these Malabar churches shows us how vexing is their refusal to accept the kindly help toward reformation offered them by the English missionaries. Take, for instance, the church at Puthupally, near Cottayam. The building presents an imposing appearance. The eight or ten priests used to be supporters of a lucrative but demoralizing feast held every year in honor of St. George. The heathen flocked to it with offerings of fowls, and the pilgrims were entertained with plays and other exhibitions. This feast maintained its evil character so lately as 1863. Miracles were said to be performed here in the shape of the curing of diseases ; and those who supposed themselves benefited, or who hoped to be so, presented small silver models of the arm or leg or other part of the body which had been diseased. At the church at Palaiya there is a large community of priests, and in this neighborhood every respectable family who can afford it is accustomed to devote one of its members to the priesthood ; and so the land is overstocked with ecclesiastics who have nothing to do, and who just vegetate like the plants of the earth on which they lounge about.

The work of the Church Missionary Society has gone quietly on, notwithstanding all difficulties and discouragements ; and through the churches and schools which they planted converts have been gained whose growth in grace and in the knowledge of our Lord and Saviour Jesus Christ gives us cause to hope that they will be a race better than their fathers, and that through their efforts very much will be done to win South India for Christ.

Already has the work of the missionaries been of a most beneficial character ; it has been altogether friendly toward the Syrian Church ; and since it began the Syrians have both increased numerically and have progressed in education, wealth, energy, and enterprise ; and many of them have improved socially and morally, and have been provoked unto love and good works.

We cannot end this paper without commending the Syrian Church of Malabar to the interest and love and prayers of all who desire the growth of the spiritual kingdom of the Divine Redeemer, and who pray that the churches of the East may be revived by the Holy Ghost and aroused to trim their lamps and watch and wait for the coming of the Bridegroom.

MOHAMMEDAN WORSHIP.*

BY RICHARD DAVEY.

Mahomet, rightly dreading idolatry, so prevalent in Mecca in his day, wisely ordained that the interiors of the mosques or places of prayer should be destitute of all representations of human or animal life. The early mosques were plainly whitewashed, and were not even ornamented by verses from the Koran. In the course of time, certain pious califs expended vast sums on the construction of mosques, and many of them became monuments of architectural magnificence into which the richest materials were introduced. But their interiors, however splendidly adorned with marble columns, stained-glass windows and glorious carpets, are as nude as an English town hall when cleared of its proper complement of chairs and tables. The only furniture of a mosque is the mihrib, a sort of niche indicating the direction in which Mecca lies, the mimber or pulpit, and in some of the Imperial mosques a maafl-i-humayum or private pew for the Sultan, and a little gallery called a maafl for the chanters. Two gigantic wax candles in gold, in silver, or brass candlesticks, stand on either side of the mihrib, and are only lighted during Ramazan. Most of the mosques are embellished with elaborate inscriptions in Arabian or Turkish characters quoting verses from the Koran. In some of the mosques, notably those at Brussa, there is a large fountain under the central dome. This does not serve, however, for ablutions, but simply as an ornament. It is a popular error to say that people are obliged, as a sign of respect, to take off their shoes before entering a mosque. This is done simply because the floors of the mosques are covered either with mats or carpets which must be kept scrupulously clean, because the faithful touch them with their foreheads constantly during their devotions. If you wear overshoes, you need only remove them, and boldly enter the mosque in your boots. Another popular error connected with the mosques is the idea that Christians must not be admitted into them. This is absolutely opposed to the teaching of the Koran, which declares that any man or woman may enter a mosque, be their religion what it may. Indeed, in the earlier period of the history of Islam it was considered an excellent method of converting unbelievers to invite them to attend the services. Since Turkey and the East generally have become the happy hunting-ground of tourists, the Imâms have conceived the idea that, by charging the Giaour for permission to enter the mosques, they may turn an honest penny to their own advantage. There are, however, mosques held to be so sacred, on account of the relics they contain, that the mere presence of a Giaour would pollute them. Otherwise the exclusion of infidels from the mosque is contrary to the teaching of the Prophet.

The ceremonies of the "howling dervishes" are thus described :

"The first person to begin the office is the sheik, who wears a vivid crimson robe and squats down in front of the mihrib, on either side of which burn two small braziers, occasionally fed with incense. Then the musicians assemble and sit in a circle ; at the other end of the room, against the wall, a number of members of the congregation and dervishes

* An extract from an article in the *Fortnightly Review*, reprinted from the *Literary Digest*.]

arrange themselves in a row. Then the ceremonies commence. The musicians bang away on the cymbals and tambourines, and begin to cry out as loud as they can 'Allah Ekber, Allah Ekber !' The devotees who loll up against the wall also begin to roar in cadence and rhythm, keeping the measure with their feet, and swaying their bodies to and fro. Louder and louder they cry until their excitement rises to literal frenzy. Their eyes seem to start out of their heads, their mouths foam, and in about an hour after the exercises are begun, several of them tumble on to the floor rolling in epileptic fits. When the excitement is at its height, several mad men and women are brought in and laid gently before the sheik, who tramples on them very lightly with both his feet. On one occasion I saw a poor woman, who was evidently dangerously mad, catch hold of the sheik's legs and almost pull him down. She was removed immediately with great difficulty by no less than four men. Meanwhile the howling continued more deafening than ever. Little children were brought in and laid down to receive the pressure of the holy foot. A spruce young officer prostrated himself and was similarly treated. By this time the dervishes at the upper end of the room had lost all control of themselves. The cymbals twanged and crashed, the tambourines and drums were banged with tremendous force, and the whole frantic congregation was screaming as if possessed, 'Allah Ekber, Allah Ekber !' As a grand finale to this scene of wild excitement, a little and very officious dervish made his appearance carrying a brass dish containing a sharp knife, a live snake, and a small red-hot poker, which he presented to the sheik, who, holding the dish in his hands, advanced to the upper part of the chamber, and actually stabbed one young epileptic with the knife from cheek to cheek ; another frantically seized upon the snake and began to bite it, but nobody seemed inclined to touch the red-hot poker, for that remained unused on the dish to the end."

MOHAMMEDAN DEGRADATION OF WOMAN.—When we think of the part played by women in the Christian religious world ; when we remember how women have come to the front in every progressive movement ; when we think of their place in art, in literature, and in society ; when we note how in Christian nations women are honored and protected—then we begin to realize that some immense power must have entered the society where women were once secluded, degraded, and oppressed. Exactly the opposite of all this is witnessed in the whole Mohammedan world. This alone accounts for the decadent history of the faith which Mohammed planted. A religion which perpetuates the degradation of woman is doomed, and it is dying. This is one reason for the condition of Turkey and of Persia. Society in these lands is paralyzed by the absence of any sentiment in favor of the elevation of the female part of the community. The Koran, which contains so many noble inculcations, yet fatally brands woman with the stamp of complete inferiority. In doing this it sinks morality, purity, and society itself under a deadly weight. Some curious Englishmen and a few eccentric Americans some time ago tried to make themselves famous by importing Mohammedanism into England and the United States. The attempt at a new sensation was a complete failure. The world has no place for a new faith of that sort.—*The Christian Commonwealth, London.*

II.—INTERNATIONAL DEPARTMENT.

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

The Power of the Gospel from Personal Observation in India.

BY REV. H. F. LAFLAMME, CANADA BAPTIST MISSION, INDIA.

A young Braman, a Bachelor of Arts of Madras University, once spoke of our mission work as follows: "Sir, I perceive that in your successful mission work you devote your energy to the outcastes rather than in striving to win the higher castes through establishing missions schools, and colleges. In this you imitate your Divine Master. When He founded His religion He did not begin with the proud and haughty Pharisee, filled with prejudices so deep seated as to be impossible of eradication; but He chose the simple, unlettered fishermen of Galilee, and on their unsophisticated minds He stamped His message for all mankind. He wrote on blanks, that the word might be clear and legible to all. So in this land you have practically passed over us Pharisaic Bramans, filled with our preconceived notions of religion, our own systems of philosophy and conceits in learning, and have delivered your message to the unlearned and unprejudiced outcastes. They will hand it on to others, without bias, and will be found much safer mediums for its preservation and transmission than any higher caste. You also illustrate the great natural law that, if one wishes to lift all the books in a pile, one must lift the lowest. So, sir, if you convert the outcastes, if you are successful in elevating them, all other higher castes up to the Bramans must come up with them."

The earliest Protestant missionaries to South India were successful among caste people, gathering in large numbers, and with them the deep-set prejudices and customs that a more or less superficial knowledge of the saving power of Christ scarcely altered, much less eradicated. No church could exist

in Christ with an element of decay so un-Christlike as the caste system. Therefore, these largely passed away. But the impression left by those early tho nominal successes in the eighteenth century determined the whole bent of missionary effort and ambition in India for some time in the succeeding century, and decided the policy as that of the educational method which strives to affect the mind of the subtle and metaphysical Braman and other higher castes, rather than the evangelistic method which strives after all alike. But the great revival that swept over the Ongole field in 1878 and the magnificent successes in that mission changed the entire missionary policy of India. This prominently emphasized the Divine order, which seems to be to reach the rich and noble through the despised and rejected. Dr. Gordon very aptly expressed the reason for this order of working as follows: "The most virile and uncorrupted manhood is often found among the wild and outcaste tribes of heathen. Once subdued by the Gospel, they in turn become subduers, aggressive and irrepressible evangelists. Therefore the directest way for the Gospel to reach upward is for it to strike downward."

This truth is illustrated forcibly by Lakshmaya, the converted grass-cutter, a poor, despised outcaste, sometimes asleep, sometimes awake, always drunk. His daily home-coming was generally followed by beating his wife, driving her and the terrified children from the house, smashing the pots and simple furniture, and then falling on the mud floor of his little hut or into the filth of the yard, and there sleeping like a hog. The Gospel message reached his dull ear, and the energizing power of the love of Christ touched his drink-sodden heart. Lakshmaya was converted. He rose early, cut grass all morning—as much as he could formerly cut in a whole day—sold it at noon to the vil-

lage landholders and high-caste men, then preached Christ in the afternoons and evenings. He was most fearless in his testimony, and showed Christ to high and low alike. His first experience in witnessing to the Bramans was remarkable. He had put down his bundle of grass in the spot indicated by the high-caste purchaser. He had possessed himself of the copper coins thrown down from a distance in the dust for him, in the fear that any closer approach much more, contact, might bring ceremonial defilement, and was about to retire in obedience to the arrogant order to begone, when the happy thought came to him in the fulness of his new joy in Christ to tell these Bramans. At first they were amazed at his impertinent presumption; but when they realized that this filthy outcaste, this blatant, drunken fool, was attempting to teach the twice-born sons of the great Brahm the way of holiness, their anger passes even the bounds of caste prejudice and ceremonial prudence. They rush at him with uplifted sticks to beat respect and sense into a fellow seemingly devoid of both. But, to their astonishment, instead of fleeing terror-struck at the mere possibility of invoking the Bramans' curse, as well as their blows, the man stands his ground, turns his naked shoulders to them, and invites their violence with neither an approach to fear or defiance. Overcome with wonder at his courage, they pause for a solution of this strange metamorphosis. The converted drunkard continues his broken message, and closes with those fearless words of Stephen: "Howbeit the Most High dwelleth not in houses made with hands; as saith the prophet, The heaven is My throne, and the earth the footstool of My feet: what manner of house will ye build me? saith the Lord; or what is the place of My rest? Did not My hand make all these things? Ye stiff-necked in heart and ears, ye do always resist the Holy Ghost."

"Where did you learn such wisdom?" asked one of the Bramans.

"God from heaven put it in my heart," said the convert. "He has changed me, the poor drunkard, and has given me a new heart. He can change you and can fill you with humility instead of pride; with truth instead of lies, and with love instead of hate."

With that manful testimony he goes his way. And from that time forward his changed life commands an undisturbed hearing among them. He fearlessly exposed his life in testimony for Christ. In a short time he had won thirteen of his fellows to a saving knowledge of Christ. It might be said of him and of many other similar humble followers of the Lord as was said of Peter and John by the rulers and elders and scribes at Jerusalem: "When they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13).

However marked the change in the life of the individual convert, nothing so strikingly impresses one with the transforming power of the Gospel as renewed communities engaged in the exercise of some public function connected with their new-found religious hope. An additional emphasis is laid upon this by contrasting these newly made Christians with what they formerly were, or with their fellows still wrapped in their old superstitions and engaged in some rite or festival of a religious nature. Many such contrasts are constantly repeated before the eyes of the missionary in heathen lands. To convey some faint conception of the religious antithesis thus presented consider the following pictures: first, of a Hindu low-caste festival, and then of one of the simple annual gatherings of the Christians, most of them converts from the outcaste classes in India.

In addition to the principal and generally popular deities of the Hindu Pantheon there are innumerable local gods worshiped throughout all India. Scarcely a village, and, indeed, scarcely a

household in India is without its own tutelary divinity which is peculiar to that community. Such a goddess—for the most popular are females, and receive the general appellation of “mother”—is adopted as the village deity because more active, watchful, and forceful than the pleasure-loving male. She is believed to be the protectress of children, the preventer of small-pox and cholera, and the patron of all enterprises consigned to her care by a special vow invoking her aid. The village to which reference is to be made is an abandoned seaport, now composed mainly of fishermen’s huts, with some few houses of a better stamp belonging to men who are the faded remnants of better and bygone days of commercial prosperity and prominence. Our missionary party occupied a disused warehouse near the surf line of the seacoast, presented to our mission by a well-disposed merchant in a distant town. A sand plain lies between the old warehouse and the village. In the center of this plain is the temple of the village goddess. This is no larger than a small bake-oven in this land might be, and, like it, is built of masonry even to the roof. The image of the goddess consists of a simple stick, not two feet in length, and rough-hewn to some remote resemblance of the female form. She lies upon the summit of an ant-hill, and has recently received fresh daubs of yellow ochre, red lead, and oil. The hot season is well advanced, for it is late in April. The sun shines down through cloudless skies upon the burning sands of the seashore. The season is not propitious for fishing.

Taking advantage of the forced idleness, the fishermen, at the instigation of the village priest, have determined the date of the annual festival of the goddess. On this day all vows made to win her favor, propitiate her anger, or invoke her blessing must be paid on pain of fearsome and calamitous visitations. Soon after nightfall—for no twilight intervenes to break the abruptness

of the transition from light to darkness—an unusual commotion rises above the ordinary noises of the village. When all preparations are completed, the procession breaks through the main entrance to the village and is ushered into the open plain in a flood of light from many torches. Its approach is heralded and headed by a troop of almost naked drummers, their dark and oily bodies glistening in the torchlight as they spring about in mad efforts at a contortionist’s accompaniment with every limb and member of the body to the wild and rapid music of the drums and the discordant blare of half a dozen trumpets and long horns. One more supple than the others accompanies his drumming with somersaults forward and back, never for a moment, not even when in mid-air, interrupting his noisy contribution by drum and voice to the general uproar. Men leading goats and sheep, boys and women carrying hens and cocks, little girls and old women with brass platters loaded with flour, grain, fruits, and paints, poised upon their heads, make up the motley following. Every living thing with vocal capabilities contributes a not insignificant offering to the volume of noise—by no means to be despised as a recognized essential in the worship of their gods. The long procession three times encircles the temple, then masses in front to celebrate the sacrifices and pay the accumulated vows of the past twelvemonth. The goats and sheep are led to the altar. Before it they are placed with necks outstretched by the leading cord. Then a brawny fellow wielding a sickle-shaped ax with one stroke severs the bleating head from the trembling trunk. In rapid succession scores are thus slaughtered. All about, the cocks and hens are being beheaded. Incense is burned at the foot of the goddess in the shrine, where all the offerings are displayed, a little of each being left in the temple, the rest being retained to provide the night’s feast. The mingled smells from smok-

ing torches ; from human breaths fetid with tobacco, garlic and toddy—the intoxicating drink of the country ; from hundreds of unwashed bodies steaming with perspiration in the suffocating heat and from the blood of the victims, now clotting ankle deep at the altar's foot, make breathing difficult and spread a sickening faintness over us. The appearance of many of the people, now excited by strong drink and religious fervor, is wild in the extreme. The drummers and leaders seem like demons let loose in fantastic frolic. The noise, the blood, the nauseous smells, the uncanny sights, suggest the gaping mouth of the great abyss. Overcome with an intense and weakening disgust we retreat to our homes, and in the privacy of our bedrooms pray—for sleep is impossible after such a vision—that the Sun of Righteousness may arise with healing in His wings and shine upon these sin-sick souls. All through that night of prayer there comes from the village near by the sounds of drunken revelry, of fearful blasphemies, and of gross and debasing idol worship. For in as many houses as there were sacrifices made that night is being held an orgy of lustful and filthy indulgence, known only in lands where confidence and faith are “in the shedding of the blood of bulls and of goats” to take away sin, and where He is unknown who, “when He had offered one sacrifice for sins, forever sat down on the right hand of God.”

Now consider this other picture.

A bell rings gladly. It is a church bell in a land of heathen darkness. The bell is tolling for morning worship. It is a Sabbath morning in a land where the groan of labor never ceases, where the toil of living finds no respite in a day of quiet. As the bell rings forth across the fields a far-off echo seems to come back. And yet there is no echo, for tho the music of the bell has long since died away, this note grows stronger and louder, till the full melody of song breaks upon the ear. The singers

appear, wending their way from all points of the compass in little bands, which, as they draw nearer the common center, unite and swell the larger choruses. On they come across the naked rice fields, through the empty watercourses, over the tank *bund*, and into full view from the church. All are well dressed, neat, and tidy. Men and women, with the children, are all on their way to the house of God, singing as they come the sweet songs of Zion, the psalms of ascent of the Telugu Christians. They sing as with one voice, much as Israel must have sung in their journeyings to and from the great annual festivals—for these Telugu Christians, like them, are coming in to one of their annual meetings of the Colais Association, from the neighboring Christian villages. There are fifteen churches with a membership scattered over one hundred villages. The Gunamapudi church, in which they meet, is their banner church. The church building rises in bold prominence above all surrounding buildings, the high mason-work walls and substantial tile roof presenting a bold contrast to the thatch roofs and mud walls of the villagers' homes. This place of worship is a concrete expression of the people's love for Christ. The building represents their sacrifice in liberal gifts. Three brothers led the list with a subscription of \$400. That would be a generous offering even in this land of plenty, but magnificent in a land where day labor commands only six cents in the man and three cents in the woman. The general liberality in poverty of the rank and file of Christians is indicated by the fact that the several hundreds remaining members have been enabled to give \$100 additional. The balance of the total \$1500 is made up by missionary donations and a small debt, the prospective contribution of posterity.

Within the church walls are represented all the activities of a complete church organization—the public preaching of the Word, the celebration of the

ordinances, the meetings for prayer, the Sunday-school, the regular meetings for the transaction of church business, and the conference or experience meeting—by some termed the love feast. The pastor renders unremunerated service, being one of the three brothers mentioned above as liberal givers. In order that the oversight of the church may not suffer during his frequent absences on extended missionary tours among the surrounding heathen villages, an assistant pastor has been engaged by the church. In addition to these, a day-school is in operation within the building—the teachers' salaries and other incidental expenses being met in part by the church-members and in part by the State. The church satisfies all three of the cardinal tenets of a perfect New Testament organization in being self-supporting, and, therefore, self-governing. They administer their own discipline, elect their own members, and govern their own movements. Some time since they refused seventy applicants for membership who were recalcitrants from another mission, on the ground that they did not pay their debts and were therefore unfit for admission. The third essential of the New Testament church found in the Gunamapudi organization, a most uncommon distinguishing feature, is the fact that they are self-propagating. They have not only a membership distributed in many different villages, in each of which an independent church will one day develop, but they support a missionary of their own.

The call came to send a representative up to a neighboring town of fifteen or twenty thousand souls, of whom none know Christ. The Gunamapudi people selected their best man, the principal of their day-school, an intelligent, highly educated, capable, and fervent young man, and setting him apart, sent him forth, and now contribute to his support. He was the one man besides their pastor they could least afford to lose; he was the one man chosen by them all to go out from among them to

preach Christ where Christ was not known.

Mark God's blessing on a church with that spirit. Enter with the worshipers as they gather in this peculiar meeting of the churches. See the five hundred worshipers bowed in reverent silence as the man of God leads in prayer. Hear them as they rise to sing with the heart and with the understanding. Mark their intelligent interest and the kindly joy of response to the thought unfolded by the preacher. Note their offerings in coin and kind during the collection. When the service concludes see the little knots of earnest converts gathered here and there in the spacious building. They are examining the candidates for baptism. Then the pastor leads down a score or more into the waters of the little lake and baptizes them in the likeness of the death and resurrection of the Lord Jesus Christ. That church-membership now numbers close on 580. Twenty-five years ago they were idolaters engaged in the gross and degrading orgies indicated above. Now they are changed men; they worship God, the Spirit, in spirit and in truth. They hallow the Sabbath Day. They revere the name of Christ. They are decided temperance advocates. They are intensely foreign missionary in their spirit, even to the point of great self-sacrifice. However, in the place of that man sent forth God sends another as capable for their school. They are thus amply blessed at home. In response to the earnest appeals for Christ in that great heathen town, in a few months' time some twenty-five are gathered into their church-membership. God blesses them abroad.

Marvel of marvels! Omnipotence of might! God's blessed transforming and renewing Gospel is manifested in these believers in apostolic power. We are constrained to cry out as we regard this band of believers and remember the pit from which they have been digged, "The Gospel is the power of God unto salvation to every one that believeth." Amen.

Advance in Korea.

BY REV. GEORGE HEBER JONES, SEOUL,
KOREA.

A general impression seems to prevail in the Church that the great war between Japan and China over Korea, the very disturbed condition of the country itself, and the recent intervention by Russia have seriously interfered with our work in Korea, and that little can be done there along missionary lines until the present undetermined political status is finally settled.

Such is far from being the case. Since July 23d, 1894, when a new order of things was inaugurated for Korea by the capture of the royal palace by the Japanese at the point of the bayonet, the attitude of each successive ministry has been one of official non-interference, while the "official" or personal attitude of the high ministers in notable individual cases, and on some occasions even as a body, has been that of extending recognition to the missionaries and their work as an important factor in the reformation of the country. When cholera was raging in Seoul the Government placed a large appropriation from the public funds at the disposal of a commission of missionary physicians and committed to them the Government measures for the suppression of the scourge. When the Government school was crowded with pupils the Ministry of Education made a contract with our mission school at Seoul for the education of such students as the king might appoint, to the number of 200, these students to be subject to the Christian regimen in force in the school. When the ministers of State, on behalf of the king, gave a great banquet last October to celebrate the Declaration of Independence from China, all the missionaries at Seoul and Chemulpo were invited.

At the present time the returns in immortal souls saved are cheering the hearts of the workers. Only three or four years ago the church at home was gladdened by the report that the Church

in Korea had doubled its membership in one year. The annual meeting, when returns for the last year (1895-96) will be in, is still to be held; but from news to hand there is every indication of a gain of 50 or 60 per cent., and a possibility that again we may double our members.

Little has been heard in the home church of Wönsan, the northeast port, where Dr. McGill has been laboring most successfully for four years. In a letter dated June 20th, 1896, to the writer, Dr. McGill says of the infant church at Wönsan:

"Dr. Scranton was here and baptized 19 persons and admitted 4 to full membership. We have had over 60 in our Sunday meeting, but about 40 or 50 is the rule. We have a number of whole families attending, and a dozen of women or more. One of the members got into prison for debt, and the members raised over 8 yen to get him out—a remarkable sign of brotherly love for a Korean. We have over one hundred probationers. I am very busy building, and also visiting the sick, having treated 2500 patients this year, and my receipts for the three months now ending will amount to 225 yen."

Dr. Scranton, as superintendent, finds himself at the head of an exceedingly busy and overworked body of men, and cries loudly for a reinforcement of six new men. Brothers Appenzeller and Bunker have more than 130 young men and boys under their charge in the college. Brother Hulbert, in charge of our press at Seoul, is working day and night, turning out thousands of Christian books and tracts, which are already being felt as a regenerating force intellectually and morally. Dr. Busted is redeeming the bright promise of the beginning of his missionary career as a successful physician of the bodies and souls of men. Dr. Folwell has intrenched himself in Pyöng Yang, the strategic center of North Korea, taking over the work which the sainted Hall bequeathed to the mission as a sacred and desirable heritage. And Mr. No-

ble is probably, at this writing, nearing Korea to take up the work so dear to his heart.

Like his brethren, Dr. Scranton is doing the work of two men. He writes from Seoul under date of June 29th, 1896:

"At Chang-chin Nai I baptized (recently) 9 adults and received 17 into full membership. At Yong-in (a new place, and never before reported) I baptized 6 adults and 4 children. We have a good work begun there. Next winter it will show up well. I suspect that from 100 to 200 will come out for the Lord. Several years ago I baptized a man whom we know as Pak No-in (Old Man Pak). I did so, as Bishop Thoburn does, on one full presentation of the Gospel. It is the only case in which I have attempted this. He has been a most sincere and devoted Christian ever since. Through his preaching—and he never rests—a doctor in Yong-in was reached who has used all his immense influence with the people for Christ. With books and preaching this doctor has reached a thousand or more people, and a great harvest lies before us. To-day I was to have gone south ten miles to a place where your man Chung, from Kang-wha, has started a small work, but was prevented by the rain."

Then follows an account of how, at three different points, our Korean brethren are inaugurating plans to build chapels. Returning to the work in the capital, Dr. Scranton thus speaks of the work under his personal care as a pastor:

"At Sang-dong, since I came back from Wönsan, I baptized 29 adults and 9 children, received 38 into full connection, and have taken 22 new names on probation. In fact, all this has occurred within the last two and a half months. Work and opportunities for work were never better. It is exactly in Korea as Bishop Thoburn represents the matter for India. Our trouble is not to gather the people, but to train them after reaching them. I have more work than I can well attend to. It is glorious work."

Writing only a few days previous to this from Dr. Scranton, Mr. Appenzeller says:

"Russia at present is not doing anything except to further the independence of the country. Her hand does not appear. Our opportunities are now much greater than they were before the war. This morning we had 88 Koreans who are students of English present at prayers, besides over 50 boys who are taking Chinese in the school. Every Sunday morning our chapel is so full at divine service that we have to utilize the hall. This afternoon we received 50 volumes of history and other books as a grant to the library from the Ministry of Education. Bunker and I have had a year of unparalleled success. The Minister of State for Foreign Affairs, while Acting Minister of Education visited us one morning, occupied a seat on the platform during prayers, and afterward addressed the school. He is not a Christian, but, having spent several years at Washington, he knows what Christianity teaches and has his boy in our school.

"We never had the opportunities for work we are having at this moment. I have put up a new book-store at Chong-no, and on June 8th invited foreigners and natives to be present at the opening. Both classes came. After I told the object of the store, Mr. Choi (one of the local preachers and an official of the Government) felt moved to speak to the crowd gathered in the street. He made a good address. Street preaching! Of his own accord! More than this: last Sunday evening, after the communion, the brethren volunteered their help to hold these street-preaching services at the book-store for one week. Five P.M. is the hour. This, to my mind, is the right kind of an opening of the book-store. The fact that these schoolmen, who, as you know, were somewhat averse to this kind of work, volunteered, is in itself a significant thing. God is at work in our midst. The people have begun to think, and it is impossible for them to

go back to ante-bellum somnolence and death.

"At the end of the war our college was the only missionary institution ready to enter the magnificent field thus opened. We are now recognized as a center for coining ideas. During the audience to which the king graciously invited me, His Majesty of his own accord took special pains to thank me for the work done, and bade me go on. We are here to stay, and in this formative period of the nation's history it would be wrong for us to hesitate to move right ahead. We believe in Korea. We believe she must have the Gospel. The truth we preach alone can save her. We are doing our full duty, and we look to the Church to sustain us in doing it.

"In conclusion, let me say that at Chong-no, the site of our book-store and the scene of this crucifixion of the pride of schoolmen, there stood within the memory of the living tablets inscribed with insults to foreigners and a bloodthirsty threat against Christianity."

The Tidal Wave in Japan.

BY REV. WHITING S. WORDEN, M.D.,
YOKOHAMA, JAPAN.

The foreigners of Yokohama wished to aid the sufferers from the tidal wave of June 15th, which devastated the northeast coast of the island of Hondo. Funds were raised, and a committee of three was appointed to visit the devastated region and distribute relief among the sufferers. Rev. A. A. Bennett, Rev. J. G. Cleveland, and myself were chosen as the committee. We left Yokohama on June 25th and reached Sendai on the 26th. Sendai is the capital of Miyagi Province. We went to the capital, and received the following statistics of the calamity for the province of Miyagi only :

Before the tidal wave the number of houses in the devastated region was

7279. The number of houses swept away and damaged by the wave, 1387. The population of the region was 48,990; the number of killed, 3366, and the number of wounded, 726. The officials at the capital furnished each one of the committee with a map of the devastated region and an official letter addressed to the Government, directing them to aid us in every way in our work of investigation and distribution of relief. They also sent a telegram to the railroad station nearest the first town that we were to visit, ordering jinrikshas to be at the station.

When we reached there we did not find the jinrikshas that had been ordered for us, so we engaged four men to take us from the railroad station to Shizukawa, a town on the seacoast that had been partially destroyed by the wave. We had not rode more than a mile before we met the jinrikshas ordered for us by the officials in Sendai. We changed jinrikshas and rode on to a small village, where we stopped for lunch. After we had lunched, the jinriksha men came for their pay, and we were surprised to learn that they would not go on any farther. They said that they had been instructed to bring us from the railroad station to that village, and they would not go on to Shizukawa. Here was a difficulty. It was afternoon and it began to rain, and we must reach Shizukawa by evening. After consultation together we decided to start off on foot and leave our baggage at the house where we had lunched. It was a bold expedient, but it worked well. We had not gone more than a mile before we were overtaken by a policeman, and after he fully understood the case he promised to send the baggage and jinrikshas on after us. These overtook us after we had gone five or six miles. We then came to a deep river, which we crossed by ferryboat, and then we began to climb the mountain that lay between us and the seacoast.

We reached the top of the mountain just before dark, passed through the

tunnel, and stopped at a tea-house for refreshments on the other side. The descent from the top of the mountain to Shizukawa was quickly made; the road was excellent. It reflects great credit on the Japanese Government to have constructed such a good road over this mountain, with a tunnel to save the steepest climb at the summit. When we arrived at Shizukawa the rain was falling fast, the hotel was full, and we found entertainment in a private house. The sensations I felt were peculiar indeed as I listened to the account of the great wave coming into the land and washing away so many homes. The dogs barked and yelped all night, so that it was difficult to sleep, and we were glad when the morning sun shone upon us. After breakfast we walked out to see what damage had been done to the town. All the houses near the seashore had been washed away. Some houses had been floated inland. The destruction at the place had been comparatively slight, owing, perhaps, to the fact that an island which lies just off the coast protected this place from the fury of the wave. We visited the hospital here which is under the direction of the Red Cross. There have been 92 patients, 8 of whom died. The cases include bruises, simple and compound fractures and dislocation, pneumonia, pleurisy and catarrhs from exposure. The hospital is well equipped, having 7 physicians and 4 nurses in attendance.

We lunched, and having secured a pack-horse for our baggage, pushed on our journey on foot. We soon came to the place where the village of Shimizuhama had been. This was a village of 60 houses lying near the water on the coast, with mountains around on all sides except toward the sea. All the houses except one were destroyed. One hundred and eighty persons were killed. Here and there were the thatched roofs of the houses straddling the earth like huge saddles, and under some of them were numbers of the survivors. The scenes here resemble those after the

great earthquake of 1891, especially the roofs of the houses lying on the earth, their supports having been washed from under them. The next village we came to was Hosoura. This village extended from the seashore up two valleys between high mountains in the form of a Y. All the houses were destroyed and washed away by the wave. On one branch of the Y the water had been forced up fully a quarter of a mile from the seashore, destroying acres of rice fields. Here we heard a sad and touching story. A man who had gone up the side of the mountain overlooking the village on the night of the calamity saw the people come out of their houses and go on top of the roofs with their lanterns at the first intimation of danger. From his position on the mountain he could see the people and hear their voices, and in another moment the wave burst in, all the lights were extinguished, and the sound of the voices was hushed forever.

The next place we came to was Isatomai. Here 60 houses had been destroyed, 52 were killed, 20 wounded, and 9 horses lost. There were a large number of soldiers and coolies at work clearing away the débris, and fires were burning here and there to get rid of the rubbish, and the air was full of smoke. The smell emanating from these destroyed villages was not sanitary, and now and then we could detect the odor of burning flesh. The houses here were of much more substantial appearance than any we had before seen in that region. Temporary houses and huts had been built to shelter the survivors. The scenes all along reminded me so much of the sights all over the earthquake region, except that here water was the destructive agent, while in the other case fire and shaking of the earth did the damage.

We learned that many bodies are being dug out of the sand on the shore, and that many are washed up from the sea daily. We reached a pretty village called Tsuya, far away from the sea, at nightfall, where we secured a good

room at the hotel and enjoyed a quiet rest.

We left our comfortable quarters at Tsuya the morning of June 29th. The first place we came to was Osawa. Here had been a little hamlet in a rocky gorge on either side of a stream that flowed into the sea a few rods from the road. The bridge had been washed away and all the houses destroyed. A temple standing a hundred yards from the sea was carried away. The waves here reached fully thirty feet in height. Here and there we observed the smoke of burning thatch and rubbish. Many bodies were consumed in these fires. The conformation of the seashore had much to do with the destructiveness of the wave. The next town visited was Oya, the whole of which, except a few houses on high ground, was destroyed. At Kisenmuma we met Miss Mead, missionary of the Baptist Board, helping in the hospital.

Death of Rev. William H. Belden.

The death of Rev. William H. Belden, at Clifton Springs, N. Y., on July 31st, will be the occasion of sorrow to a very wide circle of friends in the foreign missionary field. His association with the International Missionary Union, of which for some years he was secretary, made him well known in almost all the missionary fields of all American churches. His zeal for missionary advance was unexcelled and is rarely equaled. His labors for the Simultaneous missionary meetings of his own church in New Jersey were eminently successful. He represented the Presbyterian Board in the great Missionary Conference in London, the International Missionary Union also charging him and Mrs. Belden with being their delegates to the same body. His pure literary taste, his critical scholarship, his profound spirituality, his urbanity and frankness, and his executive temper and judgment made him of un-

measured value to the International Missionary Union, the program of whose last three annual meetings he prepared, taxing the remnant of his vigor to the uttermost. We will hope to present a much fuller sketch of his life and missionary work in the near future. Mrs. Belden needs not to be assured of our personal sympathy at this hour.

Rev. J. E. Scott, of Mutra, India, says :

"Eight years ago there were only about 11,000 Christians connected with the whole of the Methodist Mission in India. Now there are more than 100,000. And many more could be baptized were it not for the fact that there are not pastors and teachers enough to take care of them. These people, it is true, from the lower castes, and many of them are very poor, so poor that the average pay of workmen is only about six cents per day. Yet the people show their earnestness by giving out of their poverty toward the support of pastors and teachers who have been appointed over them. I have seen some of their giving, when the people brought various kinds of grain, and even eggs and sucking pigs to be sold for the support of the work. And the converts have suffered persecution. A few have been killed, some have been beaten, many have been turned out of home and have suffered worldly loss, yet not one has gone back. Many good workers have been raised up from among these people. I sent out a converted cook, who has been the means of leading many to Christ. And even a poor ignorant man, who could only play a broken fiddle, has brought many to Christ. So the work is going on. God is blessing it. The greatest need is more preachers and teachers. But \$30 will support a preacher for a year; \$12 will keep a boy in school and feed and clothe him for a year. I have 40 such boys at school and need scholarships.

III.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

Turkish Empire,* Persia,† Arabia,‡ North Africa,§ Russia,|| Oriental Christianity,¶ Mohammedanism.**

MISSIONS IN TURKEY.

Modern missions in Turkey were begun about 1805 by the colporteurs of the British and Foreign Bible Society. These were followed in 1819 by representatives of the American Board. The inhabitants of Asiatic Turkey adhere chiefly to Islam, Judaism, or one of the Oriental sects of Christianity. Work among the Moslems, openly at least, was soon found to be impracticable, and still proves to be so. Jewish missions are chiefly carried on by Scotch

Presbyterians, Church of England missionaries, and various independent societies and individuals. The most fruitful field for labor was found to be that among the Oriental churches—Christian sects that had long since lost their vitality and often their morality, by constant contact with the Moslems around them, and by their failure to make a practical use of the Word of God. These sects include the Armenians, Greek, Bulgarian, Nestorian, Jacobite, Maronite, and Chaldean sects—all of them having become more or less removed from apostolic life and doctrine. The first idea of the missionaries was to reform the churches among which they labored, but while many welcomed the new light and life, the opposition of the ecclesiastical leaders and their persecution of converts soon necessitated the formation of an independent evangelical church. The work in Asiatic Turkey has been carried on chiefly among the Armenians and Greeks, and has now grown to be large and flourishing. The recent persecutions have almost put a stop to all progress, and have rendered the outlook dark, if not discouraging. The effect of the massacres has been, on the one hand, to put a stop to the active educational and evangelistic work, and to bring to most extreme poverty and distress all Christian sects; on the other hand, these times of trouble have shown to the people among whom they labor, and to the whole world, the heroic character of the missionaries, and has thus opened the hearts of natives on the field for further instruction, and has loosed the purse-strings of Christians at home to help carry on the work.

The American Board is the most important agency in the field. Their work covers the whole of Asia Minor

* See also pp. 50 (January); 119, 129 (February); 161, 193, 204 (March); 282, 285 (April); 383 (May); 431, 451 (June); 501 (July); 601, 613 (August); 685 (September); 776 (present issue). *New Books*: "Constantinople," E. A. Grosvenor; "The Rule of the Turk," F. D. Greene; "Turkey and the Armenian Atrocities," E. A. Bliss. *Recent Articles*: "The Sultan of Turkey," *Review of Reviews* (January and February); "Armenian Massacre," *Christian Literature Magazine* (February); *Missionary Herald* (monthly).

† See also p. 729 (present issue). *New Books*: "Persia and the Persians," S. G. Wilson. *Recent Articles*: "On Things Persian," *Fortnightly Review* (June); "The Land of the Shah," *Godley's* (July); *Church at Home and Abroad* (October).

‡ See also p. 735 (present issue). *Recent Articles*: "Egypt and its Frontier," *Fortnightly Review* (April); *Mission Field* (monthly).

§ See also pp. 436, 542 (July). *Recent Articles*: "Female Life in Morocco," *Church at Home and Abroad* (January); "Morocco," *Chambers' Journal* (June); "Africa North of the Equator," *Contemporary Review* (July); *North Africa* (monthly).

|| See also pp. 142 (February); 740 (present issue). *New Books*: "The Empire of the Tsars and the Russians," Anatole Leroy-Beaulieu. *Recent Articles*: "Russia, Persia and England," *Nineteenth Century* (July); "The Apotheosis of Russia," *Blackwood's* (July).

¶ See pp. 193 (March); 436 (June); 750 (present issue.)

** See also p. 758 (present issue). *Recent articles*: "Mohammedanism in Paris," *Cosmopolitan* (March); "Some Fallacies about Islam," *Fortnightly Review* (April).



PACKING CLOTHES FOR ARMENIAN SUFFERERS. BIBLE HOUSE. CONSTANTINOPLE.

and Eastern Turkey, together with Macedonia and part of Bulgaria. They employ 176 American missionaries (56 ordained) and 869 native laborers (100 ordained). They occupy 19 stations and 306 out-stations. Places where stated preaching is carried on number 327; organized churches, 125; church-members, 12,787; and adherents, 33,787. The educational schools are one of the most important features of the work—including all departments, theological, collegiate, and preparatory, there are nearly 20,000 students under instruction. Bibles and other books, papers and leaflets are published and distributed in large numbers in the Greek and Turkish languages, and have had almost as wide a usefulness as the missionaries themselves.

Other American societies at work in the empire are the Bible Society, which publishes Bibles in the Turkish language in Arabic, Armenian, and Greek characters; also in the Armenian, Bulgarian, Kurdish, and Arabic languages. The Society of Friends labor in Palestine, the Presbyterian Church (North) occupies Syria and Mesopotamia, the United Presbyterian Church laboring in Egypt, the Reformed Presbyterians in Syria, Reformed Dutch in Arabia, and the Disciples of Christ in Constantinople and vicinity. British societies are the Church Missionary Society in Syria and Palestine, Church of Scotland in Syria, and the Free Church in Arabia. The British and Foreign Bible Society confines its work chiefly to the coast lands.

Such are the interests of Christianity involved in the Turkish problem so far as statistics will show them. Shall we withdraw? With one voice missionaries on the field, secretaries at home, and faithful Christians the world over reply, "No! not until the Lord beats a retreat." Unhappily the times of trial and distress do not yet seem to be passed; the horrors of the past two years can never be described, but they have served to exhibit many instances

of Christian heroism and martyrdom for the faith which is in Christ Jesus which the world, Christian and non-Christian, will never forget. The time has not yet come for Christians at home to close their pocket-books and let the survivors of the Armenian outrages suffer alone and unaided; another winter is fast approaching, and it will be many a long day before the destitute Christians will be out of want. As long as there is a need to be met, whether material or spiritual, let Christians at home cease not to give their prayers and their substance for the furtherance of the Lord's work.

PERSIA AND THE PERSIANS.

In Persia, as in Turkey, work among the Moslems is practically prohibited by the government, and in consequence attention is chiefly given to the Nestorians and Armenians. The name Nestorian was given to them by their enemies as a term of reproach. They speak of themselves as Beni-Israel. The Jews residing among them acknowledge them as the descendants of the Ten Tribes, converted (the Jews say apostatized) to Christ, as a nation, in the time of Christ and His apostles. Their history and descent is unbroken from that time to this. The way they have been preserved in their mountain fastnesses, in the presence of and surrounded by their enemies, and kept a separate people, is one of the most marvelous and romantic chapters of history. The first permanent work was started in Persia in 1871 by the Church Missionary Society. The only other society here is that of the American Presbyterians in the North. The Reformed (Dutch) Church has a station at Busrah, on the border of Persia, for work among the Arabs.

The Bâbi faith is an important element in the work of evangelization. The Bâbis are a Mohammedan sect, but friendly to Christianity, having borrowed many doctrines from it. Islam seems to be losing its hold on Persia.

The increase in the sale of the Scriptures indicates a growing interest in the Gospel. Medical work plays a very important part in the work of evangelization. People flock to the mission hospitals in large numbers, but often their eagerness for spiritual instruction is greater than for medical aid. Belief in Christ as the only Savior is spreading even among the Moslems, tho often secretly.

The condition of women, as in other Moslem lands, is pitiable in the extreme. There is no home life. Polygamy has destroyed the Persian morality, if there ever was any, and the children grow up accustomed to the language and scenes of a brothel.

It is still too early to predict the effect upon the mission work of the coming of the new Shah to the throne. He is said to be less enlightened, but more indifferent than his predecessor.

ARABIAN MISSIONS.

The work in "the neglected peninsula" consists chiefly in medical treatment at the mission stations, and in the sale of the Arabic Scriptures to Jews and Moslems by native helpers. An interesting example of the way in which the Lord turns apparent misfortune into blessing is seen in a recent riot in Muscat. In a fight between two Arab chiefs the mission premises were looted and a large supply of Bibles were stolen. These were put up at auction and sold as foreign books to one of the Arabs. He, in order not to lose money on his purchase, sent his slaves all over the district, and they sold the copies of the Scriptures to hundreds of Moslems who could otherwise never have been reached directly by the missionaries. The work is progressing in the face of many difficulties, climatic, financial, and Satanic.

THE GOSPEL IN RUSSIA.

The land of the Tsars is almost as much a closed land to the Gospel as are Tibet and Afghanistan. No stone is left unturned to bring every inhabitant

into the Greek Church, and no persecution is too severe for those who become apostate. Active proselyting is carried on in the Baltic provinces and elsewhere, and between bribes and threats many of the people have joined the Russian Church. Proselyting for Protestants is not forbidden among Jews and others who are not adherents of the Greek faith, but converts are often sorely persecuted, as has been so abundantly seen in the case of the Stundists. The Baptists in Russia also continue to suffer deep persecution, to which has now been added the confiscation of all religious literature. In spite of the great difficulties under which they labor the work goes on, and they now report a membership of more than 17,000, with 90 ministers, and the baptisms last year were more than 1200.

The religion of the great majority of the European inhabitants of Russia is, of course, the Orthodox or Greek Church. The absence of a celibate clergy gives it an advantage over the Romish Church, and, until now, little, if any, obstacle has been placed in the way of the free circulation of the Holy Scriptures. The monks and the higher clergy are, however, forbidden to marry, and any advantage which the Greek Church possesses over its great rival in the matter of doctrine is almost outweighed by the superstition and idolatry which press alike on priest and people. Strong pressure is now being brought to bear to drive outsiders into the bosom of the Orthodox Church, but secession is making far greater progress than forced conversions. God is, indeed, working mightily in Russia among Jews and Gentiles, in the midst of so much sin and wrong. In the case of the Jewish population the old prejudice is found to be slowly but surely giving way before the spirit of inquiry, and the seed sown in the past is beginning to bear fruit. The outlook for Christian missions is more than hopeful, and, altho theoretically absolutely forbidden by the government, up to the present time there has been little difficulty in carry-

ing on the work of the British Bible Society, though the workers have been compelled to exercise much tact, patience, and forbearance. The spiritual harvest is indeed plentiful. Denied the liberties enjoyed by all civilized people, the Russians thirst for the better liberty of the sons of God.

A clergyman of the Russian Orthodox Church recently wrote to a Moscow paper, saying that the rigorously suppressive laws lately promulgated against the Stundist sectarians are not only unsuccessful, but would actually appear to have given a renewed impetus both to the open and to the clandestine spread of the schism; while the best efforts of the special missionaries appointed to counteract the teaching of Stundism, and to reattach the Orthodox apostates to that creed, have been absolutely fruitless. The most lamentable feature of this propaganda, says the clerical writer, is its evident progress among the intelligent class of Russians who have practically abandoned the State Church, or who attend the Church service once or twice a year as a mere habit. It is also to this growing public inclination toward Stundism that the writer attributes the difficulty of getting the majority of the ordinary magistracy to convict the Stundist propagandists, and for the same reason large employers ignore the legal injunctions laid upon them with regard to the exclusion of Stundist workpeople of both sexes.

This writer makes a significant admission when he candidly avows that a large number of intelligent and educated people who are gradually adopting the Stundist creed would otherwise become freethinkers. Unlike many other Russian sectarians, the Stundists, whose religious tenets very closely resemble those of the Baptists, do not proselytize, and hence the police authorities find it difficult to convict them. It is by the force of example only, by their exemplary lives, their high-toned morality, sobriety, industry, thrift, and honest dealings that they at-

tach the adherence and cohesion of their orthodox neighbors. Their bitterest opponents in the State Church cannot deny these many virtues of the "heretics," nor can they, if they bear truthful evidence, decline to acknowledge the reclaimed lives and material prosperity of the many thousands of ignorant, intemperate, and degraded peasants who have voluntarily adopted the Stundist teaching and copied the manners and morals of the sectarians. There are no more conscientiously law-abiding subjects in the Tsar's dominions.

With the exception of part of Turkestan, *Siberia*,* or Asiatic Russia, comprises the whole of Asia lying north of the Chinese Empire, Afghanistan, and Persia (area 4,833,496 square miles† larger than Europe).

The greater part of this "land of exile" consists of monotonous lowlands stretching away to the horizon "like a limitless ocean plain." But toward the east rises a vast tableland, the "Great Divide" (*i.e.*, between the Arctic and Pacific oceans), connected with which are the Yablonovoi, or "Apple Mountains," and other ranges. In the southwest is the famous mining district of the Little Altai Mountains.

To the north are the extensive *Tundra* swamps, covered with snow eight months of the year under dull, leaden skies, the long nights now and then relieved by magnificent Northern Lights. The nomadic tribes dwelling here depend on the reindeer for their existence.

South of the *Tundra* is a forest zone, or *Taiga*, reaching almost uninterruptedly across the continent. The noted Siberian pine is conspicuous, and berry-producing bushes are abundant, supplying food for man and beast, quantities of berries being preserved for winter use.

The water system of Siberia is the most extensive, but least serviceable of

* These notes on Siberia are taken from the *Regions Beyond*.

† All Asiatic Russia comprises 6,500,000 square miles.

any in the Old World. The Obi, Yenesei, and Lena, running north with the Amoor and lesser rivers, cover the country with a network of about 30,000 miles of navigable waterway. But unfortunately all are ice-bound most of the year, and only serve as sledge-roads.

The people are chiefly of Mongol (or Tartar) descent; but many of the native tribes seem to be dying out or becoming absorbed in the advancing Russian element. (Population, 8,000,000.)

Eastern Siberia is largely occupied by the Tunguses, of whom it is said: "Travelers are never wearied of extolling their many admirable qualities; and there can be no doubt that they are one of the very noblest types of mankind. They are cheerful under the most depressing circumstances, persevering, open-hearted, trustworthy, modest yet self-reliant, a fearless race of hunters, born amid the gloom of their dense pine-forests, exposed from the cradle to every danger from wild beasts, cold, and hunger. Want and hardships of every kind they endure with surprising fortitude, and nothing can induce them to take service under the Russians, or quit their solitary woodlands, where they cheerfully face the long and harsh winters, when the snow-storm often rages for days together."

The Yakuts, of Turkish origin, dwelling on the banks of the Lena, are the most energetic and versatile of all Siberian people. This tribe, unlike the others, is increasing in numbers. They are described as "men of iron," and more inured to cold than perhaps any other people in the world.

The Koriaks, belonging to the "Hyperborean" group, treat their women and children very tenderly, but put an end to their weak or aged kindred, thinking it an act of mercy to save them from lingering death. The Kamshadales (aborigines of Kamschatka) keep their houses scrupulously clean, but the doors are so low that they have to be entered on all fours.

The Buriats on Lake Baikal are much

addicted to drink and tobacco; even young children may often be seen smoking Chinese pipes.

In Western Siberia the aborigines are of Finnish race—Soyots, Ostiaks, Samoyedes, and Voguls. The Cassocks hold villages on military tenure, supplying man, horse, and uniform, in lieu of rent.

The principal races in Russian Turkestan are the Uzbeks and the Tadjiks; the former an agricultural, and the latter a commercial people. High walls of sunburnt brick surround the towns, and gardens and vineyards are interspersed among the houses, which are of mud thatched with reeds.

Over the steppes northeast of the Caspian and Aral seas roam the Kirghiz hordes. Their square graves, made of the trunks of trees, look at a distance like log-huts. On the borders of Persia and Afghanistan dwell the Turcomans, shepherds and farmers.

Siberian towns, which are not populous tho covering large spaces of ground, form both trading and military posts, the mass of their inhabitants being Russian. Irkutsk is the capital of Eastern Siberia, Omsk of Western; Tobolsk, the chief commercial depot, exchanges the produce of Siberian mines, fisheries, and hunting-grounds for manufactured goods. Tomsk is the sole Siberian university; Yakutsk, on the Lena, probably the coldest town on the face of the earth.

The religion is nominally that of the Greek Church, but throughout South Siberia, or Russian Central Asia, Mohammedanism prevails, and toward the Chinese frontier Buddhism. The old religion of Siberia was Shamanism, a kind of nature-worship, based entirely on oral tradition. Many of the people, tho outwardly Buddhists or Greek Christians, are still at heart Shamanists—*e.g.*, the Tunguses and Yakuts, who—tho under Russian compulsion most of them have been baptized—despise the rites of the Greek Church as mere formalities, and are true nature-worshippers.

They believe that two principles of

good and evil took part in the creation, the former making the earth level, and the latter tearing it up in a rage, whence the hills and valleys. It is held that a Supreme Being reigns above all, but too far off to hear prayer, too good to need supplication; and the circumstances of life are controlled by good and evil spirits, the latter requiring to be propitiated, but not the former.

The Samoyedes are idol-worshippers.

Political prisoners are chiefly found in the Transbaikal District, but "whole regions of Siberia are simply huge prison regions." Many of the exiles are Jews and Stundists. "The Stundists, for sobriety, industry, and godliness, are the cream of the Tsar's subjects. They send them off to Siberia; but they cannot abstract from the Stundist his religious belief, his love of God's Word or his love of proclaiming that Word. So pure and undefiled religion penetrates into the prisons."

There is not a single resident Protestant missionary in the whole country. But in this, as in other lands where little personal effort has been made, that silent yet most eloquent missionary, the Bible, has found its way and brought light into many a dark home. The colporteurs of the British and Foreign Bible Society during the last year distributed nearly 50,000 copies, and met with universal kindness from the authorities and others. One colporteur had an interview with the State Inspector of Prisons, who greeted him warmly, thanked the Society, and "fervently wished that the blessing of God might rest on it and its work in Siberia." He said it gave him much pleasure to grant the colporteur a permit to visit the prisons.

Dr. Baedeker, well known in Siberian prisons as the "good old man, the *Anglichanin* with the fine gray beard," has within the last few years preached the Gospel to multitudes in these dreary abodes, journeying across the whole continent. Describing his last visit,

from which he has but recently returned, he speaks of "the joyful service in having new congregations of *real sinners* in every place, and even in every ward; sometimes also hundreds together in the corridor or in the yard eagerly catching the sound of the Gospel, which they have never heard before." All prisoners who could read were supplied, *gratis*, with copies of the Scriptures.

To resolute hearts the door into Siberia stands open. Whole-heartedness invariably wins the day. But "the half-hearted measure in which we evangelize the age deserves and brings failure. Steam and electricity in religion will win; old-fashioned, easy-going methods mean defeat. We have not heretofore won the age; let us not put all the blame upon the age."

A correspondent from Constantinople writes under date of August 19th: "Affairs here continue to be most interesting. The Armenian patriarch, Mgr. Mattéos Izmirlian, has at length been forced to resign, and a rascal named Bartholomew of Broussa has been chosen as *locum tenens* until a new patriarch can be legally elected. The whole thing was cooked up long ago at the palace, and was no surprise to us. Izmirlian is a true hero and a devoted patriot as well as a true Christian, and the nation mourns his loss. A few days after his resignation the local papers stated that he had applied for permission to visit Jerusalem, and that the Sultan had graciously granted the request, which means that Izmirlian has been banished to Jerusalem, and the official world is again hoodwinked by the wily Turk. . . .

"Reports from Asia Minor are encouraging in almost every case. The government is actually distributing food and clothing to the poor, and is protecting life and property. The deplorable affair in Van was due to the folly of the Huntchagists, who succeed in getting Armenians killed while they run away themselves. . . .

"The work of the Red Cross has been excellent, but would have been impossible without the aid of the missionaries."

IV.—EDITORIAL DEPARTMENT.

Rev. A. Benoliel and the Jerusalem Mission.

In May last the editor of this REVIEW felt himself constrained to set guards about any direct or indirect endorsement of this brother and his work, in view of certain published assaults made upon him by Rev. Selah Merrill and a certain Mr. Alley, together with private letters from parties whose names we are not quite free now to disclose, but who appeared to be responsible parties.

All that was intended was to simply suspend judgment until proper inquiry could be made. It is now time to say that, after a year spent in diligent investigation, nothing has been found worthy of credence or sustained by any reliable proof, of all that we have heard or read against Mr. Benoliel. He may not always have been prudent, and his self-vindication under attack was not perhaps the wisest course, but nothing assailing his piety, integrity, or loyalty to Christ has ever been supported by any evidence entitled to consideration. It seems indeed to be a case of personal persecution, prompted by misunderstanding or private dislike. Among other testimonies favorable to Mr. Benoliel is a letter too long to be published, from R. Scott Moncrieff, Esq., the concluding portion of which we gladly append :

"Only last week I received a letter from a friend who has gone out to Jerusalem on behalf of Mrs. Finn's society, a man of high Christian character, who has seen much of the world on both sides of the Atlantic. I had given him letters of introduction to several of my friends in Jerusalem, and after having been there for some weeks, he has written to me at some length of his impressions of the city, and refers to the Benoliels (to whom I had given him a letter) as follows :

" 'I have seen more of the Benoliels

than of any of the other residents here, they have been so very kind to me. Mr. Benoliel impresses me as being a very religious man, a thorough student of the Bible, and thoroughly in earnest in his work. He has asked me to drop in when he expects his Jews to be there for religious conversation, and I intend to do so.'

"As the writer is an Episcopalian, and one who would not have written thus had he not satisfied himself that he could do so with perfect truth, his testimony is the more valuable.

"Mr. Benoliel writes to me of four young Jews—Sephardim—who are now openly attending his Bible class, as diligent students of the New Testament, after having been students of it in scores for some weeks. He gives the names of the fathers of two of them, and I find that I knew them both well as men of the highest social standing among the Jews ; one of them, indeed, is perhaps the most learned rabbi in Jerusalem.

Turkey, in Connection with the End of "The Times of the Gentiles."

The attention that Turkey awakens at the present time will give interest to the following statement of prophetic dates, gathered chiefly from Mr. J. B. Dimbleby's "New Era at Hand." We may not agree with everything contained in it, but the subject is deeply interesting.

"The times of the Gentiles" are generally admitted by prophetic students to consist of 2520 years, according to the year-day theory, "a day for a year," as in Ezek. 4 : 6 and Num. 14 : 34. A prophetic year of 360 days (taking "a day for a year") is 360 years, which, multiplied by seven, makes seven times—i.e., 2520 years. "Seven times" are mentioned four times over in Lev. 26 : 18, 21, 24, 28, as the period for which

God would punish His rebellious people Israel, and the Jews have been suffering from the time of the 70 years' captivity, which commenced in 3406½ A.M., and will continue for 2520 years from that date, until 5926½ A.M., our 1928½ A.D., the probable commencement of the millennium.

The Gentile times commenced 30 years before 3406½ A.M.—i.e., in 3376½ A.M., when the ruling power was given to the Gentiles. Nebo-polassar, Nebuchadnezzar's father, became the first Babylonian king comprised in the "head of gold" (Dan. 2:38), and began his empire, which lasted 90 years, from 3376½ A.M. to 3466½ A.M. The Medo-Persian kingdom succeeded it in 3466 A.M., and lasted 200 years till 3666½ A.M., when the Grecian kingdom succeeded the Medo-Persian in 3666½ A.M.,

and continued 304 years till 3970½ A.M. Then the Romans conquered the Grecians in 3970½ A.M., and continued for 666 years till 4636½ A.M. Thus the four kingdoms of Nebuchadnezzar's dream (Dan. 2) fulfilled exactly 1260 years, the half of the 2520 years of "the times of the Gentiles." The Saracens (Turks) then, in 4636 A.M. (our 638 A.D.), took Jerusalem, and have been dominant there for more than 1257 years, leaving nearly two and three quarter years from this date (August, 1895) to fill up the second 1260 years. Thus the whole of the 2520 years, counting from 3376½ A.M., will be completed, so that we may expect the reign of the Turks in Jerusalem to be overthrown in, or before, 5896½ A.M.—our 1898½ A.D.

"The times of the Gentiles" may therefore be tabulated thus :

The Babylonian Kingdom (gold).....	lasted for	90 years, from 3376½ to 3466½ A.M.
The Medo-Persian Kingdom (silver).....	" "	200 years, from 3466½ to 3666½ A.M.
The Grecian, or 3d Kingdom (brass).....	" "	304 years, from 3666½ to 3970½ A.M.
The Roman, or 4th Kingdom (iron)	" "	666 years, from 3970½ to 4636½ A.M.
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"A Time, Times, and a half" thus fulfilled.....	" "	1260 years, from 3376½ to 4636½ A.M.
The Saracens (Turks) for a similar period (Rev. 11: 2). ..	" "	1260 years, from 4636½ to 5896½ A.M.
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The two 1260 years make "the Gentile Times".....	2520 years, from 3376½ to 5896½ A.M.	
which, added to their commencing date in.....	3376, make	
<hr/>		
the year 5896 A.M.—our 1898 A.D.....	5896 Anno Mundi.	

If Mr. Dibleby is correct, this date will usher in tremendously important changes in this world, both religious and political. The words of the Lord Jesus are sure to be fulfilled: "Jerusalem shall be trodden down of the Gentiles, until 'the times of the Gentiles' be fulfilled" (Luke 21:24). Turkey must fall sooner or later, but not later, it would seem, than about 1898 A.D. As these things are at hand, let Christians be looking for the fulfilment of 1 Thess. 4:16, 17. We know not now "what a day may bring forth!"—*Selected.*

The Czar of Russia belongs to the Greek Catholic Church; the Sultan of Turkey is a Mohammedan; the Em-

peror of Austria, the King of Italy, the Queen Regent of Spain, the King of Portugal, the King of Belgium, and the President of the French Republic are Roman Catholics; the Emperor of Germany belongs to the Evangelical Protestant Church; the Queen of England is an Episcopalian; the King of Denmark and the King of Sweden are Lutherans; the royal family of the Netherlands belong to the Reformed Church; the Mikado of Japan is very liberal in his respect for both Shintoism and Buddhism; the Emperor of China is a follower of Confucius; the Shah of Persia is a Mohammedan; the Queen of Madagascar professes the Christian faith of the London Missionary Society; the President of the Mexican Republic

is a liberal Roman Catholic, as are each of the Presidents of the Spanish-American Republics and the President of Brazil; most of the lesser rulers in Africa and Asia are Mohammedans; the King of Siam is a Buddhist; the Presidents of the United States have all been Protestants.

The following letter from Rev. F. G. Coan, of Oroomiah, Persia, already printed in the *Presbyterian Banner*, should be widely read. It refers to the outrageous murder of Bishop Gorial and his suite on Turkish soil, Persian subjects who had gone to Turkey to visit the bishop's superior. He writes from Oroomiah, June 28th, as follows:

"One of the most shocking tragedies, that for parallel in the history of the Nestorians of Oroomiah has no equal, was enacted last week just across the border from us, fifteen miles above the college. A party of fourteen Nestorians, consisting of the Nestorian Bishop, Mar Gorial, of Oroomiah, and his nephew, three kashas or priests from Tergawer, two deacons, Aserfant of the Patriarch, and attendants, left about two weeks ago to make a visit to the Metropolitan, who lives in Nochee, about two days' journey from here. Near the Metropolitan also lives Sheikh Sadick, the son of Sheikh Obaidulla, famed for his invasion and attack on Oroomiah fourteen years ago.

"Ten days had elapsed from the time the party left Tergawer, four hours above us, without any word as to the fate of the party, when an ugly rumor got abroad of foul play, and searching parties went up to find them. Just over the border, near the Persian village of Rashikan, an awful scene was encountered. On the ground lay the bodies of twelve of the fourteen, with their throats cut from ear to ear, stripped of all clothing and horribly mutilated. There were signs of a terrible struggle, as shown by the trampled snow, mud, and number of dagger wounds, also the fact that some had been bound with ropes before they could be overcome. Two poor wretches had evidently escaped and run a short distance, only to be shot down, as seen by the bullet marks in their backs. The rest, defenseless and without arms, had been cut to pieces with daggers.

"Two bodies are missing, as the searching party did not dare go far from the place where the twelve were

found. Not only were these killed, but terribly mutilated as well. Noses, lips, ears were cut off, not to speak of other indignities. Even the Kurdish muleteer who was with the party was killed, so that no survivor should tell the tale. The horses were found grazing near the spot, and the bodies were brought down on them to the different homes that have been made desolate.

"The remains of the bishop and his nephew were brought to Oroomiah, where they will be buried with great ceremony on the Sabbath. Thousands have been coming all day to look on the ghastly remains, and the whole Nestorian nation is greatly and rightly stirred at this most terrible insult and indignity ever offered them on this side.

"When it is considered that the outrage was committed, not against armed men or warriors, not against any one with whom the Kurds might have a feud, but against an ecclesiastical party, that even in Turkey and among the Kurds would command, ordinarily, respect, the crime seems the more atrocious and uncalled-for. None of those killed were even poor, despised Armenians. All were Nestorians but the one Kurd.

"The crime had evidently been committed on Turkish soil, as the bodies had been dragged and thrown on to Persian soil, which at the scene was not over a mile away.

"The question is, who did it? Could the sheikh have ordered it done? There are well-founded rumors that a terrible massacre, one that will throw all preceding ones into the shade, has taken place in Van and vicinity. As proof of this, early in the week the Kurds, who are Persian subjects, were summoned to the aid of those at Van, and sent to the Governor of Khoi asking permission to join the Kurds of Van in wiping out the Armenians, as 'Jahat' or religious war had been proclaimed. The governor referred the matter to the governor here, who referred it to Tabriz. Refugees are already coming into Van, and much booty is being sold at that place very cheap.

"There is no doubt something has at last happened in Van. It is even reported that the English consul has been killed and the Russian consul badly wounded. All this the sheikh would hear; could he have committed this fell deed in revenge? It is certainly in some way connected with the Van reports. To-morrow the government here is to be seen and urged to take all necessary precautions for the safety of the Christians here.

"So far all is quiet, but it may be

the lull before the storm. Certainly if the Kurds over the border are on the war-path, disturbances may be looked for near us soon. We rejoice in the fact that God reigns, and that while earthly powers may be indifferent, not a hair falls to the ground without His knowledge."

At the Northfield Conference in August, it is not too much to say that no address made a deeper or more spiritual impression than those of Rev. Edgerton R. Young, whose books, "By Canoe and Dog Train," "Wigwams and Northern Camp-fires," etc., have found so many absorbed readers. After hearing Mr. Young frequently, the impression grows upon us that he is one of the few really fascinating speakers on missions, and especially missions among the Indian tribes. He has recently returned from a prolonged tour in Britain, where he spoke to thousands. His lectures on his "Journeyings by Canoe and Dog Train," "The Indian Woman as She Was and Is," "The Indians, their Haunts, their Sports, their Homes," etc., would instruct and charm any audience. He is graphic, vivacious, earnest, humorous, pathetic, loves the Gospel and loves the soul of the Indian, and has a rare story to tell, which he tells with great simplicity and power. He may be addressed at Ingleside, Deer Park, P. O., Toronto, Canada.

Emma C. Nason, of Sault Ste. Marie, Mich., who has in charge the work among the lumbermen there, writes ;

"In need and in haste we send this letter, urging prompt help. We have thus far held on to the work at every point of our mission. The overworked missionaries have reached almost the limit of strength, yet we must not give up. God has shielded us in times of danger, and the winter has been laden with blessed results. The crowded camps will soon break up, dens of sin of every kind—brothels, drinking and gambling hells—are now preparing attractions, and laying every trap to grasp the hard-earned wages of lumbermen. What shall we do for the souls of these men? Must missionaries sorrowfully withdraw from the work now while the ambassadors of hell go forth with smiles to meet their prey? Help is needed now to do the best in our lodging-rooms, coffee-rooms, and for the Gospel services. The rescue work is needed more than at any other time of

the year. Now is the season of the awful 'traffic in girls.' God help us. We have failed to secure some we have earnestly prayed over. One poor creature we hoped to save took her own life in an hour of awful despair. We knelt by that dead body and prayed for help to save others before it is forever too late.

"Twin babies, a boy and a girl, were born in our Home on Washington's birthday. Fourteen little waifs have been born in the Home since two years ago. Who will send **HELP FOR THESE INNOCENT BABIES**, or help to **SAVE THE HARDENED men and women.**

"God will hold us responsible for what we can do. If you cannot draw a hundred-dollar check, can you not make a five-cent sacrifice to buy a little Testament for the camp work or collect pennies enough for a quart of milk for our baby-waifs? We plead in Christ's name for all this great work, whether it be a camp missionary or a cup of milk."

"Christmas for Christ."

A correspondent from Evanston, Ill., suggests that "a movement to secure the adoption by Christian people of such an observance of Christmas Day, the day when God gave His Son to the world, as will not only be more appropriate to that event, but, while being this, will also result in giving immediately to the world yet lying in darkness the glad news of the salvation which Christ came on that day to bring.

"It is proposed that the following form of observance of Christ's natal day be adopted by the convention, to be advocated by the Volunteers in their own churches and communities—viz.:

"That the Christian people of the world be solicited, as far as possible, to transfer their giving from their relatives and friends to their Lord—i.e., that they set aside the money they would expend for pleasure gifts to their friends and earthly loved ones under the ordinary *régime* of Christmas Day observance, and make of the money thus set aside a gift unto the Lord in token of love and devotion and of appreciation of the matchless gift of God to men on that memorable day, the same to be devoted to the carrying out of Christ's last great commission as yet so grievously neglected.

"One Christmas season's givings devoted to this end would mean the immediate provision in hand of all the funds necessary to accomplish the

world's evangelization, and that, too, if none but the Church of Christ alone adopted this form of Christmas observance.

"What would be a more appropriate commemoration of God's great gift to the world than for those who have availed themselves of this wonderful gift and tasted of its blessedness, to make this natal day a day of return giving to Him?"

"Can this not be taken up by the Student Volunteer Movement under the watch cry, 'Christmas for Christ,' be by them carried into their own communities, and so advocated and proclaimed by them throughout Christendom as a Christian festival, as that by Christmas of 1896 there will be forthcoming into the Lord's treasury the requisite funds for such a missionary crusade as will sweep the world with the Gospel before the close of the century?"

In regard to the appeal for more workers to supply the unoccupied fields of Central Asia, voiced by Dr. Neve in our last issue, the Church Missionary Society writes:

"Our committee recommended that Dr. A. Neve be granted three months' leave in order to make inquiries as to possible openings for itinerating missionary work from the base of Kashmir or Peshawur. Dr. Neve has made an expedition into Balistan, and is proposing in September or October to go up to Hunza Nagyr and other districts. We have also been in communication with the authorities here and in India as to the possibility of missionary work in the neighborhood of Chitral, or in Kaffiristan or Afghanistan. In both the latter cases we are informed there is no prospect whatever of missionary work being allowed by the Amir. But we have hope that ere very long missionary work may be possible in the neighborhood of Chitral. We are also purposing to establish a strong medical mission at Peshawur with a view to reaching the frontier and trans-frontier tribes, and plans are now being arranged with this purpose before us. But for the most part our duty for some time to come seems likely to be pioneering work, looking for opportunities as the

providence of God shall guide our missionaries on the frontier. Political caution on the part of the British authorities, and religious bigotry on the part of independent native rulers are the chief obstacles with which we have to deal at present. But we earnestly trust that the medical mission work and the circulation of the Bible by efficient colportage may enable us ere very long to make some beginning in reaching these unevangelized peoples.

"We shall be very thankful for the remembrance in prayer of friends in America in this great and difficult undertaking.

"P. IRELAND JONES, *Secretary.*"

Mrs. Harriet Beecher Stowe ought to be reckoned among the foremost promoters of missions, for the grand work she did in helping to bring about the abolition of slavery by the publication of "Uncle Tom's Cabin." The daughter of Dr. Lyman Beecher and wife of Professor Stowe, she settled apparently into a quiet life; but she heard the cry of the slave, and a message came which she must tell out, as she did in her inimitable story. In four years 313,000 were printed in the States alone, while translations were made in many languages. In "The Life-work of the Author of 'Uncle Tom's Cabin,'" by Florine Thayer McCray, the following account is given of the circumstances in which the story of "Uncle Tom" was written: "In perusing *The National Era*, Mrs. Stowe noticed the incident of a slave woman escaping with her child across the floating ice of the river, from Kentucky into Ohio, and it became the first salient point of her great work, and is seen in the history of Eliza. She began to meditate and dream over a possible story that should graphically set forth the bare ugliness and repulsive features of the system of negro slavery. The black husband who remained in Kentucky, going back and forth on parole, and remaining in bondage rather than forfeit his word of honor to his master, suggested the character of Uncle Tom. Once suggested, the scenes of the story began rapidly to form in her mind, and, as they are prone to do in the practical forces of energetic character, emotions and impressions instantly crystallized into

ideas and opinions. The whole wonderful scheme was defined before the author of 'Uncle Tom's Cabin' put her pen to paper. She has related that the closing scene, the death of Uncle Tom, came to her as a material vision while sitting at the Communion one Sunday in the little church at Brunswick. She was perfectly overcome by it, and could scarcely restrain the violent emotion that sprang into tears and shook her frame. She was carried out of herself. It was the fire of outraged feeling which inspired this memorable work. She hastened home and wrote, and, her husband being away, she read it aloud to her older children. Her burning sentences so touched their young hearts that they wept with her, and cried out that slavery was the most accursed thing in the world. Some days afterward, Professor Stowe, having returned, was passing through her room, and noticing many sheets of closely-written paper upon his wife's table, he took them up and began to read. His casual curiosity soon merged into interest and deepened into astonishment. He sought his wife with words of enthusiastic praise, and said, 'You can make something out of this.' 'I mean to,' was the quiet reply of his wife. From this time on, Harriet Beecher Stowe was possessed by the theme; it dominated all other concerns, and held her a willing captive until it was done. She said to the writer a year or two before her death, 'I did not think of doing a great thing, I did not want to be famous. It came upon me, and I did as I must, perforce, wrote it out; but I was only as a pen in the hands of God. What there is good and powerful in it came from Him. I was merely the instrument. It is strange that He should have chosen me, hampered and bound down as I was with feeble health and family cares. But I had to do it.' "

A beautiful example of the *power of prayer* is furnished in a recent incident which Elizabeth Stuart Phelps tells of Mrs. Stowe, whose recent death thus removes one of the striking and heroic women of our day from among us:

"The most beautiful story which I ever heard about Mrs. Stowe I have asked no permission to share with the readers of these papers, and yet I feel sure that no one who loves and honors her could refuse it; for I believe that if the whole of it were told, it might live to enhance the nobility of her name

and fame as long as Uncle Tom himself. It was told me, as such things go, from lip to lip of personal friends who take pride in cherishing the sweetest thoughts and facts about those whom they love and revere. During the latter part of her life Mrs. Stowe has been one of those devout Christian believers whose consecration takes high forms. She has placed faith in prayer, and given herself to the kind of dedication which exercises and cultivates it. There came a time in her history when one who was very dear to her seemed about to sink away from the faith in which she trusted, and to which life and sorrow had taught her to cling as only those who have suffered and doubted and accepted can. This prospect was a crushing grief to her, and she set herself resolutely to avert the calamity if and while she could. Letter after letter—some of them thirty pages long—found its way from her pen to the foreign town in which German rationalism was doing its worst for the soul she loved. She set the full force of her intellect intelligently to work upon this conflict. She read, she reasoned, she wrote, she argued, she pleaded. Months passed in a struggle whose usefulness seemed a pitiable hope, to be frustrated in the effort. Then she laid aside her strong pen, and turned to her great faith. As the season of the sacred holiday approached, she shut herself into her room, secluding herself from all but God, and prayed as only such a believer—as only such a woman—may. As she had set the full force of her intellect, so now she set the full power of her faith, to work upon her soul's desire. One may not dwell in words upon that sacred battle. But the beautiful part of the story, as I have been told it, is, that a few weeks after this a letter reached her, saying: 'At Christmas-time a light came to me. I see things differently now. I see my way to accept the faith of my fathers; and the belief in Christianity, which is everything to you, has become reasonable and possible to me at last.' "

The Chicago Evangelistic Institute, closely associated with Mr. Moody, loses a grand man and a teacher dearly beloved in the departure of Professor W. W. White, formerly of Xenia Theological Seminary, who soon leaves for India to give lectures and addresses on the Bible to the ten thousand candidates for matriculation at the Univer-

sity of Calcutta. Calcutta is one of the great educational centres. It contains about twenty colleges, and about double that number of high schools. In these colleges there are about three thousand students, and in the senior class of the high schools about two thousand more who have an acquaintance with English. The actual student constituency in Calcutta at any one time numbers about five thousand. Of this number three thousand are strangers in the town, not living with parents or friends, but in lodgings. In addition to the men actually in college, there are at least fifty thousand English-speaking and non-Christian natives in Calcutta. The International Committee of the Y. M. C. A. had its attention called to this magnificent opening for foreign missionary work by J. Campbell White, Secretary of the Association in that city, and by Mr. Mott, who is now making a tour of the world in behalf of the movement among students in colleges and universities. A building in the heart of the college quarter has been secured for \$50,000 through the generosity of Lord Overton and others in England and America. An auditorium is being prepared to hold a thousand persons. The students of Calcutta have already shown a deep interest in the project.

Over Mr. Gladstone's bedstead is hung the motto, "Christian, remember what thou hast to do."

Contrast with this the public declaration of Senator Ingalls, that the Golden Rule and the Ten Commandments had no place in politics, and that no man could succeed in public life along such lines.

Korean Christians.

We are in receipt of an interesting letter from Rev. Graham Lee, of Pyeng Yang, Korea, in which he gives some encouraging illustrations of the child-like faith of the native Christians. Mr. Lee says in part :

"During the cholera, which raged here last summer, these Pyeng Yang Christians grasped the idea that God was able and willing to care for them if they would pray to Him and trust Him implicitly. The testimony which they gave us of God's care over them was remarkable. Shortly after our re-

turn to the city one man came in from one of the outlying villages, and said that he had prayed to God to care for him, and that altho the cholera was in the houses next to him, there was none in his dwelling. Another man testified later to the similar preservation in answer to prayer. Another told of how a few Christians in his village had prayed to God, and altho the cholera visited villages all about them none came there. This testimony was reduplicated a dozen times from a dozen different parts of the province. Who, then, can doubt that what the Koreans believed was true—that it was through their faith and prayers that they had been protected from the scourge?

"Such testimonies made, we ask ourselves, have we such a simple, child-like faith and such perfect assurance as these Koreans?

"About two weeks ago it was my privilege to baptize a man who had taken the cholera in Pyeng Yang, and had been carried outside the city wall and there left to die or get well, as the case might be. One of our Christians—no other would have thought of such a thing—carried the man into a vacant house next to his own. There he nursed him back to life. He has since become an earnest believer.

"Our work is most encouraging—in fact it has grown far beyond our ability to look after it properly. Our province is some 300 miles long and averages about 100 miles wide. Scattered over this territory there are sixteen places where Koreans meet every Sabbath to worship God. Every one of these sixteen places is *imploping* us to come and teach them more. Besides these sixteen places where regular worship is held, there are about thirty villages where the people have given us most urgent invitations to visit them.

"We are sadly in need of more help. We have asked our Board (Presbyterian) for another worker, but we sadly need two. Do not these forty-six villages plead eloquently to the Church at home?"

Mrs. Arthur H. Smith writes: "The Holy Spirit seems to be moving on our Shantung Church (North China) as never before in a quiet, powerful way, quickening into new life cold and dead members and putting a great longing hunger into the hearts of our Chinese preachers for more spiritual power. At a little conference three of them had

with Mr. Smith about the baptism of the Holy Spirit, they were full of joy to hear there was a way to *get power*, and wished they could build tabernacles and stay there, as one of them said, where they had learned this good news."

Dr. D'Erf Wheeler, medical missionary at Jerusalem, says that fifty years ago Jerusalem was simply a large village. There were no roads, and there were no houses decently built. There were then only about 6000 Jews there, who were very poor and downtrodden, while now Jerusalem outside the walls was almost larger than Jerusalem inside the walls, and there were now over 38,000 Jews there, and they were still coming.

Orders came from Constantinople to the Beirut Customs House in September last to allow no books to be shipped, even tho they have the imperial permit, unless each separate volume is stamped by the Director of Education. As we have 12,000 volumes ready for shipment, our work is virtually and practically stopped. The Director of Education has written to the Collector of the Port that these books all have the imperial permit, but he says his new orders are peremptory, and not a book can go without the disfiguring stamp on it.

Mr. Freyer, manager of the Press, prepared at once a telegram on the subject to the United States Minister in Constantinople, but the Director of Telegraph refused to send it.

The United States Consulate then prepared a telegram on the subject, which they thought it unwise to refuse. But it is evident that there is a persistent policy at the Porte to thwart and cripple all Bible work in the empire as far as possible.

H. H. JESSUP, D.D.

BEIRUT.

Professor Headland, of the Peking University, is authority for the state-

ment that the Emperor of China is now systematically studying the New Testament, and is at present reading the Gospel of St. Luke.

Among the agents of the China Inland Mission 32 are laboring at their own expense, 87 are supported entirely by friends, and 16 are supported by friends in part. One friend supports 5 missionaries, 3 support 2 each, and 39 support 1 each. In two cases 2 friends support 1 missionary between them.

The great Indian Rajah Montja, it is said, had but one son, to whose education he gave much time and thought, in order that the boy might be fitted for his high place. Among his devices for the wise training of his son was the placing near him an old man whose duty was to say to the prince, whenever he was enjoying any pleasure keenly, "The day hath but twelve hours." When the lad, on the other hand, was sick or in trouble, he changed the warning to, "The night is but twelve hours long."

"In British India the annual death-rate among Europeans in the early part of this century was eighty-four to the thousand; but in 1890 it was reduced to sixteen to the thousand. So in the Dutch East Indies, the European death-rate has been reduced from one hundred and seventy to the thousand in 1828 to sixteen—much less than the native death-rate, which in 1892 was twenty-three to the thousand. In the basin of the Congo the death-rate among white men in 1893 was seventy to the thousand, but this embraced many mere adventurers and campaigners, deprived of the comforts and conveniences of life. In Leopoldville and Boma, white settlements, where good homes are available and fair sanitary conditions, the death-rate is but thirty-two to the thousand." If science and Christianity go hand in hand, men may yet be as healthful in Africa as in America.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

INDIA.

—"Bishop Barry," formerly Primate of Australia, "considers that the Church of England has a threefold mission to the world; and he finds an analogy to this in three phases of the spread of Christianity as seen in the history of Christendom. The Church, he says, had first to undertake the task of the conversion of the Roman Empire, and this task was 'not to create, but to regenerate human society,' and 'to create a new and diviner unity in the Church Catholic.' When this was accomplished, a second task presented itself—the conversion of the barbarian nations—which involved civilization as well as evangelization. And then a third task was the fostering of Christian national life in contradistinction to the universal dominion claimed by the papacy, and the accomplishment of this task is best seen, observes the bishop, in England itself. With these three phases of the development of Christendom the bishop compares the threefold sphere of church expansion now.

"Alongside the last of these three he puts the growth of our rising and federated colonial churches. 'This expansion has not been on the principle of absolution on the one side and dependence on the other. The ideal of the Roman Church may be spiritual empire; ours is free spiritual federation. It is the desire of the Church of England, true to her ancient spirit and traditions, to sit, not as a queen over spiritual dependencies, but as a mother among her daughter churches.' The second of the Church's three tasks in past ages, namely, the conversion of the barbarian races, is, of course, now par-

alleled by our efforts for the evangelization of African and Polynesian races. And, corresponding with the conversion of the Roman Empire, the bishop places our task in evangelizing India and the other Asiatic countries in which exists an ancient civilization needing to have new life infused into it. Here the bishop wisely urges that extension in these countries has a different ideal from that which suits the growth of the colonial Church. 'It cannot and must not aim at reproduction of the English Church itself, with local variation but substantial identity. If ever these Eastern races are to be won to Christ, it will surely be by the service of men and churches of their own blood, and thought, and character. . . . Our real work is, not to transplant the full-grown English tree, but simply to sow the living seed of Christianity and leave it to grow.' This is an admirable statement of a principle enunciated again and again by the Church Missionary Society. The difficulty is, that whenever there is a suggestion to put the principle into action, there is sure to be a loud outcry. The present Archbishop of Canterbury once said that it was a pity that white should be the color of a clergyman's dress in officiating in a country where it is the color of mourning; but supposing a C. M. S. missionary in China took the Archbishop at his word and discarded the surplice, convocation itself would probably put on record its extreme displeasure.

"Altho, however, the bishop distinguishes these three phases of 'ecclesiastical expansion,' he nevertheless urges that they cannot be separated. 'They not only coexist, but ultimately they are really one.' The same solidarity is shown in the healthy influence of Christian extension abroad upon Christian life at home; and again, in the significant fact, upon which the bishop pro-

ceeds to enlarge, that the present century has been simultaneously an era of missionary expansion and of development in the home church. Here he describes in eloquent paragraphs the Evangelical Revival, the Oxford Movement, and that third religious influence whose motto, says the bishop, is, 'The harmony of the natural and the supernatural,' and which is commonly called, with more or less accuracy, 'Broad Church.' The first of these movements produced widespread evangelization; the second, the expansion of church organization; and the third, the bishop thinks, has corrected the crudeness of earlier missionary ideas, altho he admits that it has sometimes tended, 'if not to kill, at least to throw over, "the native hue of resolution," something of "the pale cast of thought."'"—*Church Missionary Intelligencer*.

JAPAN.

—Pastor SCHILLER, quoted in the *Zeitschrift für Missionskunde*, remarks: "It is beyond all doubt that, sooner or later, the stream of Japanese national development will issue into Christianity. The Japanese feel this themselves, altho this does not imply that the individual who makes this concession acknowledges himself bound in conscience to become a Christian. Yet we must not be oversanguine as to speedy results. The religious interest in the Japan of to-day is frightfully low—lower among the cultivated classes than among the mass of the people, who at least show sign of a religious instinct by adhering to the old religious customs. The educated, indeed, are, as a rule, more dependent on the prevailing current of opinion and its changes than the people. The time when Christianity was the vogue, and regarded as an indispensable finishing-off of European culture, is gone by in Japan; the educated throngs that used once to fill the Christian houses of worship have dwindled away, the theological journals now scarcely find readers. The missionaries will do well to enter with full consciousness on

the way which is marked out in the Savior's words: 'I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them to babes.' When once the masses are won for Christianity the leaders soon follow after, as missionary history confirms by numerous examples."

—"It is probable that there will be developed in Japan, as in all Christian countries, two churches, the one evangelical or orthodox, the other liberal; the first, moreover, will be very probably divided into several denominations, altho assuredly it would be highly desirable that this evil, inherent, it should seem, in Protestantism, might be spared to the future Evangelical Church of Japan. The destinies of these two churches will be, without doubt, identical with what they are in the United States, the only country where the religious sentiment can develop itself in full liberty. The one will be living, prosperous, conquering, which is the character of all the denominations which maintain the doctrines professed from the beginning by the universal Church; the other will painfully drag on a precarious existence, as is done by the Unitarian Church and others of the same rationalistic character. In a word, in Japan also will manifest itself the truth of the word of the apostle: "He that hath the Son hath life; he that hath not the Son hath not life."—*Revue des Missions Contemporaines*.

—*Aus dem Lande der aufgehenden Sonne* (From the Land of the Rising Sun). Berlin: Druck und Verlag, von A. Haack. This is a pamphlet of 31 pages, by Pfarrer CARL MUNZINGER, missionary of the Protestantischer Verein in Japan. It describes in a clear, well-disposed manner, minute without being tedious, Japan as to land, people, language, customs, religion, State, family, schools, churches. Any one who reads it will have Japan, materially and spiritually, clearly set before him. It is well worth translating.

MISCELLANEOUS.

—"Altho the heathen, who become Catholic Christians, commonly rise only from a religion of form to another religion of form, whose contents, however, are infinitely better, yet they for the most part experience so much of it that cannibalism, infanticide, concubinage, etc., can no longer remain the prevailing rule; morally, therefore, they are extricated from the coarsest of their former excesses, and every philanthropist and Christian must desire that where the Evangelical Church cannot win them they should rather become Catholic Christians than remain heathen."—Herr PETRI, in *Allgemeine Missions-Zeitschrift*.

—"Are the missionaries the agents or servants (?) of the societies, or are they the messengers of the churches? Is there a sufficiently close connection between the churches at home and their brethren abroad, for whom they are asked to pray and give? Do not societies sometimes act as a barrier to separate rather than as a link to unite? A great step in advance would be taken if the societies not only allowed but encouraged churches to support missionaries of their own, with whom they might be in direct communication."—*The Christian*, quoted in *The Bombay Guardian*.

—"Is it true, as some have affirmed, that missionaries meet for conference and prayer in India or China, decide upon certain modes of procedure in connection with their work, but are powerless to act until their proposals have been sent to the home committee and considered by them? Is it also a fact that not unfrequently the home committee rejects the proposals of the missionaries, and dictates an entirely different course? . . .

"If so, we venture to suggest the need of a change. . . . The churches generally would trust the decisions of the men doing the work rather than those of brethren at home, however wise and experienced.

"We plead for an increase of confidence right through our missionary work. No men ever realize their highest possibilities until they are trusted."

—*Ibid.*

—"Are means lacking for the work of missions? Sound the bell of prayer rather than the bell of the mendicant."

—Pastor GOSSNER.

—We notice not unfrequently the statement that the Persian Shah, as successor of the prophet, is the spiritual and temporal chief of his subjects. This, however, appears to be an error. It arises from transferring to the Persian monarch the attributes of the Turkish monarch. The latter, however, is Caliph Mohammedan Pope, not as king of the Turks, but as having, in his ancestors, obtained from the heirs of the Bagdad caliphs a cession of their claims in his favor. His Turkish and his Moslem, his temporal and his religious, dignity are distinct and separable. Thus, when it was determined, in 1876, to depose Abdul-Aziz, it was held necessary that he should first abdicate the caliphate, under the form (tho certainly not the reality) of a voluntary act. This left him still sovereign of Turkey; but as he had now lost the sacredness of his person, he was then dethroned outright. The Persians, it is known, are regarded by the Mohammedan world at large as schismatics and heretics. They deny the succession acknowledged by the Sunnites, and have one of their own, whose incumbent, however, is not the Shah, but resides within the Turkish territory, and whose religious authority is said to be sometimes as embarrassing to the Persian Government as the papal authority has often been, sometimes for good and sometimes for evil, to the civil governments of Europe.

The Persians, however heretical, are intense Moslems. Mr. Benjamin declares, what is certainly not true of the Sunnites, at least in most countries, that no Christian, however exalted his rank, would dare to enter a mosque in Persia if he valued his life.

—"Fear of death," says Dr. KROFF, "encompasses the Caffres their whole life long. They cannot endure to hear a word about dying, and run away if any one speaks of it, or else hide their faces and tremble; even the sight of gray hair inspires them with the fear of death. This explains Cetewayo's embassy to Queen Victoria, to solicit a remedy against the hair's turning gray."—*Zeitschrift für Missionskunde*.

—Miss Fineley, writing in the *Church Missionary Gleaner* from Uganda, says: "On Sunday, October 6th, we went to our first service in the big church at Mengo. What a wonderful church it is! Its size is immense, and all built of reeds in the same way as our house. There are over 200 trees in it as pillars to support the roof. When you think that each of those trees took 100 men to drag it up the hill, you get some idea of the labor expended on it. It reminds one of the old pictures of the building of Nineveh. Then look at the rows and rows of beams in the roof, which are not beams at all, but bundles of reeds and grass bound round and round closely together, making a firm support, not so heavy as a beam, which the walls could not bear the weight of. This church is always full, but this Sunday it was packed. I shall never forget the impression when we went in. It brought tears into one's eyes, the immense sea of black faces and the quiet, reverent behavior. The men sat on one side, the women on the other. They say there were quite 7000 present in the church and in the veranda of the church, where they hear as well as in the church itself. We sat on the women's side. How nice they all looked in their bark cloths; no odd, gay colors, as you see at the coast, but wherever the eye turned this universal terra-cotta color. There is a great variety in the shades of them, the darker ones being the best and most expensive, and the cloth itself is always darker on one side than the other. They were worn very elegantly, round under the

arms, reaching down to cover the feet; they hold them up as they walk. The bishop preached, the archdeacon interpreting for him.

"Another day we paid a visit to the Namasole, or queen-mother. She is a regular heathen princess, with a grim, hard face, that made one quite believe her capable of all the many acts of cruelty which they say she has committed. She sat in state on an embroidered Indian rug spread on the ground, holding a large knife in her hand, made of copper and brass mixed, and was most autocratic in the way in which she ordered us to stand up and sit down, that she might get every possible view of us. One could not help contrasting her with the Christian women here; the difference is most marked."

English Notes.

BY JAMES DOUGLAS.

Presbyterian Missions.—So far as can be judged at present, the election by the Free Church of Scotland of Dr. Miller, of Madras, to be its moderator for the present year has tended to the clearing away of misunderstanding and the increase of the missionary sentiment. It has been felt that uniformity of method need not be striven for, and that as there is "a diversity of administration, but the same Lord," so there may be a concurrency of method without sameness. Such, in effect, seems to be the summing up of the able editor of the *Church Missionary Intelligencer*. He observes: "With Dr. Miller's chief guiding principle, that educational work in India is part of God's preparation, long and slow preparation, we have no quarrel at all. It embodies a grand and indisputable truth. Only there is another truth alongside it which ought never to be forgotten, but upon which Dr. Miller" (tho we are sure he holds it) "has not always laid equal stress; and this is that a Christian educationist is *also* to seek the immediate conversion of individual souls."

Exeter Hall.—The annual missionary meeting of the two London presbyteries was one of the best ever held. Lord Overtoun presided. Mr. MacLagan, of Swatow, in the course of a speech of great interest, observed that "of all the work carried on under foreign supervision there was none more fruitful in the number of converts than the work of the medical missionaries." Mr. MacLagan spoke hopefully of the native Christians and of the way the native Church was maturing. The congregation of Yam-tsau was instanced as a good example of the methods of work of the native church. There the Gospel was first preached by a good missionary of the London Missionary Society—Mr. Stronach—who, after sowing the seed and gaining a few natives, was obliged to leave the district. Years after Mr. Stronach revisited Yam-tsau, and on seeing what had been done, said, "I had to run away and leave you, but God didn't leave you." There was now at that place a congregation of 100 members, with elders and deacons, all of whom were sons of men baptized by the first missionary.

Miss Graham, of Chin-chew, next spoke. Her address, which was full of incident, closed with the following touching recital: "There was one woman who came to the hospital very weak and in great suffering, and yet the peace of God was so stamped on her face that she (Miss Graham) knew that she was a Christian before even she spoke to her. Her story was a most touching one. Her brother, years before, had heard the Gospel and came home to tell her of the love of Jesus, and he and she agreed together that they would be His disciples. They had a copy of the New Testament and read it whenever they could. She was married not long after, at the age of sixteen, to a man whom she had never seen, and was taken away to a village where the people were utter strangers to her, and she was the only Christian in the whole countryside. She refused to take any part in heathen worship, and her hus-

band and his relations determined to break her of her Christianity, even if they should kill her. For four years she never saw a Christian's face, and for twelve years that poor woman held on. During all that time she never forgot to pray that some day God would send a preacher of the Gospel to that place. These heathen relations did everything in their power to break her spirit, but she held fast, or, rather, Jesus Christ stood by her and held her up. One day she felt unusually sore at heart, and began to wonder how long she could hold up. She knelt down in her room with her Testament before her, and in her own words she said: 'Lord Jesus, my heart is so sore, and I am all alone, and there is nobody to say one word of comfort to me. Won't you speak one word out of this book to comfort my sad heart?' She opened the book, and the words she read were—what? 'Peace I leave with you. My peace I give unto you. Let not your heart be troubled, neither let it be afraid.' Her face shone as she told me that it seemed as if the Lord Jesus Christ was standing beside her, and she could see His face and hear His voice, saying these words straight into her heart. After that she didn't mind what they did to her. The Son of God came and stood beside her, as He did in Nebuchadnezzar's furnace long ago. And the same miracle was being repeated in many a Chinese village to-day."

Church Missionary Society.—An admirable review of the C. M. S. in Hokkaido, Japan, during the past twenty years is supplied by the Rev. W. Andrews. There are now in that province, church buildings, 11; schools, 4; hospital, 1; native workers, 30; and converts, Japanese and Ainu, 1100. Mr. Andrews sets forth the lessons to be learned from the past thus: 1. Do not despise the day of small things. A Christian here and another there, tho their faith and light seem dull, is a cause for thanksgiving. 2. Remember that

everything must have a beginning ; we cannot leap to perfection at once ; 3. Then, too, when we think of the present outlook here we must bear in mind that we are laboring for the future.

Kucheng.—Dr. J. Rigg, writing concerning this district in connection with the recent massacre, says : “ It is more and more impressed upon my mind that it was expedient that our sisters and Mr. Stewart should die for the people and the whole nation be saved from the horrors of a rebellion. . . . I can conceive that our people, by their deaths, may have saved China, and if so, THEY KNOW IT. The heathen sentiment in the Kucheng district is, ‘ You say Jesus died for us, but we never saw Him, but we have seen Mr. Stewart, and he died for us ; for certainly if he and the others had not been killed we need not have sown any seed this year, for the Vegetarians would not have allowed us to reap it.’ ”

Wesleyan Missionary Society.—The notes published from the *Lagos District of Africa* are of special interest. In *Porto Novo* the work is hard enough to make the boldest quail. Still, tho the battle is an uphill one, God is giving the victory, for the flock has increased by 56 full members. In *Klein Popo* the fight seems to be still more accentuated ; and among the foes enumerated are dense heathenism, cunning Roman Catholicism, and sore trials from within. Notwithstanding all, there are new openings and an extension of the work. In the *Yoruba Interior* there is only as yet a preparation for the sowing. But the *Ijehn Remo* mission is growing apace. In the capital city the young men have erected a temporary house of worship themselves. Further at *Iperu* the church's influence is making itself felt in the town ; while in *Ago*, despite opposition, 60 names have been enrolled as those who are desirous to know the words of Eternal Life.

Baptist Missionary Society.—The meetings held at Portsmouth were

marked by much fervor of spirit. Several new brethren and sisters have been designated for the foreign field. The work in Orissa, India, is especially being strengthened, the Rev. George Howells, of Regent's Park College, and the Rev. F. W. Jarry, of the Pastor's College, being both appointed to that sphere. The following are the terms of the resolution passed, and which claims sympathetic adoption : “ That this meeting calls upon the churches of the denomination for more fervent prayer, so that reinforcements may be speedily sent forth in response to the numerous and pathetic appeals recently received from the mission field ; and that such a personal spirit of consecration to the great missionary enterprise may thereby be evoked as shall result in the requisite resources.”

China Inland Mission.—During 1895 the number of converts baptized was 844, which was an increase of 98 on the previous year. There has been also a still larger number of candidates on probation for baptism as compared with that year, as well as an increase in the number of new missionaries.

THE KINGDOM.

—God be merciful unto us and bless us, And cause His face to shine upon us. That Thy way may be known upon earth, Thy saving health among all nations. Let the peoples praise Thee, O God ; Let all the peoples praise Thee.

—Christ gives life to men, and then says : “ As the Father hath sent Me, even so send I you.” Every Christian is a missionary. He may have been nursed in the lap of Christendom and trained in a luxurious religious home, or he may have been born a pagan, and “suckled on a creed outworn.” It matters not. If he has been born again, and feels the throb of the Christ-life, he is a missionary sent by the living Christ to touch dead souls to the newness of life.—*G. L. Mackay*.

—Consider the absolute and unquestioned religious liberty of the time in which we live, and in those countries governed by the English-speaking races, and then go back three hundred years, and endeavor to realize here in England the condition of John Robinson and his little flock of religionists asking only to be allowed to worship God as their needs of conscience and the hunger of heart instructed them to pray ; for conscience and reason were the underlying moral factors then, as now, and from them is slowly evolving all social and political progress, at the root of which lies the recognition of individual freedom and the “equal right of every man to be unhindered by men in the fulfillment of his duty to God.”—*Ex-Secretary Bayard*.

—At the annual meeting of the Conference of Missionary Associations, held in London, the Rev. C. E. Brooke expressed a wish that the word “foreign” should be abolished in connection with missionary work, and that the whole work of the Church, whether at home or abroad, should be regarded as missionary.

—Christian England laughed when Sydney Smith sneered at the “consecrated cobbler” going out on a fool’s errand to convert the heathen. But Carey was visited on his death-bed by the Bishop of India, the head of the Church of England in that land, who bowed his head and invoked the blessing of the dying missionary. The British authorities had denied to Carey a landing-place on his first arrival in Bengal ; but when he died, the Government dropped all its flags to half-mast, in honor of a man who had done more for India than any of her generals.

—Two thirds of the population of the globe is under the sway of five rulers, and this fact greatly simplifies the problem of missions. The Emperor of China governs 400,000,000 ; Queen Victoria, 380,000,000 ; the Czar, 115,000,000 ; France, 70,000,000 ; Germany,

35,000,000 ; Turkey, 40,000,000 ; Japan, 40,000,000 ; and Spain, 27,000,000.

—It has been calculated that missionaries on the foreign field bring in three times as many converts as ministers at home aided by Christian influence, workers, and literature, while the offerings of native Christians in mission churches now amount to upward of \$550,000.

—The late Governor Russell was on one occasion called to give an address on “Practical Success” to a high-school class, and what he had to say was summed up in this weighty suggestion : “Remember that there is one thing better than making a living—making a life.”

—Of the Rev. William C. Burns, the first English Presbyterian missionary to China, it has been said that his life was far more powerful as an influence than as an agency. He was distinctly a sower of the seed which others have reaped.

—A wealthy banker in Hangchow offered to give all the money needed for a good work. The people would not let him. “*If you give all the money, you will have all the blessing.*” they said.

—A missionary at home on furlough writes in the Methodist *Review of Missions* : “I have been sorry to find some preachers who have no missionary books later than the Acts of the Apostles in their libraries. But we need to read as well the *new* Acts of the Apostles. We need to know how God has been, through His Holy Spirit and through His servants, working miracles in later days as wonderful as any that are recorded in the Acts of the Apostles. We need to know of the open doors that lead to Christless nations ; of the highways which He has made for His messengers ; of the strength which He has given to them in times of need ; of the souls that have been called out of darkness into the light and liberty of children of God ; and we need to know and hear of the ten hundred millions of people who are

yet in darkness—that is, the shadow of death—and waiting for Christ to come in the person of His own with a message of light and of love.”

—Information gathered from the leading officials of 45 railroads, employing 200,000 men, shows that without exception the companies regard habitual drinking as hurtful to the efficiency of the service, and that they forbid the use of intoxicants to employees while on duty. Fourteen of the roads require total abstinence from intoxicants for all men connected with train service.

—“I have a great sorrow,” said an intelligent preacher. “I know the Lord Jesus Christ was a white man; yet I could not pray to Him and love Him as I do if I did not picture him as black and with wool like myself.”—*Olive Schreiner.*

WOMAN'S WORK.

—The World's Women's Christian Temperance Union is sending forth its seventh round-the-world missionary in the person of Miss Clara Parrish. The six who have already gone from this country into foreign lands carrying the white ribbon are well known. The first was Mary C. Leavitt, who spent eight years in introducing the work into Europe, Asia, Africa, and Australia. Miss Jessie Ackerman followed her, and remained about two years in Australia as president of the Union. Her last visit as world's missionary was to Iceland. Dr. Kate Bushnell and Mrs. Elizabeth W. Andrew went together, and their work in suppressing impurity in the cantonments of India has already been sounded around the globe. Next, Alice Freeman Palmer went to Africa and spent the greater part of three years in building up the work. Then Mary Allen West went to Japan, and was greeted by the homage of well-nigh the whole nation. Tho she laid down her life, the white ribbon work in Japan remains as her last and, in one sense, highest memorial.

—Miss Willard said in a recent address: “Twenty-three years ago the strains sounded by the temperance movement were as the soft tones of the violin, while the soprano notes of the women voiced their heartfelt sympathies; but the grand orchestra has been augmented by the cornet of science, the trombones of legislation, and the drum of politics, while the great chorus of mighty voices is one of the inspirations and aspirations, and to-day the wave of public sentiment is created with reforms along the lines of temperance and municipal betterment.”

—The Ladies' Association of the English Baptist Missionary Society for Zenana Work reports “that subscriptions and donations reached a higher figure than in any previous year.” The total amount at the disposal of the society during 1895 was \$60,000.

—The fifty-eighth annual report of the Church of Scotland Women's Association for Foreign Missions has been issued, and the record is one of steady progress. An opening has been made in Chamba, India, new work has been started at Kurseong, a town about thirty miles from Darjeeling, and the boarding-school for Christian Nepali girls at Darjeeling is proving an interesting addition to the mission work there. At Calcutta and Poona the work among the girls has been blessed, and interesting details of baptisms at both these stations are given. The number of children in the schools in India is about 3000, and to these are to be added the children at Blantyre and Domasi in British Central Africa, and at Ichang, China. The total income at home and abroad was £10,114, and the accounts balanced on the right side.

—The North Indian Medical School for Christian Women, opened in October, 1894, for the purpose of training Christian women as medical missionaries and assistants, shows signs of rapid development. Beginning with only 6 students in 1894 the number now is 21.

This is the only Christian medical school for women in North India, and perhaps in the whole of India, and some of the students come from far distances, as far as Calcutta, Central India, and the northwest frontier. All have medical zenana work in view. Plans and estimates have been prepared for a suitable building as a wing to the medical school. The buildings are designed so that they may at present be used as a hospital to supply the 30 beds required, and eventually, as the school grows, may give additional dormitories and lecture-rooms for the students.

UNITED STATES.

—Mr. John D. Rockefeller has given 276 acres of land, valued at \$600,000, to the city of Cleveland for park purposes. It will be named for him.

—According to the *Independent*, the gifts to the starving Armenians are some \$400,000 from America and \$300,000 from Great Britain.

—A report of the Tuskegee Institute, Ala., for colored boys and girls, says: "There are 375 boys and 375 girls in the school at an average of eighteen and one-half years, none under fourteen. A boy in the cotton field earns 40 cents a day. He graduates from the school and earns at his trade, or as a school teacher, \$1.50 a day, a gain of \$1.10 a day, or for a year, say 300 working days, \$330. A girl in the cotton field earns 25 cents a day. When she graduates from the school she can earn at sewing \$1 a day, a gain of 75 cents a day over the cotton field, or for one year of 300 working days, \$225. A gain for the 750 boys and girls in one year of \$208,125, or in twenty years more than \$4,000,000.

—There are 1,500,000 of French-speaking people in the United States, a third of them French Canadians in New England, and the French-American college at Springfield, Mass., aims to evangelize, enlighten, and Americanize this New England contingent. It costs

but \$12,500 annually for this work, which equips some 70 students, and it is really foreign missionary work on home missionary ground. The college has a property worth about \$35,000 and a weekly organ, *Le Citoyen Franco-Americain*, printed in French and English, the type for which is set by the students.

—The Norwegians are to build a portable church, 40 × 60 feet, in Minneapolis and ship it to Madagascar, where they are conducting a mission. The old Vikings sent their ships into all seas for plunder, but these go for philanthropy.

—No one of our missionary societies has suffered more from the hard times than the Baptist Missionary Union, which never until lately has had a debt of \$70,000. Yet a debt of \$203,000 was incurred two years ago; then the expenditures were cut down by the amount of \$109,000, and still further the next year; and yet the debt has been reduced only to \$163,000, and a further reduction of \$30,000 is proposed. Missionaries cannot be sent out, and those on furlough in this country cannot be returned.

—A new missionary has been sent out under the auspices of the American Board. This would not be a startling announcement in ordinary years, when from 30 to 50 recruits are sent annually to the front. But, in view of the fact that it is ten months since one has gone, the news becomes extraordinary indeed. It gives a more vivid idea, too, of how the hard times are affecting our beloved foreign missionary society. Nor would this modest reenforcement have been possible unless special provision had been made.—*Congregationalist*.

—In the midst of such general financial distress the American Board is able to sound one note of joy and thanksgiving over the receipt of a legacy of \$55,000 from the estate of Mrs. C. L. A. Tank, of Fort Howard, Wis. Of this sum, \$35,000 are for the present needs

and endowment of North China College, one of the most important and most needy institutions; \$5000 are for the Tank Chapel and Bridgman School at Peking; \$5000 for the Williams Hospital at Pang-chuang; \$2500 for the International Institute for Girls, and \$500 for Euphrates College. The remaining \$4500 are to be devoted to general work in papal lands, Mexico and the city of Prague being particularly mentioned.

—At the annual convention of the Christian Alliance, held at Old Orchard Beach, Me., the total offering is reported as \$101,500, of which about one third was in cash, the remainder being jewels and every conceivable gift.

—The Southern Baptist Convention sustains missions in Africa, China, Japan, Italy, Mexico, and Brazil, and reports, missionaries, 86; native helpers, 110; churches, 98; members, 8801; baptisms, 735; contributions from the field, \$5553.

—The Missionary Society of the Methodist Episcopal Church is heavily in arrears. While the American Board started its financial year with a debt of \$115,000, and the Presbyterian Board of Foreign Missions with one of \$154,000, the debt of the Methodist Board was \$220,000. The American Board, by a special effort, has cleared off its debt, and the Presbyterian Board has reduced its debt to about \$46,000. The Methodist Society felt that something special must be done to relieve their financial stress, and appointed Sunday, July 26th, as a special debt-paying day, when each church in the denomination was to take up a collection. There are more than 12,000 churches in the Methodist Episcopal body. Of these up to August 9th, 2498, about one fifth, reported an aggregate sum of \$28,000. The others apparently took no notice of the day.—*Independent*.

—Thirty-three different languages and dialects are learned by missionaries of the Presbyterian Church; the Ameri-

can Board missionaries employ about 25, and Methodist missions (North) about the same.

—The Cumberland Presbyterian Church is planning to open a mission in China, having received the pledge of \$1000 to take a medical student through a post-graduate course, and enough more to pay his first year's salary.

—The Salvation Army is about to introduce a novel plan in New York. It will send out ambulances at night in certain districts of the city to pick up men who have imbibed too freely. They will be taken to an army shelter to sober up. The work is to be conducted by a branch of the Army called the League of Love.

EUROPE.

Great Britain.—A "heathen" village has been found in England, within a hundred miles of London. It has about 200 inhabitants. There is a fine old Episcopal church, but the vicar is away for his health; there is also a Congregational chapel, but it is closed. There is not a Sunday-school in the place, and, according to an old woman, "We're like a lot o' heathens here; an' if a boy like that" (pointing to one about ten years of age) "goo to church, he git a cuff o' th' hid and sent awaay. He hev'a been."—*Independent*.

—The youngest son of the Bishop of Durham is giving himself, it is said, to the mission field. Three others are already Indian missionaries, and the fourth will go to Delhi.

—The annual report of the English Baptist Foreign Missionary Society is unusually encouraging. The debt of \$113,000 with which the year commenced is extinguished. The total gross receipts have been \$375,000—"the largest income the society had ever received, excluding the Centenary Fund." In addition, a debt of \$1800 on the Widows' and Orphans' Fund has been turned into a balance in hand

of \$1200. Sixteen new missionaries have been sent out during the year. Mr. Baynes, the general secretary, recently presented to King Leopold, of Belgium, a copy of Mr. Holman Bentley's "Appendix to the Kongo Grammar and Vocabulary," which that missionary had just completed. His Majesty subsequently expressed his appreciation of the valuable services rendered by Mr. Bentley to the Kongo Free State. The secretary also received from the king for the Rev. George Grenfell, another missionary, the patent of his appointment as a chevalier knight of the Order of the Golden Lion, and the insignia of the Order set in brilliants, in recognition of the valuable services rendered by Mr. Grenfell in connection with the delimitation of the southern frontier of the Kongo kingdom.

—The *Intelligencer* (Church Missionary Society) states that "the plan of a particular parish, or missionary union, or family, or individual, supporting an 'own missionary' in addition to the general contributions to the evangelization of the world, is extending beyond anticipation. Out of a total of 730 missionaries on the books (not including wives) no less than 249 now do not draw their personal allowance from the general fund. Of these, 67 are honorary, 23 are supported by the colonial associations, 40 by parishes or local associations, 28 by the Gleaners' Union and its branches, 31 by other bodies, and 60 by private individuals. Out of 80 new missionaries who are, God willing, sailing for the mission field this year, no less than 55 up to July 14th had been specially provided for, including 5 from Australia. Adding 6 who are honorary, this leaves only 25 not yet taken up on that date."

—The report of the S. P. G. for 1895 announces that its receipts amounted to £118,258, of which £81,333 came from subscriptions, £11,609 from legacies, and £15,648 was contributed to special funds. Compared with last year, the voluntary offerings show an increase

of £2500. The Society's Board of Examiners have accepted 15 clergymen and 19 laymen for work abroad. The number of ordained missionaries on the society's list includes 11 bishops and 550 clergymen laboring in Asia, Africa, Australasia, and America; including 40 holding chaplaincies in Europe, and 179 natives of Asia and Africa. There are also some 2900 lay teachers and 3200 students in the colleges. The work of the S. P. G. covers 55 dioceses, and is carried on in 54 languages and dialects.

—The total number of Irish Presbyterian missionaries serving in India and China were 21 in 1885; in 1896 they are 42, and it is expected that before the year closes they will have increased to 50. The Female Association has been making great efforts to keep as many laborers in the field in India as the foreign mission of the Church. They have almost succeeded. Their agents have doubled in the ten years, and now stand at 14.

—The death, in the beginning of June, of the Rev. Daniel Edward removed from his earthly labors one of the first missionary band sent to the Jews by the Church of Scotland—the undivided Church in 1841. From 1841–95 he labored, first at Jassy, then at Lemberg, and finally for forty-four years at Breslau, having cast in his lot with the Free Church in 1848. He was the means of bringing many Jews to the knowledge of Christ. Among his first converts was Israel Pick, whose meteor-like career attracted so much attention till he disappeared in 1859. His latest notable convert was Hermann Warszawiak, now carrying on work among the Jews of New York.

—The Established Church of Scotland reports that the European mission staff consisted at the close of 1895 of 20 ordained missionaries (1 of whom was also medical), 4 medical missionaries, 7 lay teachers and evangelists (including 2 lady missionaries), 2 engineers, and 1 industrial missionary—in all 34, and 21

wives of missionaries, making together 55 Europeans. There are upward of 300 Christian natives in the service of the mission, of whom 6 are ministers, 2 licentiates, and the rest evangelists, teachers, doctors, and assistants in humbler capacities. The baptisms numbered 968 last year, of which 538 were in the Panjab, 262 in the Eastern Himalayas, 54 in Calcutta, Madras, and Arcanam, 84 in Africa, and 30 in China. The income from all sources was £28,328. Deducting £6700 received for school fees and government grants in India, and spent there, and £6037 contributed to special purposes and so applied, there remained a net revenue to meet the ordinary needs of the mission of £15,590. The gross expenditure was £25,732.

—The Scottish Free Church entered on the year 1896-97 with 157 missionaries (besides 21 industrial masters, making 178 in all), sent out to 49 central stations in India, South Arabia, Africa, New Hebrides, Syria, Constantinople, and Budapest. The statistical summary of results in 1895 showed: Adults baptized, 892, and admitted on profession, 267—1159; children baptized, 1114; candidates for baptism or full communion, 3964; students, 2045; and scholars in 6 colleges and 418 schools at close of year, 27,922; native Christian contributions, £2476; native fees, £20,927; native communicants, 9017. Revenue in Scotland, £66,533; and abroad, £41,638; Women's Society's income, £14,102. An anonymous donor has recently given £1000 each to the home and the foreign work, and £500 each to the Jewish mission and the deaconess hospital.

The Continent.—The Paris Missionary Society, regarding a missionary ship as absolutely necessary for its missions in Tahiti, has opened a subscription to obtain one. The collection for the ship, however, is to be kept entirely separate from the general funds of the society, which are not to suffer any decrease for that purpose.

—*Evangelical Christendom* supplies some notes of the annual meetings of the Protestant societies of France. The *Société Centrale d'Évangélisation* supports 140 agents, has 300 places of worship, and visits 195 localities. It records the conversion of 387 Catholics, and the opening of four new stations during the year. The *Mission Interieure* has been at work for a quarter of a century. It conducts evangelistic meetings in different districts, leaving to the care of the nearest churches those gathered in.

—The organization of a German league against the rum traffic in the German colonies is now practically an accomplished fact. At the annual meeting of the Evangelical African League, in Berlin, which the Governor of Kamerun and the chief of the Colonial Department honored with their presence, an organizing committee was elected. It includes Dr. Christ, of Basel; Inspector Dr. Merensky, of Berlin; Pastor G. Muller, and Dr. Zahn, both of Bremen. Four experienced deacons and deaconesses and the material destined for the settlement of liberated slaves just founded by the league are on the way to their destination in Usambara. A medical missionary will follow them as soon as his preparations are completed.

ASIA.

Islam.—The annual catalog of Robert College, Constantinople, bears all the more interesting, because unintentional witness to the benefit reaped by the Turkish Government from a missionary institution of this character, and hence the value of missions in general. A list is given of all graduates, with their various avocations since graduating, so far as could be ascertained. Omitting those of the last eight years, as too recently graduated for their careers to be significant, we find that of 232 graduates between 1868 and 1888, 84, or more than one third, have served the State in cabinet, diplomatic,

civil, military, or judicial departments ; 59 (including several of the former class) are or have been teachers ; 16 are physicians, some of them having studied medicine in this country.—*Evangelist*.

—Baron Rothschild is establishing another Jewish colony in Palestine—in Galilee, not far from Damascus. The district selected covers 3000 acres, and is watered by numerous springs, which practically form one of the sources of the Jordan. It appears that the Jewish colonists already in Palestine are prosecuting agriculture with gratifying success. The red and white wines they are now bringing into the market are said to be quite equal to the wines of Europe.

—Dr. Sarkis M. Hagopian, an exiled Armenian, has received good news from his home in Aintab. All the Protestant and Gregorian Christians there who have been in prison since last November have been released, as the Turkish Government could find no charges against them after severe and rigorous examinations. Among the prisoners was the native pastor of the Second Congregational Church in Aintab, physicians of wealthy families, who were educated in America, and other prominent citizens.

—A recent writer in an English review says that Persia will remain under Mozaffer-ed-din, as it was under the government of the late Shah, a nation of highly civilized barbarians, ruled by a benignant despot. The late Shah was no idle or vicious despot ; he did not smoke, and his diet was of the simplest, and he was a merciful king. It was he who did away with the hateful custom of the Shah presiding in person at executions. The long struggle that took place between the late king and an arrogant priesthood lasted for many years, and the Shah succeeded in shaking himself free of the mollahs, and in reducing their claims upon the public purse. Persia is no longer a priest-ridden country.—*Church at Home and Abroad*.

—The report of the Persia and Bagdad Mission of the Church Missionary Society shows cause for thankfulness that, amid the disheartening influences of the past year, they have been able to carry on their work with encouragement, and but little interruption. The headquarters of the mission, which began in the labors of Dr. Bruce in the great famine of 1871-72, are at Julfa, the old Armenian suburb of Ispahan. The relief which Dr. Bruce was able to give to the destitute, and the support and education of the orphan children thrown on his care, resulted in the formation of an Armenian Christian congregation in Julfa, with a band of well-instructed workers helping greatly in the evangelization of the Mohammedan population.

India.—In 1881 there were about 180,000 Mohammedan pupils in the schools and colleges of India ; in 1895 there were 490,000. Yet this rate does not begin to compare with the progress of the Hindus in education.

—A missionary writes : “ Every Buddhist school is itself a pleasure to me. ‘ Let them go on,’ said Bishop Copleston to me one day ; ‘ either they must teach that the world is round, and then they are bad Buddhists, or that the world is flat, and then they lose their Government grant ! ’ And every Government school is in a sense a centre of light. In one, a Christian teacher has allowed my catechist to speak to the schoolboys after school hours, and distribute tracts.”

—A work of considerable interest to Indian Christians will shortly be brought out by the Christian Literature Society. It will consist of sketches of the lives of more than 40 Indian Christians belonging to the different provinces. The following are some of the persons sketched : *Bombay*—Rev. Hari Ramchandra Khisti, Rev. Vishnu Bhasker Karmarkar, Rev. Dr. Seshadri, Mr. Baba Padmanji, Pundita Ramabai. *Northern India*—Dr. Imam-ud-din,

Rev. Jani Ali, Rev. Nehemiah Goreh, Professor Ramchandra. *Madras*—Rev. N. Devadasen, Rev. P. Rajahgopaul, Mrs. Tabitha Bauboo, Rev. W. T. Sathianadhan, Mrs. Anna Sathianadhan, Krupabari Sathianadhan, Rev. M. Ratnamgaru, Rev. Jacob Rama Varma, Rev. Hermann Anandarao Kanudinya. *Bengal*—Rev. Dr. Krishna Mohan Banerjee, Mr. Ramchandra Bose, M.A., Rev. Mathura Nath Bose, B.A., B.L. Portraits of some are also given. This is the first attempt to bring together in a permanent form the lives of some of the prominent Indian Christians.—*Christian Patriot*.

—All girls in India are very fond of pretty and bright-colored dresses. The dress is simply five yards of muslin. When only three of four years old a little girl begins to learn how to wind it gracefully around the body and over the shoulder. When she goes into the street she slips one end over the head as a veil. A little short-sleeved jacket is the only other garment she wears. This is a very cool and comfortable costume for the hot climate. Every family has a jewel-box full of little "cubby-holes" for each ornament. This is often buried in the mud floor of the woman's inner apartment. If you want to see their jewelry you must make an appointment beforehand, so that they can dig it up. Once in eight days the girls and women wash and comb and oil their hair, and have it nicely braided. They also take off and brighten the jewelry at this time. They would rather starve than give up their jewelry, they are so fond of it. The poorest people make theirs of tin, brass, lead and glass, sealing-wax and shells.—*Over Sea and Land*.

China.—The argument in behalf of schools, which depreciates the importance of direct preaching of the Gospel, and contends that the only hope of missions lies in the education of children and not in the vain attempt to secure the conversion of adults, finds a strong refutation in the memoranda which the late J. A. Leyenberger made of the re-

sults of his mission work in China. During his missionary life he baptized 940 adult persons, 46 of whom were between the ages of fifty and sixty; 38 between the ages of sixty and seventy; 25 between the ages of seventy and eighty, and 2 were over eighty years of age. Intelligent advocacy of mission schools does not depreciate the importance of direct preaching of the Gospel, but cooperates with it just as Sabbath-schools do at home.—*Church at Home and Abroad*.

—Notwithstanding the troubles in Fuh-kien, over 500 converts were baptized by the C. M. S. in that province last year.

—"I am persuaded," writes Archdeacon Wolfe, "that missionaries and foreigners generally can live with greater safety than ever before in the interior of this country. . . . Foo-chow is being moved as it has never been before. Our churches and preaching-halls are filled with eager listeners and inquirers. . . . It is the same in many parts of the country. . . . In places where for years everything seemed dead and hopeless, hundreds are coming to the churches. People are throwing away their idols, and hundreds of copies of the whole Bible have been purchased by the gentry and literary classes."

—"Never was our work so encouraging and so pressing as now," writes Mr. Hartwell, of the American Board, in the same district. "The openings in many parts of our field are such as we have never seen before." From Shao-wu reports come of a great movement, and that a number of villages have professed Christianity.

—A conference was recently held in Shansi, in which native Christians shared who represented churches gathered by several missionary societies. It was a time of peculiar privilege, but one of the missionaries made note as follows: "One of our greatest difficulties was well illustrated. Unless they came from quite the same district, hardly

any two of the Chinese spoke the same dialect. Consonants were interchanged promiscuously, vowels differently pronounced, different sets of phrases used, while nearly every speaker had a broad and thick utterance that made you suspect that his mouth had been made on a wrong plan, and that tongue and teeth were loose and had got hopelessly jumbled together. I do not think any one missionary understood *all* the speakers."

—The Rev. E. B. Inslee was the pioneer of the Southern Presbyterian Church in China, and began to preach in Hangchow, the southern terminus of the Grand Canal. There are now 9 mission stations. Hangchow and Tsing-King-pu, at the north end of the line on the canal, are 360 miles apart.

—The German Mission of the Roman Catholic Church was started some six years ago in southwestern Shantung, in the midst of the Presbyterian stations. The German Bishop Anser managed to carry his point of putting himself and his work under the protection of the German Government rather than continue, as the other missions are, under the French protectorate. When this was decided, the German Government, for the sake of prestige, zealously pushed forward all the schemes of her Catholic representative. Bishop Anser was first received as a consul, and later on, through the recommendation of the German Minister, he was given mandarin rank of the fourth grade, and has succeeded in raising funds and securing assistants, until now there are some 30 German priests.

Japan.—Christian influence in Japan is increasing, and one proof of it is that a comparatively large number of Christians belong to the upper classes. One minister, two deputy-ministers, the chief judge of the Supreme Court of Justice, the president, and many members of the House of Deputies are Christians, and many other men of consequence are favorable to Christianity. There is a great deal of unrest just now

in Japan, and no one knows what changes the next year or decade may bring. Perhaps there will be a revolution of a non-political character. Perhaps we shall live to see that, in the midst of wars and rumors of wars, the Prince of Peace will establish His kingdom in Japan.—*Evangelisches Missions Magazin.*

—There are said to be 11 Japanese evangelists laboring among 10,000 of their countrymen who are engaged on the sugar plantations of the Hawaiian Islands.

—A Japanese gentleman, who was converted to Christianity in Japan through the efforts of an enthusiastic missionary, has had his religious convictions sadly shattered since coming to this country. Because the missionary who accomplished his conversion wore a silk hat, the Oriental supposed that a silk hat was always an adjunct to Christianity. When the steamer which brought him to America reached San Francisco, it was boarded by a man in a silk hat who swore continuously in a shocking style. Such language from a man who was certainly a Christian (for he wore a silk hat) upset the convert's belief, and he shortly lapsed into agnosticism.

—Rev. H. Loomis writes in *The Observer* that "one of the most unfortunate things for Buddhism that could have happened in Japan has been the conduct of Viscount Miura, who is a special representative of that form of religious belief. His appointment as minister to Korea was evidently made only as a temporary affair, and to satisfy the great multitude of the Japanese who are still firm adherents to that system of faith. Owing to their numerical strength, the government felt obliged to make some concession to their clamor for official position and patronage. That Viscount Miura should plot to murder the Korean queen, and then be so unconscious of the heinousness of his crime as to think that it was possible to condone it, was something that

the men who had given him the office had not dreamed of."

AFRICA.

—A writer from Africa, alluding to the African's fondness for music, says: "Nothing is done here without a song. Your boatman sings all day long, keeping time with his paddles, the woman beating rice beats in time to her voice; your carriers sing to their tread, and the farmer to his hoe. Joy, grief, pain—all are shown in spontaneous song. Their songs are always extempore, and adapted to present circumstances. The ordinary method is for one person to sing a bar and the whole company to join in a responsive chorus, consisting generally of a single syllable, suited in sound and meaning to the sentiment. Current events are described often with great accuracy, and they frequently ridicule the manners of some king or praise the virtue of another, acting out the character to perfection."

—*North Africa* says, with reference to the serious epidemic of cholera prevailing in Egypt: "Thanks to the energy of the sanitary officials, Alexandria and Cairo are now comparatively free; but in the country towns and villages more than 6000 persons died in three weeks."

—The Basel Mission on the Gold Coast has lost no less than 13 of its missionaries—10 men and 3 women—during the past year.

—In consequence of the rapidly increasing traffic in spirits in the Yoruba country, a petition on the subject has been drawn up and signed by over 8000 natives of Abeokuta, while another similar petition bears 3800 more signatures from Lagos and the neighborhood.

—A fearful epidemic among cattle is sweeping over tropical Africa. It was first discovered several years ago by the French explorer, Mantell, who wrote from Kano, in the Sudan, that not one head of cattle in a thousand had escaped for 500 miles along his route. Soon

came the news of the outbreak of the plague in the lake region and on the plateau of the great Masai tribe, and among the herds of Somaliland further north; and for the past few months the scourge has been advancing toward the borders of South Africa. The ravages have now extended from the upper Niger to the Indian Ocean, and from the desert of Sahara on the north to Matabeleland on the south. The late revolt of the Matabeles is attributed in part to the loss of their cattle, on which they depended for subsistence.

—Bangala is the finest station of the Kongo State on the Upper River. All the buildings, even those reserved for the blacks, are made of brick. They have a wide veranda and are separated by flower gardens, where even the newly imported lilac greets the eye of the European traveler. The plantations include 30 hectares of rice fields, and over 30,000 coffee and cocoa trees. The military and missionary colony has already 8 brick houses and 3 brick kilns, each of which contained over 15,000 bricks of superior quality. The pupils number 600, all from the Ubanghi and Welle River. Some can read and write.

—The late Father De Deken gives the following account of the arrival at Leopoldville of 100 pupils from the Bangala colony: "Lieutenant Freitag brings me about 100 young men formed as our colony of Nouvelle-Anvers (New Antwerp), and who are going to Boma, there to complete their military and religious education. As they are passed in review by the State Inspector they sing 'Brabansconne' with enthusiasm; their obedience is punctual, their piety touching. More than one European felt the tears come to his eyes when they sang their hymns and recited their prayers with uplifted arms."—*Ibid.*

—The German imports into the Transvaal have steadily increased since 1891. In 1891 and 1892 they amounted to 1,300,000 marks; in 1893, to 3,200,000 marks; in 1894, to nearly 6,000,000

marks; in 1895, to about 7,000,000 marks.

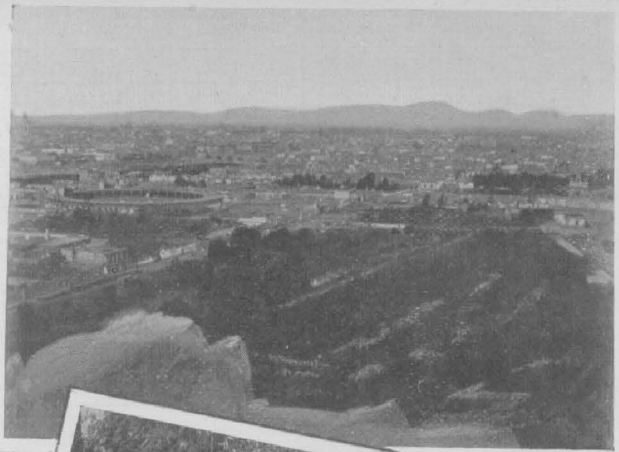
—Mr. Goodenough writes most hopefully of the present condition of the new church at Johannesburg. It will be remembered that a chapel was built over two years since, and that during the first year a debt of \$500 was paid, besides meeting the current expenses. On April 1st, 1895, there was a balance in the treasury of \$85. For the year ending April 1st, 1896, the receipts of the church were a little less than \$1200, and came within about \$70 of meeting all expenditures. The latter included the salary of the native preacher and a house for him, together with the cost of a class-room and some furniture for the chapel. This is a remarkable showing for a church composed of Zulus, gathered so recently in a new place. Mr. Goodenough writes of a plan for establishing another station eight miles from Johannesburg, at an important railway and mining center, where already a little chapel has been secured.—*Missionary Herald*.

—The British House of Commons voted £3,000,000, by 255 votes against 75, toward the construction of a railway from the port of Mombasa, in the Indian Ocean near Zanzibar, to the Victoria Nyanza, passing through the protectorate of Zanzibar, British East Africa, and Uganda. It is expected that 100 miles will be laid before next April, tho the railway is to follow the substantial pattern of existing lines in India and Egypt. It is estimated that the carriage of 3500 tons of freight in three trains each way per week will pay the working expenses. At present the government pays £37,000 per annum for portorage of stores alone from the coast to the Uganda, an item which the railway will reduce to £6500. The political advantage in tending to promote still further the consolidation of British power in Africa is too obvious to need comment.—*Montreal Star*.

The Uganda mission is less than

twenty years old, and in its earlier years passed through hottest fires of persecution. Last year the number of converts received was 2921.

—The *African Tidings* publishes a letter from a missionary describing a mission school at Likoma, which says: "The African does not take kindly to figures, but our little girls can do fairly long addition and simple multiplication sums, as well as the exercise we dignify by the name of 'mental arithmetic.' In this latter fingers are brought into play, and, what will amuse you more—toes! Quite unencumbered by shoes, they prove most convenient, and when a pupil's own set gives out, she may be spied eagerly borrowing the toes of her immediate neighbors to finish the calculation with! We treat Class I. to nice copy-books, sent out from England, and they all learn to write remarkably fast, and in many cases exceedingly well—faster far than many English children. So far 'J pens' are not fashionable, but each child has a pen-wiper of her own, which is in constant use; at first, it must be owned, somewhat to her teacher's horror. The pen-wiper is her own woolly little head, into which the pen is plunged every few minutes, and rubbed vigorously. I now look upon it as a kind provision of nature, and offer no expostulations. If ink gets spilt on the table it is wiped off with their own hands, no one being a penny the wiser; another advantage of a shiny black skin, which, by the way, I am getting to admire more than a white one. The little ones and newcomers write on slates, which they use cuddled up in their arms, quite disdaining the use of a table. . . . Their education does not go far beyond the 'three R's,' for they seldom stay at school beyond the age of thirteen or fourteen, when we suddenly look round and find that our little girls of last year have shot up into marriageable young women, and off they go to keep house for themselves."



1. BIRDS-EYE-VIEW OF LIMA, PERU (Bull ring on left).
2. MISSIONARIES VISITING A NATIVE PERUVIAN HUT.
3. THE ROMAN CATHOLIC CATHEDRAL, LIMA, PERU.

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WILLIAM E. DODGE AS A SYSTEMATIC GIVER.—II.

BY THE EDITOR-IN-CHIEF.

In this second sketch of Mr. Dodge we shall consider his *habits of giving*, because the ministry of money is the great matter on which, particularly, disciples need education and transformation.

How much depends on a right beginning ! When Dodge was yet a boy, Obookiah's short career and early death called attention to his native Hawaiian Islands, and William proposed to some companion boys a "missionary potato patch," and a piece of swamp land was cultivated for God ; and tho the season was exceptionally dry, that patch yielded abundance, and the proceeds went to Obookiah's education. It is doubtful whether a deeper thrill of joy ever passed through Mr. Dodge's heart in giving to God's work, than when he felt in his own palm the money he got for that first load of potatoes.

All his life Mr. Dodge remained loyal to the American Board of Commissioners for Foreign Missions, with which from early manhood he had been officially connected. This again nourished his habits of giving, for he kept himself acquainted with missionary operations the world over.

The central secret of his large and versatile benevolence is to be found, however, in his deliberate *life plan*. As his main purpose was not to be rich, but to be useful, his wealth was regarded as an avenue to service. The hour when he began to have an income was the hour when he began to actively distribute, and this is with every true giver the basis of a habit of giving. Nothing is more illusive than the dream of *benevolence after accumulation*. Habit is ironclad for its fixedness, and habits of avaricious hoarding are practically immutable. He who defers his giving till he has done his hoarding, finds his wealth locked up in vaults of which a tyrannical and heartless selfishness holds the key. Such a man has already learned to get and keep, and to reconcile his mind, heart, and conscience to a course that is distinctly unscriptural and in a high sense immoral ; and that lesson not one man in a million ever unlearns. No vice is more common, more

hopeless, more incorrigible, than the vice of greed, and none hide under more respectable guises. William E. Dodge escaped a life-blunder and crime by beginning to give when he began to get. He became a regular contributor to all great leading forms of beneficence, and an occasional contributor to many others as they commended themselves to his judgment, and as his ability was equal to the opportunity.

Of Mr. Dodge it has often been said that his natural sympathies made giving easy ; but it is forgotten that the most tenderly sympathetic nature can be hardened rapidly by simple selfishness, until it is fossilized into insensibility and immobility. With this man the sympathy of nature was intensified by grace, and there was in his giving a charm that never comes from any other source than conscientious Christian *habits* of giving. When men really hold wealth as a sacred trust, they will be both afraid and ashamed to die rich, and unwilling to live as misers do ; miserhood will be misery to a devout disciple, who feels life to be God's deep, broad channel, through which to pour power and blessing into the widest territory of humanity and make deserts blossom under its irrigating channels.

To these conceptions of the sacredness of a business calling, and the blessedness of a life of impartation, another must be joined, if Mr. Dodge's secrets are to be revealed as a promoter of missions. He saw that the grand object and end of salvation is to make us saviors of others. The Church is not a *field* to be worked, so much as a *force* to work the world field. However important as a center at which to rally disciples, it is most vital to understand that it is the center from whence to radiate. The divergence must not be forgotten in the convergence, instead of absorption, transmission and reflection. Let us have education and edification, but *evangelization* is to rank first, and all else follows when this law is the first in the second table of the Church's Decalogue.

This law determined both where William E. Dodge should "go to church," and what he should do when he got there. He went where he thought he could be of most use, and wherever he went he went to work ; satisfied to be an active member, willing to be an officer if so called, but neither desiring nor seeking such elevation ; and in every case the pastor's right-hand man, seeking to help him rather than to be a further tax and drain upon his energies. Usefulness was his law, and he shrank from no position where he could be of service, whether prominent or obscure, inviting strangers to church, visiting the poor, sick, aged, soliciting funds, guiding the inquiring, admonishing the backslidden.

These two matters we regard as absolutely fundamental to any such reconstruction of business life as shall bring it into accord with God's plan and purpose, and make merchant princes and common tradesmen alike promoters of missions. First, we must cease to discriminate between secular and sacred callings, as tho' forsooth a man cannot serve God as really and truly and sacredly at a carpenter's bench, a shoemaker's shop, a blacksmith's anvil, with a trowel, a spade, or a hammer, as in a minister's

study, a physician's office, or an artist's studio, with pen, voice, or brush. A disciple has no right to any work in which he cannot both glorify God and have fellowship with Him ; and, hence, every honest sphere of toil may be a Divine calling, and every tool a Divine weapon or implement.

There follows, of course, the second and companion principle, that, of the profits of my work, the Divine Partner is to have His share ; or to put it more scripturally, as His is all the capital, whether of money and material, or of capacity to conduct business, the workman in every sphere is to regard himself as God's steward, and intrusted with God's property, to use what is reasonably needful for his own wants, and to give to others who have need, in God's name, whenever God calls through men's deserving appeal, and according to the measure of ability and opportunity. Moreover, the steward must understand that as he is only an almoner of God, he is neither to covet the praise of men nor regard the recipients of such gifts as under obligation to *him*.

Mr. Dodge learned this double lesson, not perfectly perhaps, for perfection is not a characteristic even of devoted disciples ; but he learned it far beyond most of the men of his generation. It has been affirmed of him—what from intimate personal acquaintance we can confirm—that not only with patience, but with cordiality and enthusiasm he met every new appeal. He reminded one of William Thaw, of Pittsburgh, another merchant prince and princely giver, alike in the unfailling freshness of his interest in every new opportunity for doing good, and in the estimate he honestly cherished of benevolence. He did not run away from appeals, because he regarded every chance of truly serving God and men as a pleasure to be coveted, a privilege to be enjoyed, and he often thanked others for the application which afforded him a new opportunity ! The practice of giving rapidly grew into habit, and the habit became, like Briareus, hundred-handed, for the range and scope of his benevolences constantly widened, as his knowledge of human need, his sympathy with woe and want, and his means of helping, increased.

Another principle which marked his giving it is important to notice. He preferred a *diffused rather than a concentrated beneficence*. He felt that a little here and there, widely distributing his gifts, has a threefold advantage : first, it broadens the horizon of the giver, preventing undue exclusiveness and narrowness ; secondly, it prevents undue dependence upon single donors of large gifts, enlarging the constituency of active friends and supporters ; thirdly, it avoids the inevitable risk of misplaced charities, for if in any one case or more giving proves a bad investment, the disappointment is compensated by a multitude of well-bestowed gifts.

This feature of a largely distributed beneficence is to our mind the salient point in this whole life of giving, and we give space to impress this thought. For example, he was from the first the intelligent patron of Christian education. He saw colleges and seminaries springing up like plants in home and foreign lands. He sought to aid the feebler ones

which had a fair field and prospect of success ; and particularly did he aid institutions which train candidates for the ministry.

When after the war for the Union the education of the freedmen became to him an absorbing question, he gave time and money to establish or enlarge institutions that would ensure to the negro race a true Christian training, such as the Ashman Institute, since then expanding into Lincoln University, and in all the steps of its progress, from a property value of ten thousand to one of three hundred thousand, and from sixteen to two hundred and sixteen students, Mr. Dodge could have said, "*Magna pars fui.*"

Few people, even among Mr. Dodge's friends, have any true conception of the extent to which he thus distributed his wealth, and of the territory covered by his donations. Sixty years is a long period during which to study and to practise faithful and wise stewardship. Those sixty years embraced a total of 21,900 days, including Sabbaths, which were to him far from rest days in the activities of benevolence. During a large part of this time there were few if any days in the year in which he did not bestow charity in one or more directions, in larger or smaller sums. And from personal knowledge of the man and his methods, we have little doubt that when this man departed there were at least twenty thousand distinct gifts which he had made to different forms of work for God and man, in sums varying from one hundred to scores of thousands of dollars !

Some of his gifts can be traced and so can be recorded. We know from the "archives" what he did for the theological seminaries at New York, Princeton, New Haven, Cincinnati, Chicago, Bangor, etc.; for the colleges, Williams, Dartmouth, Amherst, Lafayette, Beloit, Marietta, Hamilton, Oberlin, Grinnell, Maryville, etc., Lincoln University, Zion Wesley College, Howard and Hampton, Atlanta and Biddle—in fact, it has been said of him that he planted schools and churches as farmers plant corn ; and when his will was read \$50,000 for education of colored students for the ministry was one of his numerous and munificent bequests.

But how many gifts can never be traced or known till the day when the "books" are opened ! He literally helped thousands of young men who were struggling to get into the ministry, at times having as many as twenty to whom he gave annually, and never being without some such personal object of loving, sympathetic aid ; and usually it was the class who could not otherwise complete their course of training, or who for some reason were not likely to get into the work by the usual curriculum. He kept his eye on the after career of such as he helped, and they became a part of the greater family whom he cherished ; if crises arose in their fields of labor, he gave them new aid. A donation of one or more books, especially likely to inspire consecrated service, was a common method of multiplying his seed sown.

Let us enter his counting-house in Cliff Street at nine o'clock in the

morning. As soon as letters and imperative matters of business, such as signing of checks and dictating replies to correspondents, have been dismissed, the cards of a score of visitors and applicants for help are laid before him, and he cheerfully gives injunctions that they be shown in, in the order of their arrival. Time is too short to hear them at length, but it is necessary in the interests of courtesy not to be brusque and rude even in dismissing the unworthy or the unwise ; and it is necessary in the interests of fidelity to know what are the true merits and claims of every cause. So with tact he brings every visitor *to the point*, and deals with him justly and generously, but firmly and promptly ; and then, with such affability as is noticeable in Mr. John Wanamaker, somehow edges him toward the door, until without knowing how he finds himself outside. A few he has to thrust out, because they are a sort of tramps, but he is patient with all. And if the most timid and humble applicant is found to be a messenger of God, he makes such feel that he has been honored rather than bored in hearing him state his case and in being permitted to give.

For the most part he gives conditionally, when to promise the last thousand will provoke others to give ; and he prefers to give a smaller amount outright rather than lend a larger sum, which only imposes a new burden of repayment. He gives an applicant the benefit of a doubt rather than embarrass him by an air of distrust ; but if he is not satisfied waits till he is, for he is a steward and will not waste his Master's goods. Moreover, the habit of studying to discriminate has sharpened the faculty of discrimination, and he learns to judge almost instinctively of character. And he is impartial. A negro seeking the welfare of the blacks on a plantation, a humble missionary trying to set up Sunday-schools on the Western frontier, where civilization and barbarism meet, or an Indian chief seeking to secure justice to his tribe, is as sure of a hearing as the foremost doctors of law or divinity.

That his gifts were no small and trifling ones, a few examples will show. The endowment of the president's chair at Williams alone cost him \$30,000 ; the library building at Auburn, \$20,000 ; the chairs at Lincoln University, \$23,000, beside many lesser sums. He subscribed with his firm \$5000 to the relief fund for Lancashire sufferers, \$5000 for the Zion Wesley College for the blacks, etc.

"From first to last"—was the testimony of Professor H. B. Smith, D.D., the Miltonic poet of theology, to Mr. Phelps, and the same is true of Mr. Dodge—"he was a giver ; at last in princely donations, but from the first in equal proportion to his means." No wonder the church of which he was an elder abounded in charity.

It was one of the triumphs of Mr. Dodge's life that when Brooks contested his right to a seat in Congress, in 1865, on the ground that he had used his great wealth to pave the road to Washington, the mud of this aspersion could find on this Christian merchant no lodgment. And when Mr. Dawes, chairman of the investigating committee, brought in his re-

port, this is its language : "The charge of bribery is not sustained by one scintilla of evidence. The most diligent search of nine hundred pages of printed matter fails to reveal a single particle of testimony that any money whatever has been used for any corrupt or unlawful purpose." And the *New York Times*, in its editorial column, gives a confirmatory witness, whose words are as letters of gold, giving Mr. Raymond's testimony as a New Yorker that Mr. Dodge's wealth had been "acquired without wronging any other man," and "expended as liberally and nobly and honorably as it was acquired." Still better, Mr. Raymond says : "There is not a man familiar with the charities of New York or outside of New York . . . who does not know that 'Mr. Dodge' is the first man to whom they all go, and the man from whom they come with the largest contributions."

It was another of his life victories when, in 1873, the firm of which he was so conspicuous a member was charged by their own clerks with defrauding the Government of revenue, a full investigation not only proved the innocence and vindicated the integrity of these merchant princes, but ended in the unanimous repeal by Congress of the regulations which set a premium on blackmail ; and Mr. Dodge's eighth election to the presidency of the New York Chamber of Commerce both set the seal of his fellow-citizens on his unsullied integrity and so silenced the voice of calumny, that is was never again raised against him.

With reluctance we conclude what has been, after all, only a rapid outline sketch of a remarkable career. Here is a man who rose to eminence among merchant princes, but never forgot his humanity nor Christianity. Without being swayed by personal ambition, he was thrust into official dignities and responsibilities, as when, in 1864, he was chosen to represent the State of New York in the councils of the nation, and he filled many positions which were even a greater mark of the esteem in which he was held by his fellow-men. The one feature we desire here to make conspicuous is his world-wide usefulness. He was confined to no narrow sphere. His residence was in one city mainly ; his influence must be measured not only by "parallels of latitude," but meridians of longitude, and its period reckoned by cycles. "Dodge County," in Georgia, and the Syrian Protestant College at Beirut, in Syria, where his son, Rev. D. Stuart Dodge, filled a professor's chair, may give some idea of the breadth of his influence. But when he died, scores and hundreds of colleges, seminaries, and other educational centers, from the rising to the setting sun, and from the equator to the pole ; mission churches and Sunday-schools on our frontiers and in foreign lands ; ministers, missionaries, and evangelists in all countries and climes ; colored men and women trained for service in the South ; Christian Indians educated in the schools of Christ ; medical missions with their dispensaries ; temperance societies, tract and Bible societies, libraries and reading-rooms, Young Men's Christian Associations—all bore witness to his gifts of service and money—what

a countless array of agencies through which he reached out in life, and still in death continues to work ! Where his money was sown as the seed of the kingdom, the harvests are still his, and they are increasing in their yield as the years go by. What was thirtyfold becomes sixtyfold and a hundredfold, until the final crop passes calculation. Who will imitate the man who did business for God, and chose to make his gains the gains of the Church and the world ?

SIX YEARS IN UTAH.

BY REV. D. L. LEONARD, D.D.

It was in the summer of 1881 that by a most striking providence I was plucked up from an ideal Minnesota pastorate and set down in the midst of the appalling spiritual desolations of the Great Salt Lake Basin. As part of my task, I was to represent as superintendent the Congregational Home Missionary Society in the effort to redeem that region from the pernicious rule of the Mormon hierarchy. Several denominations had entered this field about the date of the advent of the Union Pacific Railroad, which was completed in 1869, and some of them had made substantial progress in laying foundations for the Gospel. Rev. Norman McLeod was the first representative of Christianity to penetrate to Salt Lake City, arriving early in 1865. His work was presently suspended, and he retired, nor was it until 1874, at the advent of Rev. Walter M. Barrows, that the solid beginnings were made from which I was to set forth in the work of enlargement. Salt Lake Academy, with Rev. Edward Benner as principal, was opened in 1878, and a few months later the New West Education Commission was organized in Chicago, whose object was to found and foster in Utah schools of every grade. During the first years I was the only representative of this society present in the field, and acted as its agent. In the metropolis of Mormondom and neighboring settlements three or four schools had been opened. Two churches had already been formed, and one solitary minister was in waiting to lend me counsel and cooperation. The Edmunds Law was enacted the year following, tho its severe pains and penalties did not begin to fall until after two years more. The dominion of the priesthood was as yet supreme. Forty years of successful resistance had made them haughty and confident.

First of all, I must needs explore—must travel up and down, here and there, and from the numerous villages and hamlets select such as seemed most suitable for occupancy. From first to last I was spared all approach to bodily harm from the violence of wicked men, nor did I even suffer the infliction of abusive or threatening words. In part, I am persuaded, because I never found it obligatory to hurl hard words at the “prophet”-founder of this organized iniquity or his extant successors. In part also

because I sought to maintain a judicious reticence as to my projects and ruling aims. It was plainly a case where the harmlessness of the dove demanded as a supplement the wisdom of the serpent. Therefore a quasi *incognito* seemed clearly in order, and was maintained. And yet I sought to improve every opportunity to be present at all manner of public gatherings, such as were religious included, and whenever it was convenient visited the Mormon schools. More than once, however, I was called to withstand most vigorous attempts to convert me from the deadly error of my ways. Once in particular by a wily elder of much experience and extended travel, and mine host for the time being, who until long past midnight kept me from my slumbers in the effort to demonstrate that no matter how saintly or angelic one might be, there was no salvation for him save and except through the grace of baptism administered by a Latter-day priest. And only the day before I finally left the territory, the first wife of a hoary polygamist took me solemnly to task for writing such and so many wicked things against the true "church and kingdom" (tho she frankly owned that daily before herself and her neighbors I had walked in a perfect way), gave me her inspired "testimony" that Joseph Smith, Brigham Young, etc., were God's prophets, the Book of Mormon is a piece of handiwork divine, and concluded by giving me fair warning that, if found incorrigible, I must answer for it in the last great assize !!

After the choice of eligible fields had been made, the lease or purchase of real estate was next in order, than which no task more perplexing or fuller of manifold difficulties can easily be imagined. For the most part the communities were solidly Mormon, the eye of the local bishop was on every movement, no transfers of property were tolerated without first counseling with him, and the presence of a stranger was an occurrence to be investigated. Many a journey was made under the torrid heat, and with disappointment as the only outcome visible. Later, moonlight came to be preferred to sunshine, for then the watch dogs of Zion were asleep. No inquiry could be made without exciting suspicion. Once in dire straits, venturing to ask of the only man I met concerning a certain vacant corner lot, the emphatic reply was: "You are not wanted in these parts. We know who you are, and don't propose to let you bring in your Gentile trumpery." Sometimes resort was had to real estate agents in Salt Lake. But oftenest apostates from the Mormon Church could be found to act in the matter, who hated their deceivers and oppressors with a hatred which knew no bounds. Sometimes months of vexatious delay would intervene between the first step and the transfer of the title. One village was chosen, but after most diligent inquiry not a solitary non-Mormon could be heard of as resident therein. It was evening when I stepped from the train at the station, fully bent upon gaining a foothold here, and asked for a lodging place. Before retiring I scrutinized every face, picture, book, and paper, and asked divers leading questions, to find if I was in the home of friends or foes; but all in vain. Later, in my room the story

came to mind of old Eliezer of Damascus, his famous journey in search of a wife for Isaac, and particularly his prayer for specific guidance. The thought arose : My mission here is at least as weighty as was his, I am also as utterly at my wit's end, and the God of Abraham is able and willing to answer prayer, even in Utah. I will cast off my burden of anxious care, and put my trust in Him. The next day it came out that I was in the house of a man who was eager to further all my wishes, and in due season followed both a school and a church !

Such aggressive work went on until at length nearly thirty schools were established, with upward of forty teachers. After land and buildings were provided, cultured and Christian women were forthcoming, to give instruction during the week and on the Sabbath, to hold all sorts of religious services, and in every possible way to diffuse abroad the good things of religion pure and undefiled. In almost every case at first bitterest opposition was faced, tho in some localities the rulers were led far astray by the conviction that it "was only a woman, and she couldn't do much harm." These two were the weapons most commonly wielded. Periodical raids would be made upon such parents as allowed their children to attend the "outside" schools, by public scourgings in the meeting-houses, or by sending certain officials to labor with them by warnings and threatenings. Or else the vilest reports would be circulated. Thus it was given out concerning one of the most gifted and consecrated teachers from New England, that she had fled from the East to escape a most unsavory reputation, and the slander was so generally believed that one mother, who was not a "saint," and who had daughters to educate, waited for months before daring to meet the accused to investigate for herself. Scholars were secured by the fact that the mission schools were free, while elsewhere tuition was charged. As for the "apostates," they would patronize anything which meant opposition to the ruling church. But more than all else, the vastly superior character and intellectual gifts of the women who were fresh from Smith, Wellesley, Holyoke, Oberlin, etc., were certain to achieve a popularity which nothing could withstand. In one case, however, after months of patient and skilful effort, not a child could be persuaded so much as to cross the threshold. The woful estate of the average district school no doubt made the task on hand far easier of performance. Teachers were themselves untaught. Text-books were few and of inferior quality, and the odious savor of Mormonism was everywhere. I was once present at the closing exercises for the day. All who were willing to lead in prayer were asked to raise the hand, and from the score or more a girl of some twelve years was chosen, who proceeded to offer the regulation thanks for the call of the prophet Joseph, the gift of the Golden Bible, and the institution of the true church "in these last days;" and also presented the regulation petitions in behalf of the "first presidency," the "quorum of the twelve apostles," and all the other "quorums," the missionaries abroad, and the kingdom in general. Again I was in attend-

ance in a room where were about eighty pupils and two teachers. Studying aloud was in full fashion, and two large spelling classes were on the floor at once, each endeavoring to outshout the other and so be heard. The three trustees were also on hand that day, and as a conclusion were asked to speak ; but they, turning to me, desired that I would first utter myself, which I then proceeded to do modestly and with brevity. The impression made, however, seemed to be profound, for following my attempt, all the elders did was to endorse every word with greatest unction, each in turn urging the children to diligently heed my counsel so sage and pious, and closing with the phrases with which their kind always end their exhortations in the preaching meetings : " And that you may *do* this is *my* prayer in the name of Jesus Christ. Amen." With such ungrudging encomiums from the priesthood, why should I not go on my way with rejoicing ?

After the teachers had wrought their invaluable preliminary work, the ministers must follow with such other instrumentalities as belong to their calling. But, indeed, *hæc labor, hoc opus est*. It is more than doubtful if the world contains a field stonier or more desert as touching gatherings for preaching and prayer. The prejudice against Gentiles in general, but clergymen in particular, is deep-seated, and amounts often to mania and hysterics. Hypocrites and villains they are declared to be. And the commonest mode of procedure is to let them alone, give them a wide berth, suffer them to preach to empty walls. One minister of excellent parts and whole-hearted devotion informed me that for three and a half mortal years he had held a service every Sabbath, and never with so many as five auditors, himself included ! Somehow, this seemed perilously near to a waste of time and nerve force, or at least an experience to be avoided, if possible. Was there not room here for strategy, for a flank movement upon the enemy at a point where he was unprepared to resist ? Searching through my armory for suitable enginery, I hit upon " Fun and its Philosophy," a lecture prepared for the ears of college students. Surely, no nostrils so sensitive as to snuff heresy here, and with such a theme what possible mischief could be wrought to Zion ! It did appear somewhat remote from the New Testament ; but if a room could be filled with Mormons, and indifference or inveterate dislike could be forgotten for an hour in hearty and innocent laughter, it would be a substantial gain. The first trial was made in the most barren and desert corner to be found. Six was the hour for opening, but by five the room was crowded to the aisles and platform, all men and boys, not a female face visible. It was a rough-looking mass, unshorn, unkempt, and clad in homespun. However, it soon became evident that good-nature abounded, for the response to the humorous stories was all that could be desired. Except that several gray-beards maintained a grave and solemn countenance, who were on guard that night, so that for them smiles even would be altogether unbecoming. But alas ! the stress was too much for weak human nature,

and later one by one by the tide of merriment even these were swept away. For more than two hours I continued ; the ovation ended with a vote of thanks, which was followed by a rousing three cheers, and urgent invitations to come again. This lecture went the rounds with large gatherings in every place. Only once did I face failure or catastrophe, and that was in a Scandinavian community. There was ignorance unusually dense even for Utah, but what was worse, the sense of humor was utterly absent from every cranium, so that my best attempts to be funny evoked only a few sickly smiles, while the multitude of faces were without expression, or else wore a look of wonder mingled with honest desire to see the point. The predicament was appalling, but presently I concluded to endeavor to pluck victory from the very jaws of defeat by omitting all the choicest witticisms, and devote myself to explaining the mild remainder. And I actually found that a third or fourth repetition in varying phrase, coupled with explanations as to exactly where and why they should laugh, were certain to produce satisfactory contortions of the face and swayings of the entire body.

My next venture was with a lecture intended to combine entertainment with instruction. Africa was the theme chosen, with a large wall map to hold the eye. I enlarged upon the continent, its population, the course of discovery, progress of missions, etc. When I told of the 3333 wives of the king of Ashantee, and suggested that there was polygamy worth having, some would suspect that I was hurling a profane fling at "celestial marriage." Again good audiences greeted me wherever I went, and a most respectful hearing was accorded. "The World and its Wonders" was the subject of the third lecture with which I would prepare the way for the preaching of the Word. Maps of the hemispheres, each seven by seven feet, astonished the people by their size, and by suggesting how wealthy the lecturer must be to possess them. Oceans, mountain ranges, volcanoes, earthquakes, and the rest were duly touched upon. Steady progress in every particular could be traced, but it seemed clearly best to go the rounds yet once more, preparing the soil to receive the good seed. "The Land we Live In" was meant to kindle patriotic enthusiasm for the Union and its institutions, to show how vast and mighty it was, and how insignificant a fraction of it was Utah, which on the Home Missionary Society's map, twelve feet square, could be almost covered by the two hands. But, moreover, the lecturer discoursed at length upon the physical marvels of the Great Salt Lake Basin ; and how the wisest were staggered to find that a Gentile, a mere sojourner, so altogether outknew them, priests and bishops that they were, concerning the "valleys of the mountains," in which the bulk of their lives had been spent. By this time it had come to pass (having long before learned that I was a clergyman) that many were really ready and curious to hear what he might have to say upon heavenly things, who once and again had spoken upon things earthly to their pleasure and edification. Nor when I began to preach a

plain and pungent Gospel were the congregations much diminished. I recall how one Sunday, as I held forth upon righteousness and true godliness, the front seat was filled by the bishop and his too numerous wives. He nodded frequent assent to my doctrine, tho later he fell asleep, having recently partaken of more alcoholic stimulant than was meet.

In all while I remained in the Territory fourteen ministers bore a part in the exacting and exhausting work. The first to come was David Peebles, who had endured hardness in early Kansas days, and later among the Freedmen in Texas, North Carolina, etc. He gained the esteem of many by his large practical knowledge of horticulture, and with voice and organ in communities not a few touched scores of hearts through the service of song. Among the others were two who have since risen to the rank of home missionary superintendents, Amos J. Bailey, of Washington, and William H. Thrall, of South Dakota. Besides, James H. Kyle is a member of the Senate of the United States, while Professor C. E. Allen, then of Salt Lake Academy, has been chosen to act for Utah in the national House of Representatives. During the six years of my stay the various denominations were pushing evangelistic and educational work. The Edmunds Law landed hundreds of polygamists in prison, and drove a larger number into hiding or to foreign lands. It was thereby demonstrated to the dullest Latter-day intellect that the moral sense of the nation was something which the priesthood was bound to respect. Railroads were multiplied and mining was profitable, so that at divers points non-Mormon forces began to bear sway, while everywhere the power of the priesthood was seriously shattered. But the time of extensive revivals, conversions, and founding of churches was not yet. Even now, after fifteen years have come and gone, the two churches have only increased to ten, with a membership of about six hundred.

If ever an adult generation was spiritually in an utterly hopeless case, it is to be found in the region under view. For blood poisoning materia medica is sorely put to it to find a remedy, and the wretched victim has but the slightest chance of escaping death. And here is a large population thoroughly drilled in folly, error, and iniquity. What chance have truth and virtue to make their way or survive, when head and heart are thoroughly persuaded that the Book of Mormon is every whit as profitable as the Scriptures of the Old and New Testaments for doctrine, reproof, correction, and instruction in righteousness ; when Joe Smith is held up as more than the peer of Isaiah and Paul ; when polygamy and priestcraft of the most unscrupulous and despotic sort pass as synonyms for Heaven's best gifts to men ; when the church engineers the theater and the dance, and pockets the proceeds ? The house of God is the official dancing-place, with the bishop in charge, indeed, opening and closing the exercises with prayer ; but between the invocation and the benediction the "saints" are wont to shuffle the feet with souls no less earthy and sensual than those of "sinners" in Gentile regions. I was present once

when the local church magnate published the dancing program for the season about to begin. It had been decided that among the cotillions a proper number of waltzes would be mingled. Some of the scrupulous of the brethren might object to the latter on moral grounds ; but he made bold to affirm—indeed, as he phrased it, he “ would bet a gill of butter-milk ! ”—that all such were of those who in early life had grossly overdone this stimulating variety of the dance, and now that they were aged and infirm, were unwilling that young men and maidens should thus enjoy themselves ! “ But,” exclaimed he, “ we won’t have any such nonsense in the Thirteenth Ward,” and at once raised his hands to dismiss the tittering audience. And just so outlandish and profane are all the religious gatherings likely to be, even to the sacrament of the Lord’s Supper, which is celebrated once or twice every Sunday in a manner the most formal and perfunctory possible, and of which everybody present partakes, even to the babes in arms if they will !

During all those laborious and most trying years there was not much encouragement on which the eye of sense could fasten ; but there was unfailing solace in the fact that a mighty nation was on my side, and millions of devout and determined souls. A faith and practice so shocking and mischievous could not long survive in the midst of such intelligence and such deep Christian feeling as were everywhere abroad in the land. The gates of hell shall not prevail against it, was a promise unfailing and exceeding sweet when the days were dark and the battle waxed furious. But most of all through all the six years, and well-nigh every day, on this Scripture was my spirit fed and strengthened : “ My word shall not return unto Me void ; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” And so it was a privilege beyond price and a downright luxury thus to toil and endure.

FOREIGN COMMUNITY LIFE IN CHINA.

BY REV. R. L. MCNABB, FOOCHOW, CHINA.

The foreigners that reside in the “ Celestial Empire ” are commonly divided into two classes—missionaries and community people. At every open port there is a plat of land set apart for foreign settlement which is known as the foreign concession. These concessions are usually if not always outside the city walls, and the foreigners living thus in a community by themselves are known as “ community people.” They are tea merchants, opium-mongers, dealers in various kinds of native and foreign wares, bankers, custom officers, clerks, agents, and employés of the steamship lines, adventurers, and some outlaws hiding from the strong hand of justice. Some of these foreigners have their families with them, but the great majority are unmarried men, while a number have wives and chil-

dren in their home-lands. The consuls of the different nations are not merely commercial agents, but are held responsible for the lives and property of their countrymen ; thus the Occidentalists in China are in no way responsible to the Chinese authorities, but must look to their own consuls for protection and redress. Hongkong, of course, being a British colony, is subject to English law.

The missionaries not being engaged in traffic do not necessarily live in the foreign concessions. Being sent to China to disciple the Chinese, they locate themselves in a favorable position to prosecute their work ; hence the missionary compounds are frequently found at a distance from the foreign community, and quite frequently missionary families are located inside the walls of the cities ; hence, being located somewhat by themselves, and not being engaged in trade, they form a separate element from the "community people," and will not come under direct treatment in this article.

Foreign community life in the far East circulates around the club-house. The club-houses are usually magnificent structures, and are elaborately furnished with all that goes to make club-life fashionable and attractive to society people. A large library abounding in books of fiction, travel, and adventure is to be found in every club-house. A reading-room supplied with illustrated magazines and journals as well as weekly and daily papers is one of the club attractions. Bulletins announce the arrival and departure of steamers and mail, and the latest telegrams are posted for the convenience of all. Billiard-rooms and card-rooms as well as a bar-room, where all kinds of foreign liquors are kept on tap, are to be found in connection with all these clubs.

Every few weeks the reading-room is turned into a ball-room, and the *élite* of the community gather arrayed in gorgeous apparel, and spend the night in a fashionable hop that would rival an "upper 400" ball in New York. This promiscuous mingling of the sexes in the ball-room is an outrageous scandal in the eyes of the "heathen Chinese," who will not so much as sit at the same table with his wife, let alone attend a hugging party (even tho the hugging is set to music). Large racket and tennis courts are to be found in connection with nearly all these clubs, which contribute largely to the health of the community, for no foreigner can live in China and not take plenty of out-door exercise. The clubs also usually control the race-track. Hotels are sometimes found in connection with the clubs, where a large per cent of the community and traveling public are accommodated. Club-life in the Orient seems to be a kind of fraternity life. A person identified with a club at one port can be admitted to all the privileges of club-life at another port, by means of a visiting or traveling card. Globe travelers sometimes stay long enough at one port to become members of the club, and then when they depart for other parts they take traveling cards, and they are admitted into club-life wherever they go, and are constantly in the swirl of society. Many of them are

entertained at the club's expense, and thus can "dead beat" their way, with the exception of ship-fare, while they are in Asia. I heard a "globetrotter" say that his journey around the world was comparatively inexpensive, simply because he was a club-man.

To the hundreds of unmarried men in these open ports the clubs form a kind of a substitute for home life, and if the worst features of club-life did not prevail, the club would not be so objectionable. All business in the "Hong" stops at 4 P.M. The employers and the employes immediately go to the racket-court and take a good sweat, then a bath is taken and society dress is donned, and all go to the club-house, where from 5 to 8 P.M. all is in a perfect whirl. At 8 P.M. all adjourn for dinner. The married men, perhaps, spend the balance of the evening with their families, while many of the young men return to the club. This is the everyday routine, interspersed now and then with a ball or theatrical entertainment. The better class of the community people are inclined to be religious—in fact, some of the foreign traders and their families are truly pious; but these are greatly in the minority. A traveler in the East says: "Many of these (community people) when at home (in the West) are respectable, if somewhat formal church-members; but here in the East they do scarcely more than look upon Christian work from a distant and coldly patronizing attitude. They are, upon their arrival in any city where their own nationalities or kindred ones are somewhat numerous represented, caught in the "swim" of worldly society, and soon the meager amount of religious zeal that characterized their lives at home is abated, and they feel almost ashamed to have it known that they are church-members at all."

Each foreign community that I visited in China had good church buildings. Those at Hongkong and Shanghai are particularly fine. At these two places, where there are several thousand foreigners to draw from, the church attendance is quite good, and regular pastors are supported. At Amoy and Foochow the foreigners number about two hundred at each point. The average attendance at church worship exclusive of missionaries is about thirty. At Amoy the missionaries of the different missions take turns in conducting the English services, and give their service to the community without remuneration. At Foochow, there being but two or three Americans among the traders, the Church of England takes full charge of the English services. When the community chapel of the Church of England was being built at Foochow, work went on on Sunday as well as a week-day. When the Church of England missionaries protested against work on the Sabbath, the community building committee gave them to understand that the money came from the community, and that the work could proceed on the Sabbath. Some of the community people contribute to the support of the missionary hospitals, as well as furnish most of the means to support the hospitals for the Chinese that are under the care of the community doctors. The foreign community

expended in support of the Foochow hospital for 1893 about \$3000, and Dr. Rennie reported 684 in-patients, 5678 out-patients, and 15,569 return visits of out-patients. This hospital is doing a splendid work. Other communities may be carrying on just as good a medical work among the natives.

A few years ago a missionary lady was bitten by what was supposed to be a mad dog. A liberal-hearted foreign trader sent her money to go away to be treated; but the wound soon healed, and the missionary did not use the money. The good man would not receive the money back, and it was turned into the fund to help aged Christian Chinese ministers. Other instances might be added to show how a minority of the foreign community people of China lend a helping hand in mission work, but the sad truth remains that the foreign settlements in the "Far East" are made up of much the same class of characters as the trading posts and mining camps of the "Far West" in the United States. Some of the community people are virtuous and lead godly lives, and in their business dealings with the natives are above reproach; but there is a large per cent of foreigners in China who "are the enemies of the cross of Christ, whose God is their belly and whose glory is their shame, who mind earthly things" (Phil. 3 : 18, 19).

The sailors that manned the opium and other vessels of different nations that visited Chinese waters previous to 1842 quarreled and fought like wild beasts, and often murdered each other. To such an extent did this prevail, that the Chinese authorities were obliged to allot different islands in the river at Whampoa for the recreation of the seamen of each nation, in order that such troubles might be avoided in the future" (Williams). The Chinese authorities resorted to capital punishment to stop the brutal strife among the foreign sailors. Is it any wonder that the Chinese Government declared that "the barbarians are like wild beasts, and not to be ruled on the same principle as citizens. Were any one to attempt to control them by the great maxims of reason, it would tend to nothing but confusion. The ancient kings well understood this, and accordingly ruled barbarians by misrule. Therefore, to rule them by misrule is the best way of ruling them" ("Middle Kingdom"). Henry VII. of England ruled foreign traders by a similar law.

For over three hundred years has a corrupt form of foreign life prevailed among the Occidental traders and sailors in China. "The Chinese at first feared and respected those who came to their shores. By degrees the respectful fear of the Chinese passed into haughty contempt" (Williams).

Dr. A. B. Leonard says, concerning the lowest class of foreigners that live in China, "that *they* are recklessly and viciously immoral, and are living for the gratification of the baser passions of the human nature, or for all the wealth obtainable." "Unfortunately, the number of these is so large as to be in the eyes of the heathen representative." "They

not only lead dissolute and dishonest lives themselves, but they do all in their power to destroy the good influences that their countrymen, with higher aims, seek to exert. They ridicule virtue, and curl the lip of scorn at business honesty. They hate missionaries and Christian laymen with cruel hatred, and rejoice when their beneficent plans are defeated." Dr. Leonard is not too radical in his statements concerning this class; and too often the better class of foreign traders look lightly upon the sins of the baser classes. One sin that is particularly indulged in by nearly all English community people is horse-racing and its attendant vice, gambling. Wherever the English go, there is found the race-track. (The late Premier, Rosebery, has won the "Derby.") So common is this vice among the English, that they are known in China as "the race-horse people." So intense does the interest become during the races that all foreign business stops, and the ships in the harbor are delayed for days, being unable to load or unload their cargoes or get out clearance papers. So heated does the excitement become, and so animated the gambling, that frequently a heathen Chinese military mandarin has to be called upon to furnish soldiers to quell the storm brought on by foreigners. So absolutely necessary is a race-track to an English community, that when the choice was between giving up a mission compound in Foochow or not be permitted to have a race-track, the English consul chose the race-track, and the Anglican missionaries had to give up their valuable property in the city so that their countrymen might develop their passion for gambling. Drunkenness prevails to an alarming extent among the "community people" of all nationalities. Wine is the principal drink among the English. Bishop Wiley says: "It is simply amazing the amount of wine and spirits these Englishmen can drink." At one time a man and his wife became drunk. She got a butcher-knife and threatened to kill her husband, and he locked her up in a room. After their wrath against each other had subsided they got after their Chinese cook, and scared him so badly that he ran off from the island and took a boat for Foochow. At Canton a foreigner in a drunken spree shot dead a boy in the street. The Chinese were greatly galled because the murderer was only sentenced for seven years' imprisonment. Shortly after this a Chinaman was pushed from a steamer by a Portuguese watchman and drowned. These two crimes so exasperated the Chinese, who were already aroused by the French operations in Annam (1883), "that with no note of warning and with the fury of tigers a mob came pouring into the concession. Men rose from their breakfast-tables or office desks, women caught up their children and possibly some of their jewelry, and fled to the only ship in the harbor. A black cloud of smoke was surging over the settlement, and it grew blacker and wider, till no houses could be seen, but the crash of falling walls and roofs was sounding through the gloom. For three hours the work of burning and plundering continued, till finally the viceroy's soldiers scattered the mob" (Rev. H. V. Hayes).

All this disaster was brought upon the community by a drunken foreign homicide and a Portuguese murderer.

But drunkenness is one of the minor sins in a foreign community in China as compared with fornication and its companion crime, abduction of Chinese girls for criminal purposes. The *North China Herald* (which is far from being a missionary journal) says: "Almost daily girls are enticed to Shanghai, and sold like so many cattle or sheep to supply the brothels. The girls are taught to play the native guitar, to sing, and lead a shameful life. Rods, whips, and burning hot opium needles are used to torture these creatures in order to make them show off their accomplishments. Were a record of brutal treatment of these girls made known, the world would be shocked. This would not be allowed in the Chinese city, but in the foreign part of the city it prevails to an alarming extent. The work of selling (and training) is done by the Chinese to gratify the lustful and greedy foreigners."

The *Chinese Recorder* (April, 1894) says: "It is true that there are sinks of iniquity in Shanghai, places where the worst of vices are openly flaunted, such as would not be tolerated in the adjoining heathen city." These poor girls are not only kidnapped and sold for shameful purposes in China, but many are sent to Singapore, the Straits Settlements, and to the United States. Many of them are rescued by the missionaries and saved from an existence worse than death. This state of affairs is not confined to Shanghai, for every foreign community is in the same condition in a greater or less degree. A gentleman of good standing at one of the open ports told me that he did not know of any unmarried merchant living at that port that did not keep a Japanese or Chinese woman. An English lady came to China to visit her son. As her visit was somewhat unexpected, she found her son living clandestinely with a Chinese woman. The good woman was nearly heart-broken over her son's crime, but she urged him to marry the woman and take care of the children, which he had manhood enough left to do. It might be well for Western mothers to visit their sons in the Orient.

I was one day talking to a gentleman in a large hong in Foochow, when he called my attention to a half-breed young man, and said that the father of the youth was formerly a wealthy trader at Foochow, but that he had gone off to America, leaving his Chinese woman and illegitimate son, and had since married an American woman and was living in Rhode Island. The young man is an engineer on a steam launch, and in the conversation he said his father wrote to him every now and then and sent him a little money. The acting German consul at one of the open ports has a Chinese wife. He lived with this woman several years, and children were born to them before he married her. He was wealthy, and moved in the best foreign community society. An English missionary lady became acquainted with the mother of his children, and commenced to teach her Christian truth and the nature of Christian marriage. The woman's con-

science was troubled, and she insisted on a Christian marriage. No sooner was the marriage performed than the foreign community society ostracized the consul; but he was faithful to his Chinese family ever after. The rotten foreign community was glad to welcome him into society so long as he did not marry the woman. The Chinese slave-girls, who are sold to satisfy the greed of foreign beasts in human form, are usually kept in a house under the control of an old harlot. When night comes on the girls are put in closed sedan chairs, and under cover of the darkness they are taken to the houses of their foreign masters.

While out walking with a gentleman on my visit to Shanghai, he called my attention to a white couple that drove by in a carriage. "That man," said my friend, "is not the woman's husband, he is her escort. She is married, and her husband is in business here, but she is allowed an escort, who is as intimate with her as her husband. I am ashamed to admit that in this city such a form of polyandry is no uncommon thing, and the legal husbands have full knowledge of the matter, and allow their wives to go about in broad daylight with their escorts."

On the steamer coming from China was a community lady and her child from Hongkong. Her husband was sending her to Japan so as to be out of the reach of the "black plague," which was killing so many at Hongkong and Canton. The ship's doctor paid great attention to the mother and child. Scarcely an hour of the day passed but that the child was in the doctor's arms. One day I innocently remarked to one of the ship's officers, "How fond the doctor is of that child. He seems to love children." "It is not the child he is fond of, it is the mother," said the officer. The doctor was her escort.

The children that are born out of wedlock are sometimes left to grow up in wretchedness and want. Being despised both by the Chinese and foreigners, their life is much sadder than that of the common native. Sometimes the father of these unfortunates will provide for them, and show some fatherly affection for them. Frequently the community doctor, when he calls to attend such cases, will succeed in arousing the conscience of the otherwise neglectful father to the extent that the child will be placed in a foundling asylum, the expense to be paid by the father. This social intermixture is greatly condemned by the Chinese. A bright Euro-sian boy applied for admission into one of the Anglo-Chinese colleges. The authorities admitted him, but the Chinese students bolted, and not one would attend unless the Euro-Chinese boy was excluded. The faculty was compelled to grant the demands of the Chinese students or close the college for want of students. During the "black plague" at Hongkong, the consuls at another port held a meeting to devise ways and means of quarantining against the scourge. The consul who lived with a Chinese woman was elected secretary, and was requested to communicate with the Chinese officials concerning the object for which the meeting was called. When the Chinese officials had learned who had written the communica-

tion they returned the letter without opening it, rather than degrade themselves by communicating through a man who so outraged decency as to live with a Chinese woman clandestinely, altho at the time the letter was written the consul had been legally married to the woman for some months. These two instances will illustrate the feeling of the Chinese on Euro-Chinese licentiousness. So large is the class of foreigners that lead depraved lives, that the Chinese conclude that all foreigners are equally wicked, and should not only be avoided, but should be driven from the shores of the "fair land of flowers," and if necessary exterminated; hence hundreds of pure community people and missionaries have suffered the loss of property, and many have been killed on account of the wickedness of these vicious Westerners. The natural prejudice of the Chinese is so aggravated by their wicked deeds that everything Occidental is condemned, and the "Western religion and civilization" are rejected as unworthy to gain a foothold on "celestial soil." The evil influence of these community people forms one of the greatest barriers to the progress of Christian missions. This is one reason why almost ten years passed before there was a single convert. During the next decade there were but a few score of converts. Gradually the natives learned to distinguish between the community people and the missionaries. They discovered that the missionaries led lives of chastity, self-sacrifice, and loving deeds; that they were in no way responsible for the evil deeds of their countrymen. As this knowledge concerning the missionaries spread among the Chinese the number of converts increased, and at the end of the third decade native Christians were counted by the thousands; but these thousands were mostly confined to the villages and rural districts, where people did not come in contact with disreputable characters from the West, and where the missionaries in their evangelistic tours could spread the "glad tidings of great joy," and not be put to shame on account of the revolting sins of Europeans.

While the work apparently stood still in the open ports, the seed scattered in the country districts sprang up and bore an abundant harvest. The revival that commenced in 1891 in the county towns and villages in Fukien Province, several days' journey from the foreign community, spread and deepened in its power until it reached the capital city, Foochow, and right in the foreign concession, at the "Church of the Heavenly Rest," 107 educated Chinese young men and women were converted in one series of meetings, and in a few days 40 young men from the families of the *literati* were converted in the Anglo-Chinese College. At the Foochow District tent-meeting there were 134 persons baptized. During one consecration service four or five hundred "came forward, seeking either pardon or purity."

The revival is to-day spreading through the city, reaching all classes, shaking the foundation of Confucianism, Buddhism, and Taoism, and breaking down the bitter prejudices of the Chinese against missionaries

and the "Cross of Christ," putting to shame the vicious element among the "community people." These desperate sinners had for long years, by their rotten lives and by slanderous words, tried to defeat every effort to evangelize the city, and would then taunt the servants of Christ with the accusation that "mission work was a failure." No greater heroes walk the earth to-day than the faithful missionaries who have labored to evangelize the open ports of China. Some missionaries who had little or no success in the city evangelistic work were blessed with many converts in the country; hence, the missionary that works amid the obstacles of an open port deserves special encouragement, and if he succeeds is worthy of special praise. What is needed is not a "thousand" missionaries that can succeed in the country, but a thousand missionaries that can succeed in the city or country. Rev. Satori Kato, of Japan, said: "There is a crying need for making spiritual provision for Europeans in Japan. The loose conduct of European visitors and residents has a damaging effect upon the Christianizing of Japan." What is true concerning the Europeans in Japan is doubly true concerning Europeans and Americans in China. The missionaries do all they can to reach and help the foreigners, but they are so burdened with labor that they cannot do justice to both lines of work. Oh, for a William Taylor to inaugurate a work among the "community people" of China like that inaugurated in India two decades or more ago! Shall we neglect our fallen countrymen and the Europeans in the far East? *God forbid.*

If these "community people" could be reached and saved from the lives of shame that they are now leading, a mighty *barrier to the progress of Christian missions in China would be swept away.* The speed of Christian conquest in India was greatly accelerated when William Taylor established his work among the foreigners and Eurasians in that country. Who will furnish the money to institute such a work in China, and where are the men and women who will give their lives to the great work of evangelizing the foreign communities of China? May the day soon come when the Europeans and Americans in China, yes, in all the "Far East," shall cease to be a menace to the "Cross of Christ;" when travelers returning from world-round journeys will bring reports of "community people" laboring to elevate, bless, and Christianize the Orientals, instead of by their wicked and licentious lives blasting and ruining them; when these same Occidental travelers will mingle freely with the missionaries, investigate their work, come in contact with the thousands of native Christians, and cease to listen to the slanderous stories of fallen "community people" about mission failure and missionary extravagance; better still, when all foreigners shall become servants of Christ instead of slanderers of Christian workers.

THE RUSSIAN STUNDISTS.—II.

BY PROFESSOR G. GODET—TRANSLATED BY MRS. D. L. PIERSON.

PERSECUTION.—The judgment which we have passed upon Stundism is confirmed by an article written recently by a broad-minded Russian who is in a position to know the facts. He says: "Stundism is a movement instigated solely by the Bible and by the desire which the Scriptures kindle in those who read them to follow the Savior; to obey and to conform one's life to His teachings."

If what was told of the Stundists in our previous paper has awakened the sympathies of the reader, we are sure that the following accounts of their sufferings will transform that sympathy into a real compassion, which will lead him to pray for these afflicted brethren and to do whatever lies in his power to alleviate their miseries. The persecutions which they have endured would not lose much by comparison with those of Louis XIV. nor with the Inquisition. Europe seems almost to doubt the facts, as the abominable work is carried on in the shadow. The proceedings are all conducted behind closed doors, and the cries of the victims are stifled. To whom can they present their complaints when the appeals to the justice of the Czar himself are vain?

The persecution began about 1870, and a few years later it assumed the present systematic and cruel character. The clergy gave the signal. They realized, however, that they must have the aid of the State in order to deal successfully with a religious movement which was extending so rapidly. For some time accusations against the morality and the civism of the Stundists had been frequent. In a conference of bishops, held at Kiev, presided over by the Metropolitan Platon, it was determined to demand the intervention of the Government, and, after some pressure, this was granted.

The first steps taken consisted in the confiscation of Bibles and religious books; the interdiction of all their gatherings for worship; the placing of a strict watch by the police over the chief Stundists, not allowing them to leave their villages. The Stundists held their meetings wherever they could—in caves, stables, mills, forests, or in desert places.

After a time, however, when, despite the "gentle, fatherly pressure"* brought to bear upon the peasants, the movement continued to increase, the persecutions doubled. Those who were found in attendance upon the meetings after they had been commanded to stay away were heavily fined. In one village alone, in eleven months, twelve families were fined what was to them the enormous sum of \$1200. One man had to pay more than 700 roubles (\$525).†

* This expression was used by a Russian priest: "Among the fatherly methods employed in the beginning, I must mention that of shutting up the Stundists in convents, where they were obliged to submit to penances for the purpose of converting them, but with no success."

† Mr. Lanin, in the *Contemporary Review* (April, 1891), tells of a stone-cutter who was fined \$180

The police imprisoned the men and sold their furniture. The clergy, heartily seconding all this, clamored for still more rigorous measures, and recommended, among other things, that the administrative power be applied to the cases. Every one knows what that move means. Each governor of a province has the discretionary power of exiling to Siberia or Caucasia without trial, any persons suspected of being dangerous to the public peace.

It was against the Stundist leaders that this terrible weapon was used. Let us cite some instances which are but representative cases. Ivan Solovev, of the province of Kiev, an intelligent young man full of ardor, was accused of having spread heretical doctrines, and received an order to quit the province in a fortnight. He was the father of five children, and had a flourishing farm which he was obliged to sell at a ruinous price. He departed for the province of Kherson, but had hardly settled there when he received another command to move. He had borrowed money to buy grain for his cattle; the Jews took all he possessed in payment. An old horse, which he still retained, was the only mode of conveyance for his whole family. After traveling about a month they reached the province of Bessarabia; but two children had died *en route*. He had just settled near Kischeneff when a new order arrived for him to depart. A third child had died in the mean time. The family once more pressed on toward Taurida, where they hoped to find friends who would help them. But the police informed him that he must once more take to the road, and they sent him to Caucasia, where he finally arrived, a broken-down, persecuted man, with a sick wife and but two remaining children. Another case is that of a distinguished preacher of Kiev, Ivan Lisotski, who was compelled to leave his home, having been robbed of all that he had. Two of his children succumbed to the hardships of the journey. For ten years he was driven from province to province without abatement; nevertheless, from his exile beyond the Caucasus he encouraged his brethren in Russia by his letters. We might also cite the sad instance of Golovschenko, pastor of the province of Ekaterinoslav, who was condemned to four years' imprisonment on the charge of spreading Stundist doctrines. At the expiration of his term the priest of his village opposed his return, and he was banished for life to Siberia, by order of the local government. In the mean time his wife and children died literally from starvation.

Usually the Stundists are made to march from the central prison of the province chained indiscriminately with the worst criminals, dressed in the State garb of prisoners, with shaved heads. They are obliged to spend the nights huddled together in infected holes, where they must listen to filthy conversation and submit to the gross indignities of the keepers.*

for having permitted a meeting to be held at his house. In June he and his wife were both condemned for this same crime to pay \$180 and \$60 respectively, and not being able to pay were thrown into prison.

* The sufferings of the prisoners during these long marches defy description. Laden with burdens out of all proportion to their strength, hustled about and urged on, often at the point of

For example, Yegor Ivanof was declared guilty of helping to destroy an icon at one of the Stundist meetings. The jury passed upon him the sentence of banishment for life and loss of all his rights. He was led in chains across the Caucasus Mountains on foot in the snow. The scenes of the night which he witnessed at the stifling halting places, the indecency which reigned there, the horrible vermin which swarmed everywhere, the brutality of the guard—everything was so frightful that he did not understand how he kept his sanity through it all. These long marches furnish the Stundists abundant occasion to preach the Gospel, and they do not neglect the opportunity. Any move is considered fair against the Stundists. The spying of the police, the hollow, perfidious questionings of the priests, the mean vexations of the local authorities—these are some of the tactics which the powerful Russian Government employs against its inoffensive subjects who only ask to be allowed to serve God in peace.

In the latter part of the year 1888 the persecution was aimed not simply at the leaders, but at the obscure members of the Stundist communities. Suppression was no longer their idea, but extermination. There was hardly a prison in all the south of Russia which did not hold a number of Stundists, nor a party of exiles headed toward Siberia or Transcaucasia which did not have among its number some of their preachers. These facts may well astonish us when we recollect that by the decree of March 27th, 1879, the Emperor Alexander II. accorded recognition to the Baptists, and that by the law passed May 3d, 1883, Alexander III. granted religious liberty to every sect of the empire. These edicts concerned only those who were born in the Evangelical Church, for a Russian subject born in the orthodox Church is not permitted to change his faith. The edicts, however, are nothing but a dead letter. The clergy, which had organized, without success, "missions" * to convert the Stundists, saw that public trials afforded the Stundists an opportunity to explain their doctrines and oftentimes to make a great impression upon the people. So, without cessation they clamored for more expeditious and secret proceedings. The man who was so powerful in directing the affairs of the Russian Church at this time must be held most responsible for the actual situation. Under the influence of Pobedonostzeff, the Emperor Alexander III. began to send secret circulars and special orders to the governors of the provinces where Stundism was making the greatest headway, and where, now and then, the orthodox churches were being emptied and the priests losing all their revenue. These decrees entirely annulled the former liberal measures. When, for example, some Baptist Stundists, who were under condemnation, made appeal to a decree which protected the Baptists, the officials refused to

the bayonet, the miserable creatures drag along their heavy chains over the frozen steppes. At night, the poor women separated from their husbands are left to the caprice of the soldier escorts!

* One of the fiercest of these "missioners," and one of the first to recommend the most violent measures against the Stundists, was an old Roman priest, Father Terletsky. It was he who sent in a report to the Government, proposing to condemn without trial or arraignment all Stundist preachers to penal servitude in the mines of Siberia.

recognize them as Baptists, and treated them as Stundists. They denied them the right to defend themselves, cast them into prison, and, by virtue of the special decrees issued against Stundists, banished them without a trial. Many edicts have been published against them during the last eight years—for example, annulling their marriages, excluding their children from the public schools, and forbidding them to have other schools for them, interdicting the reading of the Bible, and the holding of meetings, etc.

On May 1st, 1893, the Government gave the force of laws to the resolutions passed in July, 1891, at an assembly of clergy at Moscow. Pobedonostzeff presided at some of the meetings. The resolutions were as follows :

“ The children of the Stundists shall be taken from their parents and placed in the charge of some relative who belongs to the orthodox Church ; if there is none such, they shall be confided to the clergy of the place. It is from henceforth forbidden the Stundists to erect schoolhouses or places for preaching by order of this edict. Passports given to Stundists shall expressly say that they are members of that sect. Any employer who shall give work to a Stundist shall be fined heavily. The names of members of the sect shall be given to the Minister of Transportation, who shall have them posted in the ticket offices and waiting-rooms of the railroads, so that they may not secure employment. It is forbidden the Stundists to have a member of the Greek Church at any of their meetings : any infringement of this regulation shall be punished by transportation to Caucasasia for not over five years. The Stundists shall not benefit by the shortening of recruit service, to which their education would admit them, unless they can pass an examination in the rites and ceremonies of the orthodox Church and recite the prayers before a priest. Stundists are prohibited from buying or renting property. Any Stundist found reading the Bible and praying with others shall be arrested and without further formality shall be transported by order of the Government to Siberia. Every preacher shall be condemned to penal servitude in that country. Stundists shall be buried outside the consecrated grounds of the cemeteries ; they shall not be allowed to hold funeral services over their dead.”*

In the eyes of the Russian Government the Stundists are a most dangerous sect, whom it is necessary at any cost to reduce to the miserable condition of a people deprived of all rights. And they have succeeded. The Stundists are in a state of siege. Detectives pursue them, spy out their meetings, exile within twenty-four hours those who are apprehended, and give them but three days to reach the borders of the empire. Not content with forbidding them the privileges of worship, they often take them by force into the orthodox churches and make them bow down before the icons. Thus it is that the Russian press finds occasion to publish the “ voluntary return of the Stundists to the orthodox faith.”

Elisabethpol, in Transcaucasia, is one of the principal centers of banishment for the Stundists. An eye-witness recently confirmed the state-

* *Contemporary Review*, January, 1892.

ment that 223 men who have been banished over five years with their families (565 persons in all) live there in the greatest misery.* The situation of the exiles is still more terrible on the frontiers of Persia, where there are only a few miserable Tartar villages, Gerusi, Terter, Jevlach, etc. It is here that many of the more prominent Stundists like Lisotski have been sent. After long months in prison they arrive in chains, in a desolate place, among Mohammedans, whose language they cannot understand. Kapustinski, one of the exiles, gives a graphic account of the long and terrible journey from Kiev across the southern plain of Russia and the Caucasus Mountains to his destination. There, destitute of provisions, houses, and even tents, they had to camp in the midst of the Tartars, who, out of pity, gave them a little work to do. Their poverty was so great that the men worked all day carrying heavy stones for the pitiable recompense of two cents a day. But the authorities made it an offense to give them work; moreover, the chief of the district recently was a Moslem, and the exiles were left entirely to his tender mercies. One of the exiles, the father of a family, writes: "Seven persons, and not a morsel of food nor a piece of money! Our condition is worse than imprisonment!" Another recounts how he was driven with his three little children, the oldest but three years of age, from his province to Kiev, thence to Kharkov, then to Melitopol, then to Tiflis, and finally to Elisabethpol, from whence, without doubt, he will be exiled to Gerusi. "You see," writes he, "there is no room for the children of God in Russia!"†

In the province of Don Cossacks several Stundists were condemned to exile. Their wives had already sold everything in order to follow them. The authorities told them, however, that if they accompanied their husbands to Caucasia, they must leave their little ones behind; so they must choose between their husbands and their children. The poor women hesitated; the police came up, seized their children, had them baptized, and

* It is possible that these figures include a certain number of members of other sects such as Russian Quakers.

† "The number of the exiled daily increases," says a Christian who has several times visited Russia and Caucasia. This witness found (in 1894) in the prison at Tiflis seven fathers with their wives and children, in all twenty-seven persons, among them a grandmother who had been imprisoned in eleven prisons, and was about to enter the twelfth at Elisabethpol. They were just waiting to hear where they would be incarcerated next. Another witness describes the arrival in his village of a company of condemned Stundists, among whom was an old man over seventy, poorly clad, fatigued, and with blistered feet, but so sweet, so gracious—his crime was having spoken of Jesus to sinners around him. "Again," he adds, "you may see a father, mother and five children entering the same village. They have lived in ease and comfort, now they have absolutely nothing. The oldest of the children is a beautiful, healthy young woman of seventeen. Those who know the dangers to which she will be exposed, shudder at them. Oh, if the empress, that noble woman, who has the heart of mother and wife, could only have seen but that one family, which, after all, is but one among numbers of others, and could picture the probable fate of that young girl, and of many others in like condition, surely such things would not be permitted." The Baptists are cruelly maltreated. "I have just received to-day," writes one of them, "news that I am banished for five years to the Persian frontier. I rejoice that the Savior counts me worthy to suffer for His name." "Sister K.," writes a Baptist exile, "has died of hunger and of fever, and was buried while her husband and children were ill of the same disease and unconscious of her death." (*Evangelical Christendom*, July, 1893, pp. 221, 222; December, 1894, p. 390.)

gave them over into the charge of members of the orthodox Church. We could give the names of children whom we know to have been thus torn from their parents—in one case four, in another seven, and in a third three little daughters. Multitudes of families have thus been destroyed. These cases have become very frequent during the past few years, and it is one of the most heartrending tortures which has been inflicted upon our unfortunate brothers.

From numerous instances we cite the sad history of Pavilkovski, a Stundist preacher of the province of Kherson. In a discussion with a priest he had the audacity to say a few words against the orthodox Church. He was accused by the priest and sent to prison, where he had to submit to all sorts of torture. The jailer, not being able to extort money from him, put him into a sort of cage, in which he could not stand, sit down, or lie down. Pavilkovski was afterward dragged into the foul *lieu d'aisance* of the prison, and left for three days and three nights in the infected hole, where he was the laughing-stock of the other prisoners. When they drew him out he was scarcely more than an inert mass; his limbs refused to hold him. Finally, after four months in prison, they decided to try him. The witnesses swore to all that the priest dictated, and he was condemned, with six others, to exile for life in Eastern Siberia. Each Stundist was chained to a criminal condemned to the mines, and thus they made the terrible journey. They had their families with them; but before the end of the journey the wife and two children of Pavilkovski succumbed to the hardships of the travel. Out of fourteen children who started with them, only five survived. In spite of all this, these martyrs in their exile busy themselves with spreading the Gospel as much as lies in their power.

The position of the Stundists who remain at home is terrible. Men, women, and children are exposed day and night to intrusion into their houses, and tremble, continually fearing the arrival of the police. A decision of the Committee of Ministers, confirmed by the Emperor on July 4th, 1894, and communicated to the governors of the provinces by the Minister of the Interior September 3d, 1894, declared the Stundists to be an immoral sect, dangerous alike to the Church and the State, and strictly interdicted their meetings and deprived them of all rights and protection which the other subjects of the Czar enjoyed. The consequence, of course, was a new outburst of Russian fanaticism. Every sort of cruelty has been perpetrated even upon the women and little children.

But all this is insignificant in comparison with the events of 1892 in the province of Kiev. One could hardly believe the facts if they were not authentically attested. "We were forced," says a Stundist, "to do all the drudgery for the community; and at night we were not permitted to enter our homes. The principal men of the town and the commissioners of the police gathered a lot of drunken peasants and went with them to our farms, where they dishonored our wives. . . . They shattered our

windows and confiscated all our books." * The Governor-General of Kiev, Count Ignatieff, was told of these atrocities ; several months passed, and no attempt was made to find the perpetrators of the crimes. Then a mock search, they tell me, took place, but only for the purpose of denying the reality of the charges. Where, indeed, could any one find witnesses to testify against the town authorities themselves ?"

Capital punishment has not been pronounced against the Stundists, but many of them have been maltreated and killed. Many Stundists have been beaten to death, and even the women have been frequently lashed with ropes. Among the cruelties in which the peasants find pleasure is the sprinkling of water over a number of Stundists when the temperature is 20° below zero. It is also vouched for that they bury nails in the soles of the Stundists' feet. The perpetrators of these deeds are fanatical peasants, and not by order of the Government, but they go unpunished, and generally unpursued. Lanin also tells of Stundists forced to work with clothes altogether insufficient for the terrible winter weather in Kharkov, all of whom perished in agony.

The rôle played by the Church in the persecution is not the least saddening part of the history. Archbishop Ambroise, of Kharkov, a poet, † has publicly invited the people to inform the priests of every case of suspected heresy, thus making the destiny of thousands of unfortunates rest upon the judgment of the most ignorant peasants of all Europe. The convocations of the clergy spend their time in discussing the most efficacious methods of exterminating heresy. So it is not astonishing that overtures made to the high church dignitaries in favor of religious liberty should meet with no success. ‡ However, the movement has grown, and has even begun to reach the upper classes of the towns. Despised as Stundism may be, it has nevertheless exerted a salutary influence over the Russian Church as the Reformation did over the Romish Church. They are beginning to realize the barrenness of a service where the Bible is not read and explained. They are beginning to give more attention to the observance of the Sabbath and to the suppression of drunkenness. The Stundist teachings, despite the persecution, are spreading, people are listening to them and discussing them, and perhaps the hour of freedom of religious

* Another letter said : "Late at night, when every one was asleep, a troop of villagers led by the police entered our houses, terrifying our children and abusing our wives to such an extent that death almost ensued. On the night of September 30th some men entered my house in my absence, stripped the clothes from my wife, threw her on the floor, and outraged her ; the head men of the village taking part in the outrage. They commanded her to make the sign of the cross and she refused, but they forced her to do it. They twisted her arms until the blood gushed out ; they tore her flesh, and now, at the hour of writing, she lies at death's door."

† One of his poems is written on the verse, "If he neglect to hear the church, let him be unto thee as an heathen" (Matt. xviii. 17), and has for its refrain, "The damned Stundist, the enemy of God, as cruel and black as the demon, malevolent beast."

‡ I allude to the letter addressed in 1883 to the chief archbishops and bishops of Russia by 123 Christians of Great Britain, comprising archbishops, bishops, ministers, and members of the laity. This letter, most moderate and kind, has elicited no response whatever. It appeared in full in the *Evangelical Christendom*, July, 1895.

thought is nearer than we think. But up to the present there seems to be no break in the clouds. The Czar has not set right any of the wrongs, although some years ago, when he was traveling abroad, the Evangelical Alliance succeeded in getting into his hands a statement of some of the dreadful things which the Stundists were suffering. After learning of them he said : " It is impossible that such things should be taking place in my empire." He promised to make an inquiry. After his return to Russia he called his Prime Minister, who declared that it was all false. Not entirely satisfied, the Czar gave him three months to gather all the information he could on the subject and render a report. " At the end of that time we received," says the Secretary of the English branch of the Alliance, " an official report stating that ' Russia alone, among all countries of the world, accorded to her subjects full and entire liberty in all things concerning religion.' " The Stundists are without the reign of law under the reign of terror.

What will be the outcome of this movement, which some consider the most remarkable since the Reformation ? Will these persecutions succeed in stifling it as the Reformation was stifled in Italy and in Spain, or will it come forth purified from the fire of affliction ? We do not know, but our duty is plain. Let us *pray*, pray with earnestness and perseverance. Bring to the notice of others the sufferings of our brethren ; enlighten those who are in ignorance of the facts ; and then let us act, act promptly and generously. Let us give money that it may be devoted to the most urgent necessities of these miserable exiles and their families, that their sufferings may be to a small degree lightened. The needs are great, and the money which was gathered has been quickly exhausted.* It is from God Himself that we look for help. " Turn again our captivity, O Lord, as the streams in the South. They that sow in tears shall reap in joy."

THE PLACE OF THE SCHOOL IN THE WORK OF EVANGELIZATION.†

BY JOHN M. KYLE, D.D., NOVA FRIBURGO, BRAZIL.

[The place of education in mission work will probably always be a much-disputed question. The problem assumes different aspects in the various mission lands, hence what may be true of one may not be true of another.—Ed.]

* *Evangelical Christendom* (Jan., 1896) gives us the latest news from Russia. A Christian, who had just returned from visiting the whole country, even to the frontiers of Persia and Siberia, writes, that the persecution of the Stundists has not ceased, and calls for prayer and help from all members of the body of Christ. " The persecuted," he says, " bear their trials nobly, with great patience and submission, without a murmur against the authorities, who so basely oppress them. Their prayers for the emperor and the government are unceasing and fervent. . . . At Gerusi, a town situated about 5500 feet above the sea, surrounded by high mountains, in a rocky, arid country, from forty to fifty families are banished and kept under strict watch, not being permitted to leave the town. They are thus condemned to idleness, and cannot live without help, for the small sums allowed by the government are insufficient even to sustain life."

† Translation of a paper read before the Synod of the Presbyterian Church in Brazil, at Rio de Janeiro, September 14, 1894.

Three distinct theories are held upon this question.

I. The first is that the school has no place whatever in the work of the world's evangelization. There are a few who hold this theory. They maintain that the work of evangelization consists simply in the proclamation of the Gospel, and that we should give ourselves little or no care as to the result. The work of carrying the Gospel to dying men is so urgent and the time is so short that we should spend neither time nor means in building churches, organizing ecclesiastical courts, or in sustaining schools. As there are none in this synod who adopt this view, I need not delay to either consider or refute it. It suffices to say that our purpose is not only to spread the Gospel, but also to act as guides to those who receive it, to build them up in its saving truths and, by means of church organizations and by the training of suitable men, to provide them with the ministry of the Word and the sacraments in order that all the faithful may "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." Without this we regard the work as incomplete. At the same time we should not forget our obligation to carry the Gospel to those who have it not.

II. The second theory is that the school ought to be established as a direct means for the spread of the Gospel. Those who accept this view say that it is right and necessary to open schools and draw into them children of all classes, even of Romanists and unbelievers, in order that both the children and their parents may be led to overcome their prejudices against Protestantism. They hope that some may be converted or at least become well disposed toward us and our work. The objections to this theory, however, are so serious that I wish to present them, and will do so as briefly and clearly as possible.

1. The first objection is that this method of evangelization never was recommended by Christ and never was followed by the apostles. One of the purposes, if not the chief purpose, of the Acts of the Apostles is to show us how they labored for the extension of Christ's kingdom. The plan they adopted was always the preaching of the Gospel. Peter and John in Jerusalem, Philip in Samaria, and Paul and Barnabas in Antioch and in the synagogues of Asia Minor and Macedonia used only the one method, the preaching of the Word. Paul says in his Epistle to the Corinthians: "It pleased God by the foolishness of preaching to save them that believe." To say, therefore, that the school is a better means for the spread of the Gospel is to doubt the efficacy of the plan which God Himself established, and by means of which the apostles and their successors were enabled to transform the Roman Empire.

It cannot be said that schools were unknown in that age, and are, therefore, no more to be condemned than the use of the printing-press which had not been invented. Socrates, Aristotle, and Gamaliel all had schools in which they taught their doctrines. An earnest advocate of schools of this kind is reported to have said that "perhaps if Paul had established a Christian college at Antioch the Seven Churches of Asia would have had

a better history." Dr. Ellinwood's answer is complete: "If Paul had spent his life as a professor of science and philosophy at Antioch, would the Christian Church have made equal advances into Macedonia and the Roman Empire? Would subsequent ages have received an equivalent for the theological and spiritual teaching which we now find in the Acts of the Apostles and in the Epistles?" And he adds with force and truth that Paul's great and world-wide mission work was a seed-sowing that has blessed many nations and made Christianity a power for all time.

If we go to the New Testament to learn from it the method we should follow in mission work and accept the example of the apostles as our rule, we will not open schools and colleges in order to spread the Gospel, but will go about "speaking of the things pertaining to the kingdom of God."

2. The second objection to the establishment of schools as a means for spreading the Gospel is, that it is condemned by sound reason and is irreconcilable with a true comprehension of the nature of sin and of Christianity. The Christian religion has its historical basis and its fundamental doctrines; but a man may accept these historical facts and be able to assent to its doctrines and not be a Christian. The essential thing is regeneration, a new life, a change of heart, which are the result of the work of the Holy Spirit alone. The ordinary methods employed by Him are "the Word, sacraments, and prayer," as our Catechism teaches us. These means of grace come to us recommended by the Creator of the soul, and are divinely adapted to the end we seek. Education, even the most profound knowledge of the sciences, cannot bring about this result. The proof is that many, if not the larger part, of the educated men of the world are unbelievers, and that others who have been educated in the best universities of Europe and America are still able to believe in transubstantiation, scientifically the most absurd of all the doctrines of Romanism. At the same time we are all acquainted with men of no education, some of them even unable to read, who have rejected this and all the other absurdities of Rome, and who are to-day true believers and worthy members of the Church. The reason is that the Christian religion is not, properly speaking, a science, but a new life given by the Holy Spirit. The sciences, however useful and important they may be in the development of the faculties of the mind, never have and never can produce the least change in moral character. For his own glory God has hidden these things from the wise and prudent and has revealed them unto babes. The Gospel is foolishness to the natural man, and can only be spiritually discerned. The study of Arithmetic, Grammar, and Geography never converted or sanctified a single soul. I cannot refrain from adding in this connection the opinion of that eminent German theologian Julius Müller. In his work, the "Christian Doctrine of Sin," he says: "Mental culture does not eradicate a single tendency of moral depravity, it only veils and refines them all; and so far from redeeming the man, if it be not sanctified by a

higher principle, it really confirms within him the dominion of sin" (vol. i., p. 307).

I cannot see, therefore, how this method which would make of the school a direct evangelistic agency can be reconciled with a sound philosophy, a clear understanding of the biblical doctrine of human depravity, or with a right apprehension of the nature of the Gospel and the way God evidently intended it to be applied to human hearts and lives.

3. The third objection is drawn from experience, or the practical results of the efforts to apply this theory in missionary work. These results are by no means commensurate with the labor and money spent upon such schools. I do not refer now to those schools which have been organized for the education of the youth of the native Church, but to those which admit children of all classes and creeds for the purpose of inculcating the Gospel. This failure is often attributed to special circumstances, to mistakes in the choice of teachers or to disagreements among those who have them in charge ; but I maintain that serious evils are inherent in the system, and that the theory and not the special application of it is wrong. In order to show how radical are the evils which are the true causes of this failure, I call your attention to some of them.

(1) A school designed for children of all classes, with teachers from abroad thoroughly conversant with new methods of instruction and enjoying a wide and deserved reputation for proficiency, will in a short time gather so many pupils that for lack of teachers of the right kind it becomes necessary to employ those who are not Christians. Such teachers do an incalculable harm. There have been times, I am told, when a majority of the teaching force in some of these schools have been Romanists and infidels. These teachers are rarely exemplary in their conduct ; they travel on the Sabbath, they go to mass, and have even taken the pupils from the Protestant schools to mass, and have been known to ridicule religion in the class-room. Instead of aiding the work of evangelization, such schools only retard it, for many of the children of the Church who are under these influences are led astray.

The Free Church of Scotland College at Bombay, India, had, a year ago, a Roman Catholic as professor of history. Imagine a Roman Catholic teaching history in a Presbyterian college ! But I am not sure whether a good and sincere Roman Catholic is not preferable to some of the rationalists and materialists who have been employed at various times in mission schools in Brazil. This evil is so serious that one mission board, at least, has been compelled to prohibit the employment of teachers who are not Christians.

(2) A second cause of this failure is that any good influence the Christian teacher may exert upon pupils from outside the Church is counteracted by the evil influences which surround them in their homes. The result is a sad confusion of ideas in these tender minds which can scarce distinguish between good and evil. After they grow up they almost all

give the same account of themselves. "My mother is a Roman Catholic, my father a materialist; I was educated in a Protestant school and am nothing," is the almost invariable reply when questioned as to their religious belief. It is impossible, under the circumstances, for them to have those strong convictions of the truth which will lead them to stand out against opposition and to overcome those selfish and evil inclinations which they all inherit from Adam.

(3) Another cause of the failure is that the children of the world come into our schools, and by their bad example and vices demoralize the children of believing parents. Those of us who have attended large schools can testify that it is possible for a few bad pupils to contaminate an entire school. Any considerable number of these children in a mission school counteract its good influence, and instead of being a place where the children of the Church may be kept from evil, it becomes a hotbed of moral corruption. The danger is great enough when only the children of the Church are admitted; but when the doors of the school are open to children who have had no religious or moral training the failure is inevitable. Not only do we fail to gain those who come from without, but we lose those who belong to us. It is better to have no schools than to establish those which in a short time become centers of evil influence. The children of the Church are "holy" or separated, as Paul says; and we have no right to place them in a school where they will be led astray by evil companions.

(4) Another cause of the failure of these schools to be an evangelistic force is that it is impossible to maintain the religious instruction in them on a high plane when a large part of the school submit to this instruction because compelled to, knowing it to be in opposition to the wishes of their parents. We, in a sense, force the truth upon them, whereas the conscience is, and ought to be, free. A Christian school without religious instruction is a contradiction in terms. These schools propose to receive the children of all sects and force them to receive this instruction. Only those who are not made of the common clay will receive any spiritual benefit from such a method. Or if they pretend to be satisfied it is in order to get the good-will of their teachers and good marks in their classes. This is not the way that the religion of love and a new life is received into the soul. Such a plan generally produces a dislike for religion, indifference or atheism. In order to reach those who are outside of the Church we must put ourselves on the same level with them as children of the same Creator, persuading them of the truth of the religion of Christ, so that each one may accept it of his own free will with a conscience free from constraint.

(5) Still another of the causes of the failure of these schools is that those who have them in charge apparently try to hide the purpose for which they were organized. I do not mean to say that this is done from sinister motives, but they nearly all seem to make an effort to conceal the

real character of the schools. The names usually given to these schools give no clew to their religious character. I have in my possession the catalog of a mission school which gives no hint as to its religious character, for not even the words "religion," "Christian," "Protestant," or "Bible," nor any of their derivatives, nor the name of the church that supports it, are to be found in it. No one can tell from the catalog whether the school is Protestant, Romish, or Jewish, unless it is lawful to conclude that it must be Protestant because, if it were controlled by people of any other creed they would have courage enough to say so.

I have the *prospectus* of another Protestant school ; and were it not for the word "Bible" once employed it would be easy to conclude that the school was Roman Catholic, for it announced that there would be no school during "Holy Week" and "St. John's Week." Why, I ask, is there this reticence ? If these schools were established for good and lawful end, what harm can it do for the world to know it ? Our Savior said nothing "in secret," and His apostles did nothing "in a corner." On the contrary, they openly proclaimed the most unpopular doctrines which were to the Jews a stumbling-block and to the Greeks foolishness. The work in which we are engaged is legitimate and glorious, and any method which requires us to conceal our purposes, to deceive the ignorant and unwary, ought to be condemned. Let us have no subterfuges, but, trusting in the Lord of Hosts, let us go forward in an open campaign against the powers of darkness.

III. The third theory is, that the school has an appropriate place in the work of evangelization, because it is both useful and necessary for the education of the children of the Church and the training of native teachers and preachers and other laborers in the Gospel. This I regard as the true theory. In those places where there are groups of believers and a sufficient number of the children of the Church to warrant it, they should have their Christian schools. We need also academies or training schools where Christian young men of promise who desire to continue their studies may be prepared for teaching, or for a theological course if they feel called to the ministry ; and finally, we need a theological seminary where these last may be adequately prepared for their high and responsible duties. These schools established exclusively for the children of the Church will be small and inexpensive. Their teachers should all be Christians who will do all in their power to surround the pupils with Christian influences, reading and studying with them the Scriptures and the Catechism, thus aiding Christian parents to bring up their children in the "fear and admonition of the Lord," according to the promise made in their baptism. Our children are holy, and they should be kept from the contamination of the world. It is plain that a school for the children of our Church members is a necessity if our churches are to prosper.

We also need higher schools, where our Christian young men may be separated from bad companions and the corrupting influences of the world.

These institutions will be small and humble ; but so much the better, for it will be easier to give a moral and Christian education to our youth. These parochial and higher schools will bring forward young men and young women qualified to supply the demand for teachers, and furnish us with candidates for the ministry. If they pass the tender years of childhood and youth in constant contact, at home and in school, with those who are seeking their spiritual welfare, having for companions other children of Christian parents, who have had the same training, with the care, love, and living interest of God's people about them, we have reason to hope that God will bless them and prepare them for places of usefulness in His Church.

These schools, supported by the Church and for the Church on a modest scale, will consume a comparatively small part of our mission funds, permitting us to use the greater part in the direct work of evangelization. Such schools will stimulate the intellectual and spiritual life of our churches, to say nothing of their material advantages. Being established for the training of children of believers, limited in every respect to the necessities of the native Church, they may avoid the evils which inhere in the other methods. Schools of this nature dedicated to the development of the Church's intellectual and spiritual strength, and to the preparation of native laborers, will render an incalculable service to the cause of evangelization.

This theory, then, is that Christian schools should be established for the children of the Church exclusively, to give them a Christian education, and thus enable them in whatever position they may hereafter hold in the Church to do better service in the cause of Christ. This theory is based upon the broad distinction which the Bible and our Confession make between the children of believers and the children of the world. The former are the children of the Covenant, and stand in a peculiar relation to the Church of Christ. This relation bestows upon them special privileges and lays upon us a special obligation. The question, therefore, is not, as is sometimes represented, whether we shall have schools or no schools. There is a *via media*, and I am convinced that it is upon this middle ground that men of all theories must eventually meet.

But it may be asked : Why should we discriminate ; do not all classes of children have souls ? The State opens her military schools, but she discriminates between her own citizens and foreigners. When she goes to war she discriminates between friends and foes, between patriots and rebels, and gives out arms to those alone who have sworn allegiance to her authority, and are not ashamed to carry her flag. For like reasons it is the right and duty of the Church in all her educational work to observe and maintain the broad distinction which exists between the children of the Covenant and the children of the world. She should open her schools exclusively for her own children who have been dedicated to God in baptism, and in this way increase her evangelizing force and indirectly hasten the coming of the kingdom.

If time permitted I could answer some of the objections which may be presented to this view and give the opinions of various writers which would show that in its essential points it is neither new nor peculiar nor wanting in support. But I must limit myself to presenting one or two considerations before I conclude.

Whence come the funds which sustain these schools? A large part of the contributors are people of small means who are not able to give to their own children the education they would like. But from their scanty incomes they contribute, year by year, to this sacred cause, the evangelization of the world, which appeals to the tenderest sympathies of the Christian heart. Is it right, I ask, to take this money and use it in the education of the children of Beelzebub? No fault will be found if we use a part of it for teaching in a humble way the children of the Covenant and in training those who are to be the future teachers and preachers of the native Church; the greater part, however, should go directly to the work of carrying the knowledge of the Gospel to our fellow-men.

In the study of this question the thought has sometimes come to me that this plan of evangelization by means of schools is an invention of the Devil to frustrate the labors of God's servants by leading them to spend in this unprofitable way their own time and the money which has been consecrated to the extension of Christ's kingdom. Certain it is that Satan is very astute; and we should not be surprised if we find him using his most subtle devices to defeat a work which aims directly at the overthrow of his dominion. Be it as it may, it is an undeniable fact, and that which occasioned such a thought, that the schools which have been started for this purpose have been a perennial source of strife and bitterness. May it not be a punishment from God because we have used in a wrong way the money which has been entrusted to our hands for maintaining the divinely appointed means of grace, that through them men might be brought to the Savior?

We should remember that however highly human wisdom may commend it, and however much certain leaders in Israel may insist upon our carrying it, the truth is that Saul's armor is of no use to us. Let us have the courage to reject it and go out to battle carrying nothing but the sling and the pebbles from the brook. The Philistines, as they look on, may laugh at us, and many in the ranks of Israel may be filled with consternation; but if we put our trust in the Lord God of Israel and go forth in His name He will give us the victory. For He hath chosen the weak things of this world to confound the mighty that no man should glory in His presence. Let us have the courage to give up a plan of work which has proven to be wrong, and use the simpler method which has the sanction of apostolic example, and which has been blessed of God in every age and clime. This Divine plan is: Salvation by faith, faith by hearing, and hearing by the Word of God.

PROFESSOR WHITE'S CALL TO INDIA.

A RARE MISSIONARY MEETING.

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

The writer was privileged to attend a rare missionary meeting on Lord's Day morning, September 13th. It was held in what is sometimes called Mr. Moody's Church—Chicago Avenue Church, Chicago, Ill.—of which the Rev. R. A. Torrey is the present pastor. The occasion was a farewell address of Professor W. W. White before leaving the United States with his wife and family to engage in Bible teaching among the native college young men of India. The professor is himself still a young man, not over thirty five years of age, a native of Ohio, a member of the United Presbyterian Church, and up until two or three years ago the Professor of Hebrew and Old Testament Literature in the seminary of that denomination at Xenia, O. At about the period alluded to he accepted a call to become the instructor in the English Bible in the Bible Institute, Chicago, from which have gone forth so many consecrated and Spirit-filled young men and women to evangelistic and missionary work of every kind the world over. His work had been richly blessed at that institution, and great was the surprise and deep the disappointment when it was learned within a few months that he was about to depart for the foreign field. Mr. Moody and the Board of Trustees could not be reconciled to the acceptance of his resignation, but simply granted him a leave of absence for such a period of time, short or long, as circumstances might indicate. He is, therefore, in that sense still connected with the institute.

The missionary meeting referred to was simply the ordinary morning service of the church, at which Professor White was announced to give an address instead of the usual sermon by the pastor. He had been bidding farewell to other friends in different parts of the middle West, and had come to say a last word to those in Chicago among whom he had labored so acceptably. But it was a missionary meeting which many who were there will never be likely to forget as one which testified unmistakably to the existence of such a Being as the Holy Ghost—a Divine Spirit who presides in and controls the assembling of His people where He is granted liberty to do so. There was more than one strong man present, not usually carried away by his emotions, who confessed to trembling in every part of his frame. God seemed to be present of a truth. And yet there was no visible excitement whatsoever. The singing was as usual. Professor White read selections from the Old and New Testaments bearing upon the purpose of God in blessing the whole earth through the Redeemer, and the obligation of the redeemed to cooperate with Him in carrying out that purpose. Then he prayed. An offering was made, a verse of a hymn sung, and he began to speak.

He selected no text, but proceeded in a plain and familiar way to explain to his friends what he was about to do and why he did it. He was going to India, not because there was no work to do at home, but because of what seemed to him to be the greater need there. The distribution of workers, he was convinced, was not as Christ would have it—one minister of the Gospel to every 500 people in the United States, and only one to every 300,000 people in India! He was going to India, again, because Jesus Christ had clearly indicated it to him that he ought to go. Christ was the sower, he was only the seed, and the seed should be willing to be planted where the husbandman desired. Knowing that the Lord desired

him in India, he could be neither happy nor successful in America. As between Calcutta and Chicago it was not a question of his choice, but of the Lord's will. Moreover, the crisis had come in the world at large, and in India in particular. The crisis had come in the world. Gladstone had said that in the first fifty years of this century there were more progress in the development of material and intellectual forces than in all the preceding centuries of the Christian era; that in the next twenty-five years there were more progress than in the first fifty; and that in the last ten years there were more than in the previous twenty-five. Almost all men believed this. There was a rapid development of evil in these days, and an equally rapid development of good. Christ and Satan were marshaling their forces for a great and decisive conflict. He believed in the near return of our Lord. When the missionary spirit first began to show itself in this country it was objected against on the score that America must be saved before you could save the world. But Christian men in great numbers and with great clearness were now coming to see that the world must be saved in order to save America. We should so study geography that there might be no foreign lands.

The crisis had come in India. That land was the key to the Orient. The missionary spirit of Buddhism in a remoter day had never been equalled except by Christianity. When Buddhism would be superseded by the religion of Jesus Christ, the Hindus would go everywhere throughout China and the East preaching the Word. The Gospel had been preached in India longer than in any other heathen land, and the pioneer period was drawing to a close. The time was rapidly approaching when the foreign missionaries there must give way to natives or India was doomed—doomed not to remain in the bondage of heathenism, but to revel in the license of free thought. There was a movement toward Christianity on the part of both the upper and lower classes in India, and the future native preachers to the first class were now in her great colleges. These, if God so willed, were to be captured for Jesus Christ. Following the example of the great Dr. Duff, who believed it easier to teach the Hindu English than to teach the English the different languages of the Hindu, the Government had made the English tongue obligatory in the colleges; hence the students were easy of access on that score. A building capable of accommodating 1000 persons had been secured for the professor's use in the city of Calcutta, within convenient distance to at least 6500 of such students, many of whom it was believed would attend his lectures. The way in which this building had been obtained through the efforts of his brother, also engaged in Y. M. C. A. work in India, was one of the plain indications to him of the Lord's guidance in this matter. His work would be to teach the English Bible, not to teach *about* it, but to teach *it*; to organize Christian workers' classes, to deal with individual inquirers, and as far as possible carry on just such a work, one would suppose, as that represented by the Bible Institute of Chicago. At first he would be supported by Y. M. C. A. funds, but he was not without hope that his friends in this country would soon become so interested in the plan and progress of the work as to contribute annually, even tho it were in small sums, a fund sufficiently large to altogether relieve the Y. M. C. A. of that responsibility. Five hundred such contributors at \$10 each would meet the present requirements of the situation. He proposed a system of monthly correspondence by which each contributor might be kept informed of what was going on, and a system of united prayer, by which his interest might be deepened and the power of the Holy Ghost continually poured out upon the enterprise.

He closed his address with an earnest but quiet appeal to his hearers not to be disobedient to the heavenly vision should it come to them. All could not go to the foreign field, but many *might* go. The Lord of the Harvest did not call every harvester to the same part of the field ; but if all the harvesting is to be done, we must be ready to go to whatever part we are called. In the Ashantee rebellion, when the commander of a certain English troop was unwilling to personally select the given number of men to undertake an extra hazardous task, he said he would turn his back upon them and ask every man who would *volunteer* to step out behind him one pace from the line. When he again faced them the line was unbroken. "What !" exclaimed he, "is there not a man among you ready to volunteer in the hour of your country's need ?" "If it please you, sir," replied a member of the ranks, "the whole company has volunteered, and every man is a pace forward from the line on which he stood before !" This is the obedience which Christ expects and which He engages to bless. A brief prayer followed this appeal, a missionary offering was presented, Mr. and Mrs. Towner sang very feelingly "The Missionary Call," and the service concluded.

There was nothing remarkable about this address to an ordinary observer, except, perhaps, its blood earnestness, and even that was expressed in a very quiet way. But every enlightened Christian in that congregation *felt* that in coming in contact with Professor White that day he was drawing very near to Jesus Christ. There was something in his manner and in his words which recalled the Spirit-filled obedient servants of God of the Old and New Testaments. The very atmosphere of the building seemed rarefied by his utterances. The pastor's face was transfigured as he sat beside him wrapt in meditation and prayer. Some of the hearers went home to fall upon their knees and shed tears of joy that God had given such power unto men, and of regret that the Gospel had not been more to them than their lives exhibited. There were decisions made for the missionary field that morning beyond a doubt, and more than one young man or woman in some day and land far distant will remember it as the occasion when they distinctly heard the call, "Whom shall I send, and who will go for us ?" and responded in the power of the Holy Ghost, "Here am I, send me !"

There was, however, one secret of the power of that address not generally known. It was a prayer-meeting held on the previous evening in one of the anterooms of the church for the outpouring of the Holy Spirit upon the speaker and services of the following day. They who were present had gotten the assurance that they were heard. They were almost as certain of the blessing as tho it had actually descended. There was the "sound of a going in the tops of the mulberry trees," and they knew that God had "gone forth before them." And they were not disappointed. Oh, when will we all learn this needed lesson ? When will the whole Christian Church come to appreciate the power which God has laid up for them in the promise of His Spirit, and begin to draw upon and utilize it for His glory in the exercise of faith, and obedience, and prayer.

A single word further. Professor White was not the only speaker on that Lord's Day morning. He was accompanied by an educated Hindu in the person of Mr. S. Saththianadhan, M.A., LL.B. (Cantab), Professor of Law and Moral Philosophy in Madras University, and Fellow of the Royal Statistical Society, London, who also made a brief address. It was pleasing and well delivered in every way, but contained one allusion which brought a feeling of sadness and shame to many a heart who heard it. He said he was happy to visit Chicago, but could not forget that it was the

city which, by its Parliament of Religions during the World's Fair, had dealt the severest blow against Christianity in India it had ever received. "Somehow or other," said he, "the educated classes there are under the impression that Hinduism, as represented by Swami Vivekananda, has made the greatest impression on the Americans, and that the latter are convinced of the utter folly of preaching Christianity in India. We in India are greatly amused at the 'gullibility' of the Americans, and cannot understand how they can swallow wholesale all that any adventurer may say about Hinduism. The Hinduism which Swami Vivekananda preached was not that with which we are acquainted in India in its every-day aspect, nor even that of which we read in the Hindu sacred books. His Hinduism is that into which Christian ideas have been read. 'A tree is known by its fruits.' A religion which has split up the nation into wretched castes and cliques, each hating the other, and which has failed to serve as a bond of national union, which obliterates the distinction between good and evil and does not accentuate the sinfulness of sin, is the last that is needed for India. For the social, moral, and spiritual regeneration of that land what is needed is Christ."

Such considerations as these should serve to quicken our practical interest in the call to India of Professor White.

THE CRIMES OF NATIONS.

Seldom in modern history have outrages and cruelties been as atrocious and abundant as at this time. Mr. Gladstone has come out of his retirement to protest against Armenian horrors, which numbered 6000 victims in one week, and maintains the right of England to coerce Turkey. He advises the dismissal of the Turkish ambassador from the court of St. James and the recall of the English ambassador from the Sublime Porte as the first step of national protest.

In the Philippine Islands, held by 15,000 insurgents, more than a hundred monks have been murdered, many of them burned, having first been soaked with kerosene oil. It seems as though Nero had come to life and were repeating his atrocities.

There is just now a panic fear in Constantinople, from which point a recent telegram says: "The Softas have hitherto been passive. Should, however, the conviction gain ground that the twilight of Mohammedan rule in Constantinople has come, the Moslems, remembering their warlike past, have in despair resolved to light the funeral pyre of the English residents in Constantinople."

It seems to us that if ever there were a call for united prayer it is now. Mr. Moody and the Chicago brethren issued a call for a day of fasting and prayer (October 8th), and God was implored to lead this nation safely through all the perils that threaten us and establish among us righteousness and honor. But is there not something supremely selfish in confining such united supplication to our own land in view of wholesale murders and massacres abroad which are exterminating whole peoples, not to say one of the ancient churches?

II.—INTERNATIONAL DEPARTMENT.

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

The Doshisha.

The *Japan Mail* recently addressed itself to the question of what America has spent on the "Doshisha." It says, not being in possession of the necessary information, it applied to a responsible quarter to ascertain the facts. It states that the American Board remitted in subsidies to the college \$40,000; for building and apparatus, \$46,500; grants and so forth to the girls' school, \$14,000, making an aggregate of \$100,500. Friends of the Board have supplemented this sum by gifts amounting to \$33,000, and the "Harris Fund" was \$100,000, only \$75,000 of which was, however, actually paid over to the trustees of the college, \$25,000 remaining in the United States, more or less under the control of the Prudential Committee of the Board. Besides these sums, however, the Board has paid the salaries of the foreign teachers of the college for twenty-one years, and other considerable amounts have been sent from America for the hospital and nurses' school; also houses for the missionaries outside the treaty ports, built by American funds, will, the *Mail* says, eventually pass into the hands of the Doshisha trustees, the income arising from them becoming available for the uses of the institution. The editor makes an estimate at the lowest figures of the items not tabulated, and concludes that the American Board and its friends have contributed not less than three-quarters of a million *yen*.

The editor then depicts the educational crisis which confronted new Japan in the opening years of the *Meiji* era, and adds: "Into this breach the missionaries stepped, founding institutions like the Doshisha, and offering to the youth of Japan a new canon of ethics to replace the philosophy discarded simultaneously with the old civilization." He declares that "it is

scarcely possible to overestimate the timeliness and value of the assistance thus rendered," and concludes that "the story as we have seen it told by events during twenty-nine years," should have ended in "a chorus of lasting gratitude" on the part of the Japanese for the "splendid work" done by the American Board.

It is certainly deplorable that in a mad half-hour of mistaken nationalism, the trustees of the Doshisha should have placed themselves outside the patronage of their American friends, in contravention of the "new canon of ethics" named by the *Mail*, and the elementary principle of honor and honesty recognizable by the universal conscience of mankind. The ultimate effect of this extends far beyond the educational interests involved, contributing to create distrust of the entire nation in this transition state of its civilization.

We say this, who have a right to say it, if large sympathy with the national spirit in Japan places us on any fair ground of friendship. Further, we can condone more than many, because of our appreciation of the Student movement in the Japanese Empire. It was young Japan that precipitated the revolution in Japan. We well understand the epoch when it became "hard for a son to venerate a father ignorant of everything that goes to make a man intellectually venerable," as the *Mail* phrases it, and that "the penalty paid (by Japan) for suddenly breaking away from its old traditions was that the foundations of filial respect were overthrown." But we cannot believe that the national gratitude to those who stood in the breach at that hour in the destinies of Japan, as the American Board and other missionary agencies did, is to be interpreted by the adverse action of the small body of trustees of the Doshisha.

The *Mail* declares that "the Doshisha

has been a great factor in the educational life of the nation," and that "for those capable of imagining that Providence specially intervenes in the affairs of special men or special races, there cannot be much difficulty in believing that such intervention was exercised in Japan's case," by the missionaries coming to the aid of the people in this formative period. It should not be difficult for those sustaining the American Board to believe that the indirect good to new Japan has been worth even the three-quarters of a million of gold *yen* expended on this single institution, and the Doshisha management should, in the very interest of the "nationalism" which impelled them to break with foreign control, seek further to adjust their course to a plane of honor recognizable among all mankind. J. T. G.

Attitude of the Chinese Government toward Christian Missions.

BY W. A. P. MARTIN, D.D., PRESIDENT
EMERITUS OF THE IMPERIAL TUNG-
WEEN COLLEGE, PEKIN, CHINA.

[In the brief summary of the proceedings of the International Missionary Union, we gave in the August number of this REVIEW, some notes on Dr. Martin's address on the Relation of the Chinese Government to Missions. In view of the intensified interest in Chinese political and religious affairs created by the visit of Li Hung Chang, we furnish this article, which we solicited from Dr. Martin. Tho it partially covers the same topics, the fuller discussion will be welcome to our readers. Some of the points touched on or alluded to, are treated in detail in "A Cycle of Cathay," of which Dr. Martin is author, fresh from the press of Fleming H. Revell Company, a book of which we shall have much to say hereafter, as a part of the standard literature on China, by one who for twenty-five years occupied a semi-official relation to the Chinese Government as president of a great institution estab-

lished by treaty with Great Britain for the training of Chinese for international service.—J. T. G.]

It was my privilege to enter China when the gates were only slightly ajar, and I have lived to see them thrown wide open; so that full access is given to the heralds of the cross to all parts of the empire, from the sea to the mountains of Tibet. Those gates did not swing open to the notes of celestial music, but in response to the thunders of British cannon. God overruled in this instance, as He always does, the conflicts of the nations for the advancement of His kingdom.

In tracing the line of progress from absolute exclusion to the concession of these ample privileges, I shall speak,

1. Of a period of official persecution;
2. Of toleration by imperial edict;
3. Of religious liberty under the protection of treaties;
4. Of persecutions in the shape of mobs and riots.

I shall not have space to sketch a fifth period, the first rays of which are already visible, when the Church of Christ shall be favored by the Imperial power as the best, if not the only hope of national regeneration.

1. The Chinese Government is always tolerant of religious opinions as long as they do not come in conflict with the policy of the State. Its most sacred traditions center in the Divine authority of the emperor and in the worship of ancestors as the basis of social order. The Jesuit missionaries who arrived in China three centuries ago secured by their learning the favor of the rulers, while with great prudence they refrained from shocking their prejudices. The consequence was the rapid propagation of their faith, with a good prospect of the conversion of the whole empire. The emperor, the illustrious K'onghi, was himself apparently on the point of embracing the new faith, when a disturbing influence came in along with a rival sect, not Protestants, but the inquisitorial order of St. Dominic. The Dominicans accused the Jesuits of

connivance with idolatry, because they tolerated the worship of ancestors, and especially because they accepted Shang-te, "the Supreme Ruler," as the true God—a name, by the way, which is now accepted by a large majority of Protestant missionaries.

The dispute being referred to the emperor, he upheld the Jesuits, and the appeal to Rome made by their antagonists was the first intimation he ever received that in case of becoming a Christian he would be expected to bow to the authority of the Holy See. He was above the Grand Lama, why not above the Pope?

The Pope decided against the Jesuits (and the emperor) on both counts. They submitted, but he did not. Disgusted by the acerbity of the controversy in which men whom he had welcomed as sages showed themselves of like passions with other mortals; unwilling to have the fabrics of public morals overturned by the suppression of ancestral worship, its corner-stone; and, more than all, taking umbrage at the presumption of a foreign potentate to revise his judgments, Kanghi not merely withdrew the sunshine of his favor, but instituted restrictive measures, which in the next reign burst into open persecution.

Of the sixteen maxims which he left for the instruction of his people, the first enjoins the cultivation of filial piety, which he identifies with the worship of ancestors, and the seventh is a significant warning against heresy.

These were expounded by his successor, Yung Cheng, in a sense inimical to Christianity, in a little manual, which under the name of "Sacred Edict" is to this day regarded as the standard of orthodoxy. After sneering at Buddhism and Taoism, the emperor pays his compliments to the missionaries, and cautions his people not to infer that their religious teachings are endorsed because they are employed to correct the calendar. Not content with this mild note of disapprobation, he proceeded to expel all those not in government em-

ploy and to banish their converts. He did not succeed in extirpating the faith, but its propagation suffered a disastrous check, notwithstanding the fearless devotion of its teachers and the martyr-like steadfastness of many of their adherents.

2. For more than a century the supreme power showed no disposition to revoke its prohibitory enactments, and at the close of the opium war a good many of the faithful were still in exile. After the signing of the French treaty, in 1844, the exiles were recalled and the ban removed. This was done not by treaty, but by edict, as an act of clemency, at the request of the French minister. At the request of a British minister the edict was so construed that its benefits were extended to the Protestant form of faith.

This was the first stage in the march of enfranchisement. Under its provisions missionaries enjoyed no small privileges, tho they were still of the nature of uncovenanted mercies. Protestants established themselves in the open ports, from which they were able to make long journeys inland, tho nominally restricted to a radius of twenty miles; and Catholics, some of whom had all the while concealed themselves among their neophytes, were now allowed to remain in the interior without molestation.

3. For the next war (1857-60), in which England was joined by France, it was reserved to open a new era of religious liberty, amounting to a complete immunity from all disabilities under guarantee of treaty stipulations. This was required by the current of missionary effort, which had set strongly in the direction of China, and the men charged with the negotiation of new treaties were either in cordial sympathy with the cause of missions or of mental breadth to perceive that no settlement could be permanent that would leave them to the caprice of emperors or mandarins. It was a sublime spectacle without a precedent in history—the four great powers, England,

France, the United States, and Russia, sinking their differences and bringing their united prestige to overcome the remaining barriers in the way of the propagation of their common faith. That faith, if accepted, was sure to effect a social revolution; if rejected and persecuted, it would as certainly embroil China with foreign powers.

No wonder the mandarins hesitated before consenting to legalize an import of such a dangerous character. That they decided as they did is only explicable by the dilemma in which they were placed. Might not the foreigners, if refused, turn to the insurgents in Nanking, with whom they were supposed to have a strong bond of sympathy? "We are aware," said the mandarins (I recall their very words, having acted as interpreter on that occasion), "that the long-haired rebels are professors of your honorable religion, and we will not deny that our emperor intended to prohibit it, but out of respect for the four great powers he has decided to grant your request."

Again it was to the French that our missionaries were indebted for the most important extension of their privileges. The English and American treaties secured to them the right of travel and sojourn in the interior, but a clause in the French treaty (found only in the Chinese text) conceded to Roman Catholics the right of permanent residence—*i.e.*, of holding property and building houses. Two other measures in the way of removing obstacles deserve to be mentioned in this connection, in both of which French ministers have taken the lead. The first is the withdrawal from local officials of any right to interfere to prevent the sale of property for mission purposes, the other fitly crowns the glorious series by an edict ordering the expunging from the books of all prohibitory laws or mandates directed against Christianity.

4. A distinct stage in the recent history of the China missions has been the systematic attempt to snuff them out by mob violence. On this phase they

entered in June, 1870, when a Catholic mission in Tientsin was destroyed, and sisters, priests, and a French consul were murdered by the populace, led on by an ex-general of the Chinese army. The minds of the people had been prepared by the dissemination of false rumors, and when they were wrought up to the required point, the local mandarins stood aloof. Since that date there have been twenty or more anti-foreign (not all anti-mission) riots of sufficient magnitude to be visible across the seas, culminating in the massacre at Kucheng (or Hwasang) and the temporary expulsion of missionaries of all persuasions from the great province of Szechuen. These occurrences have created an impression on the mind of a public not very well informed on such matters, that for our Government to back up the missionaries by affording protection or exacting redress is equivalent to forcing our religion on an unwilling people. But is it forcing our religion on them to protect our missionaries any more than it is forcing our commerce on them to protect our merchants? And are the people unwilling to have missionaries live among them? If they were we should have had to chronicle more than a score of riots in the last quarter of a century. One a year in a country of such extent, and with a missionary force of above two thousand, is no proof of popular ill will, but rather the reverse. In most places the people are well disposed, and they continue so until they are stirred up by a clique of designing men belonging to the literary and official classes. The tactics of this party are always the same. They begin by the circulation of false rumors, and then persuade the local magistrates to refuse protection in the hour of need.

The concocting of rumors and their diffusion in printed form is the special work of a tract society which claims the credit of acting from patriotic motives. Patriotism of their type consists not merely in opposing missionaries, but in antagonizing everything foreign.

It was, in fact, in full operation before a Protestant missionary had set foot on Chinese soil. Dr. Williams says, in his "Middle Kingdom," "For a hundred and forty years prior to 1842 a leading grievance was the annual posting (at Canton) of placards by the mandarins charging all foreigners with abominable crimes." If missionaries suffer more than others, it is not because animosity is specially directed against them, but because they are more exposed.

A few years ago an Indian policeman on guard at the British consulate in Cheu Keang struck a native, and in half an hour the whole foreign settlement was in flames, the members of the foreign community, including the consul and his wife, having barely time to escape to a steamer. The only foreign house left standing belonged to a missionary. It was overlooked because it was away from the center of excitement. Last year at Ichang a Chinese in foreign employ accidentally wounded a petty official by the discharge of an air-gun. A tumult immediately arose, and nothing but the landing of a contingent from a gunboat saved the lives of the foreign community. Such cases might be multiplied indefinitely, showing that all foreigners are living on a volcano, which when its blind fury bursts forth takes no pains to distinguish between factory and church, or even between one nationality and another.

The most innocent or benevolent action may unchain this frightful force. A new missionary went on to the street leading a small boy by the hand. In a few minutes a mob gathered, and he was beaten nearly to death. Another missionary stooped to pick up a child that had stumbled and fallen. He was set upon, and but for the timely arrival of a magistrate (a rare occurrence that deserves to be noted) his church would have been torn down over his head. In both cases the missionary was supposed to have bewitched the child, or to be about to pick its eyes out to make photographic medicines. In Canton,

in 1894, a lady doctor saw a coolie struck with the plague, and took steps to remove him to her hospital. Instantly she was made the target for a shower of stones, and escaped not without serious bruises. The mob believed that foreigners were spreading the plague, and that this good woman intended to use the plague-smitten coolie for that diabolical purpose. On the Yangtse-kiang several anti-foreign riots were occasioned by resentment at the monopolizing of trade by foreign steamers. When the new port of Chungking was opened the mandarins moved heaven and earth to prevent steamers going there, but they made no special effort to keep out missionaries.

For some of the more recent riots the war with Japan is partly chargeable. It was the operations of the Japanese in Formosa which prepared the vegetarians for the atrocities at Kucheng. And in Szechuen at the time of the outbreak a placard was posted charging the missionaries, English, French, and American, with sympathy with Japan, and calling on them to "drive the Japanese back to their own country if they wished to be allowed to preach their doctrines." In the last-named province the viceroy telegraphed to Peking that two children were found on the mission premises who had been drugged by foreigners to render them insensible, and that the visible proof of that atrocious crime had excited the populace beyond control. It is a satisfaction to add that this viceroy was, on the demand of the British minister, degraded for his share in organizing the attack on the missions.

All experience shows that to deal with such cases with promptness and vigor is the best way to prevent their recurrence. Had not the French minister been hindered from doing so in 1870 by the fall of Napoleon III., he certainly would have inflicted condign punishment on the guilty city, and we should have had no more such riots.

To the credit of the Chinese Government be it said, the emperor has issued

two very fair edicts, and many mandarins have put out favorable proclamations with a view to the prevention of riots. These documents are, at least, useful for missionaries to quote as testimony in their favor, but the time has not come for Western nations to entrust the protection of their citizens, merchant or missionary, entirely to the good will of the Chinese Government. If the hostile party in China desires to have foreign powers withdraw their gunboats, their tactics are as much at fault as were those of the North Wind when he undertook to compel a traveler to take off his cloak by blowing one of his fiercest blasts.

Through all this period and in spite of all this opposition the expansion of the missionary work has been very remarkable. In place of the threescore Protestant missionaries whom I found in China at my arrival, there are now in the field over two thousand. In lieu of the one hundred native Christians in 1850, there are now not far from a hundred thousand.

The services rendered by missionaries in the preparation of books of science and the education of youth, as well as in healing the diseases of the people and introducing a better system of medical practice, are highly appreciated by the more enlightened officials. That illuminated circle is daily widening, and with God's blessing, on which everything depends, we may count, at no distant date, on the whole body of mandarins changing their policy and encouraging the work of missions as the best hope for the uplifting of their people.

Li Hung Chang and the Missionary Representatives.

The presence in our midst of the acknowledged foremost statesman of Eastern Asia was made the occasion of a formal exchange of courtesies between him and representatives of the several foreign missionary societies in New York City, September 1st. Tho

the weekly as well as the daily press has given ample space to the occurrence, we deem it well to put within reach of our readers, in this more permanent record for future reference, the address of the officers of the conjoined missionary societies to the "Prime Minister" of the Chinese Empire, and his response, without comment on either. The address of the Boards was prepared by Dr. Ellinwood.—[J. T. G.]

ADDRESS OF THE MISSIONARY REPRESENTATIVES.

To His Excellency, Li Hung Chang, Grand Secretary and Special Ambassador of His Majesty, the Emperor of China:

Among the thousands of our countrymen who are seeking opportunity to do honor to you and your august sovereign, we, the representatives of various boards and societies engaged in Christian missions in China, beg leave to present to you our most hearty greetings, and to assure you of the profound respect which we cherish toward that great and illustrious empire which you so worthily represent. For the last fifty years the missionaries of these boards have been favored with the protection of your government, and we are frank to say that in no nation of the world have American missionaries received more just and even generous treatment than that accorded to our missionaries by the imperial government of China.

It is remarkable how very few of our missionaries, out of the many hundreds who have lived in China, have lost their lives through violence, and we recall no instance in which such casualties have occurred with the sanction or even connivance of your government. On the contrary, there have been many instances in which local officials, who have been remiss in affording proper protection, have suffered punishment for their neglect. We take special pleasure in paying this tribute to the justice and humanity shown by that august power which you have the honor to represent.

We remember with lively gratitude the various edicts and proclamations which have been issued by the imperial government direct, or by the various subordinate officials, not only enjoining protection to our missionaries, but assuring the people of their peaceable intentions and the disinterested character of their work. A very remarkable

edict of this kind was issued in the year 1891, in the name of his august majesty, the emperor, and within the last year proclamations issued in the same spirit have been made by the prefects of Paotingfu, of Ichowfu, of the Nanking district, and by the Taoutai of Kiungchow, in Hainan. It is extremely gratifying to observe that at the present time the disinterested spirit and labor of our missionaries seem to be better understood and more thoroughly appreciated than ever before.

We recall many kindly expressions uttered by yourself and others of the appreciation with which you regard our educational work, the services of missionaries, both men and women, in the hospitals and dispensaries, and the self-denying efforts put forth by missionaries in the distribution of relief in time of famine.

On our part we have been conscious from the first of only the most disinterested motives. Our missionaries have not sought for pecuniary gains at the hands of your people; they have not been secret emissaries of diplomatic schemes; their labors have had no political significance; they have only desired to communicate good. We are frank to say that while our work has aimed to relieve suffering and to improve the minds of the young by education, we have been moved by still higher considerations. We do not believe that religion is a thing of ethnic limitations, but that whatever of truth the great Author of our being has made known to men of any nation is the rightful heritage of mankind; and that as matter of natural and imperative obligation those who believe that they have received the truth are bound to make it known to others. If it is of advantage to mankind that the commerce of material interests and of ideas in science or philosophy shall be promoted, we deem it still more important that free intercommunication shall be accorded to those greatest of all truths which concern the immortal destinies of men. And it is with great satisfaction that we have learned of the assurance which you gave some months since to an American bishop, that the medical and educational work of our missionaries would continue to be welcomed and protected in China. Indeed, you have for many years given abundant proofs of your generous spirit in this regard.

We have endeavored to prosecute our work in a courteous and appreciative spirit. Our most intelligent missionaries have always shown great respect for those illustrious sages, Confucius,

Mencius, and others. It was a missionary who translated the Confucian classics into our language, and others have set forth their just merits in many a publication for American readers. We have not hesitated to express our admiration for the stability of your government and institutions, the principles of filial reverence and domestic order on which your institutions rest, the admirable regulation which bases political preferment not upon the success of partisan power or skill, but upon competitive merit.

We believe that in many of these things we may well profit by your example, and, on the other hand, our only motive in offering to your people our medical and educational systems and the great and salutary teachings of our Christian faith is our deep conviction that they will prove a blessing.

While we send missionaries to China, we are not unmindful of our duty to those of your people who have come to our own shores. They have in many instances been rudely treated by certain classes among us, mostly immigrants from other lands, but our Christian people have uniformly shown them kindness. They have been gathered into Sunday-schools and evening schools; their rights have been defended in the courts, and many times have deputations from the missionary boards and other benevolent societies petitioned our Government in the interest of just legislation for the Chinese.

Were you to visit our Pacific coast you would observe with interest the homes and refuges which, with the co-operation of the Chinese consul general, the Christian women of that coast have provided for unfortunate Chinese girls who have been sold into the most debasing slavery. We believe that all these best impulses of philanthropy which lead our people to forget all divisions of nationality and of race, and to stretch out their arms in true brotherhood to your people, whether here or in China, are the direct fruit of the teachings of the Divine Founder of Christianity. Having through the influence of Christian faith received so rich an inheritance of blessing, we feel constrained, in gratitude to God, to regard ourselves as debtors to all men. For this reason we strive to proclaim in all lands the knowledge of our Divine Teacher and only Savior, Jesus Christ.

In closing, permit us to express anew the satisfaction which we have felt in being permitted to meet your excellency, and to thank you for your repeated kindnesses to our missionaries.

We thank the great Father of mankind that He has so long spared your life in the midst of many perils ; that He has permitted you to be of such eminent service to your country in many trying emergencies, which few men of any nation could have met with such great ability and success.

And we commend you to His care as you return to your distant home, where you will enjoy the consciousness that not only your countrymen, but all mankind unite in honoring your name.

THE VICEROY'S REPLY.

Gentlemen : It affords me great pleasure to acknowledge the grateful welcome to this country offered to me by you as the representatives of various boards and societies who have engaged in China in exchanging ideas of the greatest of all truths which concern the immortal destinies of man. In the name of my august master, the Emperor of China, I beg to tender to you his best thanks for your approval and appreciation for the protection afforded to the American missionaries in China. What we have done and the little we have done on our part is nothing but the duty of our government ; while the missionaries, as you have so ably expressed, have not sought for pecuniary gains at the hands of our people ; they have not been secret emissaries of diplomatic schemes ; their labors have no political significance ; and last, not least, if I might be permitted to add, they have not interfered with or usurped the rights of the territorial authorities.

In a philosophical point of view, as far as I have been enabled to appreciate, Christianity does not differ much from Confucianism, as the Golden Rule is expressed in a positive form in one, while it is expressed in the negative form in the other. Logically speaking whether these two forms of expressing the same truth cover exactly the same ground or not, I leave it to the investigations of those who have more philosophical tastes. It is at the present enough to conclude that there exists not much difference between the wise sayings of the two greatest teachers, on the foundations of which the whole structure of the two systems of morality is built. As man is composed of soul, intellect, and body, I highly appreciate that your eminent boards, in your arduous and much-esteemed work in the field of China, have neglected none of the three. I need not say much about the first, being an unknowable mystery of which our great Confucius had only a partial knowledge.

As for intellect, you have started numerous educational establishments which have served as the best means to enable our countrymen to acquire a fair knowledge of the modern arts and sciences of the West. As for the material part of our constitution, your societies have started hospitals and dispensaries to save not only the souls, but also the bodies of our countrymen. I have also to add that in the time of famine in some of the provinces you have done your best to the greatest number of the sufferers to keep their bodies and souls together.

Before I bring my reply to a conclusion, I have only two things to mention.

The first, that opium smoking, being a great curse to the Chinese population, your societies have done their best, not only as anti-opium societies, but to afford the best means to stop the craving for the opium ; and also you receive none as your converts who are opium smokers.

I have to tender, in my own name, my best thanks for your most effective prayers to God to spare my life when it was imperiled by the assassin's bullet, and for your most kind wishes, which you have just now so ably expressed in the interests of my sovereign, my country, and people.

DR. S. L. BALDWIN'S ADDRESS TO LI HUNG CHANG.

The ex-United States ministers to China gave a dinner to Li Hung Chang at the Waldorf Hotel, New York City, August 29th. Among the speakers was Rev. Dr. S. L. Baldwin, of the Methodist Episcopal Board, who spoke in behalf of the missionary body. His address was as follows :

Illustrious Sir : I am sure that all this company of former residents of China count this a red-letter day in our lives, because we are permitted to welcome as a guest the leading statesman and one of the highest officials of the Middle Kingdom—one whom our own honored and beloved Grant placed among the first three statesmen of the world.

Personally, I feel it to be a great privilege to represent the missionary body in your honored presence. Twenty-one years of my life were spent in your country, but Dr. Martin has spent forty-six years there, and Dr. Blodgett over forty years ; and here is Dr. Speer, who went out to Canton fifty years ago, and Dr. White, who went to Foo-chow forty-nine years ago. Veterans,

indeed, every way worthy of the honors your country is accustomed to bestow upon venerable men.

We found one of the favorite proverbs among your people, "All within the four seas are brethren," and we are glad to testify that we have experienced much kind and brotherly treatment from the Chinese, showing their hearts to be in accordance with their proverb.

We gladly entered on the study of the writings of your great teachers, and could not do otherwise than to profoundly revere the great sage, Confucius, who twenty-five hundred years ago said: "What you do not wish done to yourselves, do not do to others" (*Analects*, book 15, chapter 23). Our cordial assent was given to the words of Mencius: "The superior man does not set his mind either for or against anything; what is right he will follow" (book 4, chapter 11).

We were glad to find very many of the teachings of your great sages in exact accord with those of Jesus of Nazareth, whose words recorded in the New Testament were received with such gracious satisfaction by your great empress dowager, when presented to her by the Christian women of China on her sixtieth birthday.

I think I may truthfully claim for my brother missionaries four things:

1. That they have always been the sincere friends of the Chinese people. They have sought to benefit and bless them, to help them to true and unselfish lives, and to promote in every way their physical, mental, and moral well-being.

2. That they have been steadfast foes of the opium traffic. They have thrown the whole weight of their influence against it, and have urged their governments to leave China entirely free to abolish it. Could they have their way, there never would be another ounce of it imported.

3. They have been teachers of loyalty to the government. They teach that it is the duty of all Christians to be subject to the supreme authority of the country, to use all laudable means to enjoin obedience to the powers that be, and to behave themselves as peaceable and loyal subjects.

4. They have done efficient work in the diffusion of knowledge and in promoting general education. The works on arithmetic, geometry, mechanics, algebra, astronomy, and other sciences, such as those translated by Alexander Wylie, the medical works of Dr. Hobson and those who followed him, Dr. Martin's translation of Wheaton's "International Law," and other works now

numbered by hundreds, show their fidelity in this department of useful service, while Dr. Legge's monumental work in the translation of your ancient classics into the English tongue is only one great example among many minor ones of the work gladly done in giving the best thoughts of your great men to the nations of the West.

The work of Protestant missions has increased until there are over 400 male missionaries, nearly that number of the wives of missionaries, and about 500 unmarried lady missionaries. And in the Protestant churches there are over 60,000 communicants. In the day schools, boarding-schools, and colleges there are over 40,000 pupils, perhaps equally divided between the two sexes. There are 100 male and 50 female physicians, 150 male native medical students and 30 female students, 71 hospitals treating many thousands of patients, and the physicians attending yet other thousands at their homes, and 111 dispensaries, in which over 223,000 patients are treated. About \$70,000 was spent in this medical work last year.

We desire to express to your excellency our grateful appreciation of your action on frequent occasions in insisting that the rights guaranteed to Christians by the treaty should be secured to them, and in enforcing the law against those who violate it in this respect. Your government in the treaty of 1858 said: "The principles of the Christian religion are recognized as teaching men to do good and to do to others as they would have others do to them; hereafter those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith." You have steadfastly stood by this article of the treaty, giving Christians the protection promised, seeking to deal justly with them as with all other classes of subjects.

We remember with gratitude your earnest and burning words against the opium traffic, and your declaration to the Anglo-Oriental society for the suppression of the opium trade: "If it be thought that China countenances the import for the revenue it brings, it should be known that my government will gladly give over all such revenue in order to stop the import of opium. My sovereign has never desired his empire to thrive on the lives or infirmities of his subjects;" and we are only too sorry for the truth of your other words, that on this opium question "England and China can never meet on common ground; China views the whole question from a moral standpoint, England from a fiscal."

We hope you will continue to teach Christianity to Christendom by viewing this and other great questions from a moral standpoint.

We rejoice that a treaty between your government and ours prohibits our citizens from carrying on any traffic in opium in your empire, and pray that the day may soon come when other nations will join in like treaties and help to lift this curse from your fair land.

We remember your grateful expressions to Dr. Leonora Howard after her faithful and successful treatment of your beloved wife, your establishment of a hospital at Tientsin, and your hearty and continued interest in the medical work of the missions.

We recognize with gratitude your kind interest in the educational work and your friendship for all enlightened and judicious efforts in behalf of progress.

And we do not forget that when you were lying on a bed of pain, your life imperiled by an assassin's bullet, and the Christians of Nagoya sent you a message of sympathy, you commissioned your son, his excellency Li Ching Fong, to say to them for yourself: "He is deeply moved by the sentiments of kindly solicitude for his welfare expressed in your address, and feels that the prayers you have offered for his recovery cannot be unheard by the Power who controls human destinies. He believes that his life has been spared for some wise purpose beyond the capacity of man to fathom; but he will venture to interpret his good fortune as an indication that his life's work is not yet complete, that he may yet do some good in the world, and perhaps render service to his country by endeavoring to restore peace and good will where strife now prevails."

We joined in those prayers; we believe you have rightly interpreted the Divine purpose in sparing your life.

We hope that your visit to this country is to be a factor of importance in rounding out your complete life of faithful service to your country, to the world, and to God. And I am sure that every one here present will join in the prayer that when your sun shall sink behind the western hills—far distant be the day!—it may illuminate the sky with the brilliant reflection of a well-spent life, full of deeds that have blessed mankind. When that time comes tears of regret will fall in all the nations of the earth, and your name will be permanently enshrined as

"One of the few, the immortal names
That were not born to die."

PROGRESS IN INDIA.—Rev. H. F. Laflamme, of the Canada Baptist Mission in India, sends us the following memorandum of some of the changes which have taken place in India:

"In India the special saving work of God is indicated in the direct additions to the Christian Church. In 1891 the communicants numbered one quarter of a million. The Christian community, which includes the adherents as well, had leaped forward in ten years by an increase of 32 per cent, and now number about eight hundred thousand in all India.

"The general saving work of the Gospel indicated its power much more widely than these comparatively small direct results, in the great reforms wrought in India by government intervention in response to the persistent agitation and petition of the Christian missionary. I might quote Dr. John Wilson's list, drawn up twenty years ago, of the horrors and iniquities removed by government, and add that list might be greatly enlarged if the Indian missionaries should care to do so, from their knowledge of reforms effected within the last score of years.

"The list includes the abolition of: I. The murder of parents: (a) By suttee; (b) by exposure on river banks; (c) by burial alive. II. Murder of children: (a) By dedication to the Ganges, there to be devoured by crocodiles; (b) by Rajput infanticide. III. Human sacrifices: (a) Temple sacrifices; (b) by wild hill tribes. IV. Suicides: (a) Crushing by idol cars; (b) devotees drowning themselves in rivers; (c) devotees casting themselves from precipices; (d) leaping into wells—widows; (e) by Trāga. V. Voluntary torment: (a) By hook swinging; (b) by thigh piercing; (c) by tongue extraction; (d) by falling on knives; (e) by austerities. VI. Involuntary torment: (a) Barbarous executions; (b) mutilation of criminals; (c) extraction of evidence by torture; (d) bloody and injurious ordeals; (e) cutting off noses of women. VII. Slavery: (a) Hereditary predial slavery; (b) domestic slavery; (c) African slavery. VIII. Extortions: (a) By Dharanā; (b) by Trāga. IX. Religious intolerance: (a) Prevention of propagation of Christianity; (b) calling on Christian soldiers to fire salutes at heathen festivals; (c) saluting gods on official papers; (d) managing affairs of idol temples. X. Support of caste by law: (a) Exclusion of low castes from offices; (b) exemption of high castes from appearing to give evidence; (c) disparagement of low caste."

III.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

South America,* Frontier Missions,† Mormonism.‡

SOUTH AMERICAN MISSIONS.

The Venezuelan boundary dispute has brought South America into unusual prominence of late in the political world, but the Continent as a whole is still to most of the residents of England and America an unknown as well as a neglected continent. The character of the country, the condition of the people, and even the number and size of its republics, are as yet unfamiliar subjects to the majority of even cultured Christian people. It is the duty of every Christian to become acquainted at least with the religious state of the people in all quarters of the globe, and to consider whether or not they are included among the "nations" to whom Christ would have the Gospel preached.

The Spanish-American republics have one by one proclaimed liberty of conscience, until now throughout the Continent governmental opposition is nominally, at least, at an end. Ecuador, the last to proclaim this freedom, has just been entered by three Protestant missionaries, so that there is now no country in which there is not some Protestant worker. But together with Bolivia and Peru, Ecuador still denies freedom of worship, and in none of these republics is a Protestant free from the opposition and persecution of the Ro-

man Catholic priests. English and Dutch Guiana are the only countries on this Continent in which the light of the Gospel shines freely and brightly. The great majority of the people are under the control of an ignorant and licentious priesthood, while many of the educated classes have turned from Romanism to skepticism.

The Romish priests show something of their character in the statements with which they regale their flocks in regard to Protestants and Protestantism. The following is a translation of an article by a priest printed in a Roman Catholic paper in Peru. It may give some idea of the need which exists for the introduction of the pure Gospel into these lands which are now dominated by a papal paganism.*

"For some time there has been sown in our unfortunate soil, without let or hindrance, the evil seeds of rotten, worm-eaten Protestantism, cursed in all parts and almost ostracized in its own cradle.

"We did not believe that the fatal seed of the heretic Luther would flourish in the country of Santa Rosa, watered by the sweat of the apostles of Toribio, Francisco Solano, and many other men of eminent holiness, but behold, not only has it germinated, but, as the thorns of the Gospel, it intends to choke the seed of the true religion (Roman Catholic) sown by the Divine husbandman Jesus Christ.

"Protestantism has already established three temples in Lima and two in Callao, with seven mixed schools in the last-named city, in which, as in all other synagogues of Satan, there is taught a Protestantism dressed in all the colors that it has acquired during the time, and in the various places of its three centuries of anarchical career, to present itself always as a hungry wolf in the guise of an inoffensive lamb.

"Until now little good has been effected by the means used against it. Let the result of these trifles be what

* See also pp. 518 (July); 829 (present issue). *Recent Articles*: "Caracas," *Harper's* (December); "Peru," *Westminster Review* (December); "The Venezuelan Question," *Review of Reviews* (December); "Guiana and its People," *Fortnightly Review* (February). *New Book*: "Venezuela," W. E. Curtis.

† See p. 729 (October). The article on this subject which was promised for this issue of the *Review* has not come to hand. *Recent Articles*: *Church at Home and Abroad* (monthly); *The Home Missionary* (monthly). *New Book*: "The Minute-Man on the Frontier," W. G. Puddefoot.

‡ See also p. 807 (present issue).

* From *The Land of the Incas*, Lima, Peru.

they may, it is certain that something must be done by the authorities; not the civil, for they do not care, altho the devil has his own way, but the ecclesiastical, of whom the Supreme Judge will ask a strict account of each soul caught in the nets of Protestantism."

The majority of Christians speak leniently of Romanism and its adherents. They may like to know the kind of Church history that is being taught in Peru and other papal countries.

The following is translated from a book written by a Jesuit priest, which is circulated in Italian and Spanish-speaking countries to guard their people against Bible agents, missionaries, and evangelists.* It is called a "Catechism of Protestantism, for the Use of the People":

"The words *Protestant* and *Protestantism* are used to signify . . . the rebellion of certain proud men against Jesus Christ, the founder of the Church. . . .

"The worst of it is, their doctrine is absurd in theory and immoral in practice—a doctrine that highly offends the Divine honor, degrades man, is highly dangerous to society, and contrary to right feeling and shame.

"As these [doctrines] flatter the passions of man, especially pride, the lust of the flesh, and the love of money, they immediately had for disciples all those who wished to gratify their lusts; and even those who become Protestants now and abandon Catholicism are far from being anything good.

"The majority of them were lovers of women, of rapine, and anxious for employments in the new sect. Nearly all had a bad end, as did their masters: some of remorse, others of desperation, and others committed suicide, after a life more or less miserable.

"Luther's end was the most disastrous of the enemies of God and the Church. After having passed the last day of his life in the midst of a splendid orgie, between buffoonery and laughter, was attacked at night by apoplexy and died impenitent.

"Calvin died in despair, of a shameful disease, eaten up by worms, blaspheming God and calling on the devil. . . .

"As regards morality, the Protes-

tants are, speaking generally, given up to dissoluteness, to thieving, to murder, and to suicide, as may be seen by their statistics. . . .

"Altho they try to hide their perverse maxims, from their lips escape sufficient blasphemies to identify them—they are always blaspheming God, Jesus Christ, the Holy Virgin, and the saints. . . .

"It is the most convenient religion in the world, because the Protestants have no fixed belief, no commandments, nor sacraments, nor abstinences, nor fasts. Protestantism has been invented to the taste of the passions and the corruption of the heart."

Such statements reveal clearly the character of the priests and the ideas which many Romanists have of Protestantism. By defaming another church, they seek to overlook their own corruption.

The population of South America is about 37,000,000, distributed as follows:* *Venezuela*, more than nine times as large as England and Wales, two and a half times larger than Germany (area, 566,059 square miles), with a population of 2,234,385, has only seven missionaries.

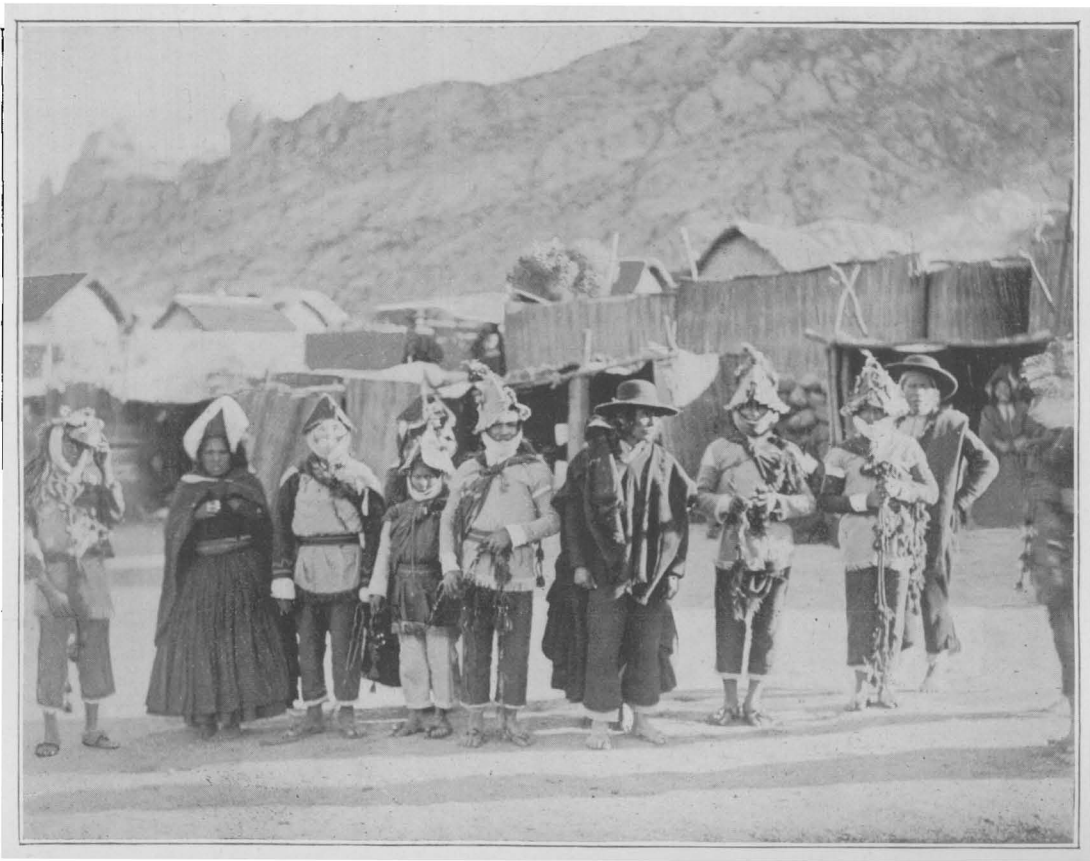
Colombia, larger than the total area of Great Britain, Ireland, Italy, Greece, Roumania, the Orange Free State, Bulgaria, Servia, Switzerland, and Belgium (area, 504,773 square miles), more than three times as large as all Japan, has 4,000,000 people, and only three missionary stations of the American Presbyterian Church.

Ecuador has until the last few months had no missionary, and at present has only three men who may even now have been expelled from the country. Quito, its capital, the highest city in the world, with 30,000 souls; Guayaquil, its principal commercial center, and all its 1,220,000 inhabitants scattered over an area twice as large as Great Britain and Ireland, are wholly unevangelized as yet, unless ceremonial can save, and the wafer-god be Divine.

Peru, with its 3,000,000 people, its

* From *Peru*, an occasional record of Gospel work.

* Revised from the *South American Messenger*.



A GROUP OF AYMARA INDIANS, LAKE TITICACA, PERU.

650 schools, its magnificent railways, well-equipped army and navy, and world-famed products of bark, silver, and guano, has but twelve missionaries within its borders. India has one missionary to every 165,000 souls; Peru, twelve missionaries to 3,000,000.

Bolivia, an enormous inland State, with a government modeled, like all the South American republics, on the Constitution of the United States, with nearly 2,300,000 souls, has received only passing visits from colporteurs of the noble American Bible Society, but has as yet no resident missionary.

Brazil, which is larger than the whole of the United States (area over 3,000,000 square miles), has over 14,000,000 people, not more than 2,000,000 of whom can possibly hear the Gospel from Protestant missionaries there working; thus leaving over 12,000,000 in Brazil alone wholly unevangelized.

Chili is foremost of all the republics in intelligence and enterprise. She possesses nearly 13,000 miles of telegraphic lines, and nearly 1000 elementary schools. Its population is 3,300,000, including 500,000 Indians, scattered through a beautiful country, whose climate is one of the finest in the world. The entire staff of workers in Chili number about 61.

Argentine Republic has a population of more than 4,000,000. Thousands of Europeans have settled on its prairie ranches, but the bulk of the population is Indian and half-caste, 3,000,000 of the 4,000,000 being non-European. To reach this host there are about 65 missionaries.

Paraguay, about the size of Great Britain, has a population of only about 400,000, having been greatly reduced by internal wars. There is one missionary to 80,000 people.

Uruguay, the smallest of the South American States, with a population of 750,000, has but two mission stations.

As to societies engaged in the work of the evangelization of South America, from the United States the Methodist Episcopal Church has missionaries and

native workers in Brazil, Bolivia, Chili, Peru, Paraguay, Uruguay, and Argentina; the Methodist Episcopal Church (South), the Protestant Episcopal Church, Southern Baptist Convention, and Southern Presbyterian Church have missions in Brazil; the Presbyterian Church (North) has missions in Brazil, Chili, and Colombia; the South American Evangelical Mission is sending missionaries to Venezuela, Bolivia, and Argentina, and the Kansas Gospel Union has just sent three men to Ecuador. From Great Britain, the Moravians, Society for the Propagation of the Gospel, the Wesleysans, Plymouth Brethren, and the London Missionary Society have missionaries in Guiana; the Salvation Army in Argentina and Uruguay; the South American Missionary Society in Chili, Argentina, Uruguay, Paraguay, and Brazil. The American Bible Society has had agents at work in every republic, while the British and Foreign Bible Society has been at work in Brazil, Argentina, Chili, Peru, and Guiana. The Scotch Presbyterians are laboring in Argentina. There are also some independent workers in Chili, Argentina, Peru, and Brazil. There are reported altogether 98 men and 120 women from the United States, and 114 men and 94 women from Great Britain: a total of 426 missionaries increased by 10 missionaries from the West Indies at work in Guiana. Of these 226 are in Guiana and Brazil. The Protestant converts number about 100,000, of whom over 70,000 are in Guiana.

Mr. A. R. Stark, of the Peruvian Mission, sends us the following communication in regard to the spread of the Gospel in Peru:

"During the past twelve months Peru has been traversed by missionaries and colporteurs, north, east, and south, from its center, Lima, and we find that the people are docile, and not only gladly listen to the Gospel, but many will spend their last cent in purchasing a Bible. It is soul-stirring to see many of these poor people living in miserable bamboo-cane huts, searching every corner of their rude dwellings to find a

few cents with which they may obtain at least a portion of the Scriptures. There are, however, discouragements and difficulties to meet. Through the influence of priestcraft four men have been expelled from different towns, and another has had his Bibles burnt. Yet we are convinced that the time is opportune for evangelizing. The great difficulties we encounter in the evangelization of Peru lie in the opposition from dominant priestcraft; these recent events show that priestcraft is prepared to make a desperate struggle to maintain its dominancy.

"Perhaps few fully understand the position of the missionary in Peru. The national constitution in its Article IV. declares that 'the nation professes the Roman Catholic religion, the State protects it, and does not permit the *public exercise* of any other.' There is, however, a clause under Article IV. which defines public worship and opens a way for the *private exercise* of it. True, it is ambiguous, but that there is *no law against propaganda or private worship* was made evident in the case of Rev. F. Penzotti, of the American Bible Society, who was tried for the supposed illegality of worship and propaganda. The trial was carried through all the grades of tribunals, including the Supreme Court of the nation, no law being found under which he could be condemned. This took place in 1890-91. That case settled the fact that there was no law against propaganda or private worship, and now that the Supreme Government of Peru has offered to indemnify us for the outrage we suffered in Cuzco, it is made more evident.

"It has been interesting to notice the effect of the ejection of the missionaries from the ancient capital of the Incas. It has stirred up the public mind on religious subjects more than any other event since the imprisonment of Señor Penzotti; it has opened the eyes of many, as never before, to the abuses of Romanism, and it has led some representatives of the Lower House to consider the advisability of reforming the constitution in favor of liberty of worship. . . . If the fires of Smithfield led to the emancipation of England from papal sway, what shall we say of the eight months' imprisonment of Señor Penzotti in Casa Mata, Callao; the riots in Cocachacra, when two colporteurs were on the eve of being stoned to death; the burning of the Bibles, and narrow escape of the men from Ayachcho; the ejection of the first two Protestant missionaries from Cuzco; the banishment of a colporteur

from Sicuani, and, lastly, the burning of Bibles and expulsion of colporteurs from San Miguel. One by one these steps are destined to break the power of religious tyranny, hasten the downfall of corrupted priestcraft, and are preparing the way for the spread of the glorious Gospel.

"Perplexing as the outlook may be, a foundation for the Gospel, deep and solid, is being laid, with such a strength that no power shall be able to overthrow. The living, transforming Word of God is being scattered in this idolatrous land. In many homes it is being read, and may we not believe that it will make many wise unto salvation? The more we comprehend the situation the more profoundly are we convinced that Peru's deepest need is not more education or civilization, but living witnesses who will carry the living Word of God into the homes and hearts of the people. Nothing can take its place in uprooting the superstition, the cold indifference, and the widespread infidelity, and in introducing righteousness and peace and justice. If Paul's heart was stirred by seeing the idolatry of Athens, should not ours be stirred by the fact that the whole country, yea, the whole Continent, is 'wholly given to idolatry'?"

Rev. M. E. Caldwell writes from Colombia that the people are practically without the Gospel, without God, and without hope either for this life or the world to come. He says:

"We never find any one here who has any clear conception of salvation through faith in Christ unless he has first come in contact with some Christian teacher. The Gospel is not preached by the priests to their people.

"These poor people either expect to save themselves or to be saved by the priests. With the devout people of the Romish Church here, the priest, however immoral he may be, stands in the place of Christ to His people, and is lord of their conscience and the hope of their eternal salvation.

"The fruits of Romanism in this country are simply terrible. According to the little Spanish paper (conservative), *El Herald*o, of Bogota, the births which occurred during one month in Bogota were as follows:

Boys, legitimate children.....	52
Girls, legitimate children.....	57
Boys, illegitimate children.....	42
Girls, illegitimate children.....	41

"In the country and smaller towns the case is far worse. Undoubtedly far more than one half, perhaps three fourths, of all the native population in Colombia are of illegitimate birth."

The sordid, selfish, money-getting character of the papal priests in their dealings with their poverty-stricken parishioners is shown by the fact that the Archbishop of Santiago, Chili, recently inserted an advertisement in the papers stating that because of the bad state of public finance it would be needful to raise the whole scale of church rates. Prices for masses and for funerals and for baptisms, and for the whole list of stock in trade, would be advanced 50 per cent. Indulgences cost double now. "Bulas" or "Bulls" granting permission to eat meals cost double. Masses have gone up. It costs more now to get through tickets to heaven than before. Indeed, the through tickets have not been issued; only half way and stop-overs can be obtained. Like immigrants in America who send for their friends and bring them over with the first money earned in the new land, so, reversing the process, those who go on before with half-way stop-over tickets patiently wait for the investments of their friends on this side, which will secure from the church orders to have the spiritual freight duly forwarded. All this, however, costs double now, because of the depression in the money market. The appearance of this unique advertisement caused a good deal of comment, and the liberal press took occasion to say several hard things about such traffic in spiritual things.

Ecuador is the only country in all South America where no missionary of the cross has yet been allowed to labor. Only recently, under the liberal government, have three men ventured to enter this forbidden territory, but as yet it is uncertain whether they will be allowed to remain. While its independence from Spain was established many years ago, yet the Romish Church has had full sway, and all the different or-

ders of priests have found this a very hotbed, and have preyed upon the poor people until the whole land has, in a measure, been made desolate before man and God. It is now hoped, however, that liberty of conscience and of worship will soon be proclaimed.

Ecuador lies directly under the equator, and extends north and south from Colombia to Peru about 400 miles, and east and west from the Pacific to the western lands of Brazil 700 miles. It contains eleven provinces, and 118,630 square miles. The coast land is low, and probably quite unhealthy, but eastward the surface soon rises until the valley of Quito is reached, 9500 feet high, and then quickly jumps upward to the snow-clad peak of Chimborazo, which gleams under the tropical sun 21,220 feet high. The country contains ninety-one rivers and four lakes. The roads are generally very poor, tho there are a few miles of railroad, some 200 miles of cart road, and about 250 miles of mule paths. The telegraphic service is very limited.

The two most important cities are Guayaquil, the principal commercial port, lying on the river 60 miles from the sea, with 30,000 people and many modern improvements, and Quito, the capital, situated in the interior, 10,233 feet high and containing about 65,000 inhabitants. Here is located the Central University with 31 professors and probably about 200 students. The city is fairly healthy, the death-rate being but 36 to the 1000. The mean temperature at Guayaquil is 83°, while it is only 58° at Quito; the rainy season is from December to May, and at the capital the rainfall is about 70 inches.

The low western lands produce all kinds of tropical fruits, also considerable rice, while in the uplands wheat, barley, rye, corn, potatoes, and grapes do fairly well. The highlands are also well supplied with cattle and sheep, horses and mules.

The inhabitants comprise some 1,200,000 people; of these possibly 300,000 or 400,000 are Indians and 100,000 white natives, the rest being mixed races. Only about 100,000 can read and write. The country has a republican form of government, but only those males over twenty-one and married, and who can read and write, are entitled to vote.

The religion is Roman Catholic, there being in the country about 415 priests and 391 nuns. The late revolution has unsettled political affairs very much, and it is probable that greater liberty

in religious matters very soon will be granted.

MORMONS AND CHRISTIAN FELLOWSHIP.

At a recent session of the Utah Presbytery a committee report was adopted, setting forth the reasons why Christians cannot fellowship with members of the Mormon Church.

It is not because Christians entertain ill will to them as neighbors, nor are they adverse to cooperating with them in the work of moral and social reform and the promotion of temperance. There is, however, a line of demarcation that Christians cannot overlook, that they cannot disregard, that fidelity to truth and duty demands should be emphasized. The question goes to the very root of Christian belief and duty. It concerns all men alike who profess the Christian religion, and desire to promote the glory and honor of the name of Christ.

Ten reasons are given why fellowship is refused :

1. The Mormon Church unchurches all Christians. It recognizes itself alone as the Church. It teaches that Christians of every name and nation and century, since the Apostolic Church, are in a state of apostasy, without authority to teach, preach, or administer the sacraments, and that salvation and "exaltation" are to be found alone in the church organized by Joseph Smith. They thus not only unchurch, but dis-fellowship all Christians, and demand that we must yield to the authority of the Mormon priesthood or perish.

2. The Mormon Church places the Book of Mormon and doctrine and covenants on a par with the Bible, and requires subscription to the inspiration and authority of these books as a condition of acceptance with God and fellowship with His people.

3. The Mormon Church makes faith in the person and mission of Joseph Smith an essential article of faith, so much so that the man who rejects the claims of the "modern prophet" is a rank heretic and a "son of perdition."

4. The Mormon Church makes faith in the doctrine of the Mormon priesthood and submission to the same essential to man's future blessedness, and unbelief in this priesthood a damning sin.

5. The Mormon Church teaches a doc-

trine of God that is antagonistic to the Scriptures, dishonoring to the Divine Being, and debasing to man. It teaches that God is an exalted man who was once as we are now, and who is forever changing, ever advancing, becoming more and more perfect, but never reaching the condition of absolute perfection.

6. The Mormon Church teaches that Adam is God, the creator of this world, and our God, and the only God with whom we have anything to do.

7. The Mormons are polytheists. They believe in a plurality of gods. They thus place themselves on a par with the heathenism of old Greece and Rome.

8. The Mormon Church teaches a mongrel and unscriptural doctrine of salvation. It uses the atonement of Christ to cover original sin, the sin of Adam, and teaches its adherents to depend on their own righteousness or good works as the basis of pardon for actual personal sin.

9. The Mormon Church believes in polygamy. The doctrine is both sacred to them and fundamental. The manifesto was not, and did not pretend to be a repudiation of the doctrine of celestial marriage. It was, as all honest Mormons freely confess, only "a suspension of the practice" for the time being. They hold the principle to be as eternal as God Himself.

10. The Mormon Church teaches that God is a polygamist, the natural father of all intelligent beings in heaven, earth, and hell; that angels, men, and devils are His offspring by procreation or natural generation, and that Adam is the father of Christ's human nature, as Brigham Young was the father of his children.

With such a system of doctrine as this Christians have nothing in common. There can be no fellowship between light and darkness, hence there can be no fellowship between Christianity and Mormonism. God has solemnly warned His people against such peril, saying: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? . . . Wherefore come out from among them and be ye separate, saith the Lord" (2 Cor. 6: 14, 15, 17).

All of these statements are duly verified by quotations from Mormon leaders and offset by passages from the Holy Scriptures.

IV.—EDITORIAL DEPARTMENT.

Signs of the Times.

The horizon of history should be watched by every true disciple, and both the indications of fair and of foul weather noted.

That there are fearful signs and it may be portents visible to the observer is not open to denial. All the centuries may be challenged to surpass for cruelty and a certain fatality of evil, for which no human help seemed available, the atrocities in Armenia. Six months and more ago a persecution swept over that country, whose weapons were pillage and outrage, torture and massacre, and what was most humiliating, great nations, the foremost of the world, stood idly by and allowed all this to go forward without any interposition and scarce any remonstrance. What an instance of the irony of history—in this case almost the irony of cruelty—that Clara Barton, going to Armenia as Florence Nightingale did to the Crimea, to alleviate human suffering, should be decorated by Abdul Hamid! The Turks commit outrages under the tacit if not active support of the Sultan, and he bestows the imperial honors upon the woman that comes to relieve the tortures and torments his minions have inflicted!

The committee representing the Merchants' and Bankers' Fund for the Relief and Rescue of Armenia issue an appeal for help to 1,000,000 suffering and starving people who will be left homeless and helpless during the coming winter if aid is not promptly furnished. It is sufficient to say, after the prominence already given to the facts in these pages that the committee is composed of such men as J. Bleeker Miller, David J. Burrell, D.D., and Herant M. Kirelchjian, a sufficient guarantee to the public for wise and honest administration. All gifts of money should be sent to Charles H. Stout, Esq., No. 2 Wall Street, New York City.

The uprising of the natives of the Philippine Islands against their Spanish rulers is another signal event of the year, and especially significant as it occurs at the time when Spain is sufficiently occupied with the insurgents in Cuba. It is reported from Madrid that the leaders in the Philippines are Germans, and represent a secret society, and this report gets apparent basis from the fact that a hostile pamphlet, circulated on the islands, was printed in Germany, the censorship over the press in Manila compelling the printing of such a document elsewhere.

The only religion tolerated in the Philippines is Catholicism. Monasteries and convents abound, and monks are in the ascendant, controlling education and politics alike. The royal and pontifical University of St. Thomas, with 500 students, is in the hands of Dominican friars, as well as other institutions under Jesuitical control. Of a population numbering about 8,000,000, not one thirtieth part have more than the rudest, crudest education. Cock-fighting and lotteries, drunkenness and licentiousness rule the day. It is reported that the insurrection is due to the oppressive rule of the religious orders, which seek to keep down the people, in chains of ignorance and superstition, and preventing all reform measures; and it is said that even when more intelligent and humane policy would be favored, as by a late archbishop, the secret weapons of the assassin are in readiness to stop all progress in the right direction.

How far these rumors are true it is difficult to state while the smoke of the conflict has not yet cleared away; but we fear that this is but one of the many uprisings which Romanist oppression and tyranny have provoked, and that the only hope for the Philippines is the hope of man—liberty of conscience, and the education which is both the precursor and the defender of freedom.

The singular and repeated *earthquakes* in Japan, for instance, fill us with a certain strange awe. Mr. Shue W. Kuroda writes of the late earthquake and tidal wave that so desolated and devastated the northeast as an event surpassing for its terrors any known to Japanese history. On June 15th the sea began to swell and inundated 125 miles of coast-line, 2 miles broad, and to an average depth of 100 feet! Thousands of inhabitants in a hundred towns were in five minutes swept away. In one town of 6000 only four survive; 40,000 corpses were found on the shore in a few days; dismembered bodies found among the floating *débris* of houses, and in places thousands more found, after the subsidence, piled up in heaps. The total loss of life is reckoned at 60,000. A war such as was waged with China could have been carried on for half a century and not sacrifice more lives: and even this is but a fraction of the misery wrought, for thousands who survive are wounded, crippled, penniless, and homeless.

There is a religious declension in Japan, which to some of us is more melancholy than the earthquakes. For instance, the Doshisha University, founded by Joseph Neesima with the aid of the American Board of Foreign Missions, ends the dispute between it and the Board by *declaring itself independent, the native trustees assuming complete control* of the institution. This they legally justify by the fact that, by Japanese law, natives alone can hold real estate, and the foreign missionaries were therefore obliged to select such to represent them. Some such claim of real control was certain to arise sooner or later, but it is melancholy that it should have taken place with so much friction, and still worse that it should have resulted from and exhibit a decided reaction in this institution against evangelical Christianity. The trustees profess their intention to maintain its Christian character, but whether there is sincerity, or, if sincerity, ability to carry out such intention is doubtful.

Nothing but a decided impulse from the Spirit of God, quickening the native churches and pastors, can, in our judgment, save Japanese Christianity from disaster.

London despatches state that the Japanese are fast exterminating the Chinese in Formosa. Over sixty villages have been burned and thousands killed. One day twenty-one Chinese caught at random were brutally maltreated while their graves were being dug before their eyes, and were then stabbed to death. The Chinese at a village were preparing food to welcome the Japanese, when the latter attacked them and killed fifty. On June 22d the magistrate of Hunnim issued a proclamation inviting villagers who had fled to the mountains to return. They did so, and were butchered. Terrible stories of murder, outrage, and desecration of graves are told. The Japanese Government should institute a strict inquiry into the reports, and if they are true punish the guilty.

And now as to *encouragements*:

Of course *the* event of the year 1896 will be to many the visit of the well-known Chinese ambassador, Li Hung Chang. It seemed a strange incongruity to see the Chinese flag, with its huge dragon, swung in air above the entrances to the Waldorf in New York, the symbol of heathenism paraded in the metropolis of American Christendom.

Li Hung Chang may be one of the great men of the world, and may rank with Gladstone and Gambetta, Bismarck and Beaconsfield; but he is, after all, only a man, and a Confucianist beside. It is barely possible to bow too low and take too obsequious a posture even before a great man, and with much of this "lionizing" spirit we feel little sympathy.

But there is one aspect of his visit which we may emphasize—its possible *bearing on missions*. The American

missionary societies presented to him an address, representatives of all the leading denominations being united and speaking in behalf of nearly 8,000,000 church-members, and of societies having 733 missionaries in the Celestial Empire, of whom nearly 100 are medical missionaries, and sustaining over 400 schools with 12,000 pupils; and sustaining 60 hospitals and dispensaries, with 493,000 patients treated in the last year.

The address we have thought best to reproduce in the REVIEW; and it here suffices to put on permanent record that it was very conciliatory in tone, expressing great respect for the Chinese people, and gratitude for the fifty years of protection and generous treatment extended by the Chinese Government and by Li Hung Chang, as its high official, toward American missionaries. The references in the address to the ambassador himself are courteous and complimentary, perhaps to an extreme.

But the response of the famous Chinese ambassador must not be passed over in silence; it is too important a document in its "historical" and "prophetic" aspects, for it bears eloquent witness to the past work of missions, and may imply increased support and success for future operations. We therefore put in these pages, among the things to be remembered, the important words of the response which Li Hung Chang made to Dr. Ellinwood's address, with profound gratitude to God for His goodness in leading this distinguished Confucianist to leave on record such a tribute to our holy faith, and to those who advocate and propagate it.

The great statesman of the Middle Kingdom is said, by the Hon. J. W. Foster, who knows him well, to be the most distinguished general China has produced during this century, and to be himself a man of pacific temper. But his attitude toward Christianity is the vital question. Since the war concluded he has expunged from the Chinese code all restrictions on the propagation of the Christian religion. When

Japanese disciples sent him a vote of sympathy after the attempt on his life at Tokio, his response was: "Say to the American nation from me to send more missionaries for the schools and hospitals, and I hope to be in a position both to aid them and protect them."

Rev. George F. Pentecost, D.D., pastor of the Marylebone Presbyterian Church in London, England, whose annual preaching visit to Dr. John Hall's church in New York makes so many people wish he were settled in the American instead of the British metropolis, is again solicited to visit India, on a mission to the English-speaking native population. For this work few men are so qualified. Clear, incisive, biblical, spiritual, profoundly convinced of the truth and mighty in its advocacy, God seems to us to have raised up this man for such a time as this; and his congregation, than which there is none more intelligent and active in London, is ready to cooperate with him in this mission. A friend offers, it is said, £1000 to provide for preaching during his absence, and the question is now under consideration who shall be the man to stay by the stuff while this eloquent missionary preacher goes to the battlefield? We devoutly pray for God's blessing on the proposed tour, and that some fit man may be raised up to relieve Dr. Pentecost's mind of all solicitude while he leaves his great flock to find lost sheep in the wilderness of India.

Referring to India, at a meeting of natives in Calcutta recently, a very striking exhibition was given of the wide prevalence of the English language. Out of a thousand representatives of the various families of the human race there present, many tongues were represented, such as Hindi, Hindustani, Punjabi, Tamil, etc.; but the one and only tongue which was the common vehicle of communication, and in which they could make themselves

intelligible, was the *English tongue*, the language inseparably connected with the English Bible, the language of the world's predominant missions.

The late three days' conference at Lahore for deepening of spiritual life, held at Forman Christian College Hall, was largely attended to the very close, and, in fact, was crowded at every session. Delegates from over twenty different stations, reaching from Saharanpur to Peshawar, were present, representing nine societies. The *Indian Standard* estimates that there were in attendance 60 missionaries, nearly as many Christian workers, and over 100 students and teachers from 16 educational institutions, beside over 100 visitors.

There are encouraging signs in many quarters which call for much rejoicing.

The tide of piety and missionary zeal, which in the university circles of Germany has been at a lamentably low ebb, has for some time been manifestly and steadily rising. For example, the Student Association for Mission Work, now having its branches in all the universities, is virtually twin brother to the Inter-Seminary Alliance in America, whose influence for good is already incalculable. This association, lately formed at Halle, puts forth a statement of its object and aim : 1. An alliance of prayer and work for the mission cause. 2. Every student is entitled to membership in the association, who, standing on the basis of the Holy Scriptures, is willing, in faith in Christ Jesus as his God and Lord, to cooperate in carrying out the mission commission of the Lord. 3. The realization of this project is to be attained by self-examination as to whether he himself is willing to enter upon missionary work, and by trying to win others for the cause of the evangelization of the world. 4. Those of the members who have become convinced that they have been called to this Gospel work and have determined to engage in it, signify this

fact by entering their names upon the list of those who are missionaries of the association.

Mr. George Müller, of Bristol, sends out another annual report of the Lord's dealings with him in his great work. This records the sixty-third year of the orphan houses. The principles that have so long been the baseblocks of this grand enterprise are also the law pervading the whole structure : faith in the living God and prayer for daily supplies without solicitation of aid from man. And the results are the same. During the whole year all needed supplies of money, food, clothing, etc., the Lord has faithfully given. And as faith has passed through the preliminary discipline, the trials of faith have been lessened. The story of these varied and multitudinous gifts is as usual pathetically interesting. For example, a farmer sends forty-three pounds sterling, the highest price realized from the sale of one of his sheep, the best in the flock, which he habitually devotes to the Lord's purposes.

Mr. Müller estimates that since the school work began at least 10,000 children have been brought to the knowledge of the Lord, and he expects confidently to meet more than two or even three times that number in glory.

Mr. L. B. Butcher, one of the secretaries of the Student Volunteer Missionary Union, writes from London, May 5th, as follows :

"Since the Conference at Liverpool in January last, for about three months students were joining the Union at the rate of one a day, and of course more since, including fourteen men at Oxford, who were kept waiting for two months by the local secretary of the Student Volunteer Missionary Union, so as to be sure they were not making a hasty decision. Another result was a ladies' college thrilled through and through by the return of the two delegates sent, and the starting of a Christian union in it with two daily prayer-meetings, one for each hall into which the college is divided.

"On the Continent, as a result of the Liverpool Conference and Mr. Fraser's tour, there are now Student Volunteer movements in *Scandinavia*, where there are not enough colleges to warrant the appointment of a traveling secretary ; hence they are to adopt a system of inter-visitation. *Germany* had a stu-

dent conference at Halle, where six universities were represented, and where they started their movement.

"*France and French Switzerland* have combined and appointed an executive of two French and two Swiss members. Couve, a theological student of Montauban, who was at Liverpool, is the first traveling secretary, and the membership is now over 40 Student Volunteers.

"In *Holland* they have started a Christian union, and are praying over the question of foreign missions.

"The details to hand of the Indian Conferences held by Mr. Mott are: Conferences held at Jaffna (Ceylon), Bombay, Lahore, Lucknow, Calcutta, Madras; 1500 delegates in all, 87 conversions, of which 20 were Mohammedan students at Lucknow; over 700 joined the "Morning Watch;" 137 became Student Volunteers, the Student Volunteer movement for India and Ceylon being started at Madras, where there were over 300 delegates, and an executive of three being appointed—viz., Wilder, Campbell White, and Croyden Edmunds, our late secretary. These native Student Volunteers volunteer, of course, to be *home* missionaries to their countrymen."

The Church Missionary Society *Intelligencer* states that "the plan of a particular parish, or missionary union, or family, or individual supporting an 'own missionary' in addition to the general contributions to the evangelization of the world, is extending beyond anticipation. Out of a total of 730 missionaries on the books (not including wives) no less than 249 now do not draw their personal allowance from the general fund. Of these 67 are honorary, 23 are supported by the colonial associations, 40 by parishes or local associations, 28 by the Gleaners' Union and its branches, 31 by other bodies, and 60 by private individuals."

This is a striking confirmation of the wisdom of the policy long and strenuously advocated in these pages, of having every church establish a *living link* between the home and foreign fields by having its own missionary abroad. The time will come, if ever the Church is to do its full duty, when it will be as much a part of a local congrega-

tion's acknowledged duty and privilege to appoint, send forth, and sustain a missionary in some field abroad as to select and maintain a pastor at home.

Dr. M'Dougall, of Florence, writes a bit of news from Italy which will interest our readers.

"The Rev. Lodovia Conti, pastor in Rome of the Evangelical Church of Italy, in addition to his prosperous local work, in three places of worship in the Eternal City, has, these two and a half years, carried on a remarkable mission in 345 of the various kinds of prisons in Italy, from the penitentiary up to the penal settlement.

"He has letters from prefects, sub-prefects, mayors, and governors of prisons, expressing surprise and gratitude for the results of this beneficent effort.

"He has free access with books to places where no one is allowed to enter, and to persons separated from their fellows in a perpetual silence; and he writes to me of the balsamic effect of the reading of the Scriptures to those unhappy creatures, comforting their hearts and converting their souls.

"'Believe me,' he says in his enthusiasm, 'that just as hearts are closed in the world, where all is pleasure and greed and passion, so are they open in these places of tears and remorse, amid suffering, abandonment, and isolation.'

"And the work is growing on his hands from month to month.

"In all he has given away, these two and a half years, in these sad and hitherto unvisited regions, 160,000 religious tracts and books, and 20,000 Testaments and portions of the Scriptures."

The editor acknowledges receipt of \$10 from citizens of Larrabee, Ia., for Rev. J. F. Slagle.

The income of the National Bible Society of Scotland is £28,976, not £25,976, for the last reported year, as was inadvertently printed in the *REVIEW* June issue, p. 474.

Martyr saints have fallen under Moslem hatred in Turkey in the past two years. Here is the brief record of one at Marash: "One young man was

given the alternative of death or becoming a Moslem. He chose death, and they struck his head off. His poor body was taken to his mother, who, taking his hand and kissing it, said: 'Rather so, my son, than living to deny our Lord and Savior.' "

Here I am, Lord, send me—send me to the ends of the earth; send me to the rough and savage pagans of the wilderness; send me from all that is called comfort in the earth; send me even to death itself, if it be but in Thy service and to promote Thy kingdom.—*David Brainerd.*

In the ten years between 1881 and 1891 the Christians in the Northwest Provinces of *India* increased from 13,000 to 22,000, and in Bengal from 112,000 to 189,000. Sir Charles Elliott, Governor of Bengal, says: "The missionaries are filling up what is deficient in the efforts of the government." A large number of the physicians of Bombay Presidency have petitioned the British Parliament to restrict the opium traffic, and certify that the use of the drug ruins the whole man, physically, intellectually, and morally. A native paper of Bombay asserts that the books of the Hindu religion nowhere indicate that God has any desire that man should be saved from sin and become pure and holy. The population of India increased 29,000,000 during the last ten years, and is now 286,000,000. The province of Bengal alone has a population greater than the United States and British North America, and the Madras Presidency contains as many people as Italy and Belgium together.

The editors are frequently receiving for publication articles which have obviously been produced by some "manifold" typewriter, with a view to simultaneous publication in several papers or periodicals. We feel compelled generally to decline using them, as we can-

not compete with other and more frequently issued periodicals, and by the time these articles could appear in an electrotyped monthly they would be stale and uninteresting to the public.

Rev. George R. Ferguson died June 19th. He was of Wellington, South Africa, and brother of Miss Abby P. Ferguson, so well known in connection with the female seminary there. Mr. Ferguson lost three boys by drowning nearly a year before his death, and then "began to die." Insomnia followed, strength gradually failed, but he kept teaching his class of mission students till the brain would work no longer. He had planned a visit to America, but God had another and fairer country ready for his resting-place. He was born at Attlebury, Mass., March 19, 1829, and was therefore in his sixty-eighth year. He came to Africa with Rev. Andrew Murray in 1877, and devoted these last twenty years to training the sons of the Dark Continent for mission work.

Rev. Albert Robert Fenn, a beloved servant of God, late missionary in Madrid, died at Torquay, August 3d, 1896, in his sixty-fourth year. A lovely and devoted servant of Christ and the Church, laid aside not long since by a paralytic shock, this brother, well known to the editor, leaves a gap behind him not easily filled. He was very singularly gracious and unselfish, and won friends everywhere.

About the same time we hear of the death of Rev. A. T. Rose, so well known in connection with Burmese missions; and Rev. W. H. Belden, formerly of Turkey, but of late so usefully active in the secretaryship of the International Missionary Union, died at Clifton Springs July 31st. The ranks are thinning, but the Leader is the same Jesus.

The Rev. George F. Pentecost writes: "One needs only to look at

the abominable carvings upon the temples both of Hindus and Buddhists, the hideous symbols of the ancient phallic systems, which are the most popular objects worshiped in India, to be impressed with the corruption of the religion. Bear in mind, these are not only tolerated, but instituted, directed, and controlled by the priests of religion."

The fact that 750,000 men pass through the doors of our penal institutions every year has impelled Mr. Moody to supply religious literature to these men, to whom, by reason of their solitude, the printed page is a great boon. The Bible Institute Colportage Association has been formed, and Mr. Moody is raising funds to carry on the work. Every sheriff of the twenty-seven hundred jails in the United States was written to for permission to place books in each cell, and only one refused to grant the request. There can be no doubt that there is a large and crying need for just such work, and no man is better qualified for it than he.

Canon Wilberforce related the following interesting fact in the course of a sermon in Westminster Abbey:

"The circumstances of the late monarch's coronation at Moscow afford a striking example of the social and civil value of religious liberty. It was essential that on that occasion he should appear to be moving freely among his people, and yet that he should be protected from the cruel, murderous fanaticism that had assassinated his father; and his safety was intrusted by the police to a strong body-guard of peasants, brought for the purpose from the provinces belonging to the persecuted Nonconformist sect of the Stundists. Despised, deprived of some of their civil rights for conscience' sake, still they were trusted before all other men to guard their emperor, because they were known to be consecrated to 'another King, one Jesus!' Thus is the true citizen of heaven, whatever his creed, always the best citizen of earth. It was not given to the Czar to perceive the moral of this incident—perhaps he never knew it—for the persecution of these same Stundists has continued

without intermission, and sometimes in circumstances of much cruelty, to the present time."

Mr. Robert E. Speer with his wife sailed for a tour of various fields of missions recently, and promises to give a series of illustrated articles on the fields which he has gone to visit—Persia, India, Siam, China, Korea, and Japan—to the readers of the REVIEW. They will be awaited with great interest.

Our correspondent from Turkey writes fully of the recent massacres, but we have space only for brief extracts. He says:

"We realize now more than ever before on what a volcano we are living. This last explosion has carried off its thousands, and the next may take us off too, so far as we know. This only we do know—the Lord will keep us safely here until His work through us is ended. Our only confidence is in Him; the Turk and the 'Christian Powers' are alike untrustworthy. . . . Even the German ambassador and Minister Terrell are now convinced that the massacre (following the capture of the Ottoman Bank) was by order of the Sultan, and controlled by him. . . . Is this to stop only when no Armenians remain to be butchered?

"Trusting in God, the various schools and colleges here and elsewhere plan to open on time, or nearly so, and the students will come, tho we cannot tell anything of how the numbers will compare with former years. May God Himself watch over them with tender care and keep them from destruction.

"The work of the missionaries here will be largely relief work this winter, as it now appears; and, in fact, such work has already begun. The surviving members of the families will be many who are incapable of earning their own support because of the almost complete stagnation of business which has come upon the city and country, and the wrecks of houses to be repaired and refurnished, and the hundreds, perhaps thousands, to be clothed and fed—all this points to a time of very hard work if relief is to be efficient before winter sets in. . . . Would that all God's people everywhere would unite their prayers with their efforts to save a heartbroken people from absolute despair and death."

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

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

AFRICA.

—"Paul Krüger, the renowned President of the Boer (pronounce as if spelt Boor) Republic in South Africa, is a sincere, pious Christian, who cannot only utter a prayer coming from the very depths of his heart, but who also occasionally delivers a vigorous and edifying discourse which bears witness to his great Bible knowledge. As elder he, according to the usage of his church, also preaches sometimes before the assembled congregation. Being last year at Delagoa Bay with several hundred Boers, to celebrate the opening of the railway to Pretoria, he resolved to hold a Sunday service for his countrymen. There were plenty of Hollanders in the place, but he could not find a Dutch Bible among them. At last, however, he secured one from a Dutch ship, and began the service. He portrayed with such penetrating power the gracious providences of God, securing the independence and prosperous development of their country, that, as an eye-witness attests, there was not a dry eye in the house. This is the hidden power of the man, who has so often beaten the English, his living Christian faith. The Boers would assuredly have yet greater blessing to expect from God, if they did not deal so unrighteously with the natives. God amend this!"—*Missions-Freund*.

—"Let no one talk to us about that poetical, childlike, innocent paganism, a genuine idyll of nature, a more or less successful adaptation of the patriarchal manners of the Israelites to the nature and tastes of the African negroes.

"The men of God who founded the South African missions saw and judged, as was usual in the first half of this century, after the manner of Jean Jacques Rousseau. They professed, without knowing it, an idealism which showed them all things under a favorable light, and of which their writings present very characteristic examples. You look in vain in them for the horror of paganism, its crudity, its corruption, its exhibitions of turpitude, and the rest.

"To-day we are realists! We have to guard against being too much so. We see things as they are. Paganism appears to us hideous, impure, brutal, and brutalizing, very often absolutely bestial. We choose to set it forth, such as it is.

"The more we are impressed with the horror of paganism, the more beautiful appears the redeeming Gospel, the more imperious also appears the duty of Christians to detest the monster and to combat it to the uttermost."—*Journal des Missions*.

—"The condition of Bechuanaland is very serious, and is likely to be so for many months to come. The people can manage to survive loss of crops by drought or by the ravages of locusts so long as they have their cattle. Their cattle are their wealth. They live on the milk, they barter or sell oxen for food or clothing, they require them for plowing, they have been practically the only means of drawing wagons over the long distances and through the heavy sands of that country. Now a new and most fatal form of cattle disease has visited the country, and has swept away the cattle. Of the vast herds possessed by Khama's people and by other tribes, scarcely an animal remains alive. Consequently starvation stares them in the face, unless help of

a substantial kind is sent to them. An appeal was made by the society at the end of May, and upward of £450 was received in response to it. But it soon appeared that the area of the distress was too wide, and its character too severe, for any such fund adequately to cope with it. The directors, therefore, transmitted the money they had received to the missionaries at Phalapye, Molepolole, and Kanye, and closed their fund.—*The Chronicle*.

—“It may not possibly be known to many friends of our mission in England that the ‘Christian Endeavor’ movement has taken firm root in Madagascar, at least in Antananarivo and its neighborhood, and that several hundreds of our young people are now banded together in societies for mutual help and encouragement in serving Christ. Almost all the city churches have such a society, and so also have many of the stronger village congregations near the capital. The presence among us of MM. Langa and Krüger, from France, suggested the propriety of a great united meeting, which was accordingly held at the spacious chapel at Amparibe. Long before ten o’clock the building was crowded in every part by the young men and women, the places to be occupied by those from the different churches being pointed out by large printed labels. The vast assembly, probably from 1300 to 1400 in number, was an imposing sight, whether from the platform or from either of the two great galleries. The order of service followed much the line of similar gatherings in England or America. Mr. J. C. Thorne presided and led the assembly in the united offering of the Lord’s Prayer and the simultaneous reading of Scripture. Five hymns were sung, four of which had been specially printed, together with the Sol fa notation; and these were interspersed by short prayers, in which one member of each of the great divisions of the societies present led the devotions of the assembly, and also by short passages of

Scripture, which had been previously chosen and learnt by heart by each division, all the members of that section standing up and repeating the passage together. . . . M. Langa then gave a lengthy address on the subject of the ‘Divine Calls to Men,’ which was translated by Mr. H. F. Standing; and M. Krüger also gave a shorter address, based on an interesting tradition about James, the Lord’s brother, which was translated by Mr. J. T. Radley. The success of this meeting and the general interest shown in it leads us to hope that there will in future be an annual convention similar to that just held. It may be noted, in conclusion, that our Malagasy Christian Endeavor societies are known by the name of *Fikambunan ny Kristiana Tanora*—i.e., ‘Union of Young Christians.’”—*The Chronicle*.

MISCELLANEOUS.

—“The decision of the House of Commons to open museums and picture galleries on the Lord’s Day is not to its honor or to the honor of the country which it represents. We are privileged and blessed of God above all lands, and where His honor and authority were in question, it might have been expected that a grateful country would have resisted such a claim. We deplore the decision. And when we compare the hot haste of our rulers to carry out this decision with their determination, in 1891, to resist to the uttermost the decision of the same House to put down the opium traffic and its abominations, we get an ugly glimpse of the forces that are shaping the future of our country.”—*Medical Missions*.

—In fifteen years the number of Christians under care of the Rhenish Missionary Society has almost trebled.

—“No church is living as a church which is not fulfilling the command of commands. The first duty of a Christian is to make other people Christians, and the first duty of a church is to make other Christian churches, until the whole

world is covered with them.”—ARCHBISHOP BENSON, in *Church Missionary Gleaner*.

—“Only consider the spread of English power. Who could have dreamed that the colonies of Venice, of France, of Spain, of Portugal would become by comparison as nothing; and that, almost in this single century, this little island in the Northern Seas—which the Romans regarded as the farthest limit of civilization—would become the mother of empires greater than were ever known by Rome itself? Our Queen came to the throne in the year 1837. She then ruled over only 180,000,000 of the human race. She now, in a single lifetime, is the Queen and Empress of 320,000,000 of the human race. When our Queen came to the throne the extent of the British Empire was only 2,000,000 of square miles; it is now 6,000,000 of square miles. We now possess one sixth of the whole land surface of the globe in the Empire of England; and yet only three centuries ago the only spot of earth which we could call our own, outside our own island, was the single town of Calais”—which, moreover, had been lost nearly forty years earlier. The dean seems to forget Ireland. “You see, then, how stupendous has been our advance. General Sabine, the late President of the Royal Society, only died—and I myself have met him and knew him—only died in the year 1883, and General Sabine was born on the very day that the first settler landed in Australia, and already Australasia is an empire with enormous power. Such, then, have been the immense changes, and the mighty advance of England, and surely it is given to us for some purpose. Two hundred millions of Englishmen”—in prophetic anticipation, certainly not in present fact—“fill the valley of the Mississippi; 50,000,000 of Englishmen are to be found in Australasia; and should this increase continue, and those powers remain federated with us, they will, in course of time, make every em-

pire of the world shrink into insignificance; and English thought and speech and institutions will undoubtedly have before them the inheritance of the future world.”—*Church Missionary Intelligence*.

—The *Church Missionary Gleaner* quotes a letter from Bishop Ridley, in the Northwest. “After describing the comfort and cleanliness and industry of the Christian Indian villages, he writes: ‘It is impossible to heighten the contrast between the Christless and the Christian people of the same tribes. Great is our present reward in seeing the elevating as well as saving effects of a pure Gospel. The things endured in the process are forgotten in the joy that abideth.’ This, he adds, is the civilization that springs from the Resurrection, apart from which in our day solemn progress is impossible. Let those who deny it disprove it! Then he gives a touching account of the Kucheng massacre reaching his Indian converts. They fell to prayer, and one prayed thus: ‘Say again, dear Jesus, “Father, forgive them, for they know not what they do.” O gracious Spirit, Thou art not quenched by blood; let it make thy garden soil strong to grow Chinese believers in!’”

—“In each direction the lessons of foreign missions correspond with our present trial. They bring back to us a true sense of our inheritance in the nations as ‘heirs of God and joint heirs with Christ,’ and move us each to seek some share in gathering the fruits of His victory. They constrain us to look beyond the noblest results of man’s thought and feeling in the past to a living Lord who is the Truth, and who still discloses fresh treasures to His disciples as they have power to guard and to administer them. They raise us above ourselves and inspire us with sure trust in the infinite resources of a Divine fellowship. They bind earth and heaven together in one great work of love, and reveal the awful calling of believers as God’s ministers for the sal-

vation of men."—Bishop WESTCOTT, in *Church Missionary Society Report*.

—"An infidel preacher in one of the London parks was asked, 'Why are you always attacking the Bible, and not any other book? Why can't you let it alone?' 'I will tell you,' he replied, 'I won't let the Bible alone because it won't let me alone.'"—*Bombay Guardian*.

—We can understand the peculiar kindness that is shown in the Old Testament toward the Persians in sending this brief prayer from the *Zendavesta*: "Give us knowledge, sagacity; quickness of tongue; holiness of soul; a good memory; and then the understanding that goeth on growing, and that understanding which cometh not through learning."—*Ragozin*.

English Notes.

BY REV. JAMES DOUGLAS, M.A.

London Missionary Society.—The news from Madagascar is of a serious character. With the exception of the central portion of the capital and a few towns containing French garrisons, power is in the hands of lawless raiders dominated by an anti-foreign and anti-Christian spirit. Village chapels, schools, evangelists' houses, and even dispensaries have been ruthlessly destroyed; heathenism is again dominant; congregations have been scattered, so that scarce a tenth of their number remain, while not a few Christians have been murdered in cold blood.

Hunan, China.—Dr. John reports the return of his colporteurs from Hunan looking well and happy. At Heng Chou there are some seven or eight Christians who meet regularly for worship. Their desire is to be baptized and formed into a church. Dr. John is thinking seriously of visiting Heng Chou before the close of the year.

Shanghai.—Dr. Muirhead writes: One woman has been baptized who had been a devoted Buddhist, but is now

an instructed Christian. There are four fresh cases, one that of a literary graduate lately come from a city about a thousand miles distant and quite out of the way of the missionaries. He there received a tract from a friend, and subsequently the Old and New Testaments, the attentive perusal of which impressed him with a sense of his condition as a sinner, and led him to believe in Jesus as the Savior. For years he has been accustomed to pray, while his quiet and humble disposition shows that he has read Christian books to purpose. Later intelligence from Shanghai tells of the baptism of three women on a profession of faith and of increased interest, as shown by the native church as well as by not a few in the general congregations.

New Guinea.—The Rev. J. H. Holmes, of Jokea, has been much encouraged in his work. Many have been baptized and admitted into church-fellowship, and the congregations which at the beginning of the year did not exceed 30—and these all men—have so increased that regularly now the church is crowded with men, women, and children.

Church Missionary Society.—This society has issued a list of urgent needs which concern a large portion of the mission field; for example, Africa, West and East, Palestine and Egypt, Persia and Baghdad, Bengal, the Punjab and Northwest Provinces, Western India and South India, Ceylon, South and Mid-China, Japan, etc. In this statement special importance attaches to the appeal made in behalf of the Northwest Provinces of India, for whose evangelization, it is said, the society is alone responsible. The Yoruba Mission, too, has a peculiar claim, taking into account the recent depletion and also the fact that in the Soudan especially there is an opening for a suitable party, and Mr. Nott is waiting for companions.

Hausaland.—Great interest centers in the accounts to hand of explorations

by Bishop Tugwell and Mr. L. H. W. Nott in this region. Both concur in the conviction that at Koeffe an open door is given of the Lord, and that the summons to enter it is clear and emphatic. Mr. Nott writes: "We praise Him who has called us and led us to undertake this journey. He has, we are sure, guided us aright, and once more to His Church comes a call for laborers to enter the harvest-field. I am pledged to return to Koeffe, God willing, next dry season, and a companion is needed to go there with me—a doctor if possible. . . . The work undertaken will be on quite new ground, no fear of building on another's work. To some this may be the much-needed call to service. May those who read this be led to realize their own responsibility with respect to the unevangelized parts of the world, and may some offer themselves willingly for this important work."

Baptist Missionary Society.—The Rev. H. J. Thomas, of Delhi, pleads in behalf of Beraut, India, where recently on the bank of the canal that flows past the place a little company gathered, and in its waters 5 confessed their faith and were baptized. The design is to build there an evangelist's house and plant a station. Mr. Thomas writes: "Now that God has opened so effectual a door, has inclined the hearts of hundreds toward Christianity, and has already given us souls from 4 of the villages, and is sending us inquirers from 3 or 4 more, we surely must see His desire that, whatever other field is left weak, this one must be strongly manned."

China.—In the Ching-chow-fu district of Shantung there is now a church-membership of over 1500 and a large and growing work. In the Chou-ping district there are now 180 stations, scattered over 15 counties, with a membership of 1524. Last year 329 were added by baptism, and there is every reason to believe that this year's additions will not be less. The native church supports

6 elders; and in 5 places small chapels have been specially built by the people. In connection with these stations there are 55 village schools with as many schoolmasters with 495 scholars. Besides the foreigners there are 20 native evangelists giving all their time, and 10 aided preachers giving time during the winter months; 1 medical evangelist trained in medicine by Dr. Watson, besides 3 dispensers at work in the dispensary of the city.

THE KINGDOM.

—Upon the walls of every church in large letters should be inscribed these words of our risen Lord: "Ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

—We have heard it before, but let us read it again and recall it often: When Lord Macaulay returned from India, he said that he had lived too long among people who worshiped cows to think much of the differences which part Christians from Christians.

—It is stated that the number of metropolitan police in London is 15,047, of whom 1749 are employed on special work, and that the pay which they receive amounts to £1,280,130. This sum is only £8000 less than the total British contributions for foreign missions in 1893, and £95,000 less than the similar total for 1894. Or, put it this way. London needs as many men to insure her safety from thieves as the Christian world sends for missionary work, and that London pays nearly as much for her police as the British Isles give for the evangelization of the world.

—Dr. H. K. Carroll says in a *Forum* article that it requires \$10,355,000 annually to pay the bills of the Protestant Episcopal Church, \$23,863,000 to pay those of the Methodist Episcopal Church, nearly \$14,000,000 for the expenses and contributions of the Northern Presbyterian Church, \$11,673,000

for those of the regular Baptists, and \$10,355,000 for those of the Congregational denomination, making an aggregate of \$88,000,000 every year contributed by 10,768,000 members, an average of \$8.16 per member.

—A plain case this of righteous indignation: The rector of an Episcopal church has had his heart stirred by witnessing the amount expended in the ornamentation of church edifices, while gifts for the proclamation of the Gospel are diminishing, and he writes to the editor of the *Quarterly Message* an indignant protest against such lavish expenditure: "While the living stones, missionaries after Christ's own example, already half starved, are being cut down, shut out, despised, and rejected of their brethren, Pharisees and Sadducees, Greeks and Herodians, throng the temple, saying: 'Behold these great stones! What manner of marble and oak and gold paint are here! See our jeweled cross and fine glass;' and Lazarus, full of sores of doubt, care, sorrow, and shame, lies at the door, and the mission work for his salvation is in a bankrupt condition."

—"We are not stingy, but we don't know how to give." This very suggestive sentence is from a pastor in Michigan, whose heart was stirred by some missionary literature that recently fell into his hands by chance. And outside of Michigan there is a host of saints in the same evil case.

—The greatest need of missionary work to-day is not at the foreign, but the home end. If the people of Great Britain and America were one quarter as true to the evangelization of the world as the workers on the field are, the work would be accomplished in a generation. It is one thing to stay at home because we do not go; it is another thing to stay for the sake of heathendom. No minister can do the highest work at home till he is consecrated to the evangelization of the world. No Christian can do his best here till he has in spirit obeyed the

commission: "Go ye to all the world and preach the Gospel to every creature."—*Regions Beyond*.

—When John Bowen was chosen Bishop of Sierra Leone his friends urged him to decline, the climate was so deadly. His answer was: "If I served in the Queen's army, and on being appointed to a post of danger, were on that account to refuse to go, it would be an act of cowardice, and I should be disgraced in the eyes of men. Being a soldier of the Cross, I cannot refuse what is now offered me because it exposes me to danger. I know it does, and *therefore* I must go. Were I offered a bishopric in England, I might feel at liberty to decline it; one in Sierra Leone I must accept."

—The bicycle has reached missionary lands. The wheel dashes through the country districts of Japan and along the atrocious roads of China. The enterprising missionary now saves time and labor in travel by using the machine where formerly he was obliged to trudge, and in many districts it has become a wonderful aid. Wherever it goes it attracts attention and draws enthusiastic and admiring crowds. The mere sight of the marvel in the doorway of a chapel will fill that building with sightseers.

—Many industries are suffering serious loss by the extraordinary expansion of the bicycle demand, according to a writer in the *Forum*. Nearly 1,000,000 have purchased wheels during the current year, and much of the money thus invested has been diverted from established channels. Thus, the piano trade has fallen off nearly one half, and the sale of watches and jewelry; stable-keepers complain that they can no longer let horses, and saddle and harness makers find their work in light demand; booksellers, tailors, and hatters have their indictment of the prevailing "fad," etc., and even tobacconists and saloon-keepers grumble at diminished custom.

—Behold this glimpse of the good day that is drawing nigh. Dr. Smith, of the Rangoon theological seminary, writes: "Our larger Christian communities in Burma are entering upon their fourth generation, and signs are not wanting, healthful, hope-inspiring signs, of approaching maturity. It is to this stage of maturity that all foreign mission enterprises look forward to their joy and crown; but the heathen world is ever crowding and pressing upon the Christian communities, and to be self-directing, self-supporting, and self-propagating, wise and competent leadership is essential. Missionaries are looking forward to the time when they must leave the native churches to their own resources, but it is believed that to leave them before they have leaders of their own, to whom the treasures of English are fully open, able to draw from our standard authors the weapons to serve them in any emergency, would be unwise. The thorough education of native preachers is a work of pressing importance."

—In an evil hour—for *himself*—Senator John Sherman not long since gave utterance to these words: "If our citizens go to a far-distant country, semi-civilized, and bitterly opposed to their movements, we cannot follow them there and protect them. Any act of war by us would be accompanied not only by the murder of the missionaries, but of their converts or sympathizers." In due season "*A Missionary*" protested in the *Independent* in an article entitled "American Citizens or Outlaws—Which?" claiming that heralds of the cross deserved at least as well of the Government as "mercantile men, speculators, sightseers, adventurers, profligate sailors, peddlers of patent medicines," and the like. But even worse (that is, better) followed when in the *Forum* for September Rev. Cyrus Hamlin, under the title "America's Treatment of Americans in Turkey," brought in such a bill of particulars in the shape of historical facts that absolutely nothing was left of the honorable

senator's position. It is shown conclusively that for fifty years or more Turkey was not "bitterly opposed" to the missionaries, but even looked on "their movements" with favor, and also that no "act of war" is called for in the least, but only a demand for decent treatment accompanied by an evident determination to have treaty rights respected.

—The *Allgemeine Missions-Zeitschrift* publishes the following testimony to the work of missions in South Africa, from a German officer, Lieutenant Von Francois, who thus writes in his recent work on "The Nama and Damara in German Southwest Africa": "What merchants, artisans, and men of science have done for the opening up and civilizing of this country is as nothing in the balance compared with the positive results of missionary work. And this work means so much the more, because all self-regarding motives, such as always inspire the trader or the discoverer, and are to be found even in the soldier, are absent in the missionary. It must be an exalted impulse which leads the missionary to give up comfort, opportunities of advancement, honor, and fame for the sake of realizing the idea of bringing humanity into the kingdom of God, into sonship to God, and to instil into the soul of a red or black man the mystery of the love of God. Self-interest is put aside, and the missionary becomes a Nama or a Herero. He gives continually not only from the inner treasure of his spiritual life and knowledge; in order to be able to do that, he must unweariedly play now the artisan, now the farmer, now the architect; he must always *give* presents, teaching improvements, never *take*; he must not even expect that his self-sacrifice will be understood. And to do this for years, decades even, that truly requires more than human power; and the average mind of the European adventurer, hardened in self-valuation and self-seeking, cannot understand it,"

WOMAN'S WORK.

—Marriage was once woman's only resource; then came domestic service, sewing and school teaching. In America the field has of late greatly enlarged. Edward Cary points out the rapid increase of new employments in which women are engaged. According to the census of 1880, the number of saleswomen was 7744; ten years later, the number had risen to 58,440. The female book-keepers in 1880 were 2365; in 1890, 27,772. In 1880 there were only 1647 women clerks and copyists; in 1890 there were 64,048. In 1880 no record was made of stenographers and type-writers; the number in 1890 was 21,185, while only 12,148 men were engaged in the employment. The census of 1880 gives 2061 women as artists and teachers of art; that of 1890 gives 10,810. The female authors in 1880 were 320; in 1890 the number had risen to 2735.

—Perhaps not everybody is aware that Mary Lyon made a great "failure" in the early part of her career. But years ago was found in Derry, N. H., the record book of the school that she and Miss Grant started there, and of its failure. There was a board of trustees who called the teachers to account for the time spent in personal religious instruction, and wished them to teach dancing and other things for which they had no liking, and the teachers felt obliged to give up. The result was two schools which have made their mark in the Christian world, Miss Grant's at Ipswich and Miss Lyon's at South Hadley. Well, blessed be failure when of that sort.

—Says *Life and Light*: "For nearly thirty years the Woman's Board, through its branches and auxiliaries, has been trying to persuade the Christian women in our churches to come up to this high (!) ideal of *two cents a week* for this cause. What success have we had? In the year 1895, our last full year of twelve months, the contributions amounted to less than one cent a

week. We are approaching the end of another year. What shall its record be? Let us each ask ourselves this question on our knees, in the presence of Him who so loved the world that He gave His only Son to die for its redemption."

—We spent a Sabbath on the way at Cho-Chow with Miss Russell, who is doing a large touring work in the vicinity, going to 23 villages from 2 to 15 miles away. She has spent nearly all the last year in touring, with a servant and her Manchu Bible woman for company, not seeing a white face for months. She lives in a Chinese house, sleeps in a kang, eats native food, and wears the dress of the people. I longed for the brush of an artist as I saw her on Sunday morning, standing, like an angel of light, with her arms around an old Chinese woman, her lips almost touching the deaf old ears as she told her who we were and why we had come. The woman herself was an interesting part of the picture, with her small pointed feet, blue cotton dress, her thin, gray hair combed over back and into a queer long black poke behind, and decorated with artificial flowers and bright hairpins, flourishing her long pipe toward us, beaming all over, and nodding her head like the puppet toys we see in shop windows at home. —*Abbie B. Child.*

—Surely, that religion "must go" which cannot give an account of itself to modern science, discovery, invention, etc. The latest weapon forged against caste and the seclusion of women is found in the (to Hinduism) pestiferous, because so attractive, zenana car. Let the mothers, wives, and daughters of India move about swiftly by steam, and see the world for a few years, and they will raise successful rebellion in behalf of their rights.

YOUNG PEOPLE.

—According to the latest Y. M. C. A. Year Book, more than 100,000 miles of railway are controlled by those com-

panies which contribute to the support of these associations. Among them are the Pennsylvania, New York Central, Lake Shore and Michigan Southern, Michigan Central, Baltimore and Ohio, Chesapeake and Ohio, Boston and Maine, Boston and Albany and Fitchburg, as well as many other smaller lines. There are 109 organizations, 32 of them being in New York State, 16 in Pennsylvania, and 11 in the Virginias.

—"In labors manifold" might well be the motto of the Order of the King's Daughters and Sons. In Washington, D. C., they paid for the digging of a parsonage well; in Joliet, Ill., Martinsburg, W. Va., Staunton, Va., Frankfort, Ky., and many other places, they have been the prime movers in building and maintaining hospitals; a free dispensary in Plainfield, N. J., and rooms, wards, or cots in hospitals in Lansing, Mich., Ithaca, N. Y., Brooklyn, N. Y., Richmond, Va., etc., are supported by the order; Gordon Rest (Hanson, Mass.), the Vacation Home in Evanston, Ill., a camp in Plainfield, N. J., flower missions and fresh air parties, are typical of its summer ministries.

—The Light in the East Circle of the King's Daughters, in Smyrna, Turkey, supports an Armenian boy in the American high school in Smyrna, pays the tuition of an orphan girl in another school, and is a constant giver of help in the way of food and other necessities of life. It provided 32 families with food last Easter.

—The United Brethren Young People's Union propose to get more religion into that church. The coming generation have adopted the following pledge for each member to take—viz.: "Recognizing my relation to God as a Christian steward, I promise to seek to administer my financial affairs that I may lay aside a liberal proportion (at least one tenth) of my income for the use of the Lord. I further promise to seek to distribute wisely this amount

among the various interests of his kingdom, and to pay it systematically."

—Rev. F. E. Clark gives excellent advice to Endeavorers in regard to raising money and using it. He advises the envelope plan; so much each month systematically: Don't spend it upon yourselves; don't use it up for ice cream sociables and turkey suppers; don't spend it for anniversary or local union speakers; don't fritter away your money on every one that can gain the ear of your society; *do* give through your own church to your own denominational missionary boards. Let both the home and foreign treasurers know that they can depend upon your society for a contribution every year.

—Regarding studies in missions, *The Home Missionary* says: "Educating young people along missionary lines is like printing chromos. The first time the paper is put under the press, only a few shapeless blots appear; the next time a few more, until finally the picture begins to assume shape, and at last the finished picture is before us."

—One of the greatest difficulties in connection with the reduction in the income of the American Board has been the necessity of dismissing native preachers and teachers. To meet this District-Secretary Hitchcock proposed that the Endeavor societies and Sunday-schools should take up the question and raise at once a relief fund. A cordial response was made from every state and territory in the Interior except one. Quite a sum of money—over \$3000—has come in and more is expected, so that at least 30 native preachers will be kept at work for the full year.

—The Friends have appointed a Christian Endeavor superintendent of foreign missions to circulate missionary literature and to promote giving.

—Some one asked the Rev. W. I. Chamberlain, of the Arcot Mission, "What is the most striking characteristic of Christian Endeavor in India?" His reply, as given in *The Mission*

Field, is suggestive: "The most striking feature may be said to be their *witness-bearing*. Small companies, or bands, are formed, under the leadership of one of the older members as captain: and these, provided with musical instruments and large colored Scripture pictures, go forth to the surrounding villages on Sabbath afternoons and bear their testimony. This work is, as a rule, carried on under the direction of the lookout committee, and usually on Sundays. But as other opportunities offer, in day schools among non-Christian schoolmates, or in railway trains among fellow-passengers, the more active members carry on their work and report it to the society at its meetings."

UNITED STATES.

—The *Golden Rule* states that it takes 7862 American church-members to support 1 foreign missionary, the Christians of America giving on an average only 40 cents a year for the support of missions. If that be so, then, for shame! Why, in many a community one twentieth of that number "easily" support a saloon, and tho not possessed of one tenth of the average amount of worldly goods.

—Bishop Thoburn recently provoked criticism by saying that there are probably 1,500,000 members in the Methodist Episcopal Church that give nothing to the cause of missions. And it is by no means certain that Methodist saints are sinners above all men that dwell in Jerusalem.

—One person in every 10 in Chicago is more or less dependent on charity for a living. Thirty-five per cent of the annual tax levy in Cook County, or \$780,000 last year, was expended for outdoor relief and for the support of charitable institutions. In addition to this about \$1,200,000, according to a recent estimate made by Professor C. R. Henderson, of Chicago University, is contributed every year through 200 charitable organizations to the relief of

the poor and unfortunate. This makes no account of the beneficences in individual cases, which would considerably swell the total amount.

—A summer school for poor children recently closed its session in Chicago. At the opening of the term 35 boys and girls who applied for admission were asked to tell whether they had ever been in the woods; whether they had ever seen Lake Michigan (all of them lived within a mile or two of it); whether they had ever picked a flower; whether they had ever been in the parks, and several other questions. The answers brought out in a striking manner the narrow boundaries within which the children of the poor pass their years, for 30 out of 35 had never been in the woods, 19 had never seen the lake, and 8 had never picked a flower.

—As many as 46,253 women and children were carried on the Floating Hospital of the St. John's Guild, New York, during the season of 1896, and over 700 children severely ill were treated in the wards without a death taking place on board.

—The Boston Missionary Training School was born seven years ago through the divinely inspired faith and labor of Rev. A. J. Gordon, who was its president until his death, since which time his name has been given to the school that it might thus stand as a living memorial of him, and Rev. A. T. Pierson has been elected to the presidency.

—Miss Laura W. Pierson, daughter of the EDITOR of this REVIEW, writes from Tucson, Ariz.: "Tho our Indians have no words for 'thank you,' 'please,' or 'good-by,' and the word for 'love' and 'like' is just the same, yet, cold as they sometimes appear, the family tie is very strong among them and they are capable of deep affection. I have seen a stalwart, long-haired Indian come to the school wrapped in his blanket, and wait patiently for a sight

of his little daughter. When she appeared, he opened his arms and she ran into them, and was held close as he looked into her bright face, stroked her hair, and talked lovingly to her in the Indian tongue. Many times the boys will earn a little money, purchase apples or oranges, and slip them into the hands of a small brother or sister."

—The *American Hebrew* makes use of the statistics of the *New York Journal* to allay any alarm that may be felt touching the rapid increase of Jewish wealth and power in our chief cities, and especially in New York: "Speaking of the wealth of the Jews, it publishes a list of multi-millionaires, in which the first Jew is thirty-third, the aggregate wealth of those above him being \$1,315,000,000. Of real estate holdings, valued by the Tax Bureau at \$1,646,028,655, only about \$200,000,000 are in the hands of Jews. There were counted 1344 signs on Broadway from Bowling Green to Fourteenth Street, of which only 766 bore Jewish names, and this in the stronghold of Jewish tradesmen. The *Journal* goes on to show that the Jewish population of the world is 7,000,000 in a total of 1,480,000,000, and of these more than two thirds are in Russia, while in New York there are 350,000 of them in a population of five times that number. It thus appears that the preponderating influence of the Jew is simply a bugaboo, unworthy of serious attention."

—The fashion is most excellent. A year or two since Dr. A. B. Simpson made a world tour to visit the stations of the Missionary Alliance. Dr. A. McLean has recently returned from a similar errand for the work of the Disciples abroad, while Mr. R. E. Speer has taken his departure to the ends of the earth to serve the Presbyterian Church in the same way.

—Grace Baptist Church, Brooklyn, W. J. Mosier, pastor, is composed of poor people, who in three years purchased lots worth \$6000 and a building

worth more, all being free of debt, and has 5 members preparing for Christian work—2 in the Gordon Training School, Boston, 2 in the Union Missionary Training Institute, Brooklyn, and 1 in the Marion Collegiate Institute. It also supports 2 missionaries in Africa. A striking illustration of their devotion is seen in the fact that more than 100 members are systematically contributing for the spread of the Gospel in heathen lands.

—The American Board for the first time since August 31st, 1892, has been able to close its business year without debt. The total receipts have been \$743,104, and the total expenditures, \$627,969, leaving a balance of \$115,135. Deducting from this the debt of a year ago, \$114,632, a balance is left of \$502. Last year the regular donations were \$423,373; this year, \$426,730. Last year the donations for special objects were \$45,559; this year, \$43,989. Legacies last year amounted to \$150,435; this year to \$116,988. The total receipts from regular donations, donations for special objects and legacies last year were \$619,367; this year, \$587,708. The receipts for the debt, interest on permanent funds, etc., amount to \$155,395, making the total receipts from all sources \$743,104. In addition to the above and aside from all receipts for the work of the Board, \$130,035 has been forwarded for Armenian relief, and also more than \$80,000 for Armenians in Turkey from Armenian friends and relatives in this country.

—In the early part of the year it was widely reported that 6 missionaries in India would be obliged to leave their work on account of the reduction of appropriations. We are glad to learn that the Missionary Board has taken effective action to relieve this and other cases by giving a special grant of \$10,000, to be divided among the conferences in India and Malaysia. Dr. T. J. Scott and Rev. N. E. Rockey will return to India soon, Dr. Waugh's fur-

lough has been extended, and other brethren are perfecting their arrangements for the future.—*Northwestern Christian Advocate.*

EUROPE.

Great Britain.—The Year Book of Philanthropy states that in 1894 in the United Kingdom more than \$37,000,000 were contributed for charitable and missionary purposes at home and abroad.

—The Archbishop of Dublin preached to a very large congregation in the mission church of the Irish Church Mission in Dublin on a recent Sunday, the occasion being the public reception of 33 converts from Romanism.

—During the more than ninety years of its history the British and Foreign Bible Society has expended over \$60,000,000. The Scriptures or parts of them issued from the society's presses number more than 181,000,000. At present about 1000 colporteurs and Biblewomen are employed, and almost an equal number are engaged on translation and revision work.

—It is announced that the Church Missionary Society will require, for the carrying on of all its operations during the current year, no less a sum than £308,000. Last year it expended £291,000. Its missionary staff is constantly increasing. During last year it grew from 903 to 975, and some 70 new missionaries are hoping to sail in the autumn.

—Since the London Missionary Society was organized a century ago about £5,620,000 has been expended for foreign mission work, to which amount may be added nearly £100,000 which has been contributed by native churches. During this time more than 1000 European missionaries have been sent to foreign fields exclusive of the Christian women who have accompanied their husbands.

—The Wesleyan Missionary Society reports 42,677 converts, being an in-

crease of 1500 over last year. Its income was £154,500, which was less by £1200 than the expenditure.

The Continent.—Baroness Hirsch has added \$20,000,000 to the munificent gifts of her late husband, for the emigration of indigent Jews from Russia and the Argentine Republic.

—The Netherlands Government has declared that, in view of the high importance which attaches to the beneficial results of missions for the advancement of civilization in the Dutch East Indies, it shall hold itself bound to see that the forces of missions are not weakened by the competition of various societies in one place. The Dutch are a sensible race, if there is no other way to put an end to sectarian divisions.
—*Belfast Witness.*

—The Danish Missionary Society comprises 600 branch societies, with an active membership of about 20,000. The receipts for the past year amounted to 100,000 crowns. The first mission field of the society was in Southern India; since 1892, however, it has taken up mission work in China. Four missionaries are ready to be sent out. The society employs 16 missionaries. The question is discussed whether a third mission, in Middle India, shall be undertaken.

—A recently published list of the German missionary societies enumerates 16, of which 5 are very small, having less than 10 missionaries each. The largest is the Moravian mission, which, however, is not exclusively German. Its returns of 174 missionaries and £24,789 income no doubt relate to its German resources. Next comes the Basel Society, with 170 missionaries, 30,200 converts, and an income of £43,561. The Barmen Society has 105 missionaries, an income of £24,548, and claims 56,944 converts. Next after these come the Berlin, Hermannsburg, Leipzig, Pastor Gossner's, Bremen, Neukirchen, Breklum, German South Africa (Berlin), and Neuendettelsau so-

cieties. The sum total given is 705 missionaries and an income of £172,410. The expenditure is put down at a much larger figure, £245,906, which is explained as being due to the Moravian mission, which draws large sums from England and America.

—Some 70,000 workmen, exclusive of engineers and officers, are at work upon the great Transsiberian Railway. The proposed length of this great carrier is 4547 miles, of which over one third has been completed. During the season of 1895, 918½ miles were built, thus giving a direct route from St. Petersburg to the Yenisei River, a distance of 3056 miles. Up to June, 1892, the amount expended was \$32,488,000. The engineers have been forced to abandon the original plan of building across and through the mountains and cañons on the south of Lake Baikal, and trains will be ferried 20 miles across the lake by means of transfer steamers.

ASIA.

India.—The *Kaukab i Hind* says of a certain Methodist school: "As an illustration of what a mission school may be and may do, we note that from its last year's classes the Lal Bagh Girl's School, Lucknow, under Miss Thoburn, sent out from its pupils workers as follows: One to the Cawnpore High School, 1 to the Moradabad High School, 1 to the Budaon Girl's School, all as teachers of the higher grade classes; 2 as teachers to Gonda, 1 to join Miss Rowe's evangelistic band, 1 as a teacher to the S. P. G. orphanage at Cawnpore, 1 as an army school mistress, 1 to the government educational department, and 2 others join the normal school for further preparation for mission work. Viewing mission schools not simply as agencies to enlighten the intellect, but as an effectual means of propagating the Christian faith, more successful work could hardly be asked."

—Among the encouraging facts now and then occurring indicating the qual-

ity of native Christians are the results of the university medical examinations in India last summer. Out of 38 candidates who passed the examinations successfully 9 were native Christian young men. The native Christians also are still a small minority of the 300,000,000 of people in Hindustan, yet about one fourth of the successful men at these impartial examinations were Christians. Besides, 2 of the young Christians carried off 2 of the medals—one for the best work in clinical surgery and one for the best all around graduating student of the medical college.

—A writer in an Indian paper, himself a Christian, declares to be false the common impression that missionary successes in India are almost entirely among the lower classes. It has been estimated by no less an authority than Professor Christlieb that 1 out of every 6 converts in India is from the upper castes. Much emphasis, moreover, is to be laid upon the fact that the Christian education and training given the converts render them able, even tho from the lowest castes, to compete successfully with men from the highest ranks of Hindu society, and even to win many victories over them.

—Not long since a lad of 18, named Norendra N. Chatterji, was baptized at the Lal Bazar Chapel, Barrackpore, by Rev. J. Duthie. The young man has been inquiring for some years, and has been in frequent communication with Kalada Babu and others. His father sued in the district judge's court for the recovery of his son on the ground that he was a minor; and produced a horoscope which showed that the boy to whom it referred was only 14½. Examination by the civil surgeon showed, however, that Norendra Nath had *cut all his wisdom teeth*, and was therefore over 18, and judgment was given accordingly.

—Interesting news was recently received about the First Church of Bangkok, Siam, which has extended to

Kroo Yooan a unanimous call to become its pastor. The support of the pastor has all been pledged by subscriptions of native members, aside from the regular Sabbath offering. The Siam Presbytery agreed to ordain and install him, which was recently done. This affair is of peculiar interest, as Kroo Yooan is the first native pastor ever installed over a church in lower Siam, and the first native ever ordained to the ministry by the Siam Presbytery.—*Observer*.

—A missionary writes that, as in Tibet, the social order is somewhat reversed in Laos land. The man leaves his home and family at marriage, to go to his wife's, giving up all his property. The wife holds the home and lands in her own name. The husband cannot lend an *att* (a Siamese coin worth one cent) without the wife's sanction. Even the king of Siam cannot lend money, only his wives can do this. The women and girls smoke cigars, and betel chewing to make red lips is universal. The teeth are blackened for ornament, and the common proverb is: "Any *dog* can have white teeth!"

—The *Indian Witness* gives the following disappointing narrative of the ill success of an attempt to combine evangelization with philanthropy: "A number of native Christian farmers in a mass abandoned their village and removed to a locality forty miles distant. When asked why they left their village, they said the missionaries had taken the land away from them. The facts are these: In a time of need the missionaries lent these people certain sums of money. Afterward they refused to repay the loan; and when the missionaries tried to collect their debts by process of law, the debtors left the place. If a Hindu or Mohammedan banker had lent them money they would have expected to pay, and would not have resented steps taken to compel payment. When they borrowed money from the missionaries they did not expect to be required to pay, and so regarded the

attempt to make them pay as a breach of trust. Some one will probably ask, 'Why did not the missionaries, when lending the money, make the people understand they would have to repay it?' The missionaries no doubt told the people plainly that they were only lending the money; and as they were able to enforce their claim in the court, it is pretty certain they took legal acknowledgments from their debtors. Yet all this failed to convince the people that the missionaries were not giving them the money. And here is the core of the difficulty. It is next to impossible to make Christian converts comprehend that they will ever be called to repay funds received from the mission, or to pay a money equivalent for help received."

China.—Li Hung Chang says that he received his first clear knowledge of Western affairs from Dr. Martin, formerly a missionary in China and for forty years president of the Imperial University at Peking. Earl Li is greatly attached to Dr. Martin.

—Rev. J. E. Walker gives some reasons why the Chinese greatly need the Gospel. He says: "The Chinese conception of bliss is unlimited pomp, ease, and sensual indulgence. The despised estate, hard toil, and scant rations of the masses react toward arrogance, sloth, and gluttony in those who rise above the common level. Hence we have incompetence, corruption, and oppression on the part of the officials. The scholar seeks office for the sake of wealth and show. He wants to make money fast, and easily, too. Once when I was seeking redress from a Chinese official I was told that what I needed to do was not to reason with him, but simply to make it easier for him to decide in my favor than against me. Alike in lawsuits and in politics, influence and money dominate all other considerations."

—The Chinaman is becoming every day more and more distinctively a fac-

tor in Asiatic history. Many years ago there was a coaling station at Singapore for the convenience of British ships. On came the Chinamen, and in a little while they made this desolate port one of the great marts of the world. Penang, too, is another English colony, with English officials and English banks and English steamship lines; yet the business is mainly done by Chinamen. There is not a large money transaction in any of the banks of Singapore or Penang in which Chinamen do not have a hand. In Burma, too, the diffusive Chinaman has made his appearance. In Rangoon he is already a power. He is getting business into his hands. He is the contractor; he is the merchant; he is the drive wheel of the whole business train. When those railroads are completed to China from Siam and from Burma, the Chinamen will come down in swarms. In business matters they bid fair to possess the kingdom. Let the significance and suggestiveness of these things be noted. Chinese character is hard and granitic; it imprints itself with enduring fixedness on the peoples around her, so far as they are capable of being affected. China is to be a factor not only in Asiatic history, but in the world's history.—*Rev. W. Ashmore.*

—In New Zealand, as in California, the Chinaman abounds, and there, too, he has to resort to strategy to make good his position. In Otago, where Scotchmen are in the majority, a contract for mending a road was to be let, and the most acceptable bid was signed "McPherson." Notice was sent to the said McPherson to complete the contract, and lo! he appeared in all the glory of yellow hue and pigtail. "But," gasped the president of the board, "your name can't be McPherson." "All lightee," cheerfully answered John Chinaman; "nobody catchee contact in Otago unless he named Mac." The contract was signed, and the Mongolian McPherson did his work as well as if he had hailed from Glasgow.

—The Rev. J. F. Peat writes from Chung-king: "You will probably be interested in a brief account of our Sunday school out here in the west of China. All the officers are natives except the superintendent. There are 12 regular classes, and we sometimes form another to accommodate a surplus of visitors. Our average attendance is about 150, and our regular collections amount to about 400 cash (100 cash is equal to about five and a half cents). This buys our lesson leaves, and a little remains, with which we hope to start a Sunday-school library. Many good books are translated into Chinese, and we hope to place some of these within reach of our Sunday-school scholars.

—The Rev. E. C. Smyth, medical missionary from Chou-ping, North China, said at the annual meeting of the Baptist Missionary Society, in London: "Among our members is a woman who was formerly very bad. She had a son, a Christian, with whom she lived alone. She was blind and somewhat infirm, but when she got her temper up able and strong enough for anything. The son often prayed to God that He would convert his mother. One night he removed from the room the idol gods, that she might not worship them. She found it out, picked up an ax and banged him on the head with it, making a nasty wound. What was he to do? We told him he must forgive her, and still pray for her; and so things went on, until one day she gave her heart to Christ. She came to us, and after eighteen months' probation she was received, and at that time, altho seventy years of age, she was able to repeat twenty hymns and nearly the whole of the Gospel of St. John. She had never been out of her own village, and had very small feet, yet she traveled fifteen miles to the place of baptism."

AFRICA.

—The English Baptists have planted a station within 10 miles of Stanley Falls, on the Upper Congo. This is

more than half-way across the continent from the West Coast, and it is only twenty-two years since Stanley completed his wonderful trip across Africa.

—The Sisters of Nôtre Dame are represented on the Kongo by 12 members, who help the Jesuits in the education of the girls and in the building up of Catholic towns. At Kuango Mission they have about 100 children under their care. Another female order, the Sisters of Charity of Ghent, works in connection with the Fathers of Ghent. They direct 4 establishments in the Kongo State, at Moanda, Berghe Ste. Marie, Luluaburg, and Boma. At Moanda they have 120 boarding pupils, and a Catholic Christian town is being formed which is expected to contain soon over 100 families. At Berghe Ste. Marie they have 84 girls and a number of Catholic families. At Luluaburg they have over 300 pupils. Eight Franciscan sisters from Gooreind, near Antwerp, are about to proceed to Bangala. There will then be 40 Catholic sisters on the Kongo.—*Heli Chatelain.*

—The Berlin Mission has in South Africa 5 stations, 76 white missionaries (wives not included), 131 paid native evangelists, and 421 unpaid native assistants. Nearly 5000 children receive daily instruction. The native congregations number 21,119 baptized persons, who contribute nearly \$35,000 a year for religious purposes, or \$6 per family. The largest field of this mission is in the Transvaal, where the Christian as well as the heathen natives are, by the Draconic laws of the Boers, reduced to a state more humiliating than that of native slavery.

—The Zulus gave over \$4000 last year to sustain their native churches.

—The Transvaal mines are now among the richest in the world. The yield of gold in 1895 was 2,494,487 ounces, valued at about \$43,000,000, and 60,000 persons, mostly negroes, were engaged in mining and reducing the ore.

The nominal capital was \$217,000,000, with an issued capital of \$200,000,000 and a working capital of \$60,000,000. The dividends for the year were \$12,500,000. Of this income the State received directly \$8,000,000. The chance at such splendid fortunes the English adventurers and bankers are not likely to yield.

—The great annual inundation of the Zambesi, which changes the plain inhabited by the Barotsi into a vast lake, has been a severe testing time. During the flood the women are absorbed in attending to their fields, which are converted into islands, and the men think only of hunting or fishing. Attendance at school and church consequently falls off considerably. When the time of distraction was over, it was found to have been fatal to the spiritual life of many. On the other hand, their loss was partially compensated by fresh conversions of adults. Among these may be cited one of the king's wives, Nolianga. She obtained her enfranchisement, and thus was able to quit the harem. This was the signal for redoubled opposition on the part of the adversaries of the Gospel, and Nolianga was treated as a lunatic; but she stood firm, and renounced the honors of a queen to follow her Savior.—*Journal des Missions Évangéliques.*

—A letter from Bishop Tucker shows the expanding work and opening doors not only in Uganda, but in the surrounding country. He has visited Toro, a populous district 200 miles west of Mengo, on the slopes of the mighty mountain mass, Ruwenzori, discovered by Mr. Stanley on his last journey. No English missionary has been there, but the Gospel has been carried thither by the evangelists of the Uganda Church. The king of Toro has been baptized; there is a church at his capital; and the people are eager learners. There seems no limit to the possibilities of speedy evangelization in these new fields, if only the men are forthcoming, and the means to maintain them.

"Up! for this is the day in which the Lord hath delivered the oppressor into thine hand: is not the Lord gone out before thee?"—*Gleaner*.

ISLANDS OF THE SEA.

—The Anglo-Chinese school of Singapore had last year an average attendance of 507, and is the largest school in the Straits Settlements. It is self-supporting.

—"A prominent Dutch gentleman, who traveled for years in the Dutch East Indies, speaks thus of his approach to the village bordering on Toba Lake, where the missionaries had established churches: 'To be welcomed in the land of cannibals by children singing hymns, this, indeed, shows the regenerating power of the Gospel.'"

—Rev. J. G. Paton writes from the New Hebrides: "The following facts and figures may be interesting: There were 18 missionaries and 271 teachers at work last year, and 9587 people attending school, and there are now 296 candidates for baptism; 492 adult baptisms and 148 marriages were solemnized during this year. The sum of \$156 in cash was raised and 5210 pounds of arrowroot, amounting to about \$1300, was made for mission purposes. This item does not include the large amount paid for books in cash or by contribution of arrowroot. Sixteen couples volunteered for work on heathen islands, and 1120 natives renounced their heathenism and joined the Christian party, while the number of church-members stands at 2082."

—The converts of Aneityum, New Hebrides, having been taught how to make arrowroot, last year sent \$500 as a missionary contribution to the Free Church of Scotland. They also keep up 28 village school-houses on the island. All their money comes from the sale of arrowroot.

—And a Norwegian missionary writes: "At present we have a very troublesome time. The people are re-

belling against the French in several places and murdering many Europeans. It is not only a rebellion against the French authorities, but also a rising against Christianity. The old idols are restored, the churches burned, and missionaries, as well as their faithful adherents, persecuted and killed. Churches and school-houses are burned, Bibles and other books destroyed. Our mission in the North Betsileo has had a very severe loss. One of our best stations has been altogether destroyed, and at another many valuable houses have been ruined. All the churches belonging to these stations with three or four exceptions (altogether 75) have been burned. At Antsirabe we had a hospital, a sanatorium, and a leper home, with 300 lepers in about 60 houses. In the leper village there was also a church and a little hospital. All these buildings, as well as the doctor's dwelling-house, have been destroyed."

—During the past year the islanders of Kusaie, Micronesia, have built 3 new churches of the native coral rock to take the place of those destroyed by a hurricane five years ago. It required the labor of all the natives on the island for several weeks, and at the dedication service the people attended in a body.

—Writing from Madagascar to his son in Edinburgh, under date June 8th, a missionary states that only 5 out of 25 churches in that part of the island were left standing. The rest had been set on fire and burnt by the natives. He says: "There are French troops up north constantly on the move against the enemy, but they find no enemy to fight. Where they go the enemy leave, and when they leave, return. Only towns where there are garrisons are now safe. Anarchy reigns all north of us for miles and miles. It is partly a patriotic rising, but chiefly heathen. The people up north who have never forsaken their heathenism, tho they built themselves churches and met in them, have gone back to their pagan practices with a rush. The quiet days of missionary work are gone."



Rabbi Lichtenstein.

Rev. C. A. Schönberger.

Rev. David Baron.

THREE JEWISH MISSIONARIES.

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THE PERMANENT BASIS OF MISSIONS.*

BY THE EDITOR-IN-CHIEF.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE JEWISH QUESTION—NOTES OF A RECENT MISSION TOUR.

BY REV. DAVID BARON.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

HANNAH MARSHMAN, FIRST WOMAN MISSIONARY, 1767-1847.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CHRISTIAN EDUCATION IN CHINA.

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

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

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

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

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

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

G. S. M.

AN INTERESTING CONVERSION.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NOTES FROM THE DIARY OF A MEDICAL MISSIONARY.

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

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

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

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

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

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

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

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

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

THE JEWS RETURNING TO PALESTINE.†

BY R. SCOTT MONCRIEFF.

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

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

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

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

† A letter to the *London Baptist*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE JEWS IN PALESTINE AND SYRIA.

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

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

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

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

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

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

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

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

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

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

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

THE AMERICAN MISSION IN EGYPT.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE TWENTIETH CENTURY'S CALL TO CHRISTENDOM.

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

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

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

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

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

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

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

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

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

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

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

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

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

"4. *What will you do NOW?*

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

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

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

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

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

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

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

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

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

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

II.—INTERNATIONAL DEPARTMENT.

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

Charles Sherard Leach, M.D.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Salvation Army in India.

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

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

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

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

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

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

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

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

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

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

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

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

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

in Tinnevely that 6000 souls were baptized in seven months.

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

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

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

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

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

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

T. J. SCOTT,

Bareilly Theological Seminary.

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

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

"1. Mr. Sri Ram, a Brahman of Almora.

"2. Babu Surendra Kumar Datt, Calcutta.

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

"4. Maulvi Hafiz Ahmed of Delhi.

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

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

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

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

"9. A ziladar, Sialkote.

"10. Swami Achari, Tinnevely.

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

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

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

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

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

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

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

"18. Babu Bimalananda Nag, Dacca.

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

"20. The learned Pandit Prasanna

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

"21. Babu Bipin Behari Ghose, Calcutta.

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

"23. Babu Nagendra Nath Sarcar, Krishnagar.

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

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

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

"27. The Burmese Prince, Puthoor.

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

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

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

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

"H. L. MUKERJEE."

Hindu Religious Toleration.

BY PROFESSOR DAVID GILMORE, RANGOON, BURMA.

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

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

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

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

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

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

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

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

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

A Revised Parliament of Religions.

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

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

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

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

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

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

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

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

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

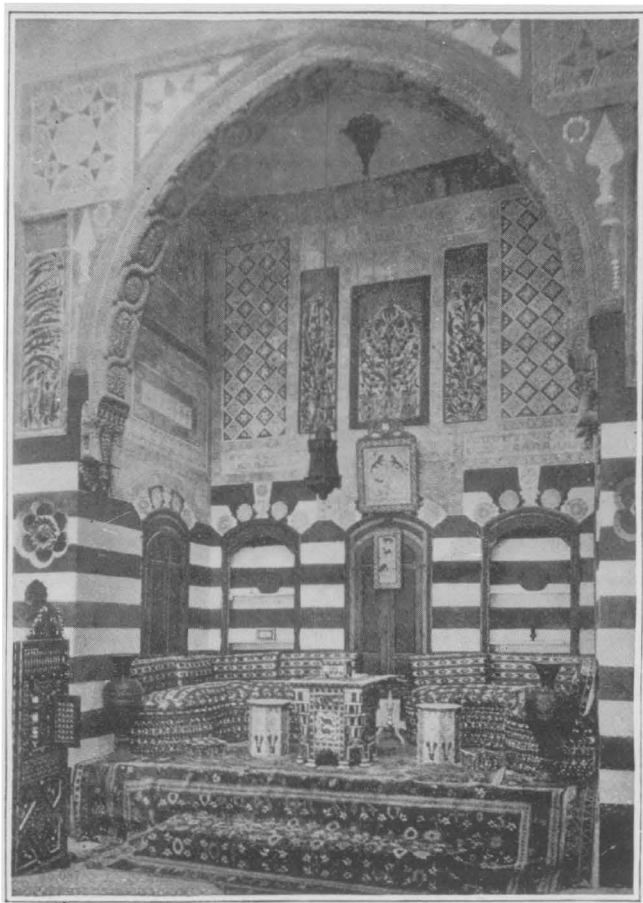
On page 52 he speaks of some of the hindrances which keep educated young Hindus from becoming Christians: "When Hinduism is left behind, many paths open before the Babu. Theosophy, agnosticism, atheism, and all forms of skepticism open out before him. All these cults come from the West. Before the Babu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

Hindu Society as Seen by a Hindu Lady.

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

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

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



INTERIOR OF A HOUSE IN DAMASCUS.

III.—FIELD OF MONTHLY SURVEY.

BY DELAVAN L. PIERSON.

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

PALESTINE AND THE JEWS.

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

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

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

A Jewish rabbi thus epitomizes the Jewish creed :

- "1. I believe in God.
- "2. I believe in reward for good and punishment for evil.
- "3. I believe in separating the sacred from the secular.
- "4. I believe in a Sabbath for man and beast.
- "5. I believe in filial devotion to parents.
- "6. I believe in right to life and liberty.
- "7. I believe in the sanctity of marriage.
- "8. I believe in the rights of property.
- "9. I believe in truth and honesty.
- "10. I believe in the unselfish love of fellow-men."

Compare this with the Apostles' Creed, and you get in contrast the fundamental articles of Judaism and Christianity :

"I believe in God the Father Almighty . . . and in Jesus Christ, His only Son, our Lord. . . . I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting."

The Christian believes all that the Jew affirms; but he also believes, on the evidence of Christ and His resurrection, in the immortality of the soul, in a divine provision for delivering the individual from the sins with which he has entangled himself, in a spiritual communion with others, based on and the expression of his spiritual character, and in a direct and immediate converse with God, speaking to and dwelling in the hearts of His children. The Judaism of David and Isaiah believed this, but the present-day rabbis make no mention of any of it in their creed,

* See also pp. 776 (October) ; 911, 914 (present issue). *Recent Articles* : "A Day in Palestine," *Sunday Magazine* (April) ; *Missions in Syria* (monthly).

† See also pp. 57 (January) ; 277, 301 (April) ; 899, 911, 914 (present issue). *New Books* : "History of the Jews," H. Graetz ; "History of the Jewish Nation," Alfred Edersheim. *Recent Articles* : "Israel among the Nations," *Review of Reviews* (January) ; "The Modern Jew and the New Judaism," *Fortnightly Review* (March and April) ; "The Emancipation of the Jews," *National Review* (May) ; "Jewish Missions," *The Mission World* (August) ; "The Mission of Judaism," *Fortnightly Review* (October) ; also monthly issues of *Biblical World*, *Jewish Chronicle*, *Jewish Herald*, *Jewish World*, *Hebrew Christian*, and *The Scattered Nation*.

‡ See pp. 129 (February) ; 208 (March) ; 542 (July) ; 829, 841 (November) ; 904, 923 (present issue).

IV.—EDITORIAL DEPARTMENT.

The Outlook.

It must be acknowledged with sadness that the outlook generally at the close of this year 1896 is by no means encouraging and inspiring. Clouds hover over most of the political and even ecclesiastical landscape, and we have to seek relief from the gloom in the sovereignty of God.

Near home, Cuba is in a state of revolt. About 150,000 Spanish troops occupy the island—said to be the largest military force ever yet transported to such a distance in any war—and yet even this vast force proves unequal to the emergency, tho it costs Spain well on toward \$5,000,000 every month; and the diseases peculiar to tropical climates are proving allies to the insurgent forces in fast reducing the number of available Spanish soldiers. General Weyler's administration has awakened much hostile criticism; and one of his most absurd and tyrannical acts has been to decree that Spanish paper money shall be accepted as the equivalent for gold, which commands a premium of 12 per cent. The new bank bills are without security, and \$3,000,000 were in circulation in October, and a further issue of \$10,000,000 was decreed. The effect was a paralysis of trade, as retailers could not induce wholesalers to sell at any price if obliged to accept such currency in payment—a very significant lesson just now for the advocates of free silver in the United States to consider. Independent of Cuba, Spain has her hands full in the Philippine Islands and at Madrid; the seeds of revolution are liable at any time to ripen into a reign of terror.

The grave aspect of the Turkish question continues to absorb attention. It is a curious if not significant fact that Prince Lobanoff, who held the portfolio of the Foreign Office in Russia, should die at the very time of the Armenian

horrors, for which his policy will largely be held responsible. The very journals which contained the news of the late massacres on the Bosphorus reported the death of this leading Muscovite.

The destruction of 5000 Armenians in the very streets of Constantinople was due incidentally to that most daring seizure of the Ottoman Bank by twenty-five Armenian dynamiters. As tho the extermination of the whole Armenian people had been decreed, the *women and children* were spared in this butchery; but the carnage of *men* was such that, as Professor W. M. Ramsay phrases it, "the scheme was deliberately carried out to ensure that no Armenian woman over a large tract of country should become the mother of an Armenian child." Professor Ramsay has drawn a parallel between the massacre sanctioned by Diocletian and that sanctioned by the Sultan, conclusively showing that the latter is the worse. He refers to a people deliberately burned alive by thousands, killed by famine, nakedness, and cold in tens of thousands, and adds—as to the enormity just referred to, whereby the natural multiplication of the Armenian family is deliberately prevented—that it is such as never before entered into the mind of man to devise. And he adds, in view of the horrors of winter among such a people, naked and starving, that if we are not going to interpose in their behalf and deliver them out of peril, "it is well to kill them outright."

Turning to Africa, the sudden decease of Sultan Halim, of Zanzibar, in August, was the occasion of a usurper's seizing the palace and proclaiming himself Sultan. This pretender was Khalid, a nephew of the dead man; and, England being responsible for Zanzibar, British guns brought him to terms, and Hamoud, the late Sultan's brother, was made his successor.

Meanwhile, the Kongo Free State con-

tinues to disgrace history by a mismanagement and even cruelty of administration seldom paralleled.

In Madagascar, Anarchy reigns. Outside of the limits of French rule there has been a series of organized acts of robbery and violence. Three hundred or four hundred churches have been burned and many church officials put to death. A mixed multitude of lawless Malagasy, aboriginal savages, who blindly hate civilization, and maliciously hate foreigners and missionaries, have joined disbanded troops of the queen's army in these acts of nameless violence. They come suddenly upon a Christian village and compel the inhabitants to submit or die, and whichever way they decide, their property is at the mercy of these robbers. French occupation has broken up the native police force and military control, but has not yet given the Malagasy any substitute for former fairly good government.

A missionary in Madagascar writes to *The Christian* that he has "a class for French soldiers, and about twenty-four out of forty attend, and sometimes the officer in charge when not prevented by other occupation. The class is nominally for teaching them Malagasy; but the chief text-book is the Gospel of Luke, of which there are copies both in French and Malagasy. They read from the latter, and talk about it in French. Sometimes one gets a little talk with one and another of the men, all of whom are quite young fellows. So far they have behaved very well, and remain in favor with the people.

"It is a very sad time for the Malagasy Christians, especially the country preachers, teachers, and evangelists, now. They are the special objects of hatred and persecution by the insurgents, and many have had to flee for their lives; one young teacher in this district, a faithful Christian, gave up his life rather than deny Christ. The ruffians first shot and then beheaded him, and refused to let his body be given to his friends for burial.

"Several evangelists have had their property looted and their houses burned either by the insurgents or by the soldiers sent out to quell the rebellion. But for the presence of the garrison it

would be very dangerous for us to remain in our houses at all. Even as it is, we have to take special precautions, at night in particular, to be ready for any sudden attack in the dark. In case of any alarm the soldiers would hasten down to our assistance at once.

"But I am more anxious for the natives than for ourselves, especially for those placed in responsible positions by the Government. The native Governor of Ambohimanga is between two fires. If he does his duty and reports persons whom he has reason to suspect, he earns the hatred of his own countrymen. If he refrains from so doing, he endangers his head to the French. It is rumored that our resident general is to be removed and a military man sent in his place. He is accused of being too kind to the natives and also to the English, and we hear that a representation was sent to the President of the Republic, signed by all the French citizens in Antananarivo, requesting his withdrawal."

Another writes from Antananarivo, June 1st:

"At present we have a very troublesome time out here. The people are rebelling against the French in several places and murdering many Europeans. It is not only a rebellion against the French authorities, but also a rising against Christianity. The old idols are restored, the churches burned, and missionaries, as well as their faithful adherents, persecuted and killed. Churches and school-houses are burned, Bibles and other books destroyed.

"Our mission in the North Betsileo has had a very severe loss. One of our best stations has been altogether destroyed; and at another, Antsirabe, many valuable houses have been ruined. The station that has been ruined is called Toharano. All the churches belonging to these stations (altogether 75), with three or four exceptions, have been burned. At Antsirabe, we had a hospital, a sanatorium, and a leper home, with 300 lepers in about 60 houses. In the leper village there was also a church and a little hospital. All these buildings, as well as the doctor's dwelling-house, have been destroyed.

"By God's great mercy all our missionaries and their families have been saved from a cruel death. But for three days and two nights, 2 missionaries, 16 ladies, and 9 children belonging to the mission were in the greatest danger, besieged by many thousands of cruel men, who thirsted after their blood. All these friends were together in the mission-house at Antsirabe, along

with 4 Frenchmen and some native militia. The 4 Frenchmen were the means of saving their lives. In the last moment the resident and the governor-general came and saved them all. Terrible destruction has been done. The mission has lost property worth £5000 to £6000. In those terrible two days, when we thought our friends at Antsirabe were burned alive, it was difficult to have faith and hope. But the sympathy shown us was a great consolation."

On Sunday, October 11th, the Christian Missionary Alliance marked another advance in gifts for missions. In August, at Old Orchard, \$101,500 was subscribed, the largest amount ever taken up at a single meeting. On Sunday morning pledges were received for \$122,000. D. L. Moody was present at the service, but the large gifts were in response to the appeal of the Rev. A. B. Simpson, pastor of the Gospel Tabernacle, Eighth Avenue near Forty-fourth Street. Last year the Alliance had an income of \$140,000 and sustained 300 missionaries in the foreign field. Next year the income promises to be \$250,000, and there will be a corresponding extension of the work.

While the denominational boards are half paralyzed by debt, and frantic appeals for help seem met with semi-indifference, this man, calmly resting on God and trusting in Him, single handed, and with no denomination behind him, receives a quarter of a million of dollars to carry on the work, and all from volunteer gifts! We happen to know the cheerful self-denial accepted by many of these givers. One poor mechanic moved into a flat and reduced his family expenses by \$1000 in various ways that he might give that amount, etc.

Almost the only regular "board" of which we know as having kept out of debt and beyond need of retrenchment is the Church Missionary Society, 63 of whose missionaries serve it without pay. But the China Inland Mission, the Missionary Alliance, the George Müller mission work, and all these in-

dependent forms of mission enterprise which distinctly espouse the faith principle, depending on no appeals and looking direct to God for help, seem to be going straight on.

The fact is that debt paying in mission work is never popular. The churches give grudgingly and meagerly. The effort made last year by the Presbyterians secured little more than *one third* of the Million Dollar Fund asked for to free the boards of the Church of burdens. The Methodist Church appointed a debt-paying day at the close of the General Conference—Sabbath, July 25th—for general contributions to the burdened Missionary Society, whose indebtedness at the beginning of the fiscal year was \$220,000. The special collection brought only \$32,000, only one church in five apparently paying any heed to the day.

It becomes increasingly apparent that something is wrong—perhaps many things are wrong in our church life. And with the new year we hope to begin a brief series of articles on the great spiritual movements of the latter quarter century, both in Britain and the United States, which indicate that God is leading us to new emphasis on *holiness and prayer*. The fact is, there is no sure basis of permanent mission work except in a higher standard of piety which identifies us with our Lord and makes passion for souls and consecrated giving a natural part of holy living.

To say that the Christian Church cannot give more than \$12,000,000 a year to missions is the worst sort of lying. The income of the 15,000,000 church-members in the United States and Canada is estimated to be at least \$2,250,000,000 a year. Yet out of this vast sum, only *one four hundredth part* gets to the mission field! It is so in Britain, only that the wealth is not so evenly distributed; there are fewer people who have a handsome competency, among those who would not be called very wealthy. Taking the nearly 50,000,000 Protestant Church-members in the whole

world, there is no doubt that, not calculating the vast estates and capital represented, the *income* alone of this vast body averages \$300 a year for each individual, which aggregates the immense sum of *fifteen thousand millions yearly!* So that the amount actually given to missions among the heathen is but *one dollar in twelve hundred and fifty!* Meanwhile, the Fiji Islanders gave last year \$25,000, themselves just emerging from cannibalism and heathenism.

A friend from Manchester, England, writes :

"In presence of the miserably small aggregate of British money contributions to missions, I am persuaded that what we need on this side the water is rather a stimulus to practical concrete obedience of Christ's commands (John 15:10; Acts 5:32 [last clause]; Ps. 19:11 [last clause]; Mal. 3:10-12) than exhortations to abstract holiness; and I incline to think that a series of addresses in something like the following order would both do great good to individual Christians and at the same time rally everywhere the chief promoters of mission work.

"The first one, say, a powerful defense of Scripture. Next, an address displaying the glorious blessings we have individually received through these Scripture certainties about Christ and God, and our consequent resistless obligation to extend them to others still in spiritual slavery. 'Freely ye have received, freely give.' After that, one showing what missions have done with relatively insignificant resources, and how many charming fields white unto harvest are, morally speaking, rotting for want of laborers to reap them. Lastly, one on 'The Secret of Giving' (consecration of income and the scriptural principle and method [1 Cor. 16:2] of storing)."

The American Missionary Association, which has recently held its fiftieth anniversary in Boston, has done a grand work among the so-called "despised races" of the United States—the negroes, Indians, "mountain whites," Eskimos, and Chinese. This society, besides many other noble enterprises, has organized Hampton Institute, Howard, Fisk, and Atlanta universities, to-

gether with numerous other Southern schools and colleges. Ten thousand dollars were contributed at the jubilee gathering to decrease the debt, which now amounts to \$56,000.

The committee appointed by the Conference of Missionary Secretaries of America to plan for an ecumenical missionary conference suggests that the conference be held in New York City, April, 1900. Such a gathering should be heartily supported, and will doubtless greatly promote missionary interest and efficiency.

The latest contribution which has reached us for the Armenian sufferers is \$10, collected by a child in Denver, Col., and forwarded by Mr. O. E. Taussig.

Rev. Richard Burgess, who has for some years acted as honorary organizing secretary of the International Bible Reading Association (I. B. R. A.) for Wales, has sailed for India, and has by this time reached that land of his aspiration. In the recent tour of Wales by the editor-in-chief, for the purpose of promoting spiritual life and missionary zeal, Mr. Burgess acted as local secretary, and was most efficient and helpful. He is a man of rare devotion to Christ, sound in faith and earnest in work. He is humble and imbued with passion for souls. It is safe to predict for him a wide service as the successor to the late Dr. J. L. Phillips.

The tenacity and persistency of lying and misrepresentation are amazing. We find in the *Detroit Journal* of July 20th the following paragraphs :

"Efforts of Christian missionaries to convert the natives of India are wasted, according to the testimony of Arthur G. Bristow, of Assam, India, who was at the Hotel Cadillac yesterday. Mr. Bristow is connected with a large India tea garden, and says that during his three years' stay at Assam he has never known of a genuine conversion of a native. The natives, he says, are too

well satisfied with their own religion. Many profess a liking for the Christian religion in order to secure presents of clothing, articles of food, and money.

"The missionaries in India have a pleasant time," he said. "They do very little work, and they can and do live easily on the funds sent them from England and America. Of course there are a few men and women among them who are really in earnest and are zealous in their work; but even these the natives impose upon, get their money, but do not actually become converts of the Christian religion. Generally, the natives regard the missionaries as fanatics."

Mr. Bristow is to us a stranger; but such statements as he makes have been contradicted and shown to be utterly and maliciously false so often that one is amazed at their repetition; and we can only suppose, in charity, that in this case these misrepresentations are second-hand, and that Mr. Bristow has spoken without adequate personal investigation, depending too much on others' reports. How any man can spend three years in any part of India and not see signs of the deep and radical transformation of native life by the Gospel it is hard to understand. But from the days of Carey till now only one thing has been more wonderful than the transformations wrought in native converts; and that greater wonder is the stupidity and blindness of those who, confronted with these miracles of grace, *do not see them*. A woman, after eighteen months' stay in the Japanese capital, reported that missions were a failure; that she had resided opposite the mission chapel for a year and a half, and never saw a Japanese enter it. And yet, never having entered herself, she did not know that it was a chapel for English-speaking residents only!

It is interesting to note the progress of missionary enterprise among the Friends, who have now been active in the mission field for thirty years. The individual effort of Friends in world-wide evangelization dates back to the time when George Fox spent twenty months in preaching to the American

Indians in 1672-73; and others went to Australia, China, and other parts of the world. But the time came for organized effort, and lately, in the city of Darlington, the first Foreign Missionary Conference of this society was held. Over four hundred delegates were present, and Sir Theodore Fry stated that there were now 75 missionaries in the field, or about 1 for every 213 of their whole membership, and an income of \$60,000 is assured. The Society of Friends is particularly interested in the growth of the kingdom of God in Madagascar, from which place many cheering reports were presented, altho the island is in a very bad state.

We make a few extracts from the *Student Volunteer*:

"The record of Student Volunteer progress all round the world continues. Mr. Donald Fraser's account of the springing up of the continental movements, and the touching testimonies of our foreign brothers to the work wrought in them and through them by means of the Liverpool Conference, must give us a mighty confidence in our God. Still more thrilling is the news received from India of the first regularly organized Volunteer Movement in a mission land.

"Make Jesus King," the report of the Liverpool Conference, is now to be obtained at the office, 93 Aldersgate Street, London, E. C., England. One or two serious errors have crept into the text. It should be noted (p. 206) that the area of Africa is not 120,000,000 square miles, but 12,000,000, and the number of missionaries required on Mr. Pilkington's plan is not 120,000, but 12,000. Lower down on the same page, not *one*, but at least *two* Europeans are needed to superintend every 100 native workers; and again, the population of 10,000,000 is not *in Uganda*, but in an area comprising 200 miles radius all round Uganda. In the report of Miss Guinness's address on page 220, in her remarks on Brazil, 116 *missionaries* to a population of 16,000,000 should be read instead of 2 *missionaries*."

The best known of the late Baron de Hirsch's benefactions are said, by Mr. Oscar S. Straus, in the *Forum*, to amount to nearly \$22,000,000. This is

an enormous sum for any individual to give in charity, yet there are several men or estates in America and Europe that could make equally large gifts without in the least altering their financial standing or diminishing one *iota* the sums they are able to expend upon their own personal indulgence or the enjoyment of their families. The most lavish personal expenditures possible by any individual, provided he does not gamble, must fall far below the revenues of many existing fortunes, despite the most frantic and reckless extravagance. Multi-millionaires, and, indeed, every conscientious Christian, may profitably read the last chapter of 1 Chronicles in this connection.

The general director of the Gospel Union, Kansas City, sailed for Guayaquil, Ecuador June 20th, due there about July 5th. With him went Mr. J. A. Strain, of Kansas, and Mr. F. U. Farnol, of Michigan, who purpose to give their lives to the work there. It is Mr. Fisher's purpose to assist in locating the mission and then return to this country in the fall, at which time Messrs. Strain and Farnol's families are expecting to go out to them, accompanied by a party of several missionaries, looking to God alone for support. Ecuador has heretofore been closed to Protestant missionaries. There are movements now on foot there, however, led as they believe by God, looking toward religious liberty. In the late elections the liberal party is reported victorious over the clericals, and a convention was called to meet at Quito, August 10th, to take measures for the opening up of the country and religious liberty. The minister from Ecuador, at Washington, has been very kind, giving Mr. Fisher a letter to the president of the republic and in other ways. The work of the Gospel Union in Morocco is being blessed of God in a remarkable manner.

God's mathematics are not man's. "One of you shall chase a thousand, and two put—not two thousand but—ten thousand to flight." Again, in distribution of barley loaves, as man subtracted, He added; as man divided, He multiplied; and as man decreased by giving, He increased for giving.

We are very glad to publish a correction from a writer in the May number of this REVIEW. He says:

"I regret exceedingly that I was led by deep conviction of the truth of my position in regard to Mr. L. D. Wishard's book, 'A New Plan in Missions,' to accept too readily as corroborating evidence what has now turned out to be not grounded in fact. I refer to my remarks, published in your May number, concerning the Meiji Gakuin, of Tokyo, Japan, which were included in a criticism of the above book. I have been informed by Rev. E. P. Miller, D.D., of Morioka, Japan, concerning the work and status of that institution. He says: 'From the catalogue which I forward you, you may see that instead of but 12 students during the last ten years, there have been 94 graduated. You may further see that of this number (including two who did not finish their full course, but who have since become pastors) there are now 8 pastors, 11 ministers (many of whom are acting as pastors, but are not installed over churches), 51 evangelists, 2 professors in Christian girls' schools, 1 head of an orphan asylum, and 19 who are marked "not certain" either as to their whereabouts or their present occupation, besides 4 who have died since graduation. All which may be considered a fair showing for a Christian missionary institution of no greater maturity than the Meiji Gakuin. In reference to graduates who have gone over to the Unitarians, as far as we know Mr. Satori Katō is the only graduate who has joined that body, and, as is well known, he has since returned to our body.'

"Mr. Miller also denies in particular the statement made about the school started by 'a bright, consecrated young professor of the Meiji Gakuin,' claiming that it was not started as a protest against the unorthodoxy of the professors in the theological department of the Meiji Gakuin, but rather by 'the pastors in the city of Tokyo after consultation with the cooperating missions, when certain changes in the curriculum of the theological department of the Meiji Gakuin were made, for the special purpose of training men who were somewhat advanced in life and were not prepared to take the full theological course in the Meiji Gakuin.' Also Mr. Miller says: 'The number of students graduated from it [the Bible school for evangelists referred to in my article] is as follows: In 1890, 11; 1891, 3; 1892, 2; 1893, 1; 1894, 2;

1895, 2. The present number of students is 5.'

"I willingly hasten to communicate these corrections of the parts of my article referred to, and to express my sincere regret that I was not more careful to avoid doing the injustice to the Meiji Gakuin that I have done.

"Yours truly,

"E. H. JONES."

SENDAI, JAPAN, June 18, 1896.

Letter from Constantinople.

The following letter, written September 8th, 1896, has come from a personal friend of the editor, and is, for obvious reasons, published without the signature of the writer. It conveys important and trustworthy intelligence.

"The events of the past few days here have doubtless been dealt with at some length by the American press, but I doubt whether the attention they deserve has been paid them, for of course the political campaign there attracts and holds all attention, so far as concerns the mass of the people.

"For some months this city and vicinity have been quiet but for the little flurry caused by the deposition of the Patriarch, Mgr. Ismirlian. But threats had been heard on the part of the Armenian revolutionists that they were going to strike another blow soon, and that in the capital. For a day or so previous to the capture of the Ottoman Bank the Armenians knew that something was coming. I myself was informed that very Wednesday morning that bombs were to be thrown and the troops attacked on that day. But we did not feel certain that this was to take place. However, at one o'clock that afternoon (August 26th) the trouble began. The revolutionists, by a well-planned and rapid attack, got possession of the Ottoman Bank Building, while other bands from other points did much the same thing on a smaller scale; there were several simultaneous sieges and pitched battles with the troops. . . . Significant as it may be, in this as in every other instance of a revolutionary plot, the leaders have been Russians. Russia is the home of nihilism. As these false patriots expected, their dastardly daring excited both government and mob, and the horrid work began.

"In most quarters the soldiers merely stood by and watched, keeping foreigners at a safe distance from the mob. Sometimes they pitched in and helped the mob to kill and plunder. Certain

of the Armenian quarters were perfectly safe, and have escaped untouched; notably that where the Sultan's newly appointed Armenian patriarchal *locum tenens* lives, Mgr. Bartholomew. But in other regions the storm was so fierce that hardly a single man escaped alive. Notable instances were the towns or quarters of Psamatia and Hasskeuy, and the shores of the Golden Horn in general. Slaughter and pillage there continued from Wednesday afternoon till Thursday evening at half past eight, and then the work stopped as if by magic. The secret of this was discovered the next day. The six ambassadors had met at their summer residences, and had sent thence a joint telegram, couched in very strong terms, direct to the palace of Yildiz, that these affairs must stop at once. No sooner had the telegram reached the Sultan than the whole massacre was at an end. These various facts—the sudden stop, the attitude of the soldiers and police, the quarters that were spared, and other indications—leave no doubt that the massacre was by order of the Sultan and controlled by him. This unanimity of opinion may make unity of action easier. But large bodies move slowly, and the action (or, rather, inaction) of the powers thus far does not promise much for the future.

"As to the number of dead, no accurate figures can be given, at least for a long time; for some counted as dead will be turning up after their time of hiding, and others, whose friends now hope they have fled, will never return. A conservative estimate a few days ago put the number at 2500 or over; this was soon raised to 4000, while the German Embassy, we understand, thinks the true figure will be nearer to 6000. It is, of course, impossible for any one at the distance of America to form any idea of what that really means, and of how awful the carnage has been. The whole Armenian population is still in terror a week after the outbreak, and they will of course be so for many weeks to come. No business goes on among them; their shops are still almost entirely closed, and the prospect is very drear. What is to be done? So many times have words of reassurance served to bring back the trembling Armenians, only that another massacre may put them out of the way, that now who is to restore confidence? Last year's massacre killed off 250 men, according to the best calculation; this one seems to be 2000 per cent. worse. The question is, What is to prevent another within another year as much worse again?

"Foreigners and foreign property were in general left alone last week, as in the previous outbreak, but not so completely. The house of the American Board Mission at Hasskeuy was pillaged of everything, furniture and all, tho fortunately the ladies who occupy it were away for the summer and escaped death. Their servant, however, is missing—probably he is dead. And several business offices of British residents were broken into and completely destroyed in the search for insurgents and arms supposed to be hidden there. This is not quite the time, perhaps, for demands to be made for indemnity, but the Hasskeuy property will come under the same category with that in Marash and Harpoot, for which as yet not even a promise of indemnity has been secured by the United States. Is our country going to stand such destruction of the property of its citizens and not act vigorously? Why does France receive indemnity and not the larger republic?"

"In some cases the troops and police did good service in restraining the mob; the only reason why the Bible House was not sacked and its employees all killed was probably, under God, the presence and vigorous action of a squad of cavalry, and later of a guard of soldiers, sent there by request of Mr. Terrell. Both this building and the American College for girls, in Scutari, and Robert College, as well as many other foreign buildings, are at present under military guard, and are thus supposed to be protected from danger. But one cannot but ask the question, What is the source of danger, if not these very soldiers? And again, our trust is without any other foundation than God and His goodness. When even the decimation of the Armenians at the capital does not move Europe to action, what is to prevent another wholesale butchery in other places more remote from their eyes?"

Mr. Duncan, who is at the head of the well-known "Metlakahltla," among the Indians in Alaska, was requested to write an article for the REVIEW. He is very much opposed to appearing in print and too busy to write anything. But Dr. H. J. Minthorn has written a letter, which we venture to publish, as it contains some things about this work which ought to be widely known.

He says:

METLAKAHTLA, ALASKA,

September 11, 1896.

Editor of THE MISSIONARY REVIEW OF THE WORLD.

1. When I read your books "The Acts of the Holy Spirit" and "The New Acts of the Apostles" I determined to ask Mr. Duncan *how* he came to enter the missionary work. He said that when he was a young man—twenty-three years of age—he went to his church one night when the regular service was omitted and a missionary occupied the time. While listening to him he thought, Why could not I go? And the thought came to him the next day, and that evening he called on his pastor and told him what he had thought of. The tears came into the minister's eyes, and he said, "William, I was looking right at you while that man was speaking and asking the Lord to put it into your heart to go." The minister urged him to at once offer himself to the Church Missionary Society of London, England, and the next day he wrote a letter to the secretary of the society, and that night went again to see his pastor, who approved the letter and also wrote himself to the secretary. Next morning, as Mr. Duncan started down street to his place of business, some one hailed him and asked him if he had heard the news. He asked, "What?" and he replied, "Your pastor died last night." This and other circumstances so impressed him that he was led to go first for three years, then for ten, and now he has been here forty years!

2. The conditions that made possible the industrial feature of Mr. Duncan's work are somewhat (perhaps) peculiar to Alaska—viz., (1) a very large territory sparsely settled and abounding in resources; (2) a people willing to work.

While this is, compared with the work of spreading the Gospel, comparatively unimportant, yet it enters into the thoughts and calculations of many very good people. To illustrate what I mean, I will take a single instance (there are very many more). There is an Indian village fifty miles from here (Kassan, near the center of the east side of Prince of Wales Island) where there is a resident population of about one hundred, and a floating population of about as many more. They have never had the Gospel or a school, or any help (at their home) in the way of Christianity, education, or other helpful influences. Yet they have resources that, with some help, such as has been given to these people by Mr. Duncan, would enable everything to be self-supporting

just as they are here—that is, the church and school both supported by the people without outside help. The Indians who fished for the canneries this summer averaged nearly \$400 each. An able-bodied young man without much if any capital could go to Kassan, rent an Indian house, start a school, and preach the Gospel, and during the months of June, July, and August could fish with the Indians, and make \$300 or \$400, and also secure dried fish, venison, and berries enough to keep his family a year. Of course it would be still better for him if he had enough capital to equip a small store, and still better if he could put up a cannery, as Mr. Duncan has. It would also be much better for the Indians, as it would keep them at home and save them great expense and exposure in going thirty or fifty miles to a cannery or store. There are many such places, and they are being occupied by men who are no help to the Indians, but a curse to them. Still better, if it were possible, would it be to put a missionary and store and cannery (or other industrial establishment) at every Indian village in Alaska, and adopt a cooperative system of buying goods of manufacturers and selling the products of the industrial enterprises to the best advantage; also, in the near future, when Alaska comes into the Union as a Territory or State, they could cooperate in getting the right kind of a constitution providing for education and protection from evil influences.

But right now, to-day, a young man and wife (many such) need not fear to come to Alaska as missionaries so far as their support is concerned, even without much capital or prospect of outside help, and their prospects in life will be as good here as the average in the United States.

The Cross-Bearers' Missionary Reading Circle gives as its "literature for 1896-97":

1. Biographical: "Life of John Williams," 75 cents, Rev. James J. Ellis; "Life of John Livingston Nevius," \$2, Helen S. Coan Nevius. 2. Medical: "Medical Missions," \$1.50, John Lowe, F.R.C.S.E. 3. Educational: "Life of Alexander Duff," \$1, George Smith, LL.D. 4. Periodical: THE MISSIONARY REVIEW OF THE WORLD, \$1.90, Rev. Arthur T. Pierson, D.D., Editor.

Membership fee, 50 cents.

For further information, apply to Rev. M. L. Gray, President C. M. R. C., St. Louis, Mo.

Rev. A. Merensky writes from Berlin:

"The old Berlin Missionary Society (Berlin I.) has recently published her annual report for 1895. The society has a staff of 82 missionaries, of whom 8 are working in China and 73 in Africa. Besides those European workers she has in her employ 164 native agents, and 463 native helpers who receive no payment or remuneration whatever. Many of those natives, especially in Africa, have been true supporters of the work and true servants of Christ for a period of twenty or thirty years or even more, and have been a very source of blessing for their countrymen. And the whole work of the society has been blessed in the past year abundantly. In this year 683 adults were admitted to baptism, and in South Africa there were 1407 men and women under instruction as inquirers and candidates for baptism. Not less than 5285 children are visiting the schools every day. The whole of the Christians under care of the society numbers 27,497 souls in Africa and 818 in China.

"The society has occupied two new fields since 1895. It has sent missionaries from Transvaal to Mashonaland, where they have occupied two stations, and find that the Mashonas are prepared everywhere to receive missionaries and to listen to the preaching of the Gospel, so that the itinerant native evangelists are much encouraged; but the wars have put a stop to the work, and the missionaries have suffered a good deal from fever.

"The second new field is in the north end of Lake Nyassa among the Konde people. There are laboring 9 missionaries, of whom 5 are married, on 5 stations. The language of the people is reduced to writing; the gospels of Luke and Matthew are translated, and in all the stations the Gospel is preached by devoted men in the language of the country. All these Berlin stations are situated in the eastern part of Kondeland, whereas in the western parts of the country the Moravians have 3 stations and 1 farther north in Utengule, the capital of Merere, a great potentate of this part of Africa. The course of the Gospel is spreading. Within five years 9 stations were occupied in this remote part of Africa, and a well-organized work is carried on among a people that was scarcely mentioned in the world before. And it is very gratifying to hear that everywhere the people are willing to listen, whereas in some places more than that could be observed. There are some beautiful villages of the chief

Muankenga situated on the banks of the Bufira River, in the midst of luxurious banana groves. There are living the natives on a comparatively high standard of African life, in clean homes among plenty of food and African luxuries. They are poor, ignorant, destitute heathen, but they are eager to hear. One of the missionaries could scarcely find rest when he was stopping there on a journey. His listeners wanted to hear more, even late in the night, about the relation of men to God, and when the missionary retired they told him he would not have time to sleep long, and really they made him rise at a very early hour because they wanted to hear how they could become children of God. And Rev. C. Nauhaus, who visited the same place in the beginning of this year, writes in the course of one afternoon some 1000 people heard the Gospel; even late in the evening some 600 people were assembled around him inquiring and listening in a way that inspires us with bright hope for the future."

The Presbyterian Church of Queensland is extending her missions to the Kanakas in the Mackay district, Queensland, and asks for an additional missionary, who will attend to the Polynesians on the north side of the Pioneer River, Mackay—the present missionary, the Rev. Mr. McIntyre, henceforth confining his labors to the south side of that river. In this way, it is hoped that the whole population from the South Seas in the district will be reached.

At the close of the war there were in the United States only three colored physicians; now there are about 800. Then there were only two colored lawyers; now there are 300. Then there were no colored teachers, now there are 2041 in Virginia alone, and of these 1130 are women, receiving on the average \$26.86 per month. It was then against the law in many of the Southern States to teach a colored person how to read; now there are more than 25,000 colored teachers in the South. Since then more than 2,500,000 have learned to read and write, and about 1,500,000 are now in the public schools. There are 57 colored college presidents, 500 theological grad-

uates in the ministry, and 2500 other men who have studied for one or two years in theological seminaries, and are now preaching; there are 65 dentists and 65 pharmacists. There are 200 newspapers and 4 magazines edited by colored men. In 1892 the colored people contributed \$300,000 for education, and paid taxes on property valued at \$274,000,000. One hundred books on poetry, biography, religion, science, and general literature have been written by colored men; essays, poems, and other articles have been published in the leading magazines of the country. Four banks and 37 building and loan associations are also conducted by them.

The Church should not give occasion to such criticism as appeared lately in the *Forum*. A writer, with stinging sarcasm, tells us that the American churches are prolific in novelties; that they have such unheard-of things as "the clam-bake sociable, the strawberry sociable, the pink tea, and the broom drill." A Baptist Church in New Jersey had a successful "poverty sociable," at which, apparently, its members appeared in cast-off rags. The Baptists of another city had a war concert; the Universalists, a lawn *fête*; the Free-Will Baptists, a chocolate drill; the Congregationalists, a Jarley wax-work show; the Swedenborgians, a May-pole frolic; the Episcopalians, a *café chantant*; and the Zion Church, a cake walk. "Such follies seem altogether incredible, and we feel sure that all lovers of pure and undefiled religion will regard them with horror and contempt. Such innovations as these work incalculable havoc—they disgust the simple-minded, they degrade those who patronize them, they discredit the Church, and they bring Christianity into disrepute. A return to primitive Christianity would make short work of these questionable expedients, would mean the purging of the temple, and that temple would once more become the synonym of simplicity, beauty, and purity."

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER,
MASS.

CHINA.

—Dr. EDKINS, writing in the *Chinese Recorder* for last November, remarks that the Mohammedans in China seem more inclined to make common cause with the Christians against polytheism and idolatry than to oppose them. They have also the sense of community in the fact that they, too, profess a Western religion. Of course, as Moslems, they are bound to be horrified at the vile attacks made on Jesus, whom they acknowledge as the Word and Spirit of God, and the Messiah by some of the literati, by whom, as Dr. Edkins remarks, they too are scornfully regarded.

—“A conspicuous victim of one of the earlier persecutions was the Dominican *Francis Ferdinand de Capellas*, who by his zeal and capacity had rendered himself peculiarly odious to the obstinate heathen. Altho the then reigning emperor was thoroughly favorable to Christianity, yet under the orders of the viceroy of the province, who then, as now, had almost independent authority, Capellas was arrested and brought before a vindictive judge. When the judge asked him where he dwelt, and what were his means of life, he answered: ‘I have no other house than the world, no other bed than the earth, no other means of life than those which the Divine Providence daily sends me, and no other aim than to labor and suffer for the honor of Christ and for the salvation of them that are willing to believe on Him.’ The judge ordered him to be beaten with clubs and condemned to death. The sentence was executed on January 15th, 1648. The martyr passed ‘through the

gate of death as joyous as a bird into a pleasant grove.’ His words and demeanor witnessed before the countless throng, which was present at the martyrdom, of peace of heart and gladness of mind.”—*Dansk Missions-Blad*.

—We observe, in the *Chronicle*, an obituary notice of William Lockhart, F.R.C.S., first Protestant medical missionary to China. He returned to Great Britain in 1867. He had been nearly thirty years in China.

—It appears that in Korea, until lately, a widow was not permitted to marry a second husband, except of inferior rank. Classes are sharply divided there, so that this restriction was a serious disadvantage. Under the influence of Japan, however, this usage has been abrogated. Women in Korea stand socially high, higher apparently than even in Japan, much higher than in China. A widow is not, as in India, held in disdain.—*Missionsfreund*.

—A Korean Christian was asked how long he had known the Savior. “Three months,” he answered. “Surely longer; you have been a Christian two years.” “Yes; I have known something of the Savior for two years; but Himself I have only known for three months.”

—“If we wish to imagine an ideal Confucian character, we must think of a man who is polite and ceremonious in his manner, but at the same time cold and distant. Toward anything supernatural he is skeptical and scornful. He is fond of his children, and is scrupulously devoted to his parents, whether alive or dead. He is just and upright in all his dealings, and does many generous acts. He is a good man, and for many reasons claims our respect; but a high state of civilization is absolutely impossible with a nation of such characters.”—*Chinese Recorder*.

—Dr. Ernest Faber remarks that the physical and climatic conditions of China are more favorable than those of Germany, and the Chinese are, on the whole, more frugal than the Germans. China, therefore, being twenty-four times as large as Germany, ought, he judges, to have a population forty times as large. In fact, it has one only eight times as large. This proportion reflects unfavorably on Chinese administration.

—Culture is well defined by Dr. Faber as the making of nature subservient to man. This definition is doubly applicable. First, external nature is made subservient to humanity; second, the body of man is made subservient to his spirit. The glorification of lust and lawlessness, which is called realism (genuine realism being a wholly different thing), is a reversion toward savagery.

—Missionary Waidtlow, in the *Dansk Missions-Blad*, gives an amusing description of how things go at a Chinese inn, in this case in the far northeast. "The solemn moment comes when we are to eat. First, in the surrounding throng are to be found certain dirty youngsters. We hear from them very distinct expressions of utter astonishment when we are seen to use knife or fork. Meanwhile the teacher and the cook are overwhelmed with questions: Where we come from, what land we are from, how far it is from China, whether we are merchants, what our names are, how old we are, what wages our people get, etc. We encounter the same questions continually. When they ask what land we are from, and we answer Dan-gva (*gva* means land), they are almost sure to repeat it in a tone implying extreme astonishment, for a new country is added to their geographical knowledge, which is usually limited to this, that there are lands, which are called: In-gva (England), Doe-gva (Germany), Fo-gva (France), Mei-gva (America), Gan-li-gva (Korea), and lastly, Yrban (Japan), the existence of which last they first be-

came acquainted with last year, but then, it is true, very thoroughly."

—Fräulein VORBEIN, of Hong Kong, writing of a visit to Japan, in the *Calwer Missionsblatt*, remarks: "Many contrasts between the two nations drew my attention; above all, the composure of the Japanese and their extraordinary courteousness and friendliness. What a contrast it forms to the cold contemptuousness of the Chinese, which yet does not restrain them from an importunate curiosity! On the whole journey in Japan I was not a single time annoyed by word or look, but found everywhere a ready obligingness, even where it was difficult to make myself understood." Miss Vorbein also remarks on the great freedom with which Japanese women move about in public, as compared with the Chinese. Yet the Japanese women seem immeasurably inferior in strength of character and native intelligence to what we are assured of the Chinese.

—Dr. H. Blodget, of the American Board, has published an interesting pamphlet advocating the use, in China, of T'ien Chu for God. Then, he says, all Christians in China would, as they do in the world at large, use the same term for God. *Shên* is equivalent to Spirit. *Shang-ti* is said to be equivalent to Jupiter. T'ien Chu means "Lord of Heaven." The Roman Catholic missionaries had long and exhaustive discussions as to these various terms, and finally, supported by Rome, have decided for T'ien Chu. The Greek Church has also approved this decision. As Dr. Medhurst has said, why should all these thorough discussions and this mature decision go for nothing with the Protestants? That would be too much like copying the idiotic refusal of North Germany to accept the Gregorian calendar before 1700 and of England before 1752. Of course, we out of China are not competent judges, but when we find T'ien Chu approved as a basis of union by such authorities as Dr. Edkins, Presi-

dent Martin, Hon. S. W. Williams, LL.D., Bishop Burdon, Bishop Schereschewsky, and various other eminent missionaries, we may well presume in its favor.

MISCELLANEOUS.

—In Württemberg, where the Sunday-schools and continuation schools are regulated by the State, an ordinance was passed last year that home and foreign missions should be among the subjects treated in the course of religious instruction.

—"Why, why, pray, cannot Rome leave our simple Christian congregations in Java at peace! Toward Mohammedans and heathen, who surround the little Protestant flocks by thousands and thousands, Rome must follow another line of policy. We do not understand how it is possible, in this time of culture and enlightenment, that men and women of Christian belief and Christian love can have peace in such transactions, which are utterly at variance with the spirit of Jesus Christ, which they can learn out of the Gospels just as well as we. How is it possible that men and women who feel themselves called to do God's work can take men into service to cause others to fall away—men as to whose walk and conduct it is best to be silent!"—*Maandbericht van het Nederlandsche Zendelinggenootschap.*

—The report of the Woman's Foreign Missionary Society of the Free Church of Scotland says: "Year by year the work in the field grows, and so grows that the committee are baffled in their efforts to keep pace with it. Every year the record is one of extension, but how rapid it is can only be understood when we look at a period, say, of ten or twelve years. In 1883 the General Assembly anew gave special recognition to the Society, and in answer to a petition authorized its better organization through presbyterial auxiliaries and congregational associations. With that sanction and encour-

agement, the committee set about the work not only of organization, but of diffusing fuller information and awakening interest, under the sense of the pressing need and urgency of the work abroad. What has been the result? The following figures may indicate the marvelous expansion. In twelve years the staff of European missionaries has been multiplied threefold—there are now in round numbers 60 Scottish ladies in the field, where in 1884 there were only 20. The native Christian agents have similarly increased from 186 to 410; the number of girls in the schools has risen from 5600 to about 11,000, and the standard of education has greatly advanced. Two medical missions, at Madras and Nagpur, have been founded and developed, each with an efficient staff of Europeans and natives, a hospital and two dispensaries, relieving last year about 14,000 cases. Evangelistic work carried on by women among women has also been greatly extended both in India and Africa. The normal schools for the training of native Christian teachers and agents have been largely developed, and an institute for the training of missionaries has been established at home.

"The significance of this remarkable growth will be the more apparent when it is added that neither the Church nor the committee have led the way in it, but have only tardily followed. It is the Lord Himself who has opened the doors and thrust the Church into them by blessing the labors of His servants in the field. Every new step that has been taken, every new agent, we may say, that has gone out, has been, on the urgent appeal of the Mission Councils, composed of the ordained missionaries and the Society's own agents. Every department of mission work not only helps all the others, but is indispensable to their success, and that holds most of all in respect of the work among the two sexes. It is impossible to Christianize the men while leaving the women in heathen darkness and bondage, and accordingly the ordained mission-

aries, for the sake of their own work as well as for the sake of the women, have been the most earnest advocates and helpers of the Women's Foreign Missionary Society.

"The remarkable progress, then, has been initiated and achieved first in the field, and the Church at home has only inadequately followed it up. This is manifest when we compare the expansion abroad with the means supplied at home. The work, speaking broadly, has grown threefold; the home income has only doubled. The staff of 60 European missionaries and 410 native agents receives support from home to the extent of only £11,000, and of this congregational contributions supply but one half. How is it possible, it may be asked, to do so much on so little? The answer is found in the facts, first, that the Society has both in India and Africa some honorary agents, who give not only themselves but their means to the work; that valuable help is rendered by some of the missionaries' wives; and that the schools are to a considerable extent aided by government grants and the fees of the pupils. But, withal, not only are the resources at the committee's disposal strained to meet the necessary demands, but a strain is also put on the strength of the missionaries, and urgent appeals for help have to remain without the right response. Yet while this is the position of the work through God's blessing on it, there are still some hundreds of congregations in the Church that give no help to the Woman's Mission, and many more even of the wealthier that give most inadequately."

Mutatis mutandis, this representation of the work growing abroad faster than the sustaining interest at home applies to all churches and all countries.

English Notes.

BY REV. JAMES DOUGLAS, M.A.

Baptist Missionary Society.—A new station has lately been opened at *Yukusu*, Stanley Falls. In a letter written

by the Rev. J. Dodds to the *Missionary Herald*, the new station is described as a "fairly large town, of some 600 inhabitants, and with the prospect of enlargement week by week. *Yukusu* is situated on the far bend of the river, . . . planted on a very high, steep bank. The mission station is built in the middle of the town, a convenient spot to meet all the folk of the village as they pass to and fro to attend the different markets. . . . Altogether we feel that at and around *Yukusu* we have a wide field for work."

Mr. Dodds and his colleague, Mr. White, are looking prayerfully forward to the time when they can sow the precious seed in this their new sphere.

Chinese Converts.—The Rev. Herbert Dixon writes the following from Shansi: "Chao-hsia-yün is a native of Shantung. While still a boy at school he heard the Gospel from a Chinese evangelist connected with our Chou Fu work. It led to his conversion, and on volunteers being called for to help open a work at Shansi, he offered himself and was accepted. This was some thirteen years ago; . . . he has gained the respect and goodwill of the people generally. He is my right-hand man, and took temporary charge of my work during my visit to England in 1893." After instancing other cases of similar encouragement, Mr. Dixon concludes his letter with this appeal: "These are specimens of the power of God's grace among the Chinese, and if only the committee will send us the promised reinforcements, we hope to multiply such specimens indefinitely. Oh, that the churches at home could see and realize the thousands upon thousands around us here who have never heard the glad tidings of salvation, I am sure they would attempt something more serious in the way of self-denial!"

Wesleyan Missionary Society.—In the current number of the *Missionary Notices* the present need is most impressively stated, not for the purpose of starting new work, but of carrying on

such missions as are already in existence. To do this, 14 men are required at once. The evangelistic work of the Jaffa Mission is increasing to such an extent as to need another worker, and similarly work at Hyderabad, Madras, Negapatam, and other districts will suffer unless men come forward.

"In presence of these calls, the committee has to report that even if the expenditure for 1896 does not exceed that for 1895, the ordinary income of 1896 must exceed that of 1895 by not less than £2000 in order to avoid a deficiency. The committee, therefore, represents to the conference the special necessity that exists for immediate and effective relief."

Work in the Transvaal.—The Rev. Thomas Goodwin, at the end of a year of hard work, shows that in spite of all the political disturbances a solid work is begun, and there is every hope for the future. Mr. Goodwin's sphere is called "East Rand," and includes an area of about 10 square miles on the gold reef east of Johannesburg. At the close of the first meeting held, 8 persons expressed a desire to join in Christian fellowship, and accordingly a Methodist class meeting was immediately formed. There are now 7 places in the district of East Rand where services are conducted, and there is good prospect of further additions.

The minister's strength has for the most part been devoted to Vlakfontein, as the situation was promising as a good center for the work; the result has been wonderful. The work was hindered for a time by the disturbances, but after the disarmament of Johannesburg Mr. Goodwin sought to gather the broken threads, and after a great deal of labor—manual and spiritual—a house of God was opened for public worship in April, 1896.

"Vlakfontein is not alone in its possibilities; it is but an instance of what is being done, and what wants doing. All the agencies found in the strong Methodist societies of England are now

in full swing, and it is not difficult to prophesy that ere long we shall have the strong head of a strong Methodist circuit.

"The story of the Redeemer's love is bringing joy and gladness to hearts that were cold, callous, and hard, and is doing much to shake the destinies of this great country.

"The harvest truly is plenteous, but the laborers are few."

Notes from Kandy, Ceylon.—"Two conversions at Laggala, the first true Kandians we have won in that neighborhood, have given us much joy. I was much struck by the intelligence and moral earnestness of the answers to my questions in my first interview with these young men. In answer to the question, 'Why do you wish to become a Christian?' each man said, 'To save my soul.' Again, 'Why do you turn to Christianity to save your soul?' one answered, 'Because there is no Savior in Buddhism,' while the other added, 'No, Buddha is dead.' When they were baptized, some six months after, one went to work in the fields with his heathen friends and announced, 'I am no longer a devil's man—I am Christ's man.' That was four months ago or more, and he and his friend are standing firm to-day."

Church Missionary Society.—In an article written by the Rev. E. A. Douglas, on the Church Missionary Society's mission in Tinnevely, the past and present condition of the mission is clearly stated, the main note and character of the past being *individualism*, and that of the present *corporate action*. The results accruing from this change are all beneficial, and altho it is early to speak confidently of actual results, yet one or two seeming benefits may be pointed out:

1. *A greater spirit of liberality has been evoked.* The Tinnevely native Christians have, in spite of famines and privations, largely increased their contributions, and are becoming filled with a

desire to have entirely self-supporting churches.

2. *A larger spirit of independence is being shown.* The natives no longer merely acquiesce when in council with their bishop, but feel in increasing measure that the welfare of the Church is something they themselves should interest themselves in. Accordingly adequate efforts are being made by the people themselves toward self-government.

Eastern Equatorial Africa.—Mr. Wray writes concerning his work in this part of Africa: "The present time may be considered as halcyon days; the Lord hath done great things for us, for which we have most abundant cause for most fervent thanksgiving. The beginning of the end of Satan's kingdom has begun to appear. The haughty spirit is broken, and a spirit of inquiry arisen. . . . The people will now do almost anything I ask, and some have offered voluntary labor; and further, as a proof of their goodwill, they have given to the society the hill where they used to meet and hold their councils of war, etc., the most sacred spot in the mountain. They come to us with their troubles, the children are ours to teach, and some of the young men are thirsting for knowledge. Older men question the younger on what they have learned from me, and urge them to make haste and learn in order that they may teach them. Such, then, is a sketch of our present position."

Western India.—The missionaries at Poona, the Revs. W. A. Roberts, R. S. Heywood, and H. T. Jacob, made an itineration in February and March in the direction of Bombay, visiting some 80 different towns and villages, giving simple addresses wherever possible. The journey was attended with much profit and blessing to the natives of the villages through which the missionaries passed.

The most striking facts which im-

pressed the travelers in the journey were:

1. The intense ignorance of the truth that exists in the district—without knowledge, hope, and comfort.

2. The wide-reaching influence of the street preaching in large centers.

3. The immense importance of elementary schools. The people are steeped in ignorance, but if a hold might be taken of the children this would eventually be altered, and the thought of the people turned from the groove in which the minds and lives of their ancestors have moved for ages.

4. The absolute necessity of greater and more systematic work if any good is to be done. What can be done by one solitary visit or a visit once a year among such people?

THE KINGDOM.

—Five of the larger and older missionary societies can be named which in the aggregate have nearly 350,000 communicants in their churches. Dr. George Smith estimates the number of native Christians at 4,500,000. It is more than likely that 12,000,000 or even 15,000,000 have been rescued from idolatry since Carey's beginning a century since; nor is it unreasonable to expect an ingathering during the century to come of 50,000,000 or even 100,000,000.

—As the *London Christian* suggests: "It has been pointed out that whereas, in the first century of Christian missions, a large portion of the work has been done among the lowest tribes, the Church is now face to face with the ancient religions of the East, and has a very different and much more difficult task on hand. It is different in form, no doubt, but whether more difficult in fact may be questioned. The conflict has been with the animalism of men, but now it will be with the sins of the spirit, with subtle theories as to God and man and nature; yet underneath the one and the other lies the obstruction in the

condition of the heart. The carnal heart, and not mere habits of life or modes of thought, constitutes the supreme hindrance to the truth in every nation. But even taking the intellectual difficulties at their worst, they need cause no anxiety. At the beginning the Gospel grappled with the most rampant sins of the flesh, and with the sins of the spirit, and with the ablest pagan thinking the world has ever known—and conquered. What can Benares, or Calcutta, or Peking, or Tokio put forward that Jerusalem, Athens, Corinth, and Antioch did not also oppose to Jesus Christ? Yet they opposed in vain."

—Well may we watch and marvel over the multiplication of secular helps to the spread of the Gospel, like the Suez Canal, the great steamship lines, and the monster railway systems of the world, which make the ends of the earth so easily accessible. In 1862 the *New York Times* pronounced the Pacific Railroad "the grandest proposition yet submitted to human effort or to engineering skill, and if successful, is to be the highest achievement." That scheme, however, contemplated the laying of only 2500 miles of iron rails. But now, behold Russia is altogether eclipsing all antecedent attempts by pushing forward her 7000 miles of track, destined to span both Europe and Asia, and so to bring the farthest Orient into the near neighborhood of the Occident!

—Dr. Griffiths well reminds us that literary criticism is a very potent weapon in the overthrow of traditions that are false, corrupt, and cruel. Thus in India the strength of suttee maintained itself largely by references to the sacred books. But scholarship has in great degree weakened the authority of such references. So the conceit of the Chinese and Japanese, so far as fostered by extravagant and unverifiable passages of their literature, is in process of reduction by the methods of historic criticism.

—Not till the word barbarian was struck out of the dictionary of mankind and replaced by brother can we look for even the beginnings of our science. This change was effected by Christianity. The idea of mankind as one family, as the children of one God, is an idea of Christian growth. The science of mankind is a science which without Christianity would never have sprung into life.—*Max Müller*.

—Ursinus objected to a proposed mission among Greenlanders, Lapps, Tartars, and Japanese, on the ground that the holy things of God should not be cast before such swine. A Dutch church in Cape Town posted over its door the notice: "Dogs and Hottentots not admitted." The Jew used to pray that he might never see a Samaritan in heaven. The man who can thus pray is not likely ever to see anybody in heaven. God's evangel is for every creature; in His thought there is no human hog or human dog. Grattan said of Fox: "You must measure such a mind by parallels of latitude." The Divine mind cannot be measured even thus; it knows no boundary lines. The purpose of grace is to save and unify the race in Christ, to sum up again in Him all things now disunited by sin.—*Rev. T. J. Villers*.

—Missionary! Oh, the measure of the meaning of that word to us and to the whole universe of created beings, and to the uncreated One Himself! He is the eternal missionary, and all that we know of Him to-day has come to us through His omnipotent missionary service. From everlasting to everlasting He is God. Love sending, sending. He is Christ loving, loving, coming, coming, sending, sending, "As the Father hath sent Me even so send I you." Missionary? Aye, in so far as we are God-like and Christ-like we are missionary. If we are not missionary we have as yet no part or parcel with Him, and are in need of His missionaries—heathen still in a Christian land, without hope and without God in the

world. "If any man has not the spirit of Christ he is none of His."—*Rev. W. E. Witter.*

—"Only a missionary; yes, but, omitting all the qualities which are primary and essential, note what varied and eminent services he performs outside of his great business. As one of this *genus* affirms (with his eyes especially upon Americans), they "are not what prejudiced people choose to consider them, mere religionists or fanatics caught in the toils of other worldliness or devotion to narrow propagandism. They are no meddlesome zealots. They are students, linguists, authors, translators, explorers, antiquarians, scientists, educators, historians, medical men, and especially philanthropists. They are pioneers in and promoters of civilization. Wherever they go commerce follows them, and industry is introduced." And with his eyes on Turkey, he continues: "The country is full of sewing-machines, cabinet organs, pianos, clocks, stoves, implements of a hundred kinds."

—It has strangely "happened" more than once that missionaries whose death was "untimely," coming while they were yet on the threshold of their work, or after a brief term of service, have nevertheless stirred the hearts and molded the lives of thousands for many years—such as Brainerd, and Martyn, and Ion Keith Falconer, and Harriet Newell.

—Alas! alas! It is too true, it applies to every denomination, and it is a shame. But what shall be done? As the *Church at Home and Abroad* protests and pleads: "While the Board's debt, in its huge proportions, may seem formidable, it must be remembered that our Church has a large membership, and is possessed of great wealth—\$300,000 for 1,000,000 people is 33 cents apiece. The poorest member in all the Church would not think a debt of *thirty-three cents* a very serious matter. It would be just a little more than

half a cent a week for a year—even if no one gave any more.

—Tiger-bone soup is used by the Koreans as a medicine for cowardice. At the worst it must be harmless. So let us try it thoroughly in all our congregations which hold such numbers who are sadly deficient in backbone and clear grit.

—The dean of the Boston University School of Theology knows of 50 young men in that institution, many of them with "slenderest financial resources," who "will not hesitate to wash windows, run errands, take care of sidewalks and furnaces, post bills, distribute circulars, or wait on table. Their intelligence, business experience, and guaranteed honesty commend them to minor positions of trust as night clerks, collectors of bills and of rents." Let not the missionary secretaries fail to search out and lay hold of all such.

YOUNG PEOPLE.

—The College Department of the Calcutta Y. M. C. A. has come into possession of a splendid piece of property worth \$50,000 in the very heart of the city. More than 4000 students are found within a half-mile, more than 6000 within a mile, and 10,000 are resident within two or three miles. These are the picked men of the Bengal Presidency. It is this most important and most interesting class that Professor W. W. White, late of Mr. Moody's Chicago Institute, is for two years to endeavor to win to Christ.

—The Y. W. C. A. was born in England in 1855, has attained there to a membership of 100,000, and has penetrated into many lands, with India among them. Mrs. A. M. Reynolds, the World's Secretary, is on a two years' tour of the globe, and has already visited 4 continents.

—The Lutheran (General Synod) young people's societies on the territory of the Central and Northern Il-

linois synods have made a splendid record for themselves. During the summer vacation of 1895 William M. Beck, a student in Carthage College, visited a number of Endeavor societies and secured pledges to the amount of about \$600. Last summer he completed the work, and now reports pledges amounting to \$847 annually for a period of five years. This money is to be over and above the amount usually contributed by the churches and Sunday-schools.

—An incident as beautiful as it was unique occurred on Commencement Day at Iowa College, when, under the lead of President Gates, the sum of \$500 was raised on the spot for the purpose of sending and supporting for one year a tutor in Anatolia College at Matsovan. The sum thus raised was put to immediate use in the sending of Mr. H. H. Riggs, a native of Turkey, who will at once enter upon work. Mr. Riggs graduated last summer at Carleton College, Minnesota, and has already sailed for Turkey, where his coming will supply a great need.

—The names chosen by various Circles of the King's Daughters and Sons are significant of many phases of service and effort. Among them are Opportunity, Diligent, Helping Hand, Sunshine, Comforting, Loyal, Mizpah, Ministering, Praying, Stedfast, Burden Bearers, Wayside, Dorcas, Inasmuch, Help a Little, Royal Helpers, Epaphras, Tongue Guard, and, most common of all, Whatsoever.

—Some 75,000 bouquets of flowers were sent to the Chicago Flower Mission this year by Iowa Christian Endeavor societies. One junior society alone within four months sent 1200.

—A father was weeping at the bedside of his little daughter who lay sick and near to death, and the strange question came from her lips and was repeated until some reply must be made, How much do I cost you every year? After a sum had been named, he said, "Why do you ask?" "Because, I

thought maybe you would lay it out this year in Bibles for poor children to remember me by." With a heart swelling with emotion he kissed the cold brow and replied, "I will, my child," and then after a pause added, "I will do it every year, that you may draw others after you to heaven."

UNITED STATES.

—The following gifts, exceeding one million of dollars each, have been given by individuals to educational institutions in America: Stephen Girard, to Girard College, \$8,000,000; John D. Rockefeller, to Chicago University, \$7,000,000; George Peabody, to various foundations, \$6,000,000; Leland Stanford, to Stanford University, \$5,000,000; Asa Parker, to Lehigh University, \$3,500,000; Charles Pratt, to the Pratt Institute of Brooklyn, \$2,700,000; Paul Tulane, to Tulane University, New Orleans, \$2,500,000; Isaac Rich, to Boston University, \$2,000,000; Jonas G. Clark, to Clark University, Worcester, Mass., \$2,000,000; the Vanderbilts, to Vanderbilt University, \$1,775,000; James Lick, to the University of California, \$1,600,000; John C. Green, to Princeton, \$1,500,000; William C. De Pauw, to De Pauw University, \$1,500,000; A. J. Drexel, to the Drexel Industrial School, \$1,500,000; Leonard Case, to the Cleveland School of Applied Sciences, \$1,500,000; Peter Cooper, to Cooper Union, \$1,200,000; Ezra Cornell and Henry W. Sage, to Cornell University, each \$1,100,000; \$1,000,000 by President Low, to Columbia College.

—The Board of Health of New York City has been waging war upon the rear tenements of the city. About 40 of them have been condemned as unfit for human habitation, and their destruction ordered. The landlords have protested, and have carried the case into the courts in order to test the constitutionality of the law and the legality of the action. Another point to be

settled by the courts pertains to compensation for the destroyed tenements, which were removed by the Board of Health under the clause of the act of the legislature giving it power to seize tenements that are unfit for habitation and incapable of being made fit, and to pay as damages only the value of the old material. Under this clause the Board of Health has offered \$200 for tenements for which the owners asked \$25,000.—*Christian Advocate*.

—The New York Police Board has appointed nearly 800 patrolmen within the last year, and nearly 800 more must be appointed within the next four months. The requirements for the position are a good bodily development and a fair mental capacity. The salary is at first \$1000 a year, and within five years it rises to \$1500. All the higher positions on the force, numbering over 400, are filled by promotion from the ranks, the salaries for these higher positions ranging up to \$6000 a year. At the end of twenty-five years the officer is retired on a pension of half-pay for life. President Roosevelt, in behalf of the board, has written to religious papers in New York asking them to call attention to this opening in the New York City police force for men of good moral character and physical strength.

—Mrs. Rose Hawthorne Lathrop, daughter of Nathaniel Hawthorne, has taken humble rooms in a poor old East Side tenement-house, where she will make her home with the purpose of devoting the rest of her life to the sympathetic care and nursing of poor women and girls afflicted with cancer and unable to get admission to hospitals or discharged therefrom after the experimental six months' treatment shall have shown them to be incurable.

—The polyglot quality of Chicago's speech may be inferred from the fact that the City Tract Society reports that its colporteurs are distributing tracts written in German, French, Dutch, Swedish, Norwegian, Danish, Finnish, Russian, Polish, Bohemian, Bulgarian,

Lithuanian, Italian, Spanish, Welsh, Greek, Hebrew, Chinese, and Arabic, and finding eager readers for them.

—Mayor Pingree's famous potato patch in Detroit has achieved another triumph. The report for the present season shows that with an outlay of less than \$2300 for seed and preparing the ground there was produced about 45,000 bushels of potatoes and large quantities of other vegetables. The Commission figures the potatoes alone to be worth \$25,000. The average yield to each family was 26 bushels, and 1700 families cultivated patches. Families who refused to avail themselves of the opportunity thus to help themselves are debarred from help by the city.

—Hampton Institute began its twenty-ninth session October 1st, with 440 negroes and 125 Indian boarding and 300 primary day scholars. Dr. H. B. Frissell, who succeeded General Armstrong as principal, is rapidly developing the work. A trade school building, to cost \$40,000, with equipment, is under construction, and in it instruction will be given in the technical and theoretical branches of the trades, the student later entering the trade shops where they can more practically apply the principles learned.

—The American Volunteers are steadily increasing and doing effective work which is telling for good in the enlargement of their operations. At the central offices in the Bible House, New York, there are daily on duty 28 officers and 14 employees, 42 persons being regularly engaged in the work of the organization. The weekly five-cent organ of the movement, called the *Volunteers' Gazette*, has already attained a paid circulation of 20,000 copies weekly, and 1000 Defenders, most of whom are well known in society, have subscribed \$5 each toward the expenses of this new organization.

—The Volunteers are to undertake a systematic work for convicts after their

discharge from prison. The work is to be begun at the penitentiaries in Sing Sing, Clinton, and Auburn, N. Y. The plans include a home for the temporary shelter of convicts when first released, until they can find work; personal acquaintance with the convicts' families, both during imprisonment and afterward; and in general, all methods that will promote the self-respect of the convict and start him on the road to honest manhood.

—The Salvation Army has opened a home for ex-convicts in Chicago. The building is four stories high, and not only provides a home, but also workshops. The management proposes to open the doors to all ex-prisoners who cannot find employment, and to give them work and provide for their wants until they are able to secure positions.

—The 9 missionary societies which recently held a notable interview with Li Hung Chang represented 7,747,209 church-members, and maintain in China 733 missionaries, male and female, of whom 97 are medical missionaries, upward of 400 schools of various grades in which there were under instruction in 1895 about 12,000 pupils, as well as some 60 hospitals and dispensaries, in which were treated in the same year 493,089 patients.

—According to Robert E. Speer, it much behooves the Presbyterians to be up and doing. He says: "We have taken possession of more of the world than any other church, and we do not yield our ground. We have 27 missions full of brave people. Of Japan's 40,000,000, one-fourth is our share. We were first to enter upon the 12,000,000 of Korea. We have 4 missions in China, the whole of Siam, 2,000,000 of India, 9,000,000 in Persia, and 2,000,000 in Syria—160,000,000 the share of the Presbyterian Church of these United States. To Presbyterians in this country belong \$3,000,000,000, with annual increase of \$100,000,000. We manage by great effort to raise \$1,000,000 for for-

eign missions (and did that but once), one three thousandth part of our wealth."

—Two years ago the United Presbyterians of this country sent out 13 missionaries; last year a party of 16 followed, while during 1896 as many more have already taken their departure for India and Egypt, or are soon to go.

—The Roman Catholic Church has about 75,000 colored members in the principal cities, Baltimore leading with 35,000, Natchitoches following with 9000, New Orleans with 8000, New York 8000, Mobile 2000, Natchez 1700, Philadelphia and Pittsburg 1500 each, etc. Thirty-one priests minister to them in 55 church edifices.

—Father A. R. Doyle, General Secretary of the Catholic Total Abstinence Union, in his report to the recent annual convention in St. Louis, shows that there are 583 societies of men, with 34,089 members; 197 of cadets, with 14,624 members, and 115 of women, with 7271 members. He says: "Of course, the difficulty of thoroughly persuading the public (of the hostility of the Church to the saloon) has arisen from the fact that too often have names presumed to be Catholic been seen over liquor stores, and too frequently have people, supposed to belong to the Church, been convicted of drink crimes; and commonly people judged by facts and not by words. But in spite of these difficulties, we can to day rejoice in the fact that in public opinion we have got where we belong. First, last, and all the time, the Church stands for law and order. First, last, and all the time, the Church stands over against the saloon. The name of Catholic is no longer allied with intemperance, and some of the virtues which characterize a true-hearted Catholic people are sobriety and good citizenship."

—The Mormon Church has recently received \$300,000 restored by the Government, and now one of the ablest men of the Church goes out to establish missions in all the cities of the land.

It is said that the 1200 missionaries now in the field seeking converts to the system are to be re-enforced by several thousand, who will continue their work in the South, and in the cities.

SPANISH AMERICA.

—The New York *Sun* says: "In the 22,000 electoral colleges of Mexico, the recent vote for the re-election of Porfirio Diaz (anti-Jesuit) to the Presidency was unanimous. Never in any previous presidential election in Mexico, or, perhaps, in any other republic, was there a result so remarkable."

—The *Christian Advocate* gives these up to-date and authoritative figures relating to mission work in Mexico:

Centers of operation.....	87
Congregations.....	615
Ordained missionaries.....	85
Assistant missionaries.....	60
Foreign women teachers.....	67
Native preachers ordained.....	120
Native preachers unordained.....	175
Native teachers.....	190
Other native workers.....	100
Total foreign and native workers....	731
Churches organized.....	450
Communicants.....	18,000
Probable adherents.....	60,000
Training and theological schools.....	9
Students in same.....	90
Total schools.....	163
Total scholars.....	8,218
Publishing houses.....	10
Church buildings.....	120
Parsonages.....	30
Value of all mission property.....	\$1,200,000

—Dr. W. W. Bremner says of Cordoba, Argentine Republic, that it is "entirely untouched by Protestant missionary effort. I have lived there for over two years, and had on an average for some months 9 meetings per week, scattering over 50,000 tracts in town and neighborhood, besides selling hundreds of Bibles and Gospels, and in this work have visited every house for a distance of 30 miles around."

EUROPE.

Great Britain.—It is estimated that Queen Victoria now rules over 367,000,-

000 people. If David prayed for grace to wisely rule his little bailiwick on the hills of Palestine, there would seem to exist a still greater necessity for prayer for continued guidance on the part of the Victoria who when a young queen offered fervently this petition: "God help me to be good!"

—In 1894 there were 326 Indian students in England, of whom 157 were Hindus, 105 Mussulmans, 53 Parsees, and 11 Burmans. In 1896 there are 284 in all, so far, of whom 164 are Hindus, 74 Mussulmans, 37 Parsees, and 9 Burmans. Of those who are following special professions, 43 are studying law, 4 are reading for the Indian civil service, 4 for the medical profession, and 1 for engineering. The 284 include 20 Indian women now being educated in England, of whom several are girls in school.

—The English Presbyterians have entered upon the jubilee year of their China Mission. Forty-nine years ago the work was begun by setting apart a solitary laborer, William Burns; while to-day the Church is represented in China by 18 ordained missionaries, 20 women, and 10 medical missionaries, together with a staff of native pastors and evangelists. There are 130 mission stations and 10 hospitals, besides institutions for the training of native workers. In addition, the Church has a mission in India, and one to the Jews in London and Syria. The total income last year was £20,606.

—The Society of Friends recently met in mission conference. At no previous gathering has it ever been possible to have so many missionaries from the field present, nor has the work of Friends' foreign missions ever been in so healthy or advanced a state. There are 75 missionaries under the care of Friends, or one in every 213 of the membership of the Society, costing over £12,000 annually. In Madagascar alone, before the French invasion, there were 157 congregations in the Friends'

district, with 10,000 children in the schools. India, China, Syria, Bulgaria, and Constantinople have all Friends' missions, and industrial, educational, medical, and evangelistic work is carried on in them.—*London Christian*.

—In early October, under the auspices of the Church Missionary Society, two remarkably interesting meetings were held in Exeter Hall in connection with the departure for the foreign field of 149 missionaries. Of these 71 are returning to work after furlough, and 78 are recruits. The returning missionaries include 2 bishops (Tugwell and Fyson), 26 clergymen, 1 doctor, 7 evangelists, 12 women, and 23 wives of missionaries. The recruits include 23 clergymen, 5 doctors, 12 evangelists, 35 women (of whom 2 are fully qualified doctors), and 3 wives. More than two thirds of the clergy are university men, of whom Oxford sends 4; Cambridge, 9, and Dublin, 3.

—At a recent garden *fete* and *café chantant* held by invitation of Mr. E. Edwards at Kidbrooke Lodge, Blackheath, on behalf of the Lady Dufferin Fund, the honorary treasurer, Sir Alexander Wilson, said during the ten years of the work £400,000 had been given by native princes, 70 hospitals had been established, and 3,000,000 of women had been medically treated.

The Continent.—There are 462 Scandinavian foreign missionaries at work, of whom 145 are Norwegian, 264 Swedish, 46 Danish, and 10 Finnish. The Old Norwegian Synod sends 3 missionaries to the Zulus in Africa and 1 to China, all of whom were educated in this country.

—The Lutheran Church in Denmark has sent 2 missionaries to Manchuria, hitherto occupied almost exclusively by the Irish Presbyterian and the United Presbyterian missions. The field is wide, and the Presbyterian missions are giving a cordial welcome to their Danish brethren, and allotting to them a great district as their own. The mis-

sionaries from Copenhagen have been touched by their kindly reception, and they propose to work their district on the lines which have already been signally successful there.

—The Norwegian Missionary Society, which labors in Natal and Madagascar, has 43 ordained missionaries, 6 unmarried female teachers, 17,000 church-members, 38,000 school children, 44,000 adherents, 16 native pastors, 900 native teachers, \$80,000 contributions from Norway and \$12,000 from America.

—While Dr. F. E. Clark was in Sweden he attended a meeting of the Sveriges Söndagsskolförbunds, which, being interpreted, is Sunday-school Union, but, lo, in his honor it was transformed into Kristna Endeavour-föreningarnas, or, as we would say in English, Christian Endeavor Union.

—“To reduce the large foreign mission deficiency for 1894,” says the *Moravian*, “the amount of \$20,000, which had been set apart from the jubilee fund for the building of the new Kaffir College, an institution greatly needed by the mission in Kaffraria, was very reluctantly appropriated. Mr. J. T. Morton's generous gift of \$20,000 just replaces the amount appropriated for the deficiency, and makes the building of the college possible.”

—Next year Portugal is to celebrate the four hundredth anniversary of the departure of Vasco da Gama on his famous voyage to India *via* the Cape of Good Hope.

ASIA.

Islam.—Out in the suburbs of Teheran, Persia, Dr. Wishard said to a woman whose son had a cleft lip, “If you will bring this boy to our hospital we will make him well like his brothers.” She replied, “Why should I wish him made well? He is just as God made him.”

—In 1881 there were about 180,000 Mohammedan pupils in the schools and

colleges of India ; in 1895 there were 490,000.

—S. M. Zwemer writes : “ It was a surprise and a pleasure to meet at Busrah recently a young captain in the Turkish Navy whom I met at Sanaa, Yemen, in 1893. Then I suddenly came upon a Turk in a coffee shop reading an English book—‘ Tupper’s Proverbial Philosophy ’ ! Our friendship was soon made, and he spoke very earnestly of his interest in Christianity. Since he has been reading ‘ Sweet First Fruits ’ and other books, and seemed convinced. He asked for a letter to one of the missionaries from America at Constantinople, where he has been transferred, and we hope to hear from him again.”

—Dr. Lyman Abbott asks : “ Do you suppose that He whose ears heard the cry of the few oppressed Israelites, that He whose eyes looked upon the massacres of the Roman Empire, that He who beheld with restrained indignation the lash and the chain in America—do you suppose that He does not see the thousands that have marched to a cruel grave in Armenia ? That he does not know the silence of Powers that call themselves Christian ? That He will have no word of accounting with England and Russia and France and Germany ? ”

—“ *O, our God, wilt Thou not judge them ? For we have no might against this great company that cometh against us ; neither know we what to do : but our eyes are upon Thee.* ”—2 Chron. 20 : 12.

India.—The *Pioneer* gives the substance of the decision of the Government of India, insisting upon the right of all classes of British subjects to the same facilities for business and other lawful purposes in native States as are enjoyed by subjects of those States in British India : “ The Nizam’s Government have now been informed that in the opinion of the Governor-General in Council the British Government have a

right to insist that his Highness’s Government shall give to all classes of British subjects the same facilities for trade or other legitimate purposes as are extended to Hyderabad subjects in British India, and that this right is in no way affected by the circumstance that jurisdiction over European British subjects vests in the Government of India, as it does so as a prerogative of the paramount power and not by virtue of express treaty with the Hyderabad State. Among the essential facilities which are conceded to Hyderabad subjects in British India, is the power of acquiring premises for carrying on their business or other lawful purposes, and the Governor-General in Council expects and requires that the Nizam’s Government will extend to all British subjects in Hyderabad a fair measure of liberty and encouragement. In particular it is necessary that such persons should be allowed to purchase or hire with complete freedom any private buildings which they may want for the purpose of legitimate trade or occupation, or any private land for the erection of such buildings. The Government of India cannot allow any native State in India to prevent a European British subject from enjoying in any part of the empire so common and necessary right.”

—Attention has been called to the fact that brass images of many of the Hindu deities are manufactured in large quantities in Birmingham and exported to this land, where they are bought and worshiped by multitudes. Miss Brittan, formerly superintendent of the Union Missionary Society’s work in Calcutta, now of Yokohama, Japan, was in Birmingham a few years ago. She had a friend holding a responsible position in one of the brass foundries, and with him she visited the works. She says she saw thousands of brass images of Krishna, Ganesha, Vishna, Parvatti, and other Hindu idols, ready for shipment.

—“ It would be difficult to describe

the pitiful condition of the lower caste people of Travancore. They experience the very extreme of poverty, and I feel sick at heart every time I pass the wretched huts which are all they know of home. Most of the houses are only a few feet square, and built of mud; no windows, only a low door through which you must stoop considerably to enter. Darkness, dirt, and insect life reign supreme, and in these holes—they are hardly worthy of a better name—a great part of the young life of India is being lived! The houses inhabited by Christians, however, are usually much superior, and prove how wonderfully the religion of Christ not only changes and uplifts the lives of the people, but improves their surroundings also. Here you will find more clothing on the bodies, more light, more cleanliness altogether, and this makes one long to take scores of poor heathen children and train them in a Christian atmosphere, so that they may be a means of blessing not only to their own generation, but to all generations to come.”—*A Missionary*.

—About the end of last year an old Hindu died in Bombay in whose household Christian family worship had been held regularly for forty years. His wife and children read the Bible, and the father prayed to Jesus. Many years before, he had uttered so brave a testimony for Jesus, as professor in a government school, that some Parsees and Mohammedans were led to believe in Christ, and he was dismissed from the school. He never was baptized, and thus there was always something wanting to his confession; tho not so great a want, by far, as there is in many a baptized Christian who lives for himself and the world. But these secret Christians are a hopeful sign of the times. Our traveling preachers in Malabar find many a house where the New Testament is read, where Jesus is worshiped, and where the messengers of the Gospel are made welcome, and begged to come more frequently.—*Evangelisches Missions-Magazin*.

—“At a largely attended meeting at Amritsar it was resolved that the Golden Temple should be lighted with electric light, and machinery and plant introduced at a cost of Rs. 30,000, for which a special appeal is to be made to the Sikh gentry of the province.”—*Madras Christian Patriot*.

—A recent return gave the information that out of 678 Salvation Army officers in India, all but 81 are natives of that empire.

China.—Medical missions have peculiar importance and prominence in this empire. Of the societies at work, the American Baptists, Presbyterians, Methodists, of the North and South, the Congregationalists, Episcopalians, Dutch Reformed, Woman's Union Mission, and Canadian churches have established hospitals and dispensaries, together with the English Church Missionary Society, London Missionary Society, Presbyterian, United and Irish Presbyterian, and China Inland Mission. At Canton a boat, under Rev. A. A. Fulton and a medical assistant, renders great aid by touring. The universal opinion of those in the work seems to be that the value and efficiency of their work is in direct proportion to the presence or absence of a hospital. “Even itinerating work is of less value,” says Dr. Sims. From a thousand miles away a patient has been known to come, as at Moukden, Manchuria, whither one patient was attracted by a cure of seven years previous.

—Medical work at Chiningchow, Shantung, last summer exceeded anything in the past. Sometimes 180 in-patients were on the mission premises at one time, and, tho it is the station principle to give a new missionary an entire year for the language, Dr. Van Schoick was forced to call upon Dr. Mary Hill to lend a hand.

—In Fuhkien Province, where 8 missionaries were martyred last year, a spirit of inquiry has since been poured out upon the Chinese and baptisms

have taken place, beyond what has ever before been witnessed there. An American missionary has received 100 to the church at Ing-hok, and at a recent communion at Gak-liang, 63 adults were received. About 30 English missionaries, 23 of them women, have gone or are about to go into Fuhkien.

—A whole town of 500 inhabitants on the coast of China, near Foochow, has adopted Christianity. In the suburbs was a mission chapel in charge of a native helper, and the town was occasionally visited by missionaries of the Church of England. Last summer the people became so angry with all foreigners on account of the trouble between France and China, that the missionaries were obliged to discontinue their visits; but the native preacher kept on his work earnestly and faithfully. In midsummer cholera came to the village in a virulent form, and death followed death in quick succession. The terror-stricken people fled to their gods; but the one Christian besought them to come to the true God, who could hear their prayers and save some. Because of their despair they listened, and joined with him in asking God to stay the plague; and God honored their faith, imperfect tho it was, and the plague was stayed *that day*. The people then held a conference, and as a town they resolved to accept the new religion and worship the God who helped them, and now have contributed more than \$100 to build a chapel.—*Chinese Recorder*.

Korea.—The Protestant Church has been in Korea for just ten years. During that time it has labored to some purpose, as the following statistics will show:

Regular congregations.....	42
Out-stations	20
Communicants	528
Catechumens.....	567
Sabbath-schools.....	9
Sabbath scholars.....	455

Six of the churches are ministered to

by native pastors; and during the past year contributions have been made to the amount of over \$1000. The oldest Presbyterian church, organized in 1887, has a membership of 156.

—Missionaries in heathen lands are compelled to enter upon even the most obvious and necessary reforms with great caution, for fear of treading upon some peculiar native custom. For example, missionaries in Nak Tong, in Korea, have only recently ventured upon the introduction of two European customs in their missionary hospitals. One of these is the adoption of European bedsteads. It is expected that the natives will rebel, for long centuries of habit have rendered it a part of their lives to sleep on the hot mud floor. The second innovation is the use of female nurses among the male patients. This the Koreans will consider a great breach of propriety, as they will permit no women to nurse them except their wives.

AFRICA.

—In some respects Cairo and not Mecca is the center of Mohammedan influence. As witness its 300-400 mosques, and its great "University" for the training of missionaries.

—A new map of the Kongo has been printed in connection with the East London Institute, which shows on a novel plan the enormous extent of territory washed by the great river. It is printed in red over an ordinary map of Europe, and shows how the Kongo, were it placed in Europe, would draw its tributaries "from Bergen, John o' Groat's, Nzsala, Helsingfors, and St. Petersburg, in the north; from Moscow, Odessa, and Smyrna, in the east; and south from Athens, Naples, and Sardinia; and would water the whole of Germany, Italy, France, Austria and Hungary, Greece, Turkey, Servia, Bulgaria, Roumania, the Netherlands, Denmark, Southern Scandinavia, and the western half of Russia. South and

Central Europe could do without rivers had it but this one stream."

—Rev. Kenred Smith, recently arrived on the Upper Kongo, writes: "My traveling experiences, altho differing somewhat in detail, were, I suppose, in the main very similar to those of other African travelers. Even as others I have enjoyed the luxuries of tramping over miles of stony hills in a blazing sun; of marching through forest glades reeking with malaria; of wading through, or being carried over, bogs of black and miasmatic mud; of peregrinating through long and tortuous avenues, in the broad sweeps of lanky grass, often from 10 to 18 feet high. Even as others I have enjoyed the delights of jiggers and prickly heat; of tropical storms and tropical insects. A caravan of lazy native carriers by day, an army of affectionate mosquitoes by night, a bed in a shed, a bath in a bucket, a meal from a tin plate. Oh, the luxuries of traveling in Africa!"

—On September 6th the *Edward Bohlen* sailed for the Kongo with 6 Roman Catholic missionaries, Messrs. Dierkes, Janssens, Manders, Segers, Van der Molen Bracq, and one "brother," M. Overman, besides 8 Sisters of the *Charité de Gand*. "These new reinforcements," writes the *Mouvement Géographique*, "are necessitated by the constant extension of these valiant missionaries' efforts on the Kongo. Their work is rapidly developing, the staff numbering at the present moment 30 missionaries *de Scheut*, 3 priests *de Gand* (at Matadi), a dozen Trappists, 20 Sisters of Mercy *de Gand*, and 8 Franciscan Sisters of Mary—a total of 73 missionaries." One of the last founded Romish establishments, the mission de Saint-Trudon, situated on the Lubi, 4 miles above Luzambo, numbers, according to the *Mouvement Géographique*, about 300 adherents.

—A Foreign Office Report on the German colonies in Africa reveals some curious facts about their missions. In

Togoland the white population numbers less than a hundred, of whom 22 were missionaries, with the same number of officials. Similarly in the Cameroons the missionaries and the officials are about equal in numbers. Each missionary gets a government grant of £50 a year and a free customs pass for goods "imported for missionary purposes."

—Rev. Mark Guy Pearse has been visiting the Transvaal, and he writes to the *Methodist Times* an account of his treatment as an Englishman traveling in the country. As the result of all, he says: "I came to South Africa with the feeling that if Englishmen entered the Transvaal they must be content to become subject to the conditions that the authorities choose to lay down, and to use only constitutional methods to secure what they want. I came out of the Transvaal with very different feelings from those with which I entered it. I am not a jingo by any means, but I have tried honestly to see things as they are and faithfully to describe what I saw. I saw enough to stir my blood to a fever of indignation that I felt it difficult to control. To speak Dutch was to have the mystic sign put at once upon everything. To be English meant an irritating snub."

—The American Board missionaries *en route* for Gazaland have been detained on the East African coast, first on account of the prevalence of the rinderpest, which has made transportation difficult, and, latterly, by the disturbances caused by the uprising of the Matabeles. It has been decided that Mrs. Bates and Miss Gilson should remain in Netal until Mr. Bates can make satisfactory arrangements for reaching Mt. Silinda.

—During the eight months of Bishop Tucker's stay in Uganda he visited every station where missionaries are located, except Koki, spending nearly four months in traveling, and confirming no less than 2052 candidates.