



HINDUS FRESH FROM THE  
FAMINE DISTRICTS.



PANDITA RAMABAI AND  
HER CO-WORKER.



A GROUP OF EDUCATED HINDU GIRLS (CHRISTIAN).

WORK FOR THE WIDOWS OF INDIA.

# THE MISSIONARY REVIEW OF THE WORLD.\*

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## THE SPIRITUAL MOVEMENTS OF THE CENTURY— WOMAN'S WORK AT HOME AND ABROAD.

BY THE EDITOR-IN-CHIEF.

The "Diamond Jubilee" of the accession of Queen Victoria affords a most fitting occasion for the review of the marvellous development of Christian womanhood during the half century which has been so marked by manifold forms and phases of missionary activity. Among all the achievements of the Victorian era, none is perhaps more conspicuous than what may be truly called *The Epiphany of Woman*—her emergence out of the obscurity of centuries into something like her true position and relation as to the work of God. And how curious is the coincidence that such emergence should so exactly correspond with the period during which a woman has occupied the throne of the most prominent of Protestant kingdoms, and, during sixty years—the *longest* reign of a woman on record—has challenged admiration by her unblemished personal character and Christian influence! Victoria may well stand as the historic type of the era of woman's development as a distinct and separate factor in the Kingdom of God.

In the Old Testament there are seven women that stand out with singular and unique distinctness, Eve, the universal mother; Sarah, the mother of the faithful; Miriam, the minstrel prophetess; Deborah, the ruler and judge; Esther, the interceding Persian Queen; the Queen of Sheba, and the Queen of Massa, who seems to have been the mother of Agur and Lemuel whose wise words are attributed to her teaching (Prov. xxx, xxxi). These seven women seem typical of the new era which Christianity was to inaugurate, when womanhood was to be associated with holy minstrelsy and teaching, with Christian government and counsel, with consecrated courage and intercession in critical emergencies, with adoring gifts to the King of Kings, and with the imperial power of home influence whereby to train a household of princely characters to wield the scepter of social life.

Surely, among the most remarkable movements, guided by God's

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hand, in our times, has been this singular and steady forward march of Christian womanhood towards the front rank of consecrated service. While God was opening new doors and removing old barriers to heathen peoples, He was preparing new workers and agencies to enter the doors and occupy the accessible fields. The story of the organization of women, in boards of missions, especially in zenana work, and in every other form of Christian service, to promote total abstinence, social purity, systematic giving and united prayer, to disseminate intelligence and educate a new generation of givers and workers,—this is one of the greatest of the modern chapters in the new acts of the apostles. The importance and significance of this series of developments, and the obvious leadership of a divine hand in them all, entitle them to a special and permanent memorial among the mark spiritual movements of our time.

We must go back to the beginning. It is just about sixty years ago since Mr. Abeel was returning to China, having told the women of Britain about the women of the far East, who, shut up in zenanas, harems, seraglios, were inaccessible to all holy influences, unless *their own sex* could be induced to undertake work in their behalf. That moving, melting plea was the parent of zenana missions. How strange that this first woman's mission should so marvellously synchronize with the accession of this Christian Queen to the British throne! that God should have chosen, at the very time when He was lifting to the seat of an empire that reaches round the world, a young Christian woman, He should be revealing to woman throughout the world the throne of her predestined influence, and put in her hands a hitherto undreamed of scepter for a more than imperial sway! The Victorian era is woman's era. When Victoria was crowned, the diadem was placed upon the head of her sex, and woman's true epoch began to be inaugurated, as we behold it in our day. We can do no more than briefly trace the outlines in this sixty-year history.

The project of carrying the Gospel to women in their oriental seclusion and exclusion, seemed at first the wild visionary scheme of unbalanced enthusiasts; and wise men and even sagacious women shook their heads in doubt, if not derision. How impracticable, nay how impossible! It was like forcing gates of steel in walls of stone, to seek to get access to the harems of Turkey and the zenanas of India. But something must be done. The condition of womankind in the East was so destitute and desolate that it had long drawn toward the wives, mothers, daughters of the Orient the attention and sympathy of the whole civilized world. And there seemed to be neither hope nor help for woman, unless it should come through woman herself. No activity or generosity in sending and supporting male missionaries would solve the problem; for no man could without risk to life enter these sealed doors even in the capacity of a physi-

cian. And this fact seemed to *compel woman's ministry*. God appeared to be saying to woman as from heaven: "Thou art come to the Kingdom for such a time as this;" and to those who had ears to hear and heart to heed and respond, there seemed no alternative. The women of England resolved to undertake the work of carrying the Gospel within zenana gates.

How little we, even yet, grasp the facts. In India alone it is estimated that there are one hundred and forty millions of women and girls. These were found sunk in such depths of degraded ignorance, that one-third of them could neither read nor write; one-twelfth of them were widows, and of these widows fourteen thousand were under four years of age, eight thousand were under ten and one hundred and seventy-five thousand under fourteen. Think of such a host of women, twelve million of girls under fourteen, and half of them wives! Absolutely unreacht and unreachable by any existing influence that could elevate, educate, or evangelize them! What words could fitly portray so low an estate for nearly half the population of oriental empires!

The work was undertaken. Reason opposed, but faith proposed and disposed. It is an old familiar, pathetic story, how in the days of Rev. Dr. Thomas Smith, then of Rev. John Fordyce and Alexander Duff, the first systematic efforts were made to get access to the zenanas of India.\* Then how the deft needle of a missionary's wife, Mrs. Mullens, was used to unlock the doors. A simple piece of embroidery, wrought by her skillful fingers, attracted the attention of the secluded inmates of one of these household prisons; they argued, that if a woman could do such work as that, other women might learn how to do it, and so with the cordial consent of the lord of the zenana, this Christian woman was welcomed within the veiled chamber, and encouraged to teach his wives the woman's art of embroidery, and as she wrought on a pair of slippers the beautiful pattern, she was quietly working into the very fabric of their hearts and lives the scarlet threads dyed in the blood, and the golden threads shining with the glory of the Lamb.

\* This history has been carefully outlined elsewhere ("Crisis of Missions," Chap. XIX, "New Acts of Apostles," Part II., Chap. 3) but we here rehearse the main facts. Rev. Dr. Thos. Smith March, 1840, urged on the *Calcutta Missionary Observer*, the question of zenana teaching. But it was fifteen years later before his sensible plans took such root as to have practical and lasting growth. Rev. Jno. Fordyce and others secured the services of two or three lady visitors, and got access to some native families. Then Mrs. Mullens, Mrs. Eliz. Sale, Miss Briton and others enlarged the work. But in 1851 the work had as yet no importance sufficient to give it any statistics. In 1871, twenty years after, 1,300 houses were found to be under visitation and there were about 2,000 pupils, and twenty years later, the homes found accessible had multiplied more than three-fold, to over 40,500. In 1896 the following are the figures for the work *outside this field of India*.

|   |        |
|---|--------|
| Foreign and European female teachers..... | 711    |
| Native teachers.....                      | 3,661  |
| Day-schools.....                          | 1,507  |
| Scholars.....                             | 62,414 |

See MISSIONARY REVIEW, April 1897, p. 273-279.

We can scarcely credit the fact that, under so gentle a touch as that of a woman's hand, the long-locked gates have flown wide open, and that the barriers of ages are no more! Christian women go, almost without restraint, sometimes with urgent entreaty, into the homes of women in Turkey, Syria, China, India, and the Orient generally. The girls are gathered by hundreds of thousands into Christian schools; and the increase in the number of female pupils has been so rapid, that it doubled in ten years between 1876 and 1886, and has multiplied much more rapidly in the last decade. As long ago as 1884, one hundred and sixty women missionaries had been enrolled in the work of that one London mission; pupils numbered thousands within the zenanas, and tens of thousands in their day-schools. Ten years later, Bible women entered the richest homes freely, and Hindu husbands actually clamored to have their wives and daughters taught. Fourteen years ago, the Church of England society alone had under visitation eighteen hundred zenanas with four thousand pupils; and both visitors and schools have steadily grown in numbers and influence.

Thus suddenly the women of Christendom had "discovered a new world" with limitless possibilities of work for the Master. Leupolt, contemplating the fact that, not only to the houses of the lower classes of natives, but to the zenanas in cities like Benares, Lucknow, Agra, Delhi, Amritsi, Lahore, etc., European women with their native assistants were admitted freely, to teach the word of God, exclaims: "If any one had hinted twenty-five years before that this would be, I would have replied, 'All things are possible to God, but I do not expect such a glorious event in my day.' But what has God wrought! more than we askt or thought, expected or prayed for! His name be praised." And when Leupolt thus wrote, already to more than twelve hundred such seraglios the agents of the Female Normal School and Instruction Society had access; and this was many years ago, when the work was at its inception comparatively, and this was only as to the success of one organization! and an intelligent Hindu says: "If these women reach the hearts of the women of our country, they will soon get at the *heads* of the men."

It was about thirteen years since, when the Indian Education Commission officially reported to the government that the most successful efforts at woman's education, after leaving school, had been conducted by missionaries; that in every province of India, Christian women had devoted themselves to teaching in native homes; and recommended grants for zenana work to be recognized as a proper charge on public funds, etc. Soon after, a Mohammedan paper of Lahore urged those who would propagate Islam, to see to it that zenana women were taught the Koran, lest by the Christian teaching that was making such inroads the very foundations of Allah's empire should be demolished.

Shaftesbury, at the jubilee of the Society for Promoting Female Education in the East, in 1884, said: "The time is at hand when you will see the great dimensions of the work you are now doing, not only in India but throughout the East. Great changes are in the future." His words were prophetic of what is already taking place. Ten years ago this society had missions not only in India and Ceylon, but in Japan, Persia, and Africa, etc. One instance may be cited as a representative example of how in individual cases this zenana movement proves far-reaching and mighty. At the girls' central school in the capital of Madagascar, Miss Bliss taught the young princess who at the crisis came to the throne in that great island.

While God was thus opening the door of approach and access to Gentile women, behold Him moving Christian women to organize for the great Woman's Crusade of modern history! And so we come to that new chapter of missions which records the rapid growth of Women's Boards of Missions, which mark the next grand epoch of woman's epiphany and activity.

Much pains have been taken to find the facts, for the early records were destroyed by fire, and hence a general misapprehension as to the origin of the parent society. Rev. L. A. Gould, in a letter to the writer, says: "The exact facts are as follows: Mrs. Ellen B. Mason, wife of Rev. Francis Mason, D.D., a Baptist missionary from Burmah, stopt in Calcutta on her way to America, and learned the story of Mrs. Mullens' zenana slippers. Mrs. Mason, with two ladies, still living, Mrs. J. D. Richardson and Mrs. H. C. Gould, my mother, visited influential families in Boston; and the first society, consisting of nine ladies, whose names I have, was formed in Boston, November, 1860, Miss M. V. Ball, President. Subsequently, in 1861, societies were formed in New York, Brooklyn, and Philadelphia; and the New York society, by reason of its strength, was allowed to become the general society. These facts are not vital, only advantageous for accuracy."

Thus, then, was organized, thirty-seven years ago, in America, the Woman's Union Missionary Society, which, under the leadership of the loved and lamented Mrs. T. C. Doremus, became the pioneer society of America, with *The Missionary Link* as its organ. This was an undenominational society, and led the way as the parent of the various denominational Women's Boards now found connected with all the great Christian bodies. Of all these societies the one originating cause was the inaccessibility of heathen women save to their own sex; and the one aim was to organize women, in cooperation with the existing foreign missionary societies, for sending out and supporting unmarried women as missionaries and teachers to their neglected heathen sisters.

The rallying cry, heard in Britain sixty years ago, and loudly echoed in America about twenty years later, brought Christian women

boldly to the front in all the leading denominations. Early in 1868, there was formed in Boston the New England Women's Foreign Missionary Society, with Mrs. Albert Bowker for President, and Mrs. Homer Bartlett for Treasurer. The previous year the American Board had sent into the field ten single women, appropriating for this end \$25,000. We can readily understand why Christian women felt called of God to this special work. We mention the following dominant reasons:

1. Women abroad were inaccessible except to women.
2. Christian womanhood would naturally both prompt and help work for woman.
3. Woman owes a special debt to Christ for what He has done to uplift her socially and domestically.
4. Woman naturally sympathizes with her own sex, and can appreciate woman's degradation and elevation.
5. Woman abroad needs the practical illustration of what the Gospel can do, and has done, for women.
6. In all education woman is God's ordained pioneer. As wife, mother, sister, daughter, she is the heart of the home and sways its scepter.
7. This work provides a legitimate sphere in which all that is best in woman can thus be amply exercised and developed.

The results are correspondent with what might be expected. Christian women became, for the first time in all history, thoroughly united in organized work for souls. Their interest in the spiritual uplifting of their own sex was quickened; larger means for supporting women as missionaries and teachers were forthcoming; intelligence was more widely spread, and in cheap mission leaflets and booklets; offerings were systematically gathered in small sums, like "Carey's weekly pennies"; direct correspondence with women workers, stated meetings for prayer, and hearing of news from the field—these were the results, which became in turn causes of new and larger results.

The collections of the first month enabled this early New England society to assume the support of a missionary to South Africa. At the end of three months, three women became living links with the foreign field, Miss Edwards in Africa and Miss Andrews and Miss Parmelee in Turkey; and ten native Bible women were to be maintained by the society. By October 8th, 1868, at Norwich, Conn., this society was already the parent of auxiliaries everywhere forming, and was now called "The Women's Board of Missions."

The same month, of the same year, a similar society was formed in the great West, "The Women's Board of Missions *for the Interior*," and the next year this new society assumed the support of Mrs. Tyler of the Madura mission, and Miss Dean of Oroomiah, and issued its quarterly, *Life and Light for Heathen Women*. During its first year about \$4,000 were gathered.

So rapidly grew the women's societies, that in 1884 there were twenty-two Women's Boards, representing twelve denominations, and an aggregate of about \$1,000,000 receipts! In 1897, the total number of women's societies has reached upwards of one hundred.

One example of the rapid *increase of gifts* ought to be added to show the power of many little sums, systematically gathered. One Board, the Presbyterian, that reported in 1871 \$7,000, reported \$224,000 in 1886—thirty-two fold increase in fifteen years! And the increase still goes on.

No wonder Thos. Chalmers should have declared that he had found in benevolent work, that one woman was equal to seven and a half men!

This has not been the only direction in which Christian women have organized for holy activity during this Victorian era. Zenana work was but the first trumpet-blast that rallied this vast reserve force of the Lord's army. Then came the Women's Boards, both of Home and Foreign Missions. But since then, behold the various forms of holy enterprize upon which the Christian sisterhood have entered. Four or five may be mentioned as conspicuous, tho far from exhausting the long list.

The Women's *Temperance Crusade* is one of the most memorable for its desperate daring. Maddened by the cruelties inflicted by strong drink, and hopeless of human intervention, Christian women in the United States took the kingdom of Satan by violence, and went into the drink-shops to protest with dram-sellers; they knelt on the floors of bar-rooms, and with prayers and tears besought God to curse the drink traffic and stop its awful ravages. When turned into the street, they knelt on the pavements and interposed their bodies between the door of gin palaces and those who would enter. They saw the haunts of the drunkard turned into places of prayer, rum-sellers changed to evangelists, and sots into saints. The Women's Christian Temperance Union was baptized in tears and prayers and blood. It has a holy history.

The Woman's League for *Social Purity* attempted to do with the brothel and all its accessories what the Temperance Crusade undertook with the drink-shop. Obscene books, prints, exhibitions, houses of ill-fame, the uses of the post for all immoral purposes, and the perversion of law to impure ends,—these and other helpers and abettors of prostitution and corruption occupied their attention. It was a mighty movement, and has still an increasing momentum, directed toward the purity of our homes, as its sister movement toward their sobriety. And it ought to be said that it required great heroism and courage of conviction, for women to cast off the trammels of a mock modesty and a refined sensibility, and call things by their right names,



and in public as well as in private, before men as well as women, and sometimes in courts and legislatures, grapple with an evil that even men had found it difficult to discuss. But they have done it, and challenged universal admiration for their intrepid fidelity.

The Young Women's *Christian Association* has done grand work for young women, as the Y. M. C. A. has for young men. It is making itself felt in all our great cities, in throwing a loving shelter about young girls who come to the great centers of population to find employment, and have no proper home-life. These associations have erected magnificent buildings where young women find board, lodging, companionship, employment, libraries, prayer-meetings, Bible classes, and every aid to temporal and spiritual advancement. If there is any more beneficial institution of its sort in existence, we do not know of such, and can speak with confidence and from personal knowledge of the immense benefit accruing, the writer having a daughter who is the secretary of one of these city organizations. And just now this work is expanding and becoming a power in foreign lands, gathering young women, as in India, into the embrace of a consecrated Christian sisterhood.

The women's *medical mission* work is one of the latest born of the organized movements of women in Christian lands. To have women going forth into all parts of the world, not simply as nurses, but as fully qualified physicians; and to have them commending themselves even to imperial governments as competent to practice medicine and surgery side by side with the most skillful male practitioners, is certainly a very marked advance. Here is especially a new feature of the zenana movement, which led all the rest in point of time. Women penetrate the seclusion of oriental homes to-day, with the balm of Gilead in one hand and the balm of the apothecary in the other; they go to heal the body and to heal the soul, to preach and to cure; and in true apostolic fashion to commend themselves to the heart, by skill in ministering to the bodily ills and ailments. There is an eminent fitness in woman's medical ministry to woman, and upon it God is setting a very marked seal and sanction.

No reference has yet been made to the Young People's Society of Christian Endeavor, nor to the Student Volunteer Missionary Union, in both of which women are perhaps as prominent leaders, if not as numerous members as men. But our object has been to call attention mainly to organizations solely composed of and officered by women, and these, selected out of many, may suffice to illustrate how in every direction the female factor in the Church of Christ is making itself felt as never before in the various forms of Christian activity. There is, in fact, not one department of service to Christ and a lost humanity, in which women's gentle hand is not found conspicuous, not in asso-

ciation with men, but in independent methods of organized action. What the church and the world has gained thereby, it would be difficult to estimate. One example might be given out of many thousands as a typical instance. Nearly forty years ago, Mrs. Murrilla B. Ingalls, widow of Rev. Lovell Ingalls, a missionary to Arakan, after a visit to America, returned to Burma, and went at once to Thongze, where she remained and had entire control, without help from any male missionary, except a native ordained preacher and a few other native assistants. Often alone, she has with market capacity and sagacity carried on the mission with conspicuous blessing. Without transgressing the limits of propriety, or assuming ecclesiastical functions, she has been a sort of acknowledged bishop of a vast diocese. In all that has to do with Christian doctrine and church organization and administration she has taught both women and men. She chooses and then trains native evangelists, oversees the schools and discovers the aptitude in pupils for teachers, and then trains them for educational work. She maintains strict discipline, guides the church in appointing pastors, and then humbly trains pastors in Bible truth, homiletic studies, and pastoral theology. She has established *Zayat* preaching, organized a circulating library, and distributed Bibles and tracts over a wide district. Seeing the great destitution about her, she went with her Bible women on tours into the country, and her tent became the resort of multitudes who sought instruction. Being accused of "preaching" by those who were jealous of her influence, and defending her course as justifiable from New Testament examples, she was asked, "Were you ever ordained?" "No," she answered, "but I was *foreordained*." Mrs. Ingalls is a bright example of what woman has done and is doing in all lands, and those who would pursue the study of the theme have only to read the story of such heroic women as the three wives of Dr. Judson, the second Mrs. Carey, Mrs. Krapf, Mrs. Judith Grant, Fidelia Fiske, Eliza Agnew, Mrs. McAll, Mrs. Moffat, and Mrs. Livingstone, Mary Whately, Matilda Rankin, Mary Graybell, Clara Cushman, Hannah Mullens, Rebecca Wakefield, Sarah B. Capron, Mary Williams, Dorothy Jones, Anna Hinderer, and a host of others who have adorned the annals of missions. And who needs to be told that the names of Florence Nightingale and Clara Barton are inseparable from the ministry to wounded and sick soldiers and victims of famine and persecution and pestilence the world over?

Surely, when God lifted a Christian woman to the British throne sixty years ago, He was saying to her whole sisterhood in all Christian lands, "Ye are come to the Kingdom for such a time as this." Let woman appreciate her opportunity, for it is the golden age of her reign, and she holds a scepter that sways empires. Let her prove herself to be a power ordained of God to fulfil a holy mission!

## THE RELIGIONS OF JAPAN.

BY WM. ELLIOT GRIFFIS, D.D., AUTHOR OF "THE MIKADO'S EMPIRE."

Japan is the most interesting country in Asia, perhaps in the whole missionary field. The reason is plain. Despite their boasting and self-conceit, the Japanese are not satisfied with themselves. Despite many foreign flatterers, they know that their civilization is very far from being finished, and that their character lacks much. In this dissatisfaction lies the best hope of their salvation. When a nation ceases its restlessness and becomes self-contented, it is hopelessly senile. The people who say that they are rich and have need of nothing, and that they see clearly, when others know that they are poor and blind, are already in the numbness of paralysis. Japan now sees herself as others see her. By sudden contact with many nations, she is in a panopticon, and is disturbed at the too numerous reflections. Her people are an interesting study to themselves, like a man thoroughly awakened to himself, through some searching sermon or book which has revealed himself to himself.

Modesty is not a shining characteristic of the modern Japanese; but, tho their books and newspapers are painfully, even disgustingly, full of boasting and national vanity, yet in reality there is a deep-seated self-disgust, a realization that something is not only wrong, but radically so. The most thoughtful men feel that, despite victorious armies or foreign models, steel and steam navies, and the miscellaneous borrowed furniture of modern civilization, something still is lacking. "More moral oil to run the machinery," is a native editor's cry. To put on sealskins, diamonds, and what anyone can buy in the shops does not make a lady. Even one's private palace car and steam yacht will not produce a gentleman of culture; for "vindictive circumstances" of speech, spelling, and grammar will betray early deficiencies. To-day, probably more than ever before, there are deep searchings of heart in that country, where it is not yet safe to openly challenge the mythology on which the popular and political religion rests. There is much earnest talking and writing about a "moral crisis." There is yearning after a religion that will satisfy the awakened man in the Sunrise Land. The old foundations are slipping away, even while Japan hopes to build a national superstructure that will dazzle the world. The old stone-weighted wooden anchor, with its wisteria-vine rope, will no longer hold the ship of state. Millions of human beings, heretofore political ciphers, each one lost in a mass of similar ciphers, and made into expressional value only by the integer of the throne, are slowly rising into consciousness of rights and individuality. It may be that each individual may become a giant. Then how hold the strong ones together?

Let us inquire and see what the matter with Japan is. Whether we derive *religion* from the same idea that is in the word *ligament*, and regard it a vinculum to bind the individual man and all his powers in unity, and to hold society together; or, whether we derive it from the idea of reading and reflection, making it the choicest product of thought, or of inspiration through revelation, it is what the Japanese want; and it is that which they know they want. At what they have had thus far, let us look, and then apply those words of her Master, which Christianity continually and unsparingly applies to herself,—“By their fruits ye shall know them.”

Japan has three definite religious systems, thoroughly acclimated, naturalized, and active for over a thousand years, with only two intervals of labor by Christian missionaries—one of seventy years, from 1540 to 1620, by Portuguese and Spaniards, and the second in our day; which, whether we reckon from 1860 or 1870, we shall call a full generation of sporadic missionary effort by teachers from Roman, Greek, and Reformed Churches,—those of the English-speaking nations outnumbering all others.

The oldest of all religions in the archipelago is Shinto, or the god-way, which, briefly comprehended, has no distinct idea of God or of a Creator. It is a crude form of merely natural evolution, in which matter blossomed into mind and beings arose from mud to man. The men were the conquering few, and they conquered many; for Shinto is, first of all, a political machine, and will die the moment the ligature is cut which binds it to the throne. Personifying the powers of nature, the islanders made apotheosis of the wise, the heroic, and especially the chief of one clan which, conquering other clans, became paramount in the archipelago. The core of Shinto is Mikadoism, and it has neither ethics nor religion, apart from the imperial decrees. It is bald of either rational morals or dogma, but yet is a joyous and pleasant cult, fitted for the infancy of a people living off on an island by themselves. It inculcates personal cleanliness and gentle manners, and nurses a narrow sort of patriotism. It is also the fountain and supply of a senseless conceit which, pardonable and even pretty in the minds of children and rustics, is simply absurd in a people who wish to be collectively considered as a great world-power, and even a teacher and giver of civilization to mankind.

Shinto goes back of history, and even well-founded tradition, tho its ancestor worship may possibly be borrowed from China. Confucianism, or the Chinese system of ethics and etiquette, has had a foothold in Japan for probably fourteen hundred years. Whatever the primitive faith of the first settlers of the Middle Kingdom may have been, it is certain that when Confucianism came into Japan it was already nearly a thousand years old, having scarcely the rudiments of a religion in it—nothing of prayer, aspiration, idea of per-

sonality, or suggestions of exalted soul-consciousness. Ignoring God and the soul, it taught a low routine of human duty, gave rules of conduct, and prescribed the ceremonies to be used in propitiating the unknown, and for the most part, politely ignored spirits that vaguely have something to do with the universe and its order. Whereas, in China filial piety was the center of the system, in Japan loyalty was made the basis. For in Mikado-land everything is subordinate to the throne. No freedom of thought or of action was or is allowed in any way likely to disturb this subordination of everything in the whole empire to the emperor and his ancestors.

As in China, so in Japan, but still more so. The agnosticism and etiquette of Confucius lent themselves admirably to despotism and arbitrary government, whether of the central suzerain or the local lords. Over a thousand years' active use of the sword, of oppression, of grinding down the masses, have made the Japanese that submissive and demure people, which we find all over the empire, below that submerged tenth that have ruled the country for ages, and who, despite all pretense and profession of modern constitutionalism, rule them yet. Now, thousands of this hereditary ruling class see their mythology melting into empty air. They have discovered that their feudal ethics rest as does a mass of iron rails and wooden ties which, after an awful washout, still holds a thin shell of earth. They wonder how the heavy engine of modern life can be run over the foundationless old tracks. Having bought or made all sorts of new machinery, but with mighty problems unsolved, they ask, Where is the new type of man to stand on deck and order at once the steersman above and the engineer below?

Buddhism entered Japan fourteen hundred years ago. Then, for the first time, the Japanese were brought in contact with a distinct product of the Aryan mind. The ultimate result was a chapter of decay for Buddhism. In the first centuries the tremendous zeal of the new missionaries, their positive works of benevolence, their introduction of a great train of civilizing influences with art, ethical codes, sutras and shastras, a great apparatus of devotion, with idealistic philosophy, with a splendid architecture and symbolism which beautified the landscape of Japan, and teachings which made the law of kindness the rule of life, they educated the whole nation. The success of Buddhism in winning all, from the nobles at court to the humblest fisherman and farmer, to gentle virtues, appreciation of natural beauty and of art and literature, has been vastly more than that of all other influences put together, including Shinto, Confucianism, and whatever has drifted to Japan from the continental nations of Asia. Buddhism has been the mother of Japanese civilization.

Nevertheless, Japanese Buddhism, when once become domesticated,

won its final victories by compromises and transmutations that not only changed its own character, but ministered to the conceit of the Japanese people; for it proclaimed the gods of Shinto as nothing more than previous avatars or manifestations of Buddha. Thus it not only swallowed up the older indigenous cult, making it practically invisible for many centuries, but itself entered upon a wild rever-sionary and degraded form of pantheism which still further swamped any gleams of the personality of God or of real individuality in man. Thus the Japanese people could not, morally and religiously, be anything else than a nation still bound in the lower forms of invertebrate and nerveless life, reminding one of a jelly fish rather than of the splendid creatures of nerve and brain, which we find in the higher ranges of life.

So, applying the test that "by their fruits ye shall know them," most linguists, historians, and the students of philosophy and literature, and of religion, agree in their general appraisalment of the outcome of the Japanese mind and heart. While gladly and warmly acknowledging much pleasing fruit and many beautiful products, critics can not, if honest and truthful, but point out the defects which, indeed, seem appalling when we consider the ambition of the Japanese to claim an equal place among the nations of the world. For these islanders at this end of the nineteenth century claim to have actually inaugurated a new career of civilization, which neither as to religion, nor ethics, nor philosophy, nor literature, nor politics, nor social life, nor material products and inventions shall be second to anything which the nations in Christendom have produced or can produce. Yet what is the outcome of the Japanese religions? How stand, not the rare specimen, but the average Japanese man, and the masses to-day?

As one who has for thirty years been before the English-speaking and American public as a writer on Japan, one will not accuse me of lack of appreciation. Yet the truth must be told. Using words in their highest and therefore their true sense, we declare that the average Japanese lacks the fundamental ideas that go to make up a religion. He not only does not know of God but he ignores the very idea. He has scarcely a conception of the soul as perduring and individual. His idea of duty, nobly as he fulfils it, is a childish one. Once again, remember, that I use the ideas of "God," "soul," and "duty" in the highest sense and that I do not refer to the few thousand Christians or a few hundred sincere thinkers who are not agnostics or slaves of Mr. Herbert Spencer,—the philosopher, whose name and work I honor.

Using the word with the same value, weight, and color that we use it when talking of the Hebrew prophets, the Greek sages, the English poets, Dante, Milton, or Shakespeare, or of the nations which have produced these men, I believe that the Japanese, in spite of all their

religions, are not a religious, certainly not a spiritual people. I have tried to make myself reasonably familiar with Japanese history, but I find in it no overmastering spiritual ideals such as have moved and do move the great men of the continents; no consciousness of personal individuality such as filled and exalted the soul of teachers, heroes, and martyrs in lands where Christ reigns; no vision and realization of a presence filling heaven and earth. Tho the term Creator is not unknown in the language of the Japanese, yet they have never reached any idea of God higher than that of a bundle of abstract principles and forces. Their notion of God is such a sort of entity as may be found inside of a book like Ganot's physics. Their most holy men remind one more of Benjamin Franklin on the one hand or of Saint Simeon Stylites on the other, than of Paul or Augustine, Anselm or Bernard, David Brainerd or Abraham Lincoln. In studying Japanese Buddhist's books, or, the only work which might, by a tremendous stretch of fancy and charity, be called the Japanese Bible,—the *Kojiki*—one feels that he is in a fog, or a mist that rolls over and covers everything sharp and definite. Indeed, in that kind of painting which depicts cloud and haze, as well as in philosophy, the Japanese delight; but, whether this misty vagueness be the product of the brush or the brain, such art, philosophy or religion, will never produce men like William the Silent, Raphael or Rembrandt, Kant or Bacon, or Oliver Cromwell, John Huss or Guido de Bres, William Penn or Peter Cooper. Indeed the whole idea of Buddhism is to ignore man's soul-consciousness and that infinite Presence,—that "one simple and spiritual Being which we call God, who is eternal, incomprehensible, invisible, immutable, infinite, almighty, perfectly wise, just, good, and the overflowing fountain of all good." Indeed, what could we expect, with a rudimentary system founded on the idea of the mere evolution of matter and force which, after rising into the personification of the forces of nature, became a political engine for the subjugation of the people, centering everything to the will of the emperor?

After the boldness of Shinto comes the agnosticism of Confucius, teaching only etiquette and ceremony, bidding men to "honor the gods but keep them far from you." After this extinguisher of all faith in personality divine or human, Buddhism enters to ignore and ridicule the idea of a Creator, teaching flat atheism and a new cycle of ideas founded on agnosticism, evolution without any previous divine involution, and finding the whole basis of its philosophy in a succession of cause and effect, even while ignoring the First Cause.

Is it any wonder then, since the Japanese have, roughly speaking, never had anything else but a protean agnosticism, and being throughout their whole history, swamped and mired in the philosophy of ignorance, that they should never know God, or the soul, or duty in any high sense? Is it any wonder that to-day the gospel of Herbert

Spencer—a Japanized gospel of Herbert Spencer at that—is the favorite creed of the average educated (heaven save the mark!) Japanese? Without then, the idea of a personal God as a living, self-conscious, free intelligence; without the idea of personality of man, as of a real individual surviving as a spiritual entity the dissolving of his fleshly frame-work; without any moral character apart from personal interest and social necessity, or the will of the emperor; how, in the name of any philosophy known under heaven, are the Japanese to face the perils which now beset them and solve the problems awaiting them? How can Japan, undoubtedly yearning for the full recognition of all the world, reach that level which the proud nations in Christendom require in one who claims to be an equal? The very fact that under the searching word of God, and under that travail and questioning which Christian nations feel, because of their God-consciousness and soul-consciousness, they ever challenge themselves unto ever nobler ideals, makes them all the more rigid in demanding of a still pagan nation stern moral tests, and not only a high religion but the fruits of it. It is certain that the nations of Christendom will never admit as their equal one in which Buddhism is the popular creed. Certainly Shinto, the last shadowy relic of an ethnic religion, gives no card of introduction. A mere code of ceremonies like Confucianism begets neither confidence or recognition.

The Japanese boast of their ethics or “spirituality” is a sham. They may be perfectly certain that a country in which one divorce to every three marriages is the rule, where polygamy and private harems, —with children born in a herd instead of a home, the emperor himself setting the example, and this being the general custom from the court noble to the *betto*, is reckoned distinctly inferior and will be. The hazy view which mercantile and other folk take of the sacredness of a contract, the low value put on the letter of one’s bond and of truth generally, the lack of general understanding of the value of a promise, —these things, which better religion will vastly improve, are paving the Japanese future pathway with failures both humiliating and continuous.

He who dwells in the country of the little captain Miles Standish, and familiar with the story of David and Goliath, will not willingly twit the Japanese for their smallness, either in personal stature, the area of their country, the diminutiveness of their rice and wheat stalks, compared with those of South Carolina and Dakota, the littleness of their rivers, their low percentage of arable area, nor with the grade of their heroes, literature, art, or poetry, all of which seem miniatures rather than mature or imposing products. And this we say, in spite of a whole school of American and European uncritical admirers. But, when we see the Japanese persisting in their love for things petty, and clan-like in regions sublime, cosmical, eternal,



demanding "Japanese ethics," a religion of their own making, or "Christianity adapted to the needs of Japan," we behold either a merely splenetic reaction against what they deem foreign, or insanity with which God has afflicted them in order to humble them, and we trust afterwards to raise them up.

When the whole truth is told about the Japanese armies in China and Formosa, and the behavior of civilian officers in the newly conquered island, one is not favorably impressed with the fruits of their ethical training. Tho the nation is to-day ground down under the awful load of taxes that keeps the mass of the people poor and ignorant, tho, no doubt, many are made rich, one in Tokio, Osaka, or Kioto looks almost in vain for great schemes of benevolence, hospitals, asylums for the insane, for the blind, and for diseased and suffering humanity. One does indeed find a few hospitals maintained by the government, but even these are ridiculously few compared with the number in Christian countries; while for the special classes, for orphans, the blind, the dumb, the insane, the lying-in-mothers, one is appalled to find that, outside of those under Christian or foreign auspices, and one blind and dumb school of the government, such things hardly exist. The finest buildings in Japan are the government offices, the houses of the high officials, and the military barracks, but a Girard College or Cooper Institute, or those institutions which even in colonial America were hopefully common, are practically unknown in boasting Japan. Large-minded philanthropists are as rare as white crows.

Even the idea of prosperity in religion is apt to mean the approval of eminent statesmen or the applause of the secular newspapers. The Japanese are not yet educated to the idea of ethics, religion, practical benevolence existing apart from politics. It is also true that they are too sadly encouraged by the examples of those despotisms in Europe which they so delightfully follow.

Perhaps it is not possible for a foreigner to divest himself wholly of prejudices, but the writer has not often been accused of prejudices *against* Japan. This question of religion must be and can be ponderated apart from subjective prepossessions, when we apply the test of results and ask for fruit. I fully believe that for the Japanese to continue in these old paths or to rest in their interpretation of the gospel of Herbert Spencer, will result not only failure to win a place of equality among the nations of Christendom, but means utter collapse of the nation. They have planted the acorn in the bottle, but their honest men know the power of growth and the thinness and rigidity of the glass, and therefore dwell in impotent fear. They need to become a religious nation and to have that sense and apprehension of one living and true God who is "the overflowing fountain of all good." They need to know the reality and therefore the worth of

the individual human soul. They need to know of duty done "as in the great Task-Master's eye." They need to get over that frightful conceit which makes them still look on the fundamental principles of Christianity—the world-educating and the world-conquering religion—as inferior to their insular hereditary traditions. Their notions about the desertion of even father and mother for Christ's sake as "uprooting Japanese society," seems puerile or dotard-like. It reminds us of Marshal McMahon who would govern France solely by the advice of his family clergyman. It resembles that of those "mountain whites" in Kentucky, whose preference for home-distilled corn whiskey leads them to think United States law inferior to local ideals. It is this narrow, childish spirit which has led to some of those grotesque reactions and those picturesque anachronisms which have recently illustrated Japanese history during this decade, and which are to be classt with those manias which for twenty-five years have kept them in a succession of wasteful crazes for rabbits, cock-fighting, whist, waltzing, big funerals, planchette, wrestling, and the revival of obsolete costumes and sports. Even the Japanese writers now make themselves merry over these revivals of "New Shintoism," "Neo-Buddhism," and over the (now past) spectacle of old-fashioned Confucianists, spectacted and top-knotted, lecturing on ethics to classes of bright-faced boys sitting in school-rooms with seats, desks, apparatus and text books of latest pattern; and over that variegated Chauvinism in politics, literature, dress, and behavior which shows, we trust, the last flickerings of a dying flame. By and by the Japanese will see clearly that God Almighty is greater even than their Mikado. Nevertheless, we acknowledge that, after two thousand years inoculation in the idea that Japan is the center of the universe, the disease is not easily curable.

Will not the Japanese, even those who "swallow Herbert Spencer whole," understand that even the philosopher of the unknowable does not deny the existence and activity of a personal God, that even those destructive critics on the European continent who have deserted the old Calvinism and other traditional forms of Christian faith, believe none the less in a great determining Power, personal and intelligent? The Japanese must learn that the very "evolution" in which they so delight is, with thousands of Christian thinkers, supremely loyal to Jesus, only another way of describing and of seeing plainly God's method of continuous creation. Certain it is that, without the faith of theism, it will be impossible to grasp that which not only binds the nations of the west in unity, but which gives them their law of progress,—that is, the fatherhood of God and the brotherhood of man. Nor can any hope for the welfare of the great mass of the Japanese people be based on anything else than on Christ's law of love. Following out this law, the leaders of Christendom have been able under

God to lift up the whole body of their fellow men. For the Japanese intellect—after three different systems, all agnostic, pantheistic, and corrosive of the great fundamental truths which have uplifted Europe and America—to adopt a new one—that of Spencer, but with Spencer's ultimate idea left out—seems rather the freak of the insane than the choice of intelligent men. Possibly, however, they are playing a game to deceive the world, and once more practicing their old trick of taking on the material forces and bastard philosophy of Christendom, in order, really, to guard their isolation and insulate themselves from the shock of vital change.

The editor of this magazine has asked me for an article on "The Religions of Japan," leaving me free to deal with some special phrase of the subject, or with the subject in general. I have chosen to point out the failure of the three religions of Japan (and, like failure in all, because of the same defect in each), to elevate and save the Japanese. I believe they can be elevated and saved, when they come to God, believing that He is the rewarder of them that diligently seek Him; when they realize human personality in the highest sense, and when their notions of duty become something more than a local, insular, and family affair. So I close this article with words written in March, 1875 (after having lived four years among them, and known them for seven years), and now all the more deeply felt after thirty years' acquaintance with them.

"Unless a mightier spiritual force than either Shinto or Buddhism is allowed unimpeded operation, we see little prospect of aught better than the gain of a glittering veneer of material civilization, and the corroding foreign vices under which, in the presence of the superior aggressive races of the west, Japan must fall as the doomed races of America or Hawaii."

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## SOMETHING ABOUT THE AINU\* OF JAPAN.

BY THE REV. JOHN BATCHELOR, SAPPORO, YEZO, JAPAN.

It will be found that, as a rule, writers of certain classes of novels make their stories center round some one or more heroes. It is also a rule,—a very natural, and therefore most important rule it may be added,—that the remarks made concerning these heroes shall be in conformity with the character it has already been determined to portray. Unless this principle is maintained the story will certainly be pronounced bad. Nevertheless, in a large majority of cases it turns out that such conformity is found to be of a highly embellished nature,

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\* The word Ainu means "man" or "men." This people therefore knows itself as the race of "men."

and is often so exaggerated as to amount to moral untruth, for the writer dwells almost exclusively on one or two characteristics at the expense of all others.

So does it also appear to be a general rule that any person undertaking to write about the Ainu residing in far off Japan, must, to lend interest to his book, by all means produce this phenomenon. Intending travelers and writers will have already heard beforehand that the Ainu are a very filthy and very hairy race, and so before they appear upon the scene and commence their task, they have already got their own clean cut ideas as to what the people ought to be like. Their phenomena, therefore, invariably figure as particularly filthy, hairy, and for this reason abject specimens, more like brute beasts than human beings. And, the cue being taken from that, the race is described very much according to the writer's notion of what they consider it ought to be, rather than what it is in reality. Moreover, the phenomena are made to serve various purposes. They are either used as subjects upon which to base a few interesting remarks, or from which to give a far-fetched back-handed hit at the Christian faith in the creation of man by the Supreme Being, or as texts from which to draw some peculiar, if not impossible conclusions; or else they are made to do duty as pegs, upon which to hang some long cherished opinion of persons or things in general which the writer wishes to air by some pretense or other. And we find that the interesting remarks made are often so exaggerated and the facts so over-stated as to give the reader quite a wrong impression of the people, while the peculiar conclusions drawn and sentiments expressed are, if not unscientific, at least such as reflect credit neither on the intelligent discrimination, fairness of mind, and kindness of heart in the writer, nor moral character, intellectual status, and common human nature of the Ainu. Indeed, unless great care is exercised, there is a danger of being led by writers to look upon this people as partaking more of the outward appearance and inward nature of the lower animals than of human beings,—of being led to expect to find them wild savages rather than as the civilized, quiet and good-natured men and women they are. Many a traveler has said to me: "Why these people are nothing like as hairy and wild as I expected to find them!" And such indeed is the fact; the whole matter has been greatly over-stated.

That most indefatigable and brave lady traveler, who, whenever she puts pen to paper, always writes so honestly and vividly, interestingly and impartially (I mean Mrs. Isabella Bird-Bishop), found her filthy and hairy specimen at Repungepin Volcano Bay. She writes very graphically of him, and in a pleasant, good-humored way calls him the **MISSING LINK**. Furthermore, to give greater perspicuity to her description she speaks of him in the neuter gender. In writing about him she says: "I was startled when I first saw it. It was—shall I say—a

man, and the mate, I can not write husband, of the ugly woman. The arms and legs were unnaturally long and thin, and the creature sat with the knees tucked into the armpits. The limbs and body, with the exception of a patch on each side, were thinly covered with fine black hair, more than an inch long, which was slightly curly on the shoulders. It showed no other signs of intelligence than that evidenced by boiling water for my tea." \*

But Miss Bird is very fair to this people (and I wish, indeed, I could say all were like her in this matter), and would not have the careful reader be led astray by this or any other exceptional phenomenon, for, in another place which she likewise intended to be read, she most truly says: "The Volcano Bay Ainos† are far more hairy than the mountain Ainos, but even among them it is quite common to see men not more so than vigorous Europeans, and I think that the hairiness of the race, as a distinctive feature, has been much exaggerated, partly by the smooth-skinned Japanese."‡ Thus, then, by comparing these two passages together, we find that Miss Bird gives a very good description of the hairiness of the Ainu, and in it she speaks the truth. When, therefore, we hear her speaking about the MISSING LINK as existing at Repungep, we must take her words, not as conveying assent to the doctrine of human evolution, but rather as an expression of surprise at seeing a man who was, even for an Ainu, beyond doubt exceptionally hairy. And we must ever remember that the Ainu is not altogether made up of hair, and is a biped.

But all writers on the Ainu are by no means as fair as Miss Bird, for, while she describes her phenomenon as above quoted, and, tho not in an unkind manner, yet perhaps a little thoughtlessly for a serious writer, calls him the MISSING LINK, Mr. Savage Landor goes a long step further, and seems to seriously look upon the Ainu as the genuine article referred to in the above terms, as if, forsooth, the doctrine of the MISSING LINK was a proved and already accepted article of general belief! This gentleman writes at the end of the 27th Chapter of his book as follows: "Resuming these few remarks on the characteristic points of Ainu senses, my readers will probably have noticed certain facts which strongly support Darwin's theory of evolution and the hairy arboreal ancestor with pointed ears, from which the races of men are descended." Mr. Landor has very highly colored his Ainu, and in his "remarks on characteristic points of Ainu senses," has sadly distorted the facts of the case. He is utterly unreliable when writing of the Ainu. Indeed, from a perusal of his account and illustration of them, I should hardly have known, unless from some of the names he gives and from his having told us, that he was writing of the race I

\* "Unbeaten Tracts in Japan." Vol. II., page 149.

† It should be written Ainu, not "Ainos."

‡ "Unbeaten Tracts in Japan." Vol. II., page 139.



MRS. BATCHELOR AND CHRISTIAN AINU WOMEN.



A GROUP OF AINU CHRISTIANS.



REV. JOHN BATCHELOR AND NON-CHRISTIAN AINU MEN.

AMONG THE AINU OF JAPAN.

and my wife have been for so many years most intimately connected with and working among. Whatever Mr. Landor may consider to be his own ancestry, I, for my part, prefer to accept the account revealed and set forth in Genesis i-iii. Whatever that gentleman's illustrations may be, upon these I make no comment here, his writing can, in no sense, be relied on, particularly so when he touches upon matters connected with any department whatever of psychology or theology.

Dr. Howard also found his hairy specimen to write about, but in this case it happened to be a woman. He found her in a Russian hospital on the Island of Sakhalin. Of her he says: "The most astounding feature of all in this remarkable phenomenon, and that which at first caused me to inquire why the doctor allowed it the privileges of the female ward, was that the neck, chest, arms, and, as I afterwards found, the whole body was more hairy than the most hairy man I ever saw.

"Despite the atrocious appearance, this phenomenon was taciturn, shy, and docile, with an evident wish, were it possible, to be even friendly and amiable." \*

The inference, I suppose, the doctor desires the reader to draw is not only that the Ainu, both men and women alike, resemble the lower animals as regards quantity of hair, but also that they are no more capable of intelligent friendship and expression of amiability than those creatures are. But in this he is altogether mistaken, for not only is it *possible* for the Ainu to be friendly, but they are indeed so. They are just as much human as Doctor Howard himself, and neither more nor less so. According to Dr. Howard and another writer one would be led to conclude that the Ainu have not as much sense and capacity for affection as a common Scotch collie. Furthermore, the doctor has informed us that the Yezo Ainu are descended from those of Sakhalin; the Ainu themselves, however, know nothing of this, and the Yezo Ainu scornfully repudiate the idea. It is a purely gratuitous guess on the part of the doctor. Thus we find that almost all statements made by the passing stranger and ordinary traveler on these and kindred matters should be received with caution, and ought to be taken very much *cum grano salis*. A few weeks or months is not sufficient time in which to learn all about a race of people and write a good, reliable book on them, especially so when the writers know nothing of the language of the subjects of their remarks.

So much then for Messrs. Landor and Howard. But, it may be asked, does not one of the greatest Japanese scholars and writers on things Japanese speak somewhat in the same strain as these gentlemen? Well, yes! Professor Basil Hall Chamberlain does appear in one place to be rather hard on the poor Ainu, but his writings may not, for a moment, be compared with those of the writers just men-

\* "Trans-Siberian Savages," page 9.

tioned. Whatever he says about the Ainu is reliable, and may not be lightly questioned. However, there is just one place in his writing with which I cannot agree. In concluding an essay on the Ainu, he finishes with the following remarks:\* "By some European travelers this Japanization of the present generation (of Ainu), and the probable speedy extinction of the race, are mourned over. The present writer can not share these regrets. . . . But so little have they profited by the opportunities offered to them during the past thousand or two thousand years, that there is no longer room for them in the world. It (*i. e.*, this race) has no future, because it has no root in the past. . . . The existence of this race has been as aimless, as fruitless as the perpetual dashing of the breakers on the shore of Horobetsu.† It leaves behind it nothing but a few names."

No one would ever suspect me of being one of those who think with the professor on this point. We might inquire as to what the so-called opportunities of the last one or two thousand years he speaks of have been. There is, perhaps, another side to this question upon which a great deal might be said, but a discussion of which would be outside the scope of this article. And as to saying that the race has been as aimless, as fruitless, as the perpetual dashing of the breakers on the shores of the sea, can it be demonstrated, indeed, that the dashing of these same breakers is aimless and fruitless? Is the least vibration of the earth or the smallest movement of air aimless and fruitless? Unless a man is infinite in knowledge and perception he surely has no right to say that this is so. Perhaps at the time when all mysteries are laid open before us, we shall see that the existence of the Ainu race has not been in vain. No; surely there can be nothing in the whole universe that is or has been absolutely useless. We believe that "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." This being so, the Ainu existence may not lightly be called aimless and fruitless.

And when we remember that Christ, like the merchantman in the parable, sold all that He had, as it were, *i. e.*, laid aside His great and eternal glory for a time and became man, that He might come to this earth and seek after the goodly pearl of the human soul—when we remember Him as the good Shepherd seeking till he found the sheep that was lost—then, in some degree, do we learn to look upon these friendless Ainu in the way that the Great Master of all looks upon them; then do we learn to see through the rugged exterior and understand something of what is contained beneath. And looking beyond

\* "Memoirs of the Literature College, Imperial University of Japan." No. 1. Pages 74, 75.

† Horobetsu is a mixt village of Japanese and Ainu on the East coast of Yezo, and is open to the broad expanse of the Pacific Ocean. Prof. Chamberlain spent a few weeks with the present writer and his wife at this place in 1896 for the study of the Ainu language, hence the illustration.



this present world to that which is to come, we see, with the eye of faith, men "out of every kindred, and tongue, and people, and nation" (and surely this includes the Ainu race), standing round the throne of God and the Lamb. Thus we believe that when the Ainu race has served the purpose for which it was sent into the world, and not before, it shall pass away as other races have done before it and shall do after it. And so we go on working in faith.

That the Ainu is a disappearing race is a fact which can not be denied, for while thirty years ago the population numbered some thirty thousand souls, there are now no more than sixteen thousand of them left. And the fewer they become the faster they will die out. What with the rapid immigration of the Japanese, who come by thousands every year, and not only reside in and about the Ainu villages, but also take up the lands and the fishing grounds along the sea-coast and rivers, thus pushing the Ainu out; what with the strong passion for alcoholic drink there is among the men; the poor food they have to subsist on; the inroads of disease and utter ignorance and disregard of the most elementary hygienic rules, together with other causes, it seems to be inevitable that the race should become quite extinct within a very few years. One or two Japanese philanthropists, indeed, have spoken about preserving the Ainu by placing them in reserves, and the matter has been even mentioned in the diet, but so far it has all ended in talk. The doctor who attends to the Ainu who come to our "rest-house" in Sapporo, has examined and prescribed for some four hundred of them, and his opinion is that the race is worn out; its energy and vitality have disappeared. It would appear to be too late now to do anything effectually for the physical salvation of the people by way of placing them in reserves. The Japanese nation has missed a grand opportunity in suffering this poor people to be thus driven to the wall when it was in their power to help them.

Mission work has been carried on among those Ainu under Russian rule for many years and there are quite a number of Greek Christians, I understand, on the Island of Sakhalin. How many I have no means of finding out. I also hear that laws have been made and are rigidly enforced, by which it is forbidden to sell alcoholic liquors to them. I am sure the people are happier and better for this wise regulation. I wish I could say as much for the Japanese treatment of the Ainu in their dominions. So far from forbidding the sale of *Sake*\* to them, there is now a distillery in full work right among the Ainu of the old capital of Piratori! It was built about twelve months ago, and has already done much harm to the people and the cause of Christ about there. I notice a great difference between the people to-day and what they were before this distillery was built. It is very distressing to

\* *Sake* is whiskey distilled from rice.

see the downward grade of many a promising youth, and the sad, tearful faces of what were but a short time since bright and happy wives.

So far as I am aware, I happen to be the first missionary of any denomination to preach the Gospel to the Ainu of Yezo in their native tongue. Speaking of the communion to which I belong, the Rev. W. Dening was originally sent in the year 1874 by the C. M. S. to take up work in Yezo with the special object of reaching the Ainu race, but he gave the most of his time to the study of Japanese in Hakodate, and tho he made one or two trips to some of the Ainu villages, notably those of Usu and Piratori for the purpose of studying the language, he was not able to spare enough time from the Japanese work to make himself proficient in the Ainu tongue. I was sent to Hakodate in the year 1877, having been obliged to leave Hongkong, to which place I was originally appointed, through malarial fever. For the space of two years I gave almost the whole of my time to studying the Japanese language, occasionally, however, making a short trip to the Ainu near at hand and while among them devoted myself to studying their language, religion, and customs, as a kind of rest and recreation from the difficulties of the Japanese tongue. These trips became more frequent till in the year 1882, having by this time gained some little knowledge of the language and people, I was appointed by the C. M. S. Committee to make the matter of evangelizing the Ainu my special work and first care. Hence the Ainu have for many years been my chief study while preaching the Gospel to them. Mrs. Batchelor has of course assisted me in no small degree in the work, and the Lord has been pleased to bless the labors of our hands abundantly.

But we are now no longer alone in this work. All the C. M. S. missionaries on the island have their share of Ainu to evangelize. The majority of the people, however, are still under my charge, for out of the total of 16,000, nearly 10,000 are in my district. A lady also has now been sent to help us in this cause, and there are three Ainu and two Japanese helpers laboring especially among the people. There is also a school for boys at Hakodate, and a "Rest-House" for the sick at Sapporo.

The first Ainu Christian admitted into our section of the Church of Christ was baptized on Christmas day in 1885, and he past away on January the 19th of the present year. In the following year three others were added to the church. In 1887 two more were baptized, and so on till the year 1893 the people came out by ones and twos. But in that year the seed which had been steadily sown during so long a time suddenly sprang to life, so that up to the present time more than seven hundred have been admitted into the Church by baptism, while there are many others coming out. There are, in fact, more

than a hundred catechumens under instruction at the present moment. Thus does the Lord add to His churches daily such as are being saved. Moreover, it has been my blessed privilege to give the Ainu the New Testament in their own language. May the Lord continue His good work in the hearts of this poor downtrodden people.

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## THE YEAR IN JAPAN.

BY REV. GEORGE WM. KNOX, D.D.

As we closed our survey of the year in Japan, in July, 1896, came the news of the terrible disaster in the North. It was described in the October number of this REVIEW, by one who visited the scene on an errand of mercy. During the months following, there were terrible floods, and, later, a long continued epidemic of smallpox. But terrible catastrophies occur so often in Japan that they are accepted as natural and to be expected. So has it been from the dawn of history and so is it likely to be for ages to come. The only unusual thing is the blessed charity which hastens now to alleviate the suffering, a charity taught by our Lord but learned by multitudes who do not profess his name.

*The Death of the Empress Dowager* occurred in January, 1897, and her funeral gave opportunity for the Japanese to show that in some things at least they still are lovers of the past. The funeral ceremonies were prolonged, expensive, inexpressibly tedious (to impatient occidentals at least), exaggerated, antiquated. The empire was searched for oxen of just the right ritual color to draw the cart that bore the coffin, the cart itself was of a peculiar pattern and its wheels emitted a mournful sound as they revolved. After careful search one ancient carpenter was found who knew how to construct the vehicle. The interment at last was at night, and an hour was consumed in lowering the coffin into its place. Everything belonged to the old, old Japan of elaborate ceremony, and endless time, and exhaustless patience.

Amnesty to prisoners was proclaimed. Sixty thousand were benefitted by a reduction in their sentences, and 16,000 were released outright. It was in vain that some of the newspapers protested that this ancient custom was more honored in the breach than in the observance. In the ancient times the presumption was all against the prisoner and he was often kept for years, sometimes for life, without his guilt being established, even without formal trial. Many, too, were condemned for ceremonial or unintentional or some relative's transgressions implying no real guilt. For such the death of a ruler offered an opportu-

nity for redress, and the prison doors were opened that innocent sufferers might go free. But now, it was argued, with the modern system of law men get only what they deserve, and such release of prisoners is at the expense of justice. They also prophesied an increase of crime as the result, a prophecy that has seemed to be fulfilled in the months past.

More in accordance with modern notions was the gift of 400,000 en from the Imperial purse to charitable institutions, though it is doubtful if even so royal a gift could make up for the sufferings caused dancing girls, actors, and musicians, who for fifteen days were forbidden to follow their means of livelihood. And after all the Empress Dowager was not the mother of the Emperor. But in family relationships, as in funeral ceremonies, Imperial Japan is still wholly archaic and unreformed.

*With Foreign Powers.*—Some of the very patriotic folks sharply reproved the government for not insisting on mourning by foreign courts. But European powers have never thus recognized Asiatic courts, and it is not yet clear that Christian usages can be extended to non-Christian states. In any case, some at least of the Japanese felt that a slight was put upon their idolized land.

A more serious matter was the reported Russian military mission to Korea, a mission seemingly in contravention of the treaty recently concluded between the two empires concerning the troublesome little kingdom. But this is now reported as arranged satisfactorily. None the less does Korea remain a thorn in the patriotic flesh of Japan. None can pretend that she achieved peace with honor there.

Nor yet in Formosa. That remains a white elephant. Insurrections, epidemics, dissatisfaction, and worst of all, the conduct of the Japanese themselves appear as causes of the misfortunes and disgrace. The newspapers are keenly alive to the situation and loud in their demands for reforms, and in that is perhaps the brightest gleam of hope.

With Hawaii, too, there has been trouble; the Japanese being at least technically right. This little cloud shows how all the world is one, since the Japanese protest against the exclusion of its laborers has hastened the action of our own executive in making its new treaty for the incorporation of the Sandwich Islands in our domain. The Japanese protest again as they already felt themselves aggrieved by our proposed new tariff with its increased duties on silks and matting, and its tax on tea. Perhaps the cutting off the latter tax may appease the clamor raised against the new "unfriendly" policy of the United States.

*Politics at Home.*—There has been the usual strife, but less acute, and the customary change of ministry. No ministry seems able to endure a twelve months. Perhaps the last may have a more kindly

fate. Two measures of importance it has already with the willing help of Parliament accomplished. There is now greater freedom of speech and of the press. Indeed, Japan is now far in advance in this of some European powers that count themselves at the very top, Germany for example. Nor has there yet been undue license, though there have been occasions for excited debate. But freedom in Japan we venture to prophesy will prove to be conservative and not revolutionary.

But whether because of greater freedom or because of greater cause there are plain charges of serious corruption in the government. It is openly charged that the change of ministry was rendered possible by the bribery of Parliament. Certain it is that a hostile majority was converted mysteriously into one subservient, and certain also is it that a change is passing rapidly over Japanese society, a change ominous in many ways.

*The Money Power.*—Japan has still retained socially its feudal ideals and standards. In old Japan luxury, wealth, and display were despised. The poorest samurai counted himself superior to the richest merchant. In the great clans young gentlemen were trained as soldiers, and by precept and example were taught that wealth was not to be sought by gentlemen. Boys grew to manhood with no knowledge of trade and without a dollar they could call their own. In the old representative samurai families a puritan simplicity reigned. And after feudalism past the old standard remained. The smallest official felt himself of the governing caste and superior to common folks. The petty officials were poor but beyond suspicion. One could not fee even a policeman, not even for extraordinary service. The deference accorded them and the powers exercised by them, by men paid the merest pittance, was astonishing. Within a few years to be in the government service was the ambition of the brightest youth.

But with the new civilization comes a change, most marked since the termination of the war. The old ambition that Japan be the equal of the great Powers seems attainable only through a vast increase of wealth. The nation has never thought itself poor. It has had enough, but now with new ways of life come new needs. Civilization of the modern style is endlessly costly. Compared with Europe and America Japan is poor indeed, but it must maintain itself in the new society into which it has been forced. Expenditures increase apace, and taxation is in proportion. A clear example of the new influence is in the substitution of gold as money standard in place of silver. The change was effected in the briefest space of time, with the minimum of discussion and almost no dissent. The nation felt it another change advancing it towards equality with the favored nations of the West. The rapid adoption of the measure marked, possibly, the new influence of the money power. But the

nation agreed. So does it agree to the new social position accorded wealth. It is now said to be the ambition of young men to become rich, and the relative position of poor officials and rich merchants is suddenly reverst. There comes to be a scramble for money. New enterprises are planned, new resources sought, and new characteristics displayed. With all the vast extension of commerce and of manufacturing industry of recent years the nation still feels poor and still craves wealth. One can not look upon this feature in new Japan without grave disquietude. Inevitable it doubtless is, but what shall become of the old charm of the old life, so restful, so full of grace, so far removed from the sordid strife of the modern world? One does not like to think that "Christian" civilization taught Japan first how in most approved style to kill, and then introduced the scramble for more and more and ever more of this world's goods. It is not pleasant to be told that money makes and unmakes parliamentary majorities, and that a ministry can endure only if in alliance with millionaires. When shall we be able to say that not only Western modes of warfare, and of commerce, and of sordid politics, but that the Christ's teaching of love and truth has won Japan? Not at once we fear.

*The Work of the Church.*—Not yet does there seem to be a turn of the tide that has so checkt the advance. Indeed, some of the keenest observers think this new strife for wealth the most antagonistic force which has yet appeared. Whatever be the cause the result is manifest.

Again the table of statistics of all mission work shows a net loss. At the close of the year 1896 there were 349 fewer communicants in Protestant churches than were reported at the close of 1895, and 879 less than those reported at the close of 1894. Let us face the facts at their worst. Not counting the wives of missionaries, many of whom do most valiant and effective service, there are 472 foreign missionaries, with 281 ordained Japanese ministers, and 610 unordained preachers and helpers, and 204 Bible women, a total of 1,567 professional laborers, and the net result for two years of work has been a loss in the number of communicants of 879. In the long list of columns the list of laborers almost alone show increase. More laborers and less results, that seems to be the story for years. And even the number of ordained Japanese shows a large falling off.

It is true that there is a pretty large number of adult baptisms reported (2,513), but this is less than in the year preceding, and that less than in the year before, and that also showed a decrease.

The largest diminution is in the work of the American Board, and the exceptional causes for its decrease are well known. For the first time, we judge, it falls to third place in the number of converts, and its native ministry is less than half, only 25 now against 60 a year

before, while its students for the ministry are reported as only six. But the special causes have affected this work long the most promising of all, still, at best, the other missions have only held their own.

It is much that they have held their own, and much that in that mission that has suffered so grievously so many stand fast and maintain the faith. In total result they are second, and in benevolence still lead all the rest.

*The Hope for the Future.*—So far as we know none is discouraged. In the days of success many, as in the days of the early Church with apostolic leadership, professed the faith who did not know its power. And many flourished for a time but had no root and by and by withered away. But many endure, and from them shall come the Church that shall endure. The work no longer occupies its old place in the public eye, it no longer comes with observation, but it endures, and it will still possess the land.

In many places interest is manifested, and faithful work brings forth fruit. Missionaries and converts are in greater harmony than in times past. There is less unrest, less curiosity about the latest novelty, and a truer and more sober estimate of the work that must be done.

The experience in Japan is not exceptional. It is from such experiences that the Church learns patience, faith, and its absolute dependence upon God's power. To learn that is to learn all, and at last to win all.

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## PANDITA RAMABAI AND HER WORK.

BY MISS GRACE E. WILDER, KOLHAPUR, INDIA.

The name of Pandita Ramabai is familiar to many. We American women are glad to recall the fact that when this young widow came to our shores, she received the sympathy and aid for which her heart was longing. Ramabai's efforts for the widows of western India, and more especially her present connection with famine widows, has so brought her into prominence that some may be glad to have a short review of a life so signally molded and used by God.

In the famine of 1876 Ramabai was a little Hindu girl living in the jungles of India. Her father being a pundit, he chose a solitary abode—a custom not uncommon among the religious people of India. Both parents were anxious to have Rama become learned; so, from a child, she was taught the Hindu shastras. I have been told that she committed to memory 23,000 verses of the Hindu scriptures.

Among others, her own people fell victims to the terrible famine. Of this time she says: "Eleven days and nights, in which we sub-

sisted on water and leaves, were spent in great mental and bodily pain. At last our dear father could hold out no longer. He determined to drown himself in the sacred tank near by. 'Remember, my child,' he said, 'you are my youngest, my most beloved child. I have given you into the hands of our God; you are His, and to Him alone you must belong and serve all your life.' He could speak no more. My father's prayers for me were no doubt heard by the Almighty, the all merciful heavenly Father, whom the old Hindu did not know. The God of all flesh did not find it impossible to bring me, a great sinner and an unworthy child of His, out of heathen darkness into the saving light of His love and salvation."

Happily the resolve of suicide was not carried out, for later this father was attacked by fever, from which he did not recover. Ramabai touchingly tells of how fellow-villagers, being doubtful as to the caste of the family, offered no assistance, and her brother carried the lifeless form alone over two miles to its last resting-place.

The story of helplessness and starvation continued until mother and sister both died. She and her brother visited the large cities of India. She advocated female education, and after a time this young lecturer and Sanscrit scholar created a sensation by her views and scholarship. The pundits of Calcutta conferred upon her the distinguished title of Sarasvati. Soon after this her brother died. "His great thought during his illness," she writes, "was for me." When he spoke of his anxiety, I answered: "There is no one but God to care for you and me." "Ah," he answered, "then if God cares for us, I am afraid of nothing! and indeed in my loneliness it seemed as if God was near me, I felt his presence."

After the death of her brother, Ramabai married a Bengali gentleman. After nineteen months of married life she was left a widow with a baby daughter Manorama (Heart's Joy). She resumed her former work as a lecturer, going from city to city to plead for the education of native women and the discouragement of child marriage.

It was not long before her restless desire to go to England was realized. She writes: "It seems to me now very strange how I could have started as I did with my friend and little child, throwing myself on God's protection. When I reached England, the sisters in St. Mary's Home at Wantage kindly received me. There I gradually learned to feel the truth of Christianity, and to see that it is a philosophy teaching truths higher than I had ever known in all our systems; to see that it gives not only precepts but a perfect example; that it does not give us precepts and an example only, but assures us a divine grace to follow that example." Here she and her daughter were baptized, and thus before reaching America she had professed an outward adherence to Christianity.

She was received into the home of Dean Bodley, of Philadelphia,



and there received the encouragement and counsel and love of a truly great woman. In preparing an introduction to one of Ramabai's books, Dean Bodley writes: "I askt her as she arose to depart if she had a last message for the readers of her book. 'Remind them,' she replied, with animated countenance and rapid speech, as she claspt my hand, 'that it was out of Nazareth that the blessed Redeemer of mankind came; that great reforms have again and again been wrought by instrumentalities that the world despised. Tell them to help me educate the high caste child widows, for I solemnly believe that this hated and despised class of women, educated and enlightened, are by God's grace to redeem India.'" In remarkable ways God is causing Ramabai to realize the gradual fulfillment of this prophetic desire.

Her home for widows is located at Poona, amid pleasant natural surroundings. The inmates—numbering at the close of last year between fifty and sixty—receive here not alone superior educational advantages, but a home-life which is a constant protest against the awful customs of Hindu widowhood.

During the last two years Ramabai has herself experienced a deeper knowledge of the life of Christ and of the possibilities of that life being manifested in her. Through the blessing of God on the efforts of an English evangelist, she was shown that the Holy Spirit is a living person. Her acceptance of Him and obedience to Him have had a markt influence on the girls in her home. Ramabai has always held the position that every pupil is free to join her at the time of morning and evening prayer. As the spirit of God has been manifested in this home, the attendance at prayers has increast, and last year twelve girls profest faith in Christ by baptism.

Six months ago—as fearful facts of famine suffering reacht Ramabai—her heart could not rest without making efforts to save the widows of Central India. "We shall be quite contented," she writes, "to have only one meal of common coarse food daily, if necessary, and so long as we have a little room or a seed of grain left in this house, we shall try and help our sisters who are starving."

After a rail journey of many miles, Ramabai hired a bullock-cart, and visited some of the villages of the Central Provinces. She found that not only were young widows and deserted wives starving, but their lives were in great moral danger from wicked Mohammedans, who were taking advantage of this time of their distress and helplessness.

Before we left India, Ramabai's journey had added 125 to Sarada Sadhan—her home in Poona. I saw many of these young widows, with skeleton forms and gaunt looks, which said more than their words. They were under a temporary inclosure of Bamboo poles, covered with cloth and matting. When I said, "Ramabai, you now need buildings," she replied, "Yes, and the Father must send the money."

News has reached me that the number of widows or deserted wives taken by Ramabai from famine districts has risen to 149, and preparations are being made to receive more.

We, who live in Western India, recognize God's gracious love and power in this chosen life. We see that Ramabai is now gathering in the girls who will, with God's blessing, be teachers and missionaries to their own people. Will you help her by prayer, and by undertaking the support of one or more of the members of her increasing family?

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We add the following account of the terrible condition of affairs in India, where the distress brought about by plague and famine is unspeakably augmented by the unprincipled use which evil men make to gratify their own lust. Pandita Ramabai is doing her utmost to rescue the young girls and child-widows who would otherwise fall into the hands of these human vultures.

At Sohagpur Ramabai first began the work of rescuing these starving girls. She says:

We found that we could not get the orphan children without the permission of the government, so our first business was to see the physician in charge of the hospital, and the tahsildar in charge of the poor-house. Before that hospital were walking three little famished skeleton-like forms, and this first sight of their distress I shall never forget. The three children were of the Chamar caste, their father had died some time ago, and the mother died only the day before. The eldest was a girl of about seven, the second a boy of five, and the youngest a baby boy three years of age. The girl was protecting herself from the intense cold with a covering of rags, and the two boys had nothing on their bodies. Their wrinkled faces and the ghastly, death-like expression told the story of the terrible suffering they were in. All of them were crying for food. The youngest had sore eyes, and could scarcely open them. The poor babe was suffering from dysentery, so much so that his intestines were almost falling out. To add to his misery, he had fallen down and hurt his back. The blood flowed freely from the injured part, which was already so sore and painful, but there was no one to care for him. He was crying, but tears were not to be seen in his eyes. The children were right before the hospital, but no one showed any sign of pity. It took us so long to find the officer in charge of the poor-house that when we returned they had gone, and though I went searching all over the town, I could not find them. Perhaps they died of hunger.

The poor-house was only a grove in the outskirts of the town. Groups of famished people lying down in heaps, or sitting or lying in ashes on the dirty ground. Some had rags to cover their bodies, and some had none. There were old and young men, and women, and children, most of the ill, too weak to move about, and many suffering from leprosy and other unmentionable diseases. Bad men, immoral women, pure young girls, innocent children and old people, good, bad, and indifferent, were freely mixing and conversing with each other. They slept in the open air, or under the trees at night, and ate the scanty and coarse food provided by the government. The food was nothing but dry flour and some salt.

Many of the so-called poor-houses are open grounds with a sort of fence all round them. Some are nothing but sheds temporarily erected to shelter the people. The miserable men, women, and children, who find shelter in these places, are baked in the sun in the day and freeze in cold at night. In some places there is a thin fencing, where men and women are placed separately. But this arrangement is not much of a protection to the women. The devil is at work, even in these poor-houses and relief camps, and they are not fit places for young women and girls to be in. The European and native officers employed to look after the interests of the dying thousands are hard at work, and try to do as much as they can. But it is impossible for them to find out what goes on behind their backs; they are obliged to leave the work in the hands of the Mukadams, who can do whatever they like. They pull and push the working coolies, even women. Young men can be seen everywhere talking to girls and women under the pretense of doing the Mukadam's work. Wicked men and women are everywhere on the lookout for young women and girls; they entice them by offering sweetmeats and other kind of food, clothing, and fair promises to take them to nice places and make them happy. So hundreds of girls, young widows, and deserted wives are waylaid as they go to the relief camps and poor-houses in search of food and work, and taken away before they place themselves in the custody of the government. The wicked are not afraid of the judgment of God, they are sinning away their lives in the midst of the fearful scene of famine and pestilence. They are carrying on a wholesale trade in young girls who have been obliged to leave their families and wander away from home in quest of food. In many cases parents have fallen a prey to the famine, and left their young girls to the tender mercies of their neighbors, or fellow travelers, or other wayfarers. Such girls easily fall into the hands of wicked people.

Here is an instance : A young girl of fourteen, and a little sister of about eight years of age, were left orphans and taken possession of by a wicked man at Itarsi. I happened to see her in the streets and askt her who she was. She told me her whole story and said she would let me have her sister, who was not wanted by her cruel master, and that she could not come away for the fear of that man. I wanted to rescue the poor child but was at that time unable to do so. I prayed to the Lord to show me the way—and in the next week He sent help. A young missionary gentleman came to help me. He went to the police station and took her away from the man who had kept her in his possession against her will. She was sent to the mission bungalow with a servant, but the former master carried her away by force. Again the missionary went to the town and fetcht her, and that very night I took her to Jabalpur, and now she and her sister are placed with some good missionary ladies who will take care of them. The elder girl, poor child, is ruined for life, and is suffering from horrible disease. May the merciful Father help these children!

Another young girl of about fifteen was some time ago wandering away from home, when a respectable looking man told her to go home with him and help his wife in the household work. She consented, and went with him. He gave her nice clothes and food, and for a few days all went on nicely with her, but the devil was at work in his heart. Other demands were made on her, but the girl said she had gone to his house to work and not for any other purpose. He then

said that she should not get sari and food, unless she consented to follow his wishes.

"Very well," she said, and put on her old rags, threw away the good sari, and went out on the street again to beg her food. She was pickt up the same day by a kind lady and is safe with me now. There are not many such girls who will resist the devil in the face of starvation and death. God be thanked for protecting the virtue of these innocents. But it has been my sad lot to see many little girls ruined for life.

My sympathies are excited by the needs of young girl widows, especially at this time. To let them go to the relief camps and poor-houses, or allow them to wander in the streets and on the highways means their eternal destruction. Ever since I have seen these girls in the famine districts—some fallen into the hands of wicked people; some ruined for life and turned out by their cruel masters owing to bad diseases, to die a miserable death in a hopeless, helpless manner, some being treated in the hospitals only to be taken back into the pits of sin there to await a cruel death; some bearing the burdens of sin utterly lost to the sense of shame and humanity—hell has become a horrible reality to me, and my heart is bleeding for those daughters of fond parents who have died leaving them orphans. Who with a mother's heart and a sister's love can rest without doing everything in her power to save at least a few of the girls who can yet be saved from the hands of the evil ones! So, regardless of the trying financial state of my school, I went to work in the Central Provinces to get a few of the helpless young widows.

The Father, who is a very present help in trouble, has enabled me to get some sixty widows, forty-seven of whom will go to school to study, and others will work. Over eight hundred and fifty rupees were spent in fetching them here. The Lord has put it into my mind to save three hundred girls out of the famine districts, and I shall go to work in His name. The funds sent to me by my friends in America are barely enough to feed and educate fifty girls, and several people are asking me how I am going to support all these girls who may come from Central India. Besides their food and clothing, new dormitories and dining-rooms must be built. Our present school-house is not large enough to hold more than one hundred girls at the most. And how are these emergencies to be met?

I do not know, but the Lord knows what I need. I can say with the Psalmist, "I am poor and needy, but the Lord thinketh upon me." My girls and I are quite ready to forego all our comforts, give up luxuries, and live as plainly as we can. We shall be quite contented to have only one meal of common coarse food daily, if necessary, and so long as we have a little room or a seed of grain left in this house, we shall try and help our sisters who are starving. It seems a sin to live in this good house and eat plenty of good food and be warmly clothed, while thousands of our fellow creatures are dying of hunger, and are without shelter. If all of us do our part faithfully, God is faithful to fulfil His promises, and will send us the help we need at this time.

I humbly request you to pray for me and mine that we may be made strong in the Lord, and walk by faith and not by sight. Believe me, yours in the Lord's service,

RAMABAI.

## MILITARY RULE IN MADAGASCAR.

The past eight months have been a time of darkness and horror to many of the natives, upon which they will long look back as upon a terrible nightmare. General Galliéni is a man of immense energy and a prompt striker. "With him," said one of his compatriots, "it is a word and a blow, and usually the blow comes first." He is said to have acquired the name of the "*fusilier*," and in Madagascar he has fully maintained his reputation. The shooting of rebels and others has been an almost daily occurrence. Many of those shot have, doubtless, been guilty of rebellion, or, as they would themselves perhaps say, of a determination not to be ruled by foreigners; but some of those so hastily shot down have been, in the judgment of many, absolutely guiltless of the charges laid against them. During a state of siege it often happens that young and inexperienced officers have great powers entrusted to them, and evidence is not very carefully sifted. Everything, too, has to be done through interpreters, whose knowledge of French is neither extensive nor accurate, and there is thus but small probability that a trial will be fairly conducted. Some of these officers seem to think it highly to their credit to shoot down natives. One of these said recently to one of his compatriots, "I am just going to shoot a native rebel—my seventy-third. Come and see it done." All this may be a natural consequence of military rule; but it is none the less deplorable, and we long for the time when civil rule will be restored, and every accused person may at least have a fair opportunity of defense.

Madagascar is now a French colony, and the Queen has been banished to Rennideo. This was a logical result of the steps already taken by the authorities. The hybrid form of government that existed for a few months after General Galliéni's arrival could not last long, and the situation has been simplified by the removal of the Queen. Her power had already been taken from her, and she was of no service to the French rulers. Indeed, without any fault of her own, she may have been an indirect hindrance to them in their efforts to pacify the country. The general has not charged her with any act of disloyalty, tho, perhaps, she did not show enough gaiety to satisfy Frenchmen. She remained a Protestant to the end, notwithstanding many attempts to induce her to change her religion.

The general results of French rule in Madagascar are becoming more and more apparent. Great labor is being expended on road-making, and the general appearance of the capital is rapidly changing. Not many new public buildings are being erected; but great activity is shown in altering and adapting the many native houses that have fallen into the hands of the government. The central parts

of the city will soon become entirely French. During this month of May hundreds of workmen are busy in Adohalo, a fine open space in the very heart of the city, and it is said that by the Fete of the Republic, on July 14th, the place will have undergone a complete transformation, and will have become a public garden, with a bandstand in the center.

The French rulers are gradually perfecting their system of commercial government and of taxation, and also the regulation of the *corvée*. It was said at the beginning of the occupation that the *corvée* was dead—an evil system that would never be revived. The natives, however, are finding that such hopes were an illusion. Every able-bodied man is required to spend fifty days a year in roadmaking, or in certain privileged cases he pays five dollars. In addition to this there are military requisitions of different kind and various taxes, and many are beginning to feel the hand of the conquerer press heavily upon them.

But the bearing of French rule on the cause of Protestant missions is the topic possessing most interest for the readers of this REVIEW, and to that we address ourselves.

General Galliéni reflects the feelings of thousands of his fellow countrymen in showing himself strongly opposed to English influence. He was sent, it is said, to fulfill a two-fold mission: to destroy the rule of the Hova and the English supremacy. "English supremacy" with him and with many others simply means the influence of the London Missionary Society. It is strange to those actually engaged in the work of that society to find their influence regarded as an important factor in the political situation. In carrying out this policy, General Galliéni is simply following out the lines laid down by M. le Myre di Vilers, who said the two irreconcilable enemies of France in Madagascar were the Hova Government and the London Missionary Society. The latter, he said, has always cherished the secret design of securing the annexation of Madagascar by England.

A series of events has shown how strong the anti-Protestant (or anti-English) feeling is among the French officers. From the beginning of the occupation Protestant churches have been requisitioned for the use of the soldiers, but, so far as I know, not a single Roman Catholic church has been so taken. This has been a great trial to the Protestant Christians, who have been grieved to see their houses of prayer become scenes of debauchery and immorality. In the compound of a mission house in the country, on property belonging to the London Missionary Society, huts have been erected for the native women who follow the soldiers.

The seizure of the large hospital at Goavinandriana, and more recently the purchase of the principal educational establishments of the London Society, have been regarded by the people generally as a blow

dealt at the work of that society. That this was the real motive that led General Galliéni to enforce the sale of these buildings, is shown by the naïve confession of the correspondent of the *Temps*. This gentleman, evidently well informed, after stating the sum paid for the buildings, says, "This sum, which at first appears very considerable, is relatively slight, considering the injury done to the prestige of the society, for it is thereby deprived of its most powerful means of propaganda."

An illustration that throws much light upon the French policy is found in the action of the administration in regard to the Normal School building. When arrangements were being made last February for the purchase of its buildings named above, it was said by General Galliéni's intermediary, that they were absolutely required by the exigencies of the public service. Within a few hours, however, of the arrival of the Paris missionaries last month, the Normal School building was offered them on condition that no Englishman should take any part in the work to be carried on in it. The building and the whole work connected with it was accordingly handed over to Mr. Mondain, of the Paris Society, a few days ago; and Mr. Richardson, who has had charge of the school 25 years, is leaving the island.

Another instance illustrating the same point is that of the church at Andohalo. This is a building of burnt brick, built after designs prepared by the late Mr. William Johnson. The people have spent a large sum on the building, but they also gave much labor, especially in digging very deep foundations. The site is one of the best in the town, and we attach a special value to it, because from its fine central position it would have been so convenient for united meetings of various kinds. The congregation was founded by missionaries of the London Missionary Society more than 30 years ago, and the former building was erected almost entirely at the expense of friends of that society. The building was required by the government, and the people have sold it (according to Mr. Peake's estimate) for about half its value. Their defense is that they had no option in the matter. We are greatly disappointed to lose this building, and the more so, as we had a written promise from the General, that none of our church buildings should be taken by the administration, unless we ourselves agreed to treat in a friendly manner. This we have not done, but have urged strong reasons why the building should not be taken. All the material claims of the London Missionary Society are fairly met by the French government; but this is no compensation for the loss of such a well-situated and well-built church. Rumors are common both among the natives and among Frenchmen that this church is to be turned into a theater. Let us hope this is one of the cases in which rumors may prove false.

In the Betsileo province the French president, Dr. Besson, has

shown a bitter animus against the work of the London Missionary Society. The people have been terrorized by the agents of the Jesuits in the most shameless fashion. Many of the agents of the London Missionary Society have been banished from the province on the plea that they were Hovas, whilst other Hovas are not interfered with, and stranger still any of these agents who are willing to become Roman Catholics, are also permitted to remain. The latest news from this district is that twelve leading men from Ambohimandroso have been imprisoned or put in chains, the only charge against them being (so far as our friends can learn) that they have been friendly with the English and have spoken against France. No opportunity has been given them of rebutting these charges.

It should in fairness be stated, however, that this intolerance is by no means universal among the French administrators. There are large sections of the country in which the proclamations guaranteeing religious liberty are faithfully adhered to, and where much kindness has been shown by French officers to the native Protestant Christians. Everything seems to depend upon the character of the officer in charge, and on the greater or smaller influence the Jesuits have over him. The districts in which the Protestants have suffered most are those of Betsileo, already mentioned, and of Ambatomanga. Of the latter district the missionary in charge could tell a sad story. More than twenty Protestants were shot in a small circle of villages a few weeks since with scarcely the shadow of a trial. It is quite enough if some overzealous native governor calls them *fahavalo* (or rebels), and in a few hours they may be dead.

Dark as recent experiences have been, however, there seems some reason to hope that the worst is past, and that the fierceness of this intolerance is abating. Since March there has been no more church stealing, and some few of the buildings have been restored. Some of the churches requisitioned by the military authorities (as Imahamasina and Isoavina) have also been recently restored to us. Mr. Leban, the Colonial Minister, has also promised that compensation shall be paid for the hospital. We trust these indications of fair treatment may soon be followed by the restoration of religious freedom, such as was enjoyed before the war. The French might in regard to this matter well learn a lesson from the despised Hovas. During the war of 1883-1886, tho all the French were expelled, their native congregations suffered no persecution, nor were their buildings taken from them by the powerful Protestant majority.

Our main ground of hopefulness as to the future lies in the action of the Paris Missionary Society. A year ago it was thought that some slight help may be rendered by that society to the Protestant cause. The severe troubles of the native Protestants and the stirring appeals



of Messrs. Krüger and Langa throughout France, have deeply stirred the heart of the Protestant churches there, and already they are entering with much zeal and earnestness into this work. Five new missionaries arrived a month ago, and a few days after their arrival a large meeting attended by 1,200 or 1,400 Protestant Christians of Antananarivo was held in the Amparibe Church to bid them welcome. At the present moment their position is this: They have taken charge of all primary schools, nearly 500 in number, with more than 30,000 scholars. They will also train teachers in the Normal School, and take charge of "the Palace School." They will also settle in distress districts, and undertake general visitations for the encouragement of the native Protestants. Reenforcements are expected, and it seems probable that the bulk of the London Missionary Society's work will gradually pass into their hands. It is possible the Swiss Society will also take some share in the work; as recent events make it abundantly clear that it will be much to the advantage of the native churches to be placed under the superintendence of French-speaking missionaries.

How soon this transfer of work may take place can not, of course, be foreseen; but events have been marching rapidly of late, and the work of the London Missionary Society in this land may come to an end much sooner than some of us anticipated. Still there remains the hope, that if the larger portion of the work is taken over by the French-speaking missionaries, some few of the English workers may remain for a few years, so as to preserve the continuity of the mission, and to give to the Frenchmen the benefit of their knowledge of the language and of the people. Whatever the final issue of events may be, the foundations, laid broad and deep by the English society, will not be destroyed. The written language, the translated Bible, the spread of elementary education, the development of higher education and of medical study, the general principles of church order, and the native missionary society—these are things that will abide; and those who follow us in this land will gladly acknowledge that other men labored, and that they had entered into their labor.\*

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\* Since the above was written we have had a tragic illustration of how much anti-foreign feeling may still be smoldering under the apparent calm. On Monday, May 17th, the Revs. B. Escande and P. Minault, of the Paris Society, left the capital for Betsileo. Mr. H. F. Standing, of the Friends' Mission, went with them part of the way, and left them on Thursday morning. On the Friday morning, when nearing a large market, they were suddenly attacked by a party of 30 armed rebels and killed. Details have not yet reached us. But the bodies, we hear, have been recovered by the Rev. E. O. McMahon, of the Anglican Mission, and buried at his station of Ramainandro. A gloom has been cast over the Protestants of Antananarivo by his sad news. Six victims have now fallen since the outbreak of the rebellion. Mr. and Mrs. William Johnson and little Blossom at Arivonimamo; Father Berties near Ambohimbaoandro, and now Messrs. Escande and Minault near Ramainandro.

## THE CHRISTIAN ALLIANCE MISSIONARY OFFERINGS.\*

BY REV. H. WILSON, D.D., NEW YORK.

Nearly a quarter of a million dollars were subscribed at five meetings during the summer and autumn of 1896, in one day at Old Orchard meeting, August 9, 1896, \$101,500 being obtained without special effort, and October 11, at Carnegie Hall, New York City, \$122,000 more so freely given, that those on the platform could hardly keep pace with the tide of pledges and money poured in upon them. Beginning at Old Orchard with a one dollar bill, given by a very poor woman, and followed by a nickel brought up by a little boy, the offerings rose steadily to the amount given above. While at Carnegie Hall a washerwoman handed in \$25 as the first contribution, followed by others, thus varying from 10 cents to \$10,000, till the total reached the sum which has startled so many by its size, and the perfect ease with which it was obtained, and this in a year of great financial depression.

Let me try to answer the question so often asked us and from so many quarters: "What is the secret of this spontaneous and magnificent giving at the conventions of the Christian Alliance? How is it that a body of people so poor, can be led not only to pledge but to pay so much to the cause of Foreign Missions, and in times of such financial pressure? They do it.

I. Because they have caught *God's Thought* for the world. By years of truthful teaching they have learned *God's idea of missions*, viz., the rapid evangelization of the heathen world in preparation for the speedy coming of our Lord to this earth again.

Not the conversion of every soul on the earth, but the preaching of the Gospel *for a witness* to those who have never heard it, giving at least one chance to know Christ and be saved to those millions in heathen lands who have never had one chance in contrast to those in Christendom, who have been preached to till they are Gospel hardened.

II. The second reason for the extraordinary liberality shown at the close of these conventions is the *gradual and solemn preparation* for the offering.

These extraordinary gifts for missions are not spasmodic or hypnotic in their character. They are not the result of any labored appeal to the feelings, or of playing upon the emotions of the audience. A stranger dropping in and sitting on the outskirts of the vast multitude at Old Orchard, or any similar meeting, would perhaps be

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\* We have asked Rev. H. Wilson, D.D., who has been familiar with the whole history of the Christian and Missionary Alliance, to give a succinct account of the missionary offerings at its conventions, which may at once inform the public and correct erroneous statements.

puzzled to account for the result of a simple Gospel sermon of perhaps 45 minutes in length. But if our stranger or critic friend had been present from the beginning of the convention, and observed that for 14 days—beginning each morning at 6:30, and going on almost continuously till 10:30 or 11 at night, comprising from 12 to 15 different meetings—the people were under the direct and continuous influence of the Holy Spirit, he might catch the secret of the closing day. For two weeks the great themes of our life in Christ and His life in us, for salvation, sanctification. Healing and the second coming of the Lord, and their practical outcome in the salvation of sinners and the evangelization of the heathen are presented and dwelt upon by speakers filled with the Holy Spirit, and listened to by thousands of equally baptized people. Added to this comes the mighty influence of men and women, lately returned from their missionary fields among the heathens, and speaking with the freshness and power of a living experience. With the eloquence of facts backed up by aims of deepest consecration, the Holy Ghost himself speaks through these to the hearts of the people, and keeps speaking until all prejudice is removed, false views dissipated, eyes are opened, vision cleared, minds enlightened, and hearts are melted into one mighty stream of tenderness and love for the 100,000 souls a day that are passing to their doom.

In fact, the outpouring on the closing Sabbath is but the natural, or rather supernatural result of the *in*pouring of right, truth, and life through the Holy Spirit during the days preceding it.

III. A third reason for this liberal and continuous giving on the part of our people is their confidence in the *simplicity* and *economy* of administration of the funds they so freely give.

Without any invidious comparison with the system and methods of other societies, it is simple justice to state that every dollar subscribed at these great meetings goes directly to the object for which it was given. With the exception of about \$2,000 spent on the rent of one or two very plain offices, printing and stationery, the whole of the large sums pledged and paid goes straight to the field for the spread of the Gospel.

Excepting a bookkeeper, who receives a very modest sum, there is not a paid officer in connection with our Board and committees, while the 200 missionaries are sent out and supported on the fields for a year for an average sum of \$500. The missionaries abroad and the people at home know these things. Confidence is begotten and enthusiasm awakened by the lives of those sent, and the sympathy of those who send them. And when the simplicity of the system is justified by the results attained; when, from one missionary on the field eight years ago, the number has grown to over 300 now at work in various parts of Japan, China, Thibet, India, Africa, Palestine, Bulgaria, Hayti, Brazil, Venezuela, and the income of our society has risen steadily from \$5,000 in 1888 to \$140,000 last year, the offerings of the past summer are not so hard to understand. The secret is an open one to those who have seen the vision of Jesus, heard His commission, and breathed in His Spirit.

## THE MADRAS CHRISTIAN ASSOCIATION.

BY DAVID MCCONAUGHY, M. A.

The success of the experiment which the Young Men's Christian Association of America entered upon, when, in 1889, they sent out their first representatives, one to India and the other to Japan, is no longer questioned. There had previously been a few associations in India, but the character of the new organization, which was established in Madras early in 1890, was distinctly different from these. In that land where caste is so rife amongst Europeans, as well as Hindus, it resolutely refused to recognize any distinction whatsoever of race, rank, or religion. Any young men of good character were admitted as associate members, while the management was retained in the hands of active members who must be in the communion of some Protestant Christian Church. The Madras Association was also established upon a self-supporting basis, refusing to be subsidized from outside, altho its work might easily have been doubled or quadrupled at any time, if this principle had not been adhered to. The board of directors has from the outset insisted that the growth, tho slower, would be surer and more permanent, if not dependent upon outside sources. During the first seven years about \$10,000 had been contributed by the members and friends of the association in Madras. Every expense except the salary of the General Secretary has thus been provided. The principle of *supporting Indian agents solely by funds raised in India* has now been adopted for the National Union, as well as for the local associations, and all surplus is now applied toward this end. Amongst the subscribers to the association are His Excellency, Sir Arthur E. Havelock, Governor of Madras, and each of the members of his Executive Council, as well as the Lord Bishop of Madras, the Venerable, the Arch-Deacon, the Bishop's Chaplain, and a hundred others prominent in Church and State, in government and commercial circles. Perhaps no better proof than this can be given of the seal of divine approval which has been put upon the work of this association in reward for its adherence to the principle of the real brotherhood of man. Of the more than four hundred members of the Madras Association, nearly one half are non-Christians. Tho without any voice in the management, they enjoy all the varied privileges which the association affords, including that of being brought into living contact with Christ in the persons of the active members in the rooms, socials, lectures, educational classes, and on the athletic field day by day.

As long ago as 1892 the need of a building began to be felt, and the members of Madras have since contributed more than \$1,600 toward the building fund. In 1894 Dr. Pentecost proposed at a drawing-room meeting in Kent House, London, that a building be provided on international lines, India to provide the cost of the foundations, Great Britain the site, and America the superstructure. That suggestion was adopted with enthusiasm, and within a few weeks some \$6,000 was raised in England. At the end of more than two years of patient negotiations, the site was secured which His Excellency Sir Arthur E. Havelock, Governor of Madras, when laying the corner-

stone in January, described as "really magnificent." It faces the Esplanade—the open green of the city—just opposite the handsome buildings of the high court and law college, with the electric tramway passing in front and a great Union railway station about to be built near by. Within a stone's throw, on the east, is the Madras Christian College, and on the west the principal Hindu college of South India, while just across the China Bazaar road stands the splendid new building of the law college. Facing on three streets, the site has a frontage of 151 feet and a depth of 126, covering an area of 19,000 feet. The story of the purchase of this ground is in itself a fascinating chapter in the growing volume of answers to prayer. It was in 1893 that an amateur photographer focused his camera upon the block of old tin bazaars which then covered this piece of land. That photograph, though not even shown to the board of directors for many months, like Hezekiah's letter, was spread before the Lord. In spite of obstacles, which all who were at all acquainted with the circumstances pronounced insurmountable, the conviction had been begotten that that ground had been given of God for the purposes of this association. It was not until November 27, 1896, that the last obstacle to the purchase was removed, and it has been only within the past month that the collector's certificate has been obtained, giving an indisputable title to the entire property. There were more than a score of different signatories (all non-Christians) requisit in order to complete the transaction, and the consent of more than twice this number of Hindus was required. In the midst of the eighteen tin bazaars, which formed the front of the lot, were two, the revenue of which went to support an Hindu temple, and these were held by trustees. After all the other owners had come to terms, two, whose holdings measured about six by eight feet each, still held out for an exorbitant price—five times the amount they had paid only a few years ago. Every effort to bring them to terms had been exhausted, and as they believed that their ground was absolutely indispensable to the purpose of the association, they believed they could get whatever they demanded. On the last morning before the last monsoon ended, the building committee of the Madras Association met for conference and prayer over this matter. In the course of the two hours thus spent, the committee pleaded with God to once more cast out the heathen to give place to His people. Within an hour after adjournment these bazaars were a crumbling mass of ruins, a cyclone having swept across the town while the committee was still in session. As the Hindu owners stood wringing their hands in front of the ruins a little later that morning, they were overheard lamenting that this calamity had overtaken them in retribution for their having refused to sell the ground to the association for a reasonable price. Next day the ground was bought for less than half what they had been demanding.

Meanwhile, friends in America have come forward and contributed the full amount required both for the superstructure and for furnishing, the Hon. John Wanamaker, of Philadelphia, personally assuming the cost of the former, which is estimated at \$30,000. The site cost about \$12,000, of which two-thirds has now been contributed. The building is now in course of erection, and it is expected that it will be ready for occupancy next year.

## II.—INTERNATIONAL DEPARTMENT.

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

### The Anglo-Chinese College, Foochow, China.

REV. GEO. B. SMYTH, D.D., PRESIDENT.

The Hok Ling Anglo-Chinese College, to give it its full name, was founded sixteen years ago, by Diong Hok Ling, a Chinese merchant at Foochow. Unhappily for himself, as he regarded it, he was a gentleman wholly unlearned in the knowledge of books, for when young he could not afford to go to school, and so grew up without those educational advantages the lack of which he never ceased to mourn. But he had energy and faithfulness, and after working for a time for others, he came from Amoy, his native city, and opened a small shop at Foochow, which finally grew into the larger store so well known to both Chinese and foreigners at this port. Increasing wealth did not make him less sensible of what he always considered his great misfortune, and he resolved that when the opportunity offered he would found a school where young men, who wisht it, might acquire a thorough education. He made careful observations as to the best way in which to realize his generous purpose, and give permanence to the work when it should be once begun. He finally decided to place his gift at the disposal of a Board of Trustees who should control it for the Missionary Society of the Methodist Episcopal Church. This Board was composed of the United States and British Consuls, the agent of the Hong Kong and Shanghai Bank, several members of the Methodist Mission, and, one each, from the American Board and English Missions. The donor then handed over ten thousand dollars toward the purchase of a fine building, other Chinese, stimulated by his example, subscribed fifteen hun-

dred dollars, the Missionary Society added twenty-five hundred, and the property mentioned was bought. The school was opened, and has ever since been conducted on the lines then laid down. The College therefore had its birth in the brain and heart of a generous Chinese, not in the treasury of the Missionary Society of New York, and this fact alone should plead eloquently with those who are interested in educational work in connection with missions in China.

I am well aware that compared with some American gifts toward the founding of colleges, the one of which I am writing is small indeed, but it must be thought of in connection with the circumstances. It was given toward the founding of a Christian school by a Chinese who was not a Christian, and it is, so far as I know, the largest gift for such a purpose yet made in China. Again, the founder was not a rich man in the American sense, indeed, in western countries he would have been considered poor. If his business had continued to prosper he would have added to the first sum, but he met with reverses, and left but little at his death. Christians will be glad to know that soon after founding the college, he entered the Methodist Church, of which he remained a faithful member until his death in 1890.

In the following numbered paragraphs I would invite attention to some special points in the character and position of the college.

1. The purpose of the college is to prepare young men for the work of life by giving them a sound education, both moral and intellectual, in the Chinese and English languages. The English course is very much like that of the smaller colleges in America,

omitting Latin and Greek. The special study of English is kept up through the students' whole course, and there are the usual courses in mathematics, chemistry, and physics. In addition there is a systematic program of Bible study, including Scripture history and the history of the Church.

2. It is a Christian college. Christianity is the basis of its teaching. This is announced in our catalogs and every father who sends his son here knows to what he is sending him. Nevertheless, no compulsion is ever employed, we deal with perfect good faith with the parents of the students, allowing perfect freedom of conscience, offering no allurements or inducements of any sort, yet enjoying the right to present the truth in fulness to all. Religious services are held every morning, and all are required to attend one service at the church on Sunday. There is a Young Men's Christian Association, the first of its kind in China, which conducts a weekly prayer-meeting. The president of the Association is also president of the local Epworth League. Tho the majority of the students who go out from us do not engage in direct Christian work, some of our graduates are prominently connected with the Church. One of them is the principal teacher in the Theological Seminary of the Church of England Missionary Society, a second, who is a member of the Foochow Conference, has recently gone to America to pursue a theological course, while still another, a graduate of the class of 1896, was elected last November by the National Council of the College Young Men's Christian Associations of China as the Chinese delegate to the convention of the World's Christian Students' Federation, at Williamstown, Massachusetts. There are others engaged in direct Christian service, though not so prominently as these.

One young man deserves special mention. He worked his way through college against great odds, helped a

foreign gentleman in the compilation of an Anglo-Chinese dictionary, and is now a British government interpreter in Singapore. He is a consistent Christian, and superintendent of the Methodist Sunday-school there.

3. So far as the students are concerned, the college is self-supporting, not one of them receiving pecuniary aid of any sort from the college or the mission. They pay in full for board, and in addition, the current expenses, such as salaries of Chinese teachers, Chinese tutors in English, repairs, furniture, and other items, amounting last year to about \$2,500, were met by their fees. Besides the salaries of the foreign teachers, of whom there are three, the Missionary Society makes an annual grant of \$260, and this sum has to be used entirely in the purchase of necessary apparatus.

The attendance is larger than that of any other college in China; this year it is 237. This represents a great advance since 1887, when we had but fifty-four. For some years the higher classes looked at the college with suspicion, but their fears have been removed, and now we have the large number given above, many of whom are the sons of men, who, a few years ago, would not have allowed them to enter a school connected, however remotely, with a Christian church. The students represent every class eligible for admission to the government literary examinations. Some are the sons of poor men who are obliged to work hard to give them an education, while others are the sons of merchants and officials. Rich and poor, Christian and non-Christian, all alike are represented, the only requirements being that they be of suitable age, be properly recommended, pass the examinations, study diligently, and conduct themselves as gentlemen. They are, therefore, with a few exceptions such as are met with in every school, a body of self-respecting young students, who come here to learn, who have something at stake both financially and in reputation, and who are

intent upon making the most of opportunities which it costs them something to get.

5. The college is situated at one of the treaty ports, and one of the greatest literary centers in China. As the chief center of the tea trade of southern China, it has a large number of merchants of enterprise and wealth, and the influence which such men naturally possess. None of these have entered the Church, or look upon its purely evangelistic work with any sort of sympathy. But the advantages of a school like this are so apparent that some of them send their sons here to be educated. One result is the establishment of friendly relations with men whose friendship is valuable, and the gradual revealing to them what Christianity is.

Thus, to that extent at least, is reached a class of men who are for the present as far beyond the reach of all the other agencies of the Church as if they were inhabitants of another planet.

Again, Foochow is the literary center of the province, the focus of all its most powerful influences, the meeting-place of those whose teaching and example count for most with their fellow provincials. Surely it is no small thing to have an institution here on which many of this class look with favor and to which they send their sons. They do not hesitate to be known as its friends, to visit it, and to recommend its work to others. The college thus becomes leaven, which, tho working slowly, works surely, toward the establishment of a better understanding between these men and the Church; it is a platform on which men of both sides may meet and discuss together the great theme which brought us here, the regeneration of China through the vitalizing power of Christianity.

6. Last year the Chinese of this city gave striking proof of this confidence in the college, by their ready response to my request for subscriptions for a new dormitory. At the opening of the

spring term in 1896, the numbers who desired to be in residence were so great that I was compelled to borrow one of the mission residences for a temporary dormitory, tho the one we had would accommodate 104. I promised, however, to have a new dormitory by the opening of the present term on the 23rd of February, and resolved to raise the money here. I am happy to say that I have been able to keep that promise, and when the new students came in last week the building was ready for their reception. It is three stories high, seventy-five feet long, and has rooms for sixty-six students, a monitor's room, servant's room, office, reception-room, and two school-rooms. The cost is nearly three thousand Mexican dollars, and not a dollar has been asked or received from foreigners. The whole work was done by Chinese subscriptions. The money came from different sources. The officials of the city subscribed \$600, a Cantonese merchant, who gave \$200 himself, raised \$500 more among his friends; a former student here \$150 as a thank-offering for what the college had done for him, the Foochow Mint gave \$100 and promised to give regularly \$100 a year; various sums ranging from \$5 to a \$100 were given by others, and so the amount grew. The new dormitory is therefore a striking testimony to the confidence in the work of the college, which is felt by those who know it best.

A pleasing evidence of interest of another kind was shown by His Excellency, Lo Fu Luh, the new minister to England, in sending fans and scrolls with complimentary sentences in his own handwriting to the heads of our various classes at our last Commencement. This gentleman will be remembered in America as Li Hung Chang's interpreter on his tour around the world. His nephew, who has just been appointed Chinese Consul-General at Singapore, was present, and made an address of much encouragement to the students.



### A High Caste Woman's Conversion.

MRS. J. T. GRACEY, ROCHESTER, N. Y.

The conversion recently of a high-caste Brahman lady, in the city of Madras, India, and her public baptism in the Methodist church, has attracted considerable attention throughout that country. While the great ingathering in the churches has come from the lower classes, there is now a movement among the higher classes of women, who have been receiving instruction in the zenanas. The experience in the present case is one of many who have grown weary of their false religion, and long for something higher and better. The story as told by the one instrumental in her conversion is of thrilling interest. She was a strict Brahman, and from the day of her birth had all the rites of her sect performed for her, and in the seclusion of her ancestral home, amid all its wealth and luxury, was devoted to her gods. Her father was a man of great wealth, and exerted a powerful influence, and was of the strictest Brahmanical sect, and many of his friends, who are among the leading citizens, express astonishment that the daughter of such a cultured man should embrace Christianity. The daughter was the youngest child, and was taught early to live an idolatrous life. According to Hindu custom, she married at the age of ten, and at her wedding thousands of rupees were spent. As is the custom with Hindu wives, she divided her time between her mother's and her husband's home. She was of a thoughtful and religious turn of mind, and from her early years there was no ceremony in which she did not take part. She went to eight sacred rivers, and bathed in the sea, visited fifty temples, and the bread she ate was from a certain temple. At one time she fasted for forty days to appease the gods, taking only a little milk. She performed many penances, chief of which was making the circuit of a certain tree forty-two times very early in the morning, each time

making an offering to the shrine attached to the tree. She was so devoted that nothing would satisfy her but the building of a temple, and now near the city of Madras, where the Methodist church has lately commenced work, stands a temple, a monument to her idolatry and devotion. Every week she visited this place, and often spent many days, feeding and sustaining the people connected with the temple, and decorating the idol with some of her finest jewels. Her own house was filled with idols, in her own room she had twenty-five pictures of idols and a dozen images. As the holy child in the household she decorated the idols with flowers, drank the sacred water after placing it before the idol, and for hours would sit with a wet cloth about her, counting the beads that were given for this office, offering a prayer over each bead, until a thousand were accomplished. Every day she lighted before shrines and idols two or three hundred little oil lamps, excluding from her mind everything else, but meditated upon the Vedas, thus performing the ceremony called, "the million lights," to insure a pathway of light when she should come to die.

This was the woman, with intellect bright, and with a religious devotion scarcely surpassed, when the Methodist missionary found her about two years ago. It is now no longer necessary to hide the true object in teaching the woman in the zenanas. They have been taught various things in the way of fancy work that an opportunity might be afforded for presenting Christian truths. Now the study of the Scriptures is required. This woman desired to be taught, and accepted the conditions, against all the remonstrances of her family. She did not want the Scriptures, she wanted other things, and was willing to take the one for the purpose of securing the other. Sometimes she would take a lesson, at other times she was too much engaged with fasting, prayer, and idol-worship to pay any attention to her teacher, and

without a word would wave her hand for her to leave, as there were often days when she had to keep silence, not a word escaping her lips.

But then came a change. The quiet, persistent presentation of the truth and reading of the Word had its influence, her zeal for idol-worship began to flag, and she failed to visit her temple. She had contemplated having a golden image of herself in the act of prostration before the idol, but that was given up. She neglected many of her religious duties, and her family became greatly concerned.

The mother and ever vigilant priests were on the alert, and she was ordered to dismiss the teacher, which she did, tho this caused her great sorrow. Soon after she wrote a letter to her teacher, in which she opened her heart, and told how her people hated the Christian religion, but that she loved it, and asked for the prayers of her teacher, that she might be willing to leave all her former associations. This was followed by another letter saying she was very unhappy, but that in her heart she had abandoned idol-worship and depended on Christ alone for salvation. Preparations were made by her family to send her away from the city, but she set her face against all their arrangements and determined to cast in her lot with the Christians. She was willing to leave her family, and even express a wish that she might become a zenana worker. She offered to do the work at her own expense. At last the crisis came, she counted the cost, made her preparations, packed her boxes, put away her jewels, and when the evening came, and all the family were engaged in their evening worship, she quietly embraced the opportunity to slip out.

She said afterward: "I went out into the darkness with only the stars above me. It was to me like taking a long journey, and I did not know where or how it was going to be. There was nothing before me, but a voice in my heart told me to run, and I

ran. I was so frightened, I would not stop to take my breath, but at every step I took I felt as if some one were behind me. The swifter I ran, the swifter seemed the step. If I am caught what will become of me, I thought, but I ran on and on, and at your gate I stopt. I felt that if I were caught, I would scream, and you would all run out, and help and protect me. When I stopt, I turned around. There was nobody. Then and there I offered a prayer. I told God I might be dragged back on the streets (about half a mile) on which I ran, I might have to endure persecution, trial, and hardships, but I asked him to keep me faithful to him."

Reaching the home of the missionary who had been instrumental in her conversion, who was busily engaged in Christmas festivity, she ran almost breathless up the stairway, and falling into the arms of the missionary said, "I am come; I am God's Christmas gift to you."

She wore no jewels nor costly clothes, but was clad in the coarsest cloth. She took from her person a little metal box, containing the sacred powder that had been given her by the priests as a sign that she had been sealed by them, and which she had to wear about her person, and in doing this, she renounced caste, heathenism, idolatry, everything. This was all behind her. Before her she knew not what. In a few days persecutions commenced. Relatives accompanied by native policemen visited the house, insinuating that she had been unlawfully detained. They had an interview, pleading with her to return to her home, her mother and her old associations; but none of these things moved her. Quietly, but firmly, she said, "I can not go back; I am a Christian." They used every argument, assuring her that if she persisted, as orthodox Brahmans they would be under the necessity of performing the funeral ceremony over her, and that she would be dead to them and to the

whole Brahman community. She only replied, "I know it—I shall be dead to all, but tell them I yet live, and will tell of Christ's love to my people."

Upon another occasion came the mother and relatives accompanied by an angry mob, with threats and imprecations which could be heard all over the house. They predicted the downfall of the mission and threatened to spend thousands to take the case into the courts, and denounced her in the vilest language. When they found she could not be influenced, the mother called on all the gods to curse her child, and with bitter cries lamented she had not dragged her dead from a well. It became necessary to call the police, and the people unwillingly retreated with cries of vengeance, shouting that if they could they would kill her, and declaring she acted thus because she was intoxicated.

It was suggested that she be taken away from Madras, but it was decided that it was better to stay and give her people every opportunity of seeing her. And so her relatives came and went. Several weeks past and the matter of a public baptism was agitated. This woman had made such a noble confession, had been so brave in the midst of such opposition, had been so clear in her Christian testimony, that it was thought a public baptism would convince people that the missionaries desired to hide nothing from them, and it would probably be an encouragement to other women to take the same step. So the decision was made, but not without grave apprehension on the part of many Christian friends, both European and native. The service was appointed for an evening in the week and Christians and missionaries of other denominations were invited to be present. During the day there was considerable excitement and the missionary was told that the event was the talk of the city bazaars, and that evil-disposed persons would make trouble at the church in the evening, and even a missionary of twenty-four years' ex-

perience expressed fears in regard to the course to be taken, and advised that the baptism be done in the Home, or the church doors closed. When the hour arrived, the missionary accompanied by her protégé, found the church crowded with Europeans, native Christians, Hindus and Mohammedans. Every window and door was crowded so they could not be closed, and police were on all sides of the church, tho their protection had not been asked. The services were conducted in Tamil and English. When the candidate was presented at the altar to take her part in the service, there was a murmur of voices all over the house, many of them saying, "What! a Brahman lady baptized!" At the close of the service she sang in a clear sweet voice the hymn she had learnt,

"Jesus I my cross have taken,  
All to leave and follow thee;" etc.

and then in great simplicity and tenderness gave her testimony before the crowded audience. The whole exercises made a great impression. Many Hindus and some of her relatives who had attended to give trouble went away deeply impressed, confessing the woman was sincere, and they would not interfere with her.

This baptism made such a stir that for several Sabbaths, more than three thousand Hindus assembled in a large hall to discuss the work of the missionaries in their midst, and to devise plans to end all missionary work. Then the Hindu papers took up and discuss the matter, expressing surprise that a woman of such social standing among the Hindus should embrace Christianity. One month after the baptism, funeral ceremonies were held for her by relatives, as she was considered dead to them. These lasted three days, and were attended by large numbers of Brahmans who had been invited. Special bathing was performed by her husband, money spent liberally to feast Brahmans and costly presents were made to the multitude. All the crockery belonging to the woman in her

home was broken and everything destroyed that would remind them of her. Then an effigy was made of her of reeds from the banks of the Ganges, and the form was thrown into the fire and the priests shouted, "Dead! Dead! Burnt out!"

The bond or "Execution Bill" was signed by the family priests and four Brahman gentlemen, the sacred ashes were gathered and taken at night to the burying ground, where other ceremonies were performed.

She is now living with the missionary, happy and cheerful. The once proud, petted, wealthy Brahman woman has broken all her alabaster boxes and laid all upon the altar, and is now teaching a low-caste Sunday-school and aiding in the Christian Orphanage, and her one longing is to go to the villages and tell the women the story of God's great love.

### Missionary Agencies.

MR. EDWARD EVANS, SHANGHAI,  
CHINA.\*

The missionary, entering upon life in a heathen land, a *foreigner* in the midst of a large population of natives, whose habits of living, clothing, eating, etc., are entirely different to his, is at once confronted with some very practical questions entirely apart from his spiritual vocation. Himself and family, to be housed, clothed, fed, and all their accustomed needs supplied, how is it to be done? No shops there, where the

kind of things he wants are sold. Some needs will have been already anticipated, and supplies brought, but these run out, and so many unlookt for requirements come to light, and keep on presenting themselves, so that recourse has to be had to the friendly missionary brother, at the nearest point where such supplies may be purchased. While such aid may do in the early stages of missionary openings, and the "friendly brother" be willing to leave his own work, and go about his needy brother's business, it will not answer when there are many who have such needs, and the number of workers scattered about interior parts become numerous. Thus, an agency which will undertake all such matters, and meet the needs as they arise, becomes a necessity. The qualifications of such an agent, however, for the work have to be many-sided. One always to be depended upon to be there when applied to, to be ready to go about the matter entrusted to him, promptly, attentively, to use skill, taste, judgment, care, and economy in selecting, ordering, purchasing and packing, is a *desideratum*. Such an agent is called upon to take such a variety of matters in hand. The selecting of stores, food, drugs, clothing, books, etc., hardware and other necessities for the house and other buildings, which often have to be undertaken. Then, packages are being sent from home, which must be received, past the customs and forwarded on.

New arriving missionaries require outfits for residence in the interior; so furniture adapted to the new conditions has to be obtained, experienced counsel in such respect being all essential. Dressmakers are not! where clothing is so different, what is to be done? The wife and the children as well as the poor man himself must have such things done for them; so the agent is called upon to buy, match, alter and get made the wardrobe of the family. Who can do for others, with all the different ideas and tastes which are

\* It is now nearly two years since we requested Mr. Edward Evans to collate information concerning missionary agencies in the far East, and to prepare a paper on the entire topic. Our thought was to provoke discussion of the subject. We had known of the efficiency of such agency in Constantinople and elsewhere, and believed that much greater efficiency might be reached by comparison of experiences among missionaries. The Sanitarium was not in our thought, but Dr. Beebe of the hospital at Nanking and Dr. Main of the Hongchow hospital, both write endorsing Mr. Evan's article in its reference to Sanitarium. J. T. G.

suggested in such a presentation of the case as the foregoing? And with it all, there must be economy, or the bills will get beyond the resources. And what means for remunerating such agency? Many of these calls are for items of trifling value, tho most necessary, and therefore any *commission* to really be commensurate with the service would probably be equal to or more than the amount to be expended. One such "agency" described in its report this branch of the work as "the un-remunerative branch." In his case the Board paid his salary and all the expenses of the "agency." But very few Boards have made this provision, and the larger part of the missionary body in China [for the writer has this field in mind] are without any provision thus made for them by their Board, and have consequently to manage these things themselves.

In connection with such agency there has been made evident that another need has to be met. The arrival and departure of the missionary family, and the occasional visit to the ports, have led to the establishing of a "Missionary Home," where all the conveniences of "Home" may be had, rather than the expense and discomforts of a hotel while so sojourning. It would be rendered more trying to the heads of the family if, as they necessarily have to make many excursions around the port to select and purchase the outfit, and these things are accumulating and being prepared for transport to their station, they felt themselves intruding on the "Hotel" and their children meantime having been left in the care of servants, mothers on returning finding the children and their nurses alike voted an intolerable nuisance to the other guests. Thus a "Home" where no sense of restraint will be felt, where the circumstances they are in are understood and sympathized with, the help rendered in every needed way, is appreciated.

The China Inland Mission, which has now some 700 workers in the field, has provided at Shanghai a "Receiving

Home and Supply Depot" for its members, that is a model of excellency. This mission is noted for its thrifty methods in these matters. A department for the storing of all kinds of supplies is kept, the articles having been purchased at wholesale prices and imported, and then retailed out at bare cost to its members. Distributing branches are established through the land at various points.

A number of the members of the mission have been delegated to attend to this work. Some give their whole time, and others a part. Clerks, accountants, housekeepers, etc., are occupied thus, as their share of the work, who gave themselves to the mission-field, expecting to be preaching to the "heathen;" but it has to be "indirectly" in their cases, and the blessing shared as to those who "tarry by the stuff."

The writer has been asked by the Editor of this periodical to give some account of "Missionary Agencies, his own included," and may therefore be permitted to add to this sketch the information that he, with his wife, some eight years ago, having gone to China, with the intention of laboring among the heathen, was led quite unexpectedly into undertaking the organization of a work such as has been herein indicated. "The Missionary Home and Agency" in Shanghai was in existence before, but has expanded in its scope in the last seven years so that now it has for its correspondents a very large part of the missionaries in China, numbering upwards of 2,000, not counting wives and children, and excluding the C. I. M. already mentioned, as well as many in Korea, Formosa, and Japan. The office-work to attend to the Agency Department employs several native assistants, bookkeeper, etc., as well as keeping perpetually busy the writer and his wife the year round.

The "home" as its name implies, is necessarily a place made as convenient as possible for the circumstances of

those who come to it. It is confined exclusively to missionaries. There are times when it will be crowded to its utmost capacity, tho the question sometimes askt has not yet been answered, "How many can it accommodate?" It meeting emergencies, so that when there is a great congregating, as at times of some mission assembling, or at the season of arrivals from the home-lands, it is in much demand. At other times but a very few may be found in it, but it is always ready for whatever call may be made on it, however unexpected, as in the times of "Riots," when a whole province of workers was emptied into it at once. It has been appreciated, too, because of the opportunity given for meeting workers from different points with whom comparison is made of methods of work, etc.; and to the new arrival it is an inspiration thus to come at once in contact with veterans whose names are familiar, and find a warm welcome to the land.

The Christian atmosphere, too, is helpful, where all have a common interest, so that tired workers are cheered by a few days' stay there, and little meetings may be held of an impromptu character, for stimulating the spiritual life, and bearing mutually the burdens of others. Of all the other needs that it is sought to meet, this is ever regarded as of the greatest importance.

And now ere concluding the writer after relating the *actual*, would like to give his thoughts of the *ideal* in some of these matters.

What one individual, on his own resources, has been able to accomplish in meeting the needs that have been indicated, comes very far short of what might and should be provided for the Lord's servants, laboring in trying conditions in this wonderful land. One might go on to speak of times, not infrequent, when one of the heads of a family becoming invalided, the entire family has to be transported away to the home land, at great cost and loss

to the work. Not seldom would such expense have been avoided, and the difficulty met, if a "Home," combining the advantages of a "Sanitarium" were available here to be a little while in a restful home, away from the sighs and sounds (and smells) of the native land, and in the midst of Christian friends of one's own kind, would often rehabilitate such an one, without the necessity of traveling further. Owing to recent appreciation in the value of property in Shanghai, rentals have greatly increased, and altho the present Home is an old dilapidated place in a poor locality, the rent has been so increased that with the advanced cost of everything else, rates of accommodation have had to be advanced, in order to meet the expenses, so much, that only a short stay in Shanghai is practicable owing to the expense. An institution, erected as a permanent Home available to all missionaries of every denomination, or of no connection with any society, would be a great blessing. If the only expense that had to be covered were the food and service, it would bring its advantages within the reach of the poorest, and there are "poor" missionaries, where large families and frequent sickness has taken all the resources. Tenements, of two or more rooms, partially furnished, connected with it, would be desirable, so that a family could use it, and live as economically as they desired.

In the present state of things, with many of the societies in debt, and unable to carry on all their present undertakings, it would be out of the question, if for no other reason, that such an institution should be incepted either by one or a combination of several societies. Their funds—even if they had a surplus—are not available for such a thing. Our only hope for one, therefore, would be that some of those entrusted of the Lord with a stewardship for him, should take it in hand. Mention has been made of that of the China Inland Mission, and it is

known that this splendid Home was the gift of one of its own members, who, out of his ample means has mainly provided the cost of several such places for the mission at different points, including a school now being erected for the children of its missionaries. This suggests another *Ideal*. The need of education for the children of missionaries is a pressing one that has been ill met so far. One of the trials and hardships of a missionary life is this. To see their children growing up around them without school advantages, and dependent upon what they personally can teach them, with the inevitable necessity to look forward to, of having to send them to the home-land soon, for years of separation, to get them educated, this is indeed a trial. Recently one has made a start in connection with the "Home" here, to undertake the education of such children, and if such an institute as has been suggested, should have attacht to it a children's home and school, where families could send their children to be trained for later entering on college life in the home lands, it would be a great boon to many. Yes a missionary "Home," including a sanitarium and a boarding and day-school for missionaries' children is a need in Shanghai. It may not be known to every reader that Shanghai is practically the port of entrance to China. Almost all have to pass through it, going and coming, and it is the metropolis of western civilization in this East. The writer would like to include in his scheme a resident dentist, who could be sent to convenient points in the land, as well as several trained nurses to go to the relief of sick families; one or two teachers; as well as a good dressmaker to take in hand the women's and children's supply department. But enough has been said to show what a work can be done in aid of the missionary worker. To thus help in economic supply of necessities, and provide ameliorating service of various kinds, is surely a missionary

work, just as much as preaching the gospel to the heathen. At any rate the writer feels this, and is grateful to God for putting him in such a place.

Still beyond there is more *Ideal* planning.

Why should there not be a supply depot establish, where staple articles of food, clothing, drugs, etc., could be laid in at first cost, and retailed at lowest rates to all the missionaries in the land? Here is a grand opening for a firm of consecrated business men.

The writer has, too, some pet ideas about a central bank for missionaries in the East, in charge of a responsible financier, who would consolidate the local treasurership of the several societies operating in the East. At present, in each station, and in each district, one of the missionaries of each society is given the work of local treasurer, whose duties are, to draw upon the home Board for needed funds, selling exchange on it for what the banks will give him. Much time is necessarily spent in keeping accounts, by those who would so gladly be more congenially occupied, unaccustomed as many are to business accounts and bookkeeping. A general treasurer could economically administer the funds of a number of societies, experience enabling him to obtain the best terms in disposing of exchange at the most favorable times for operating. Instead of each society having to hold a margin on deposit at various points, losing interest on it, such a manager would be able to meet any exigency promptly without such being required. The clerical work would be done by native help in large measure and methodically, regular reports made to Boards, an experienced audit also certifying to the correctness of all the details recorded. Business men will appreciate these suggestions, and it would not be difficult to believe that the expense of such a general treasury, would be largely, if not wholly covered by the saving effected in exchange.

### III.—FIELD OF MONTHLY SURVEY.

#### Japan,\* Korea,† Medical Missions.

BY DELAVAN L. PIERSON.

#### KOREA FOR CHRIST.

Korea has nearly ninety thousand square miles of territory, twelve millions of people, and is extraordinarily rich in natural resources. These natural resources consist in a soil of great fertility, vast mineral deposits, untold wealth in sea products, which Korea's unusually extensive seaboard brings to its doors, and a population capable of great industrial activity. Until 1883 Korea had no relations with foreign countries, and, therefore, there has been a total absence of that commercial exploitation, which would have made the people rich. As a nation they are poverty-stricken, but a brighter day seems to be approaching, for the total volume of foreign trade for the ten years ending 1894 was about thirty-five million dollars, and this seems to point to dawning commercial enterprise.

At present the Protestant missionary force in Korea numbers about ninety workers, representing six different missions. Since the work began in the fall of 1884 the Korean Church has had a marvelous growth. The total number of converts to the various missions is about two thousand, and regular preaching is maintained at fifty different places throughout the peninsula. A Holy Ghost native ministry is being raised up, and the outlook is of the brightest possible nature.

Under God, Christian missions have

\* See also pp. 47, 48, 55 (Jan); 110 (February); 650, 658, 665 (present issue).

New Books: "The Gist of Japan," R. P. Peery; "Religion in Japan," G. A. Cobbold; "Japan, Its People and Missions," Jesse Page; "Dragons and Cherry Blossoms," Mrs. Morris.

† See also pp. 363, 371 (May).

New Books: "Korea, The Hermit Nation" (new edition), W. E. Griffis; "A Forward Movement in North Korea," D. L. Gifford.

become a recognized and indispensable factor in the national life. In former days the king's birthday was a time of festivity to the official and noble classes only, the common people having no part in its observance. Last year when the auspicious day came around the Korean Christians suggested that special prayer and thanksgiving services be held in the different churches in behalf of his majesty. On the afternoon of the day a grand Christian mass-meeting was held in the open air outside the city wall, and over three thousand Koreans were present. Addresses were made by high noblemen as well as by Christian missionaries, and great enthusiasm was manifested. Coming spontaneously, it impressed the Korean government in a most pleasant manner, and his majesty was especially delighted.

This is but a hint of the power which the Christian community possesses in modeling the national life. Korea must, and will be, won for the Lord Jesus Christ.—REV. G. H. JONES.

From every hand come cheering tidings of the progress of the Gospel in Korea. Bishop Joyce writes that all Korea is open to receive the Gospel. Towns and villages are constantly asking for missionaries, and the need for reinforcements is rapidly increasing. Mrs. Bishop's call has already been sounded in these pages (May, p. 363). Rev. Malcolm C. Fenwick, of Wonsan, writes that missionaries are now gladly received all over the country, and that there are multitudes of earnest seekers after the Light. Rev. D. L. Gifford tells of churches whose membership has increased three-fold in the past year, and of congregations far too large for any of their church buildings. Dr. Underwood, of Seoul, says that it might



almost be said of his report as was said in a certain war record, "There is the usual monotony of success and victory." Churches have been increasing rapidly, members have been growing in numbers and in grace, and almost the only drawback has been that due to the churches at home. Surely God is moving marvelously in Korea, and is calling us to an "advance upon our knees" to claim the country for Him.

### The Need for Medical Missions.

BY MRS. BISHOP, F.R.G.S.

It is not as a worker, but as a traveler solely, that my journeys in Asia have given me some knowledge of the unchristianized Asiatic world. In those years I have become a convert to the necessity of missions, not by seeing the success of missions, but by seeing the misery of the unchristianized world. From the seaboard of Japan to those shady streams by which the Jewish exiles wept when they remembered Zion, and from the icy plateaux of Northern Asia down to the Equator, I have seen nothing but sorrow, sin, and shame, of which we have not the remotest conception.

We all know what sickness means among ourselves, and even in such an epidemic as influenza. The sufferings of surgical operations, weary nights, fever, pain, and much distress are all connected with illness among ourselves, but this illness has its bright side. It brings out kindness and tenderness in those about us; it brings delicacies and flowers into the sick-room. Everything that might bring distress into the sick-room is kept out of it, and everything that might cheer the sufferer is brought in. We have the skill and kindness and self-sacrifice of men of the very noblest profession about us, and the skill of trained nurses; we have magnificent hospitals, where the appliances of medical skill and the most skilful nursing are at the disposal of the very poorest of the community. We have, besides that, the tender ministrations

of Christian friends, the prayers and exhortations and comforts of Christian ministers, and even where the sufferer may have been impenitent to the last, we have Him who was ever ready to save, standing by the sickbed, ready to the very uttermost to cleanse and receive the parting soul.

But what does sickness mean among the thousands and tens of thousands and hundreds of millions of our unchristianized brothers and sisters? We must remember that sickness among them is usually, if not always, supposed to be the work of demons, especially in Asia and Africa. In many parts of Asia a sick person is looked upon as being possessed of demons, and becomes an object of loathing and terror. He is put into a large house with food and water beside him, and is absolutely avoided, owing to the terrible fear lest the demon in him go into the one attending him. In other cases the medicine men, priests, and astrologers are sent for. They light huge fires, and bring gongs and drums and six feet high horns, and dance round the fire, blowing the horns round the sufferer; and if this does not drive out the demon, they lay the sufferer before a roaring fire until his skin is blistered all over, and then plunge him into cold water. If this does not succeed, they lay him on his back and beat him with heavy clubs in order to drive out the demon. If the case is chronic, and he does not succumb to these remedies, in some countries he is carried to the mountain top, a few barley balls and a little water are put beside him, and he is left there to die alone. In all these circumstances of misery and solitude, thousands and hundreds of thousands are passing away in heathen lands, where the Gospel of Christ, the Good Physician, has never produced its healing influence. There is no hope. There is only the looking forward with terror to something going to happen of a terrible kind, launched at the disembodied spirit from some quarter they know not.

Medical missions put an end to these barbaric systems of native treatment, which are *worse* in the case of women secluded in their zenanas. In the hour of women's greatest peril and pain, these barbarities are multiplied to such an extent, that in many places women die in legions, or are rendered invalids for life. We are bound, as humanitarians as well as Christians, to make an end to those systems of treatment that exist in Asia and Africa, and to carry in the first place the unspeakable blessing of European treatment at the hands of skilful and gentle doctors, combined with the knowledge of the Gospel of the Lord Jesus Christ as the Healer of the soul as well as of the body.

People go to missionary meetings and hear much that excites enthusiasm about the work done, but we have only touched the outskirts of the work that is to be done, altho it is nineteen centuries since our Lord was on the earth. We should set our faces towards that wilderness in which two-thirds of the human race are, at this moment, wandering without hope. We have 1,000,000,000 at this time on the earth absolutely unchristianized, of which number, it is said, that 800,000,000 have never even heard the name of our Lord and Savior. We have 3,000 languages in which not even a fragment of the Bible has been translated. If the population of the world, estimated at 1,500,000,000, could pass before us, two out of every three would have no knowledge, even in name, of the Lord Jesus; and this is after the voice of our Lord has been ringing through the Church for nearly 1,900 years. It seems to me that instead of congratulation in speaking of what has been done, and imagining that the kingdoms of this world are on the verge of becoming kingdoms of our Lord, we should look these awful facts in the face, and be covered with shame and confusion, when we are content to take the blessings that come to us from the death of Christ, without passing them on to those who know Him not.

We are getting milk and water

views about the heathen world. We imagine that the heathen world is not so much worse than our own. After living amongst the heathen in many mission stations, I would say that the awful and fearful wickedness of our own slums, and of our own lapst masses, can not be named in the same day with the wickedness which is part of the daily life of these people. Scenes of vice are witnessed not only inside their temples but outside. There is no public opinion, prompted by Christ, to condemn any single act. From the sole of the foot to the crown of the head there is not one sound part. It is one mass of wounds and of putrifying sores, and there is nothing left on which to build any superstructure of truth. There is nothing left to tell of that creation of God in the beginning. While the intellect of women of 20 and 25 is not on a level with girls here of 10, yet the worst passions exist as if grown on a hotbed. I have counted up about 200 times that I have been askt what drugs would take away a favorite wife, or a favorite wife's son. This is the state of women in the East—huddled together and exposed in illness to the barbarities of native doctors. There are now a few hundred medical missionaries, many of whom are women, but we need them in thousands.

There is spent every year in this country fifteen dollars a head on alcoholic drink, and eighteen cents a head on converting the heathen. When we remember that every minute five souls pass into eternity—1,400 dying every hour in India and 1,600 every hour in China—it seems to me the time has come when we should readjust our expenditures at the foot of Christ's Cross. We must choose whether we will spend upon ourselves or give to Him. We speak of the claims of the heathen, but I should rather speak of the claims of Christ. Blessed indeed are those who have heard His voice, and who are giving their lives to Him, trying to lighten that great darkness. And we must do the same. How will they

preach unless they be sent? and as to sending them, we can do it if we will. We can do it by expending our means, and in other ways. Silver and gold we may have none, but we have influence in our own sphere, and we can use that influence upon those about us in favor of Christian missions. By prayer, by influence, by conversation, by cheerful giving, we may advance the work of Christ. The self-denial of Christ was not confined to the week of His passion, but the whole of His life was one long series of incomprehensible self-denials, and He has left us an example that we should follow in His steps.

### The Situation in Japan.

Mr John R. Mott who has recently completed his world-tour in the interests of the student movement, gives us some very lucid and suggestive "Impressions of Japan" in his account of his visits in the various Asiatic countries.\* He says in part:

1. The work of the missionary in Japan is not finished. What was seen and heard in Japan created the conviction that the present missionary force is not only needed but should be wisely increased. Three-fourths, or 80,000,000, of the Japanese have not yet heard of Christ. Missionaries are needed to reach these unevangelized. They are needed to help solve the problem which confronts the Church in Japan, to promote the development of the Japanese church and to train the native ministry.

2. Japan calls for missionaries of unusual strength, mentally, and spiritually.

3. The greatest peril to Japan is the secular character of her institutions of higher learning.

4. Buddhism as a religion is doomed in the land where it has greatest vigor. It is rent with internal dissensions, and shows many signs of decay.

5. The signs indicate that the cause of Christ in Japan is entering upon a new and remarkable era. The rationalistic wave is receding. The Japanese are more friendly toward Christianity.

The Church is on a better basis. The impression seems to be general that Japan is about to witness another great spiritual movement, provided the Church seizes the present opportunity. About thirty years ago the first two Christians were baptized, now there are over forty thousand. God has doubtless great things in store for Japan. Let us advance to the place of duty and of privilege.

Rev. Dr. J. D. Davis, of Kyoto, author of a "Life of Neesima," has recently made an extended evangelistic tour in Japan, and thus sums up his impressions:

1. Japan is more ready for the Gospel than ever before. The official classes are more favorably disposed, and the masses are more ready to hear than at any time before or since Japan was opened.

2. The era of doubt and rationalistic discussion has past its zenith. Many of the pastors and workers, and most of the Christians who have held on to their faith, realize their need of a positive faith, and are hungering for spiritual food.

3. Wherever earnest men are preaching a positive gospel, churches are alive and souls are being gathered into the kingdom.

4. The great lack of workers. That great rich Aizu valley, with its 800 square miles of villages, has no missionary and only three Japanese evangelists at work. Echigo, over 100 miles long and half as wide, has two missionaries and only eight to ten Japanese workers, all told.

5. Now is the time to pray for Japan. Pray that its force of workers may not be further depleted, but rather restored to its former strength; that the rising spiritual tide may sweep over the land, filling the hearts of all the Christian workers here, and bringing the Doshisha University and every band of Christians back to their former earnest faith and active service for Christ and for these millions who wait.

Dr. H. Loomis says:

The one thing needed at this time is the work of the Holy Spirit. There are men and means enough now employed to work a great change in the country, if only accompanied by power from on high. Meetings have been held in Tokyo to pray for this. A deep interest has been awakened, and services are being held in the churches to arouse and stimulate the believers, as well as gather in the unconverted.

\* Strategic points in the *World's Conquest*, by John R. Mott. Fleming H. Revell Co.

## IV.—EDITORIAL DEPARTMENT.

The Diamond Jubilee of Queen Victoria's accession was, of course, a great occasion. The interest of a great empire, in the longest and best reign known in its history, found its highest flood mark in the celebration of June 22d. By the courtesy of Sir George Williams, we had the opportunity to witness a pageant unsurpassing in its way in modern times, from one of the windows overlooking the very steps of St. Paul's where the main ceremony was performed.

The procession occupied about two and a half hours in passing, and the whole Empire was represented, and all its colonial dependencies. Five continents, the isles of the sea, and every great nation from sunrise to sunset, and from pole to pole, had their representatives. The costumes were brilliant and costly, beyond description, and the eye seldom looks on any scene so magnificently grand and imposing as was witnessed that day in the semicircle that fronts the great master-work of Sir Christopher Wren.

When the Queen's carriage entered the inclosure and halted before the steps of St. Paul's, the attendant royal carriages, with the highest dignitaries of the various royal families, stood outside the railing, drawn up in line side by side, and the Prince of Wales and others on horseback, within the railing, all facing the Queen's carriage; in front of them and likewise facing her Majesty were the primates of Canterbury and York with the Bishop of London, all in the most superb vestments, with their croziers, etc., and the lesser clergy about and behind them with the grand orchestra and choir. On their right the high civil dignitaries of the Empire, with the various Ambassadors from foreign lands, and all in robes of office of the most elaborate and gorgeous material and decoration, including the Hindus in cloth of gold, and the Chinese in sumptuous silk heavily wrought

in gold and silver designs. On the left of the Archbishops were the clergy of the various churches, and other invited guests, in all about five hundred. After the Te Deum, and a special prayer prepared for the occasion, the Hundredth Psalm was sung, the whole of the vast company that filled and surrounded the church-yard taking up the holy strain of praise; it was as the sound of many waters, and the supreme moment of the Jubilee celebration. Then, of course, followed "God save the Queen," after which the Queen's carriage resumed its onward progress. Millions of people lined the route of the procession, and the moral order of the whole pageant was something to evoke thanksgiving and was a fine proof of the self-restraint of the British people.

On the Thursday of the following week, at Albert Hall, we saw a sight even more significant in its way, for it was an exhibit of the work of woman for her own sex, as represented by the Y. W. C. A. Lord Kinnaird presided, and Canon Fleming, the Dean of Norwich, the Archdeacon of St. Paul's, the Bishop of Sierra Leone, Lord Overtoun, and myself made addresses, or took other parts of the service. The hall, which is vast, held probably 10,000. Dr. Barnardo, who has a genius for such spectacular displays, organized a procession in which we should judge a thousand young women may have taken part, representing by detachments with banners all the departments of the work carried on by the Young Women's Christian Association in this and other lands, each detachment wearing costumes appropriate to, and indicative of their work. The "Flower Girls" looked like a procession of moving flower-beds, and the "Foreign workers" were dressed in the costumes of the various lands among whose women they are carrying on their work. The procession moved up the middle aisle, mounting the stage, and then filing to

right and left, past through the corridors and took their seats in the center of the hall. But any one who witnessed that score of bannered regiments, each representing a different department of woman's work for woman, must have felt as never before how much the Victorian Era had done to develop woman, to bring her out of comparative obscurity into her true, normal sphere of organized and independent service for her Master and for human souls. It is probable that no one occasion has ever hitherto presented so effectively the wide work of Christian women. It was in the highest sense a great success, and left impressions not easily effaced. The Queen, had she been present, must have been greatly gratified at the exhibit of the multiplied spheres of usefulness into which God has ushered her sex since she began to reign.

The first convention of the *Federation of Christian Students*, recently organized, met at Williamstown, under the shadow of the famous "Haystack" monument, July 6-9, and was represented by twenty-seven nationalities—China, Japan, India, Syria, South Africa, and Scandinavia, Holland and Germany, France, etc., as well as the British Isles. This latest development of the Christian College movement will receive ample reference in these pages hereafter; but we can not but wonder, as we watch the Providential interpositions of our day, what is to be the next of God's great movements in connection with organizing the forces of the Christian Church for the last great onset against the powers of darkness. But what united prayer should now rise from millions of holy hearts, lest we be found unready for the combined advance.

The "World Encircling Movement" of the Y. P. S. C. E. excites more and more amazement at the rapidity of its progress and the almost wild enthusiasm it evokes. The sixteenth international convention of the Y. P. S. C. E. was

held in July, in San Francisco, and was attended by immense crowds. The reports of it would more than engross all the pages of this REVIEW, and all we can do is to call attention to some of the salient points in this history. Five thousand new societies within the year, with a world enrollment of 50,-747 local societies and 3,000,000 members; in sixteen years, a multiplication of the original single society into over 50,000, and the members nearly 60,000 fold.

Dr. Clark, in a masterly address, or "message," luminously sets forth the following propositions as to this world-wide movement:

1. It must be true to its fundamental idea, raising the standard among the young of outspoken devotion and consecrated service.
2. It must be a unifying movement.
3. It must be a pervasive force
4. It must be essentially sacrificial, and missionary.
5. It must listen to and continually obey God's voice.

He gives a four-fold motto:

The world for Christ,  
The nation for Christ,  
The family for Christ,  
Myself for Christ.

And we can only add, may this holy message prove a message from God, heard and heeded.

We had the pleasure of meeting Miss Annie R. Taylor at Keswick, with Puntso, her faithful Tibetan servant, and Siggue, his wife, who are now with her in Britain. The sight of a Tibetan man and woman will, as Miss Taylor says, better enable friends to pray for the Hermit nation, and claim for Christ the followers of the grand Lama. Miss Taylor was expecting to stay in England some three months. She hopes to pick up volunteers for the work of occupying this long shut up land. All eyes are now turned toward Tibet.

Our friend, Wellesley C. Bailey, Esq., of Edinburgh, who is superintendent of the Mission to Lepers in India and the East, sends from Edinburgh a copy of the address from the lepers of the

Almora Leper Asylum to Her Majesty the Queen, Empress of India, on the occasion of the diamond jubilee, by H. H. Raja Harnan Suiha Ahluwalia, who was also bearer of an address from the native Christian community of India:

"We, the lepers of the Almora Asylum, having heard that our fellow-Christians are uniting in presenting an address to her Most Gracious Majesty the Queen Empress of India, wish to be allowed to join in expressing our gratitude to God for having given us such a beneficent sovereign. Perhaps in no time during the history of the world has the sad lot of the poor leper been so sympathetically considered as during the reign of our beloved Queen Empress, whose ears have always been open to the cry of the poor and the afflicted. We thank God with all our heart that He has so long spared her, and we pray Him to continue her reign and make it still more prosperous. We are poor and helpless, and can do nothing to add to her royal magnificence, but we can and do pray for her. May our humble prayers be accepted.

"We beg to subscribe ourselves the grateful tho helpless subjects of our beloved Queen Empress.

"The inmates (120) of the Almora Leper Asylum. N. W. P., India."

### A Twentieth Century Mission.

A few young men met in a room in Brown University, April 24th, to discuss a new plan for missionary work in the coming century. Most of them had felt the practical failure of the present business methods used in carrying out the Lord's world-wide purpose, and were persuaded that the nations can be successfully evangelized only by a *revival of the spirit of faith and prayer*. A new movement, if the Lord will, will be inaugurated in the spring of 1900, and with respect to Africa. The key to the Dark Continent is undoubtedly its southern end, and here a missionary colony is to be established, interdenominational and self-supporting. South Africa is extremely fertile, and the sheep-raising industry is attended with fair profit. There the colony of missionaries may undertake self-support, and thus be independent of all mission boards and like agencies.

The purpose of the mission is to be twofold: first to exalt the name of God by furnishing a living witness of His power and willingness to answer prayer

and to honor the principle of faith wherever dominant in His people; second, to evangelize the Continent of Africa directly by the missionaries, and indirectly through the training of native preachers, who shall be able to live and work in those interior districts where the climate is fatal to the white man.

Three qualifications are to be emphasized as absolutely essential: a passionate love for the Lord Jesus Christ; a firm belief in the plenary inspiration, infallibility, and divine authority of the Holy Scriptures; and a recognition of the supremacy of the Holy Spirit in the life of the individual, and in the conduct of the assembly. No one will be asked to join the movement, the same Spirit by whom the plan was originally conceived, being trusted to call out laborers into His service, whether preachers, teachers, doctors, nurses, or humbler tradesmen. Only such simple organization will be formed as seems really necessary to the effectual and harmonious cooperation of a body of people spiritually united. Finally, it is assumed that if the movement be born of God, He will supply such funds as are needed for the inauguration of the work without His servants soliciting or borrowing the money, or incurring debt in any way whatever.

Jared H. Randall, '97 Brown, expects to leave about the middle of September, under the auspices of the Brown Young Men's Christian Association, to begin work in Natal.

### The Utility of Missionary Effort.

The following appeared in the *Missionary Herald*:

Among the recent contributions to the London Mansion House Fund, for famine relief in India, is one of a little over \$4,000 (£844) from the Fiji Islands. In connection with this gift, the English magazine *Work and Workers* may well call attention to the fact that when Queen Victoria ascended the throne, sixty years ago, the Fiji Islands were inhabited by pagan cannibals, to whom not one ray of light from the Christian world had come. These people were peculiarly ferocious. The Wesleyan Society, which in 1838 had planned to commence work within the group, declared in its report of that year that the missionary must prosecute his work "before the sailor and the merchant will dare to frequent those now inhospitable shores." And now we have an illustration of what the missionary has accomplished. The Fiji Islands are christianized, for out of a population of 125,000 about 100,000 are reported in

the government statistics as Wesleyans. The whole face of society has changed. In place of brutal orgies there is an orderly and thriving community, and now the grandchildren of the cannibals, whom it was seriously feared would slay and eat the first missionaries, have sent \$4,000 to feed the poor of India.

### A Missionary's Striking Operation.

The Rev. R. Swallow, M.D. (China), related at the sixth anniversary of the U. M. F. C. Deaconesses' Institute, at Exeter Hall, London, on May 17, some instances of his work in the mission hospital at Ningpo, China. "On one occasion a girl was brought to our hospital with her leg doubled up. The father asked me whether I could do anything for her. After carefully examining the limb, I said I thought the deformity could be cured in about two months. He said I would have to do it quicker than that, or not at all. In a fortnight he came again, and seemed disappointed. I asked him if he would allow me to take a piece of flesh out of his arm to put it in his daughter's leg. 'Oh, no,' said he, and he went off. I asked the mother the same question, and she replied, 'No; I would rather she stayed a little longer.' Then I called the man, and told him to take my instrument and cut a piece of flesh out of my arm. He took the scissors up, but stammered, 'I can't do it.' I then picked up the instrument, cut out a piece of flesh from my arm, and planted it in the girl's leg. In a few weeks she went home cured."

The horrors of Armenia have never yet been adequately told, nor so far as told, have they reached the knowledge of even the intelligent and conscientious body of Christians. Professor J. Rendel Harris and his wife, Helen B. Harris, have published a volume of letters, descriptive of their experiences, while traveling through Armenia and distributing relief. Those letters ought to be read and pondered by every disciple of Christ, by every lover of humanity, as should also Prof. Lepsius' book.

The enormities they chronicle exceed for hellish cruelty and refinement of torture anything known to modern history. Outrage, rapine, malice, murder are reduced to a science and an

art. A few specimens might be here exhibited from this Museum of the Inferno.

A victim's hands and arms were cut off, and the eyes gouged out; a slash across the breast, and another across that, making a cross, with the taunt, "Where now is your Christ!" One man at Malatia riddled with bullets in form of a cross, that "Christ might find him if He wanted him."

A house took fire, and when help was needed, instead of a water barrel, the hose was maliciously attached to a petroleum cask that the fire might be more inextinguishable. Wives were compelled to witness the slaughter of husbands and sons, and a deliberate attempt was made throughout Armenia to slay every male over ten years, that the Armenian families might henceforth be impossible.

The slaughters were by wholesale, 100,000 having perished. In one church at Ourfa from 2,000 to 3,000 were slain or burned, 1,500 killed were dragged to a long trench and piled in promiscuously and buried in one grave. In Malatia, that natural paradise, between 2,000 and 4,000 Christians suffered martyrdom. The flesh of the chief men was carried round the market place for sale at less than a farthing a pound. There alone are over 1,500 orphans and 500 widows.

Of course, some outrages were worse than death, and to avoid them, a short distance from Harpoot, 32 women, led by one of peculiar nobility and intelligence, drowned themselves in the Euphrates. 600 girls and brides were in one case carried off to Kurdish and Turkish homes. Mothers in desperation first flung their children and then themselves into the flames which consumed their dwellings or churches.

After orders had come to stop the massacre one of the noblest men of Eghin, venturing out of his hiding-place was assailed by stones. He protested, "You may not kill me now;" but the brutal answer was, "No, not with guns—we are forbidden to shoot; but stoning is a different thing and so they crushed his head with heavy stones."

Not one village is yet rebuilt out of over 150 pulled down or burned round Harpoot. The women's eyes are always full of tears and the men's voices seem to have a tearful quality. "We can't sing," they say; "we have not sung since the massacre." At Biredjik not one Christian is left—all dead or turned over to Islam's tender mercies.

The needs of Armenia are corre-

spondingly great. Here are 60,000 orphans to be fed, and 5 cents a week will keep them. Twenty-five dollars a year will not only provide for any orphan, but leave a margin for the widow. It is possible to provide for 400 boys and 300 girls and supply 10 teachers at less than 400 dollars a year (school year of 10 months). If not provided for these orphan children will inevitably get under control either of Romanists or Mohammedans.

The *animus* of this massacre is not hard to trace. The civilization of Asia Minor is American. The missionaries have spread over the whole country a network of religious and philanthropic institutions and influences. The Armenians have been getting wealthy, thrifty, skillful, intelligent, and influential, and this has provoked the hostility of the Turks. There has been a secret plan, prompted by the Sultan, without doubt, for the extermination of this whole people, and it still moves on towards its accomplishment, with the Turk as the upper and the Kurd as the nether millstone.

There are off-setting and relieving lights even amid this horror of deep darkness. What heroism! Who will ever forget those heroines of the massacre, Miss Shattuck, of Ourfa, and Dr. Grace Kimball, at Van, not to mention Dr. Barnum and his associates in the American mission at Harpoot? Every one of this mission band faced death without fear or flinching. Dr. Barnum showed Professor Harris the remnants of the shell that burst in his little study. Professor Harris asked some of them what were their feelings just then. The answers sound like primitive martyrs. "All fear was taken away, and death seemed nothing." Others said—"We had no fear. We expected to be directly with Jesus, tho the flesh trembled a little."

There are other compensations. A religious awakening at Aintab has been the result. Various bodies of Christians have been drawn together as never before. Protestants are preach-

ing in the old Gregorian churches and in the midst of the long and tedious Gregorian Ritual.

For every missionary who fell in China in the massacre of 1895, God has already given at least 1,000 converts, and there are many more inquirers. So in Armenia. Already the divine harvest from the seed sown in this bloody soil begins to appear. Will not Christians hasten to the help of the 60,000 orphans that need immediate provision for their food, and shelter, and instruction? When was there a like opportunity and obligation?

*The Central Sudan Mission*, whose headquarters are in London,† calls attention to the open door into this long closed country. They are much in need of financial aid to take advantage of this opportunity to preach Christ where He has not been known. Mr. Hermann Harris, the director of the mission, is at present in Gabes, Tunis, Africa, from whence he writes as follows:

We have a hall for Gospel meetings, with good shop front on the main road. Over the entrance we have written in large Arabic characters the words, "House of the Gospel of Jesus, the Messiah, the Crucified;" and on the side wall in French is written, "Maison de l'Evangile."

In the windows we display Scriptures, Tracts, and text-cards in several languages, and many people come inside to read more, and to hear the Gospel; to some we give Scriptures and Tracts. Many of the natives, however, can not read, and even those who can, do not easily understand the standard version of the Arabic Bible, which is in high-class Syriac Arabic, well suited to the native Christians of Syria and Asia Minor, but not adapted to the Moslems of North Africa. We long to have a revised version of at least one Gospel in simpler language suited to the people of this province.

\* Address Miss Mary W. Ranney, 1535 Masonic Temple, Chicago.

† Mr. R. Caldwell, F.R.G.S., St. Martin's House, 1 Gresham Street, London, E. C.



Our work may be well described under two distinct headings: 1st, the French or European work. This consists of meetings held three times a week, conducted chiefly by Mrs. Harris. *On Sundays*, at 6.30 P. M., the hall is always well filled by soldiers. Many have been brightly converted, and are bravely standing the test of persecution in barracks. *On Wednesday evenings* a Converts' meeting is well attended, and the men give bright testimonies. *On Thursdays*, at 3.30, there is a Children's Class, when illustrated Bible lessons are given on the black-board.

2nd, Arabic or native work. This consists of (1) reading, conversation, and personal dealing every morning with visitors at our hall, individually or in groups. (2) Four or five afternoons every week are spent in visiting the surrounding villages, and the population scattered in the oasis. The more distant places I reach on my bicycle. Sometimes I have a group of from ten to twenty or more men and lads (Arabs) to hear the Gospel. (3) Twice a week a service in Arabic is held in our hall, consisting of singing, prayer, reading of the Bible, and preaching. These meetings are attended by both Jews and Arabs; at some the numbers have been very encouraging, and the attention and behavior of the audience excellent.

The evident sign of God's presence and blessing with us have been accompanied by strong opposition from the authorities against our work. In November last we were forbidden to sell or to give away any Scriptures or Tracts either inside our own hall or elsewhere, and for continuing to do so, we were summoned and prosecuted both in January and February, and fined sums varying from one to three dollars. We have committed the matter to God in prayer, trusting that these things may turn out rather to the furtherance of the Gospel.

A lady, recently returned from Western Africa, writes concerning the life of European settlers there:

"Nearly all the traders, officials, and explorers rule the natives with a rod of iron and commit the greatest cruelties, especially upon the girls and women. It is no wonder that death often cuts them off in one of their spees, and altho this happens often, it has no effect upon those who remain. They are a little subdued until the funeral is over, but even when returning from the grave they joke about their dead friend

and return to their regular ways of life. The 'woman' of the dead man changes masters often before the funeral. Every imaginable vice exists among the white people who are the exemplars of the natives. The immoral lives of the European merchants and officials make hard work for the missionaries. To say that the missionaries are hated by the white people is putting it mildly. To be sure, they turn to us when there is sickness among them, or their dead must be buried, but at other times they hinder our work wherever they can.

"Protestant missionaries seldom get credit for the work they do. At least, officials and explorers hardly ever give them their just dues, altho they often praise the Catholic missions. It is true that the Catholic missions, in most places, have nice buildings and a large school, and these outside appearances give rise to glowing reports. The explorers remain only a few days at a station, and have not time to find out the inside workings of the different missions, nor the treatment which the children receive. The whip of hipbo hide which is the means of persuasion in the Catholic missions and is frequently used on the natives disappears when visitors are present. More than half of the children hardly learn to read, but have to work hard on the farm. The brighter ones are exhibited in the school-room to the passing stranger. The natives are not slow in finding this out, and the Catholics can not get freeborn native children in their neighborhood. So they carry on a slave trade with the interior. The slave children are compelled to stay in the mission until of age, and in most cases even longer. These things can not be learned during a short visit, and since the hospitality of the Catholic missions and the quality of their wines are famous all along the coast, explorers and others sound the praises of these establishments.

"Explorers carry black girls with them into the interior and bring them back with them, if convenient. I know whereof I speak and can confirm it at any time. Civilized nations would have stricter laws if they only knew, but it seems as if they did not want to know, about the true state of affairs, and if the real facts reach the ears of European Governments they are quickly hushed up, and the public at large knows nothing about them. The only remedy for these outrages seems to be for white men to take their wives with them, and through the influence of educated women a different atmosphere will be found in African society."

## V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD, D.D., OBERLIN, OHIO.

## Extracts and Translations From Foreign Periodicals.

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

## JAPAN.

—Pastor Karl Munzinger, has a profoundly instructive article in the *Zeitschrift für Missionskunde* (xii. Jahrgang, Heft 2), on the intellectual and spiritual life of the Japanese. It ought to be studied by every Japanese missionary.

The author remarks that accommodation to the inner life of a people is much more important for missionaries than accommodation to their ways of living. The latter, in Japan, is not expected, and would not be well received. But it is of the utmost importance that the missionary should learn, for it is only by slow experience that he can come to know, the inner temper of a people, and their fundamental way of thinking. Are they idealistic or materialistic, religious or merely ethical, patriotic or merely domestic, individualistic or gregarious, patient or flighty and impulsive. A very different way of dealing is requisite according as these questions are differently answered.

The fundamental intellectual trait of the Japanese character, says Herr Munzinger, is impatience of thorough research. They want results, they want to be spared processes. They are extraordinarily quick and keen in the apprehension and application of knowledge, especially technical and physical knowledge. They have done wonders in this. Nowhere are processes and methods, from the working of the steam engine to that of the State, more skillfully appropriated. But a deep intellectual assimilation of knowledge, step by step, genetically, is something they do not love. Their knowledge is

apt to be divinatory, not reasoned. Therefore it flashes out first here, then there. Like themselves, it is genial, but not stable. First they are nationalists, then idealists, always inclining, however, to materialism, not coarse, but decided. They do not worship Mammon, they rather despise him. Fame, high position, are their idols. The world of invisible truth and good has scarcely any meaning to them; even Christianity is viewed by them largely as a mere refined substitute for Confucianism, a simple support to social and national life. The author says he has been repeatedly told by Christians, of whose perfect orthodoxy he had never doubted, that they did not and could not believe in immortality, and moreover saw no use for it. They could be good parents and citizens without it, and they seemed to have no further use for it. That they were citizens of eternity as well as of Japan seemed to them unintelligible and incredible.

Nor do they regard themselves as citizens of mankind. Japan is the beginning and end of things to them. It is what Athens or Sparta was to an ancient Athenian or Lacedæmonian. Whatever aggrandizes it is good, from an aggressive war to an assassinated statesman. Macchiavelli's maxims have become flesh and blood in Japan. They do not even say, like our heathenish statesmen in the Mexican war, "Our country right or wrong." Their country can not be wrong. Christianity itself gives way too much to this propensity. Romanism is antinational. Protestantism is national, but Christianity, in no form, has a right to become absorbed in politics. Its first work is Personal Regeneration; its second, Universal Brotherhood. So far as nationalism will not minister to humanity, the Gospel must be against it. Much of the late brilliant patriotism of

Japanese Christians has been much more Japanese than Christian.

Should Christianity, by a sudden lurch, become the national religion of Japan, Herr Munzinger thinks it would fare with it as with Buddhism. Japanese Buddhism, he says, is not the true Buddhism at all. Its metaphysics and mysticism have almost disappeared. Its atheism has become idolatry. Its nirvana has become a sensuous heaven and hell. A suddenly adopted Japanese Christianity, the author says, would simply be the Gospel dechristianized. Happily this danger seems past. A "holy seed," of elect souls, spiritual, steadfast, patriotic, indeed, but refusing to let the Church, like Shintoism, become the mere handmaid of the Mikado, and owning fellowship only with those who are striving after that "true fount of life, our native land on high," would slowly but steadily regenerate Japan. All other successes are illusive.

The Japanese are so easily carried about, that they have an instinctive craving for organization. Nowhere is a thoroughly constituted congregation more beneficent, and more indispensable. The pastor must to them, far more, than to us, represent Christ. A thoroughly constituted national Church, not afraid of a strong government, would be a tower of strength against the winds of misbelief and unbelief. The author thinks, and with good reason, that the exaggerated American notions of democracy need to be very essentially tempered in Japan, if they are not to work anarchically.

#### INDIA.

—"The following are the heads of a lecture by Pundit Siva Nath Gastri, on 'Caste,' viz :—

1. It has promoted disunion and discord.

2. It has made honest manual labor contemptible in this country.

3. It has checked internal and external commerce.

4. It has brought on physical de-

generacy by confining marriage within narrow circles.

5. It has been a source of conservatism in everything.

6. It has suppress the development of individuality and independence of character.

7. It has helpt in developing other injurious customs, such as early marriage, the charging of heavy matrimonial fees, etc.

8. It has successfully restrained the growth and development of national worth; whilst allowing opportunity of mental and spiritual culture only to a limited number of privileged people, it has denied those opportunities to the majority of the lower classes, consequently it has made the country negatively a loser.

9. It has made the country fit for foreign slavery by previously enslaving the people by the most abject spiritual tyranny."—*C. M. Intelligencer*.

—Oscar Flax, in the *Allgemeine Missions Zeitschrift*, gives a pleasing description of the famous Indian lotus, which, from of old, the Hindus have so enthusiastically admired, that they esteem it the embodiment of a goddess. "On a slender shaft, four or five feet long, sways gently on the surface of the pond a half-opened bud, whose outer leaves yet cover over mysteriously the inner cup, whose dark rose color already becomes visible through the clefts of the leaves. The fully opened blossoms reveal the complete enchantment of this wonderwork, which stands unique in God's creation. The petals, at the tip of a radiant rose color, gradually paling below, and melting by the most delicate gradations into the purest white, gird in the unveiled magnificence of the cup, in the midst of which, like an inverted obelisk, rises the velvety flower gently touched with yellow and red, whose upper rounding is strewn with violet, rose-colored, white and gilded points as with stars. Around it wave in a circle the barriers of the stamens, which, white beneath, golden

yellow above, balance snow-white pollen-cases. Upborne by dark-green sepals, and profused with the magic charm of interblending colors, there it rests, the pearl of Hindustan, the most imposing, most delicate, fairy-like image of absolute beauty that our earth has to show. What wonder that the Hindu honors it as a flower of heaven, that in his glowing phantasy he makes it to have grown out of the bodies of his divinities of love, and when he seeks an image of utmost beauty and gloriousness, finds it in the Kamal, the Lotus!

"The Hindu Temples, there they rise before our view, the mighty colossal fabrics, with their pillared halls and balconies, pyramid cones with their decorations of uncanny idols and cobolds, the little gloomy filthy 'tikanas,' in the midst of the city throngs, the mysterious shrines in the midst of the pathless wilderness, bathed in the purple of the setting sun, the beautiful and noble Sikh temples, and the king among them, the golden temple in Armitszar, the sight of which transports us into 'The Thousand and One Nights.' Yes, interesting and romantic are they to him who only knows the outside, but devilish and accursed to him who has gained a deeper view. Jesus must conquer. In Bombay, between two temples you see a handsome house, inscribed 'Wesleyan Chapel.' It is not yet true that wherever Satan builds a temple, the Christians build a church alongside, but we may say that the Standard of the Cross now rises everywhere, and that Christianity begins to be a power in India."

—We notice that Herman Jensen, in the *Dansk Missions Blad*, gives the proportion of the casteless to the Hindus, of the various castes, as being, in South India about one to six. In North India, he remarks, the proportion is much less. So long, therefore, as missions work chiefly among the casteless, they can not be said to be taking hold of the Indian people.

—"The Hindu people is a poor people, and poorer, seemingly, it becomes every day," says Herr Jensen. The great reason, probably, is the enormous and unmanageable increase of the population.

—Mr. Jensen says also: "The missionary, having come to bring India Jesus and the Bible, is apt to give himself very little concern about what he regards as all her trumpery literature. Yet he is probably not without pride in his acquaintance with the Greek and Latin authors. And yet all this is dead and gone, and has only historical worth, while our Indian Iliad and Odyssey still live upon the tongue of every Hindu child and every Hindu woman. The missionary often fails to understand that what culture he brings with him from home does not at all pass current here, but should be regarded only as increasing his facility of appropriating the Indian culture. The ultimate truth may well be that the Hindu despises us, because we both openly and tacitly have made it so thoroughly evident, that we despise him. What does it signify to a common man what we may have learnt in Europe? All he inquires about is, whether we know anything about India, whether he can feel, in any measure, that we would gladly adapt ourselves to him, whether we are willing to become Hindus to save the Hindus, or whether we think it enough for this that we are Europeans and believers."

—The *Dansk Missions Blad*, for March, 1897, reports some statements of the president of the Indian National Congress at its last meeting, which suggest the question whether England is governing India in the interest of India, or in the interest of the younger sons of the English gentry. For instance:

"Poverty is increasing, and a third part of our husbandmen are in debt; the land is pregnant with wealth, and every seventh man has to fight with famine.

"The government, in view of the

depreciation of silver, advances the pay of the high-paid English officers, but not of the poorly-paid native non-commissioned officers, although the prices of provisions are rising daily—this makes bad blood.

"The larger the foreign element is, which, of course, must have larger pay to be able to serve in a foreign land, the deeper and wider does this dig the channel through which wealth and prosperity flow out of the land.

"I can not refrain from mentioning the lack of justice which our tribunals often show, as between Englishmen and natives, where Englishmen are defendants and natives the plaintiffs. Such partial judgments awaken discontent among the masses, and weaken confidence in the government.

"The crushing poverty under which our land sighs, and which nothing is done to mitigate, is the mother of many public aberrations from morality; for a people which groans under the heavy yoke of want, and for whom existence is a suffering, has no interest in maintaining morality."

#### MISCELLANEOUS.

The *C. M. Intelligencer*, referring to the cordial letter written by Archbishop Wake, Jan. 1, 1719, to the missionaries of Denmark (themselves Germans), Ziegenbalg, and Gründler, remarks that while then the primate, tho most cordial in his recognition of these brethren's labors, does not seem to have a thought of any similar responsibility of the Church of England. Archbishop Temple and Bishop Browne, in similar letters or speeches, "address themselves to the home clergy, and seek with all earnestness to arouse in them a realization of their own duty in the matter."

Little Denmark has since been overpast, perhaps even relatively, by the mighty England, yet she remains, among Protestant nations, one of the pioneers in missions.

"The wife of Bishop Ridley, of the British Columbia Mission, who has

long been in weak and failing health, was called home on December 6. The bishop, in a long, touching letter of her last few days on earth, writes: 'She was taken to church the Sunday before in Mr. Hogan's strong arms, when it was noticed that she lookt much changed. In the afternoon of that day she was taken into the chapel, and she took her women's class as usual. . . . For a long time she has been unable to stand alone or walk, but she never remitted any duty, or missed public worship. Four races at the same moment held her in their hands and mingled their tears as she blest them all. Besides all the mission party kneeling around, the room, a very large and airy one, was covered with silently-praying crowds of Indians. For the three days and nights when she lay a-dying, often nearly choked, the prayer-meeting in the chapel adjoining our house never once flagged. It was always full, and the overflow in other rooms. Every ten minutes messengers past from the bedside to the supplicating crowds, reporting her actual condition. They had changed their petition when they saw that it was God's will to take her, and prayed that she might have a peaceful, painless end, and that I might be upheld by the everlasting arms. Many souls found the light during the death-struggle. In her death she, by her beautiful and tender work, and patient endurance of agony at times through choking, drew more souls to Jesus than ever. It was victory on victory, triumph on triumph. Quite two hundred souls shared in the blessing.'"—*Children's World*.

#### English Notes.

BY REV. JAMES DOUGLAS, M. A.

*The Church Missionary Society*.—The Rev. C. H. Gill writes with reference to the Indian famine: Since my arrival home from Jabalpur, I have frequently been askt, "How long will the famine last?" With regard to those districts where it is acute, one may

safely assert that the *famine must continue till next September or October*, because there can not be any harvest till then. The success of the harvest depends on many conditions, but if these be fulfilled, and the famine in its acuteness be ended, it will even then take years to wipe out the disastrous traces, and set things right again. The fund raised at the Mansion House is being used to supplement efforts made by the government in trying to cope with the misery caused by lack of food. A large number of orphans and waifs are left on the missionaries' hands who will require continual provision and maintenance until they are grown up, and it is for this that funds are urgently needed. Surely the maintenance of famine-orphans, rescued by Christian missionaries from certain starvation, and brought up and trained in the nurture and admonition of the Lord is a most fit and appropriate object for Famine Relief Funds to be expended on, and one on which our Savior will smile.

*Hang-Chow Medical Mission.*—The work done during the past year in this quarter has been fully maintained, advance being made as far as circumstances would permit in every direction. The work is now very great and daily on the increase, the double nature of the mission providing for the whole being of man. Many times opportunities occur for speaking the Word while ministering to the physical needs, both in the dispensary and hospital of this center of work.

The native missionaries in Western Africa are being much blest in their work. In the station of Worawora, on the Gold Coast, the king has been won to Christianity by native agency, and consults and largely acts on the advice given by the native Christian teacher. Several of the distinctly heathen observances are no longer regarded in this district, and Christianity in its essence of love is being felt and realized.

*Eastern Equatorial Africa.*—The Rev. F. Rowling, of Busoga, has just sent home a copy of the Gospel of St. Matthew, printed in the mission in the language of the people. He is hoping soon to start the Gospel of St. Luke, and by degrees the whole of the New Testament will be in the common tongue of the people of Busoga.

*Presbyterian Church of England.*—Conferences for studying the Word and instructing native teachers, are being organized at Siong si, a large fishing village at the mouth of the Chinchew River. Mr. Campbell Brown superintends these gatherings, and the occasions are employed both for the systematic study of Scripture and evangelistic work in the district.

*Medical Missions* in Formosa and China are prospering. Dr. Maxwell writes hopefully concerning them, telling of many instances where closed doors have been opened to the medical missionary, which would have remained closed but for the healing art practised.

He concludes his letter to the *Monthly Messenger* by saying, "The pioneering power of the medical mission is unquestionable. Its abiding power for strengthening, extending and consolidating a Christian mission is also a great fact. The medical missions of the Presbyterian Church of England have done much to bring to the front and to commend to the whole Church of Christ the manifold value and power of this agency."

*—Baptist Missionary Society.*—The Rev. T. Richards, of Shanghai, in speaking of mission work in China, states that what is most needed by Christian missions in order that they may prosecute their work most effectually is:—

1. That the Christian Church should send out the best men of her colleges as missionaries.
2. That the natives may be helped to provide suitable institutions for train-

ing the Chinese themselves to become missionaries.

He further states, that the chief difficulty in working in China is the fact that foreigners have no right to settle in the interior of the country, and are only legally allowed to travel. No missionary can settle down in a district without first having gained the good will of the people of that district.

Mr. Richards is one of the oldest missionaries of the Baptist Society, having worked in China during twenty-seven years. He purposes returning very shortly to his much-loved sphere of labor in Shanghai.

—*Gospel Mission to Madeira and Porto Santo.*—Among the modern surprises in missions, is the attempt now on foot to evangelize the Madeira Islands. For almost two years Mr. and Mrs. Jefferd have been spreading the glad tidings in those parts, and have found the work, notwithstanding the malignity of the priests, delightful. Mr. Jefferd has told his story in vivid words. Speaking of the people he says: "Many of them are tired of Rome and her deceptions, and to them the words of a free salvation that can be known and enjoyed here on earth, are especially welcome. You can tell them a Bible story without their knowing whence it comes. How astonished they are to find that it comes from a book which is forbidden them; and when they become further acquainted with the Gospel, and know by experience how exactly it suits their needs as sinners, great is their indignation as they realize they have been robbed of the very words of life by those who pose as the representatives of God." Mr. Jefferd has reluctantly left Madeira for a season, that he might get the help needed for the thorough evangelization of the island. A council has been formed in London to assist him, and among others who will gladly receive gifts for the work is W. Roger Jones, Esq., Secretary of the Missionary Pence Association, 186 Aldersgate Street,

London, E. C. Two Harley students are preparing to proceed to Madeira, Mr. A. Robson and Mr. C. Pike. Miss Meyer has also been accepted for the same field and will accompany the mission party.

### THE KINGDOM.

—The editor of this department of the *MISSIONARY REVIEW* will esteem it a special favor if secretaries of missionary societies, whether in this or other lands, will send him copies of their annual reports, and any items of intelligence from the world-field.

—Not a little embarrassment and perplexity come to the editorial mind and heart in connection with obituary notices. Not a month passes without intelligence arriving of the departure from life of a half dozen or half score of Christian toilers in far off lands, whose names are precious. It would be easy to cover the entire space at command with the story of their lives, and an estimate of their character. But such a task can very easily be overdone. Whoever considers the matter, and recalls the fact that there are some 15,000 men and women at work abroad, can easily see that only a very few of the most eminent names can be mentioned when the Master gives them their final discharge.

—How painful almost to the shocking is the contrast between the tidings which come from the "foreign" departments of our societies, and those from the "home" department. In well-nigh every case, while the former tells continually of deep interest, growth through conversions and need of enlargement, in the latter the main mention relates to lack of funds and the like. That is, tho among the heathen the outlook is most cheering, where Christians abound the prospect is gloomy. O Lord, how long!

—There is no evidence of a crisis in missions. All movements, religious as well as commercial and industrial, have their periods of enthusiastic advance

and of conservative delay. The cause of missions, not merely foreign but home, is at present in the latter, but it will not remain there. It is as firmly seated as ever in the conscience of the Church, and it has as strong a hold as ever upon its affection and devotion. There is need for work, but none for discouragement.—*The Independent*.

—The trained statistician, F. W. Hewes, contributes to the *Outlook* a valuable article showing what 14 of the leading denominations have been contributing to missionary work by ten-year periods, beginning as far back as 1815. The object of his study was to find out whether the present generation is giving as liberally to missions as our fathers did. The conclusion is established by outline maps that the decade 1885-1894 greatly surpasses its predecessors—not only in the absolute amount given, but relatively as compared with the increase both of property and of population. His maps show a steadily increasing growth of contributions, (\$40,000 in 1820, \$360,000 in 1840, \$2,481,000 in 1860, \$7,780,000 in 1880, to \$13,887,000 in 1890); with a decline, sharp, tho temporary, in 1857, during the Civil War, the panic 1872-9, and the current one 1893-7. The *per capita* contributions have also increased from \$0.04 to \$0.22 for each man, woman and child. And in like manner, the giving of the churches has grown much faster than their wealth.

—When Rev. John Newton went to India in 1835, he took out an old-fashioned wooden printing-press. It was the foundation of a publishing establishment which, in the course of fifty years, issued 267,000,000 pages in 10 different languages. The earliest religious literature in Punjabi was the fruit of Dr. Newton's labors, and of Rev. L. Janvier, afterwards associated in the same. The works produced included the New Testament, a Punjabi grammar, dictionary, and numerous tracts. That press at Lodiana, as well as another in Allahabad, were long ago rented to

Indian printers.—*Woman's Work for Woman*.

—The Rev. R. W. Gurd, of Kitkatla, British Columbia, writes to the Church Missionary Society: "No annual letter would be complete without a reference to Chief Skeuksh. The change in him is really remarkable. His very looks and features indicate what he is—a whole-hearted believer in the Lord Jesus Christ. Those who knew him in the days of darkness—Skeuksh the autocrat, the severe, the proud, the lion—can not but extol the power which has transformed him into Skeuksh the gentle, the true, the lamb.

—As a beautiful standing illustration of Christian unity, Benito Station, Africa, bears off the palm. Three women missionaries and 1 man, a teacher, constitute its membership. Among them there is 1 American, 1 German-Swiss, 1 Norwegian, 1 French-Swiss; 1 is Baptist, 1 Lutheran, 2 are Reformed. All are one in heart and aim and cheerful adoption of the Presbyterian forms. No wonder their school-children from antagonistic tribes, the Kombè, Mabeya, and Fang, are learning to dwell together in unity.—*Woman's Work for Woman*.

—Thirty-two years from the landing of the first missionaries in the Sandwich Islands 15,000 were found in the schools and 21,000 in the churches, a foreign missionary society was contributing more than \$6,100 annually, a limited monarchy had been set up, and a legislature with two houses.

—The ignorance of missions which prevails in seafaring circles generally is amusingly illustrated in the following anecdote: The sailing ship, *Scottish Dale*, was wrecked on the Batoa, or Turtle Island. The crew took refuge in the boats, but saw, to their terror, that a native boat with a brown matting sail was bearing towards them. They rowed with all their might to escape these supposed bloodthirsty savages, and thought themselves lucky when they distanced them. After a course of 240



miles they reacht the haven of Suva, where there is a British governor; but they were astonisht to find that when they related their narrow escape from the cannibal Batoans, it was received with bursts of laughter! and they were told that they would have been safer in Batoa than in any civilized European State. The Batoans are Christians, and have saved many shipwreckt crews and given them food and lodging free, and have preserved stranded goods and restored them faithfully to their owners.

—*Allgemeine Missions Zeitschrift.*

### WOMAN'S WORK.

—The W. C. T. U's. of Cape Colony have been very much in evidence lately. Port Elizabeth, as usual, supplied temperance refreshments at the agricultural show, and sold thousands of cups of tea and coffee, taking £158. From all over the country reports came in of other Unions in the smaller up-country towns having taken up the same work, while the number of permanent booths on sports' grounds is increasing. The Unions of Kimberley arranged and carried through an industrial exhibition on a large scale in April. The exhibition lasted two days, and was an all-round success. £100 profit was made, part of which was devoted towards erecting an Inebriate Home in Cape Town. Mrs. Fehr, of Britain, is touring the Colony and holding meetings, and Miss Moody, the Colonial organizer, has given several successful lectures in various towns.

—Over \$8,000 has been sent in to the W. C. T. U. national treasurer for the Armenian relief, and it is still coming in, \$26.54 having been received from Tasmania. The India relief fund has also been increast by W. C. T. U. subscriptions. Through the influence of the national officers the national India relief fund committee has voted and sent \$500 to Pundita Ramabai, to be used at her discretion for the relief of the women in her school, and those under her personal direction.

—The gifts to foreign missions during the past year in the Presbyterian Church, North, which came from the churches, were \$270,497. The Women's Boards and societies contributed \$299,115. The women have beaten the men by nearly \$30,000.

—The managers of *Woman's Work for Woman* (Presbyterian) have made that magazine such a splendid success, that out of a surplus in its treasury they have been able recently to contribute to the Assembly's Board more than \$3,000, of which \$578 was to pay for the type for the Bangkok Press, and \$2,500 was to reduce the deficit in the year's receipts.

—Mrs. George S. Hays, formerly a missionary in China, says: "The religious feelings of Chinese women vary greatly in different localities. In some places they are distinctly religious, visiting temples, worshipping daily at a private shrine in the home, fasting, praying, and endeavoring by good works to lay up for themselves a regard in the future world. In the eastern part of Shantung province this is not the case. The women, as a rule, never visit the temples, and worship no private gods. They are, of course, filled with many vague and dark superstitions. Hard-workt, improperly nourisht, easily distracted, and excited by the little details of daily life, they seem to give little if any thought to their future after death."

### YOUNG PEOPLE.

—*Foreign Mail*, representing the International Committee of the Young Men's Christian Association, for June, has most impressive articles upon "An Appeal for Reinforcements in Japan," "The Present Situation in China," and "The Indian Conferences of 1897." No phase of missions just now is more worthy of serious attention than this which relates so largely to students. *The Student Volunteer* for the same month finishes volume 5 of the magazine, which chronicles the progress of that thrilling movement.

—The great conventions of the current year indicate that the young people are still "marching on" in their united effort to do great things for Christ and the Church. First come the Christian Endeavorers, 24,000 strong to San Francisco in July, one-half from outside of California, and representing 3,000,000. A few days later Toronto was fairly flooded by the Epworth Leaguers standing for half as many more, and the Baptist Young People's Union gathered in Chattanooga.

—In opening his address at San Francisco, Rev. F. E. Clark said: "During the past year I have been journeying in many lands, among people who speak many tongues. One factor I have found constant in all these lands. I have found Christian Endeavor principles everywhere the same. The same pledge, the same consecration meeting, the same general lines of effort for the Master. Societies that are as widely separated in miles and manners as the Bengalis who live in the swamps of the Ganges, and the Kaffirs of the up-lands of Africa, from the Endeavorers of the Golden Gate, have subscribed to the same covenant pledge, and better still, are keeping it."

—A "missionary roll of honor" was unrolled in one of the meetings. Upon it were the names of 10,468 Christian Endeavor Societies that have given nearly \$200,000 to missions through their own denominational missionary boards. And these same societies have given an equal amount for other benevolences. The largest gift to missions reported by any one society is the \$1437 of the Clarendon Street Society of Boston. The Calvary Presbyterian Society of Buffalo is second, with \$1017; and a Chinese society in San Francisco, in the Chinese Congregational mission, stands third, having given nearly \$700 to its own denominational missionary board, and is supporting 6 missionaries in the field.

## UNITED STATES.

—Alaska cost \$7,000,000 when purchased 30 years ago. Its gold mines are expected to yield \$10,000,000 the present year, and the values of furs and of fish are expected to bring up the yield to twice the original cost of that country. A heterogeneous American population are flocking up to that land of varied climate and wealth, increasing its importance as a mission field.

—"You must not be discouraged," said a Kiowa, "if we Indians come slow. It is a long road for us to leave our old Indian ways, and we have to think a great deal; but I am sure that all the Indian people will come into the Jesus road, for I see that these white Jesus people are here to help up, and I thank them for coming. Tell the Christian people to pray for us. We are ignorant, but we want to be led aright that we may come into the Jesus road."

—It is a tribute well deserved, but one not always rendered, when the *Christian Advocate* says: "If we were called on to specify the institution now at work in the United States that has done the most for the promotion of Christianity in the world, we should without hesitation name the American Bible Society; and were we personally reduced by some insurmountable force to contributing to but two institutions designed to benefit mankind and to promote Protestant Christianity, the American Bible Society would be one of them."

—The Baptists, South, are doing mission work in Africa, China, Japan, Brazil, Italy and Mexico, have 80 missionaries in the field with 110 native assistants, 75 churches with 4,324 members, and baptized 660 last year.

—The American Board has medical missionaries in almost all of its 20 missions, and a total of 39, of whom 11 are women and 15 are ordained. It also has 10 hospitals and 30 dispensaries.

—The Presbyterians, South, rejoice that 6 individuals and nearly 30

churches are each supporting missionaries of their own, and are able to say: "It means a great deal that one-third of our foreign missionaries are supported either as 'substitutes for service' or as the foreign counterpart to the home pastor."

—F. W. Hewes, mentioned on an earlier page, finds that the rate of giving, according to the financial ability of each, in 14 denominations ranges from \$6.87 among the Congregationalists to \$1.04 among the Disciples ("Campbellites"). The 4 which follow the best are these: United Presbyterians, \$5.98; Presbyterians, North, \$4.84; Reformed (Dutch), \$3.44; and Presbyterians, South, \$2.67. Ascending from the lowest we have, Cumberland Presbyterians, \$1.33; Free Baptists, \$1.35; Reformed (German), \$1.70; and Episcopalians, \$1.72

### EUROPE.

**Great Britain.**—The British and Foreign Bible Society, at its recent annual meeting, reported its receipts as nearly \$11,000 in excess of those of the present year, amounting to \$642,000. The total issues of the society since its organization in 1804 amount to 151,142,802. The committee report that they have "thus far taken up with glad alacrity every item of translation and revision work that has been brought before them with sufficient evidence as to its excellence and missionary usefulness."

—When Queen Victoria began her reign, the British and Foreign Bible Society had only 9 agents working outside England and Wales. Two of these were located in the West Indies and 1 in Canada. The others were in France, Belgium, Germany, Turkey, Greece, and China. There are now 20 foreign agents, besides 6 secretaries of auxiliaries in India and South Africa, whose salaries are provided by the parent society. In the year before the Queen's accession it was with difficulty that probably less than 3,000 copies of

Scripture were circulated by the society in Spain, Portugal, and Italy. Nothing could be done in Austria. Now the society has an agent in each of these countries, and they reported an aggregate issue in 1895 of nearly 400,000 copies, chiefly through the labors of 102 colporteurs.

—Naturally at the present time in Great Britain reference is constantly made to Queen Victoria's reign of sixty years, and the Church Missionary Society recalls the fact that when she came to the throne there were in connection with the society only 3 natives ordained to the ministry, while during these sixty years 540 have been ordained. Ten years ago, at the time of the Queen's Jubilee, the society had sent out 900 missionaries, while during this last decade nearly 700 have been added to the roll. It was in that year, 1887, that the committee definitely adopted the policy of refusing no candidate on financial grounds. The past year has witnessed the largest number of adult baptisms on its records, namely, 7,700, a fact accounted for by the great ingathering in Uganda, where 3,751 adults have been admitted to the church.

**The Continent.**—Some weeks since a party of French Protestants left Marseilles for Madagascar, consisting of 3 pastors, 2 professors, 3 women, and 6 children. Four Malagasy students were present, and "one of them expressed their gratitude and confidence in a French speech which won the sympathies of the whole audience. No one would have believed that his stay in France had lasted only four months, so easily does he manage the language."

—The mission schools in the German colonies have become a great power. At the beginning of last year there were in these colonies 279 schools, all but 53 of them sustained by the gifts of evangelical German Christians. Since 1884 more than \$1,125,000 have been spent upon them. They are of four grades, the lowest, in which reading and writ-

ing with religion are taught, elementary schools, intermediate schools, in which in addition to what are termed common branches at least one European language is taught, and high schools, or the seminary, in which natives are trained for the best work of which they are capable. These schools have been of untold benefit to the colonies. Inasmuch as the government has as yet done nothing for education in them, it is quite natural that it should now be asked to make some provision for their support in the way of grants, as England, Holland, and even Spain have done for schools in their colonies. The policy of the German government has been to follow the settlers rather than to lead and to do no more for them than is necessary for their protection. But the managers of missionary work think the time has come when government may reasonably be asked to share in the expense of educating children born in the colonies.—*Congregationalist*.

—The McAll Mission was begun a quarter of a century ago, and now it can be written: In 25 years the one room in a shop at Belleville has been multiplied until there are 35 places of meeting in Paris and its environs, and nearly 50 scattered throughout France and in Corsica. From the first tiny plant have branched out Sunday and Thursday schools, Young People's Meetings, Christian Endeavor Societies, Mission Churches, the Mission Boat, Mothers' Meetings, dispensaries, temperance work, reading-rooms, work for soldiers, house-to-house visiting, a monthly paper, that has proved a second "Bon Messenger," with its glad motto, "The Gospel for All," a hymn-book, from which children learn to sing words that, long afterwards, may cheer their dying hours, a book that has come to America, and is used by the French from Canada to New Orleans, and has been welcomed by French soldiers in Madagascar. There seems no end to the possible shoots from the seed sown a generation ago.

—The *British Weekly* tells of a "quiet but remarkable work in France in the provision of an asylum for training priests who are leaving the Roman Catholic Church." Of 40 who applied last year, after very careful investigation, 12 were accepted. Some are preparing to be teachers, and a few are already at work as Protestant ministers and missionaries. In most cases the change was "attributed simply to the study of the New Testament." There is a clearer, freer religious atmosphere than 25 years ago.

#### ASIA.

**Islam.**—We have often been forced to observe that the whole Mohammedan world is connected by secret threads, and that a defeat which Islam suffers in any part of the world, or a triumph which she can claim either really or fictitiously, has its reflex action even on the work of our missionaries in the Mohammedan part of Sumatra. Thus the recent massacres in Armenia have filled the Mohammedans in this part of Sumatra with pride. They say to the Christians, "You see now that the Rajah of Stamboul" (that is, the Sultan of Constantinople) "is the one whom none can withstand; and he will soon come and set Sumatra free, and then we shall do with the Christians as the Turks did with the Armenians." And it is a fact that a considerable number of Mohammedans who were receiving instruction as candidates for baptism have gone back since the receipt of this news.—*Bericht der Rheinischen Missionsgesellschaft*.

—Considerable surprise will be felt at the news that a steamer has been placed on the Jordan, to run between the Dead Sea and the Sea of Galilee. It is said that the voyage can be accomplished in 5 hours. The current idea has been that the river is too rapid to allow of such a feat. But if it is true that the two seas are now connected in this way, there should be an added attraction to traveling in the Holy Land. Another thing is men-

tioned in this connection—that 4 Jewish families have settled in Jericho, and have rented for 5 years from the Sultan a large area of fruitful land for cultivation, the land to be irrigated from the Jordan.—*Free Church Monthly*.

—Miss Mattie R. Wylie, of the mission of the Reformed Presbyterian Church, at Latakia, Syria, writes: “Perhaps an outsider would say, there is no longer work among the Ansairyeh. Last spring the Government ordered the parents of those who had children in the boarding-school here to take them out, and threatened them with imprisonment if they refused. But we do not know how much seed is being sown in a quiet way. There is 1 evangelist, and in villages where there are Protestants they meet on Sabbath for prayer and praise and the study of the Word, and the members make an effort to attend communion services at Latakia. The schools are full. There are preaching services twice every Sabbath, and a Sabbath-school with an enrollment of 380. There is a weekly prayer-meeting and also a mothers’ meeting. A Bible reader visits from house to house. There are 2 Christian Endeavor societies, 1 for the young men of the church and the other for the schoolgirls. Dr. Balph has also commenced hospital work on a small scale. We also hold clinics 3 times a week, in which there is an average attendance of over 60. A Bible woman is employed to read and talk to the patients, both in the clinics and in the hospital, and to visit the sick in their homes.”

—Mr. Robert E. Speer, of the Presbyterian Board, writing to the *Independent* from Persia, speaks of 5 distinct impressions he has received in that land: the general decadence of all things from forces inherent in the Persian character and the religion of Islam, the power of the ecclesiastics of Islam; the influence and fanaticism of the officials, the increase of religious feeling against Christians, the power and hold of the missionaries and the

open door and immense need for a greater work.

—India.—Sixty years ago the government of India forbade its officials to employ native Christians in the public service. Brahmins and Moslems were preferred. This year a Bengal Christian, a pupil of Dr. Duff, was appointed chief justice at Raepore, in Central India.

—The *Bombay Guardian* says: “We could mention several Christian women who are receiving starving widows or orphans by the dozen on their own responsibility, without any guaranteed means for their support, but in faith in Him whose book says, ‘Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.’ One of these heroines is clearing her drawing-room to increase her accommodation for those who are ‘ready to perish,’ and is selling its furniture to help support them.”

—Rev. J. E. Robinson, of Calcutta, is well assured that great accessions to the Christian population will be made as a result of the famine, basing his expectation upon experience. He says: Out of the great distress of 1857 in Northern India, and in Southern India in 1877, a host of valuable mission agents were gathered in process of time. One large, well-established mission has drawn the greater portion of its helpers, teachers and preachers, from the orphans gathered in during famine. Christian communities are formed more rapidly during famine times than under ordinary circumstances—in some instances formed where efforts, under ordinary circumstances, would probably prove unfruitful through a long term of years. Indeed, there are strong missions in India to-day whose foundations were laid in the troublous times of famine, consisting largely of orphans and rescued victims. In this connection nothing can be more in-

structive than the experience of sundry missions in South India after the famine of 1876-7. With much hesitation, and many misgivings, not less, I think, than 60,000 persons were received by five or six missions as a direct result of the famine—persons who, in all human probability, would never otherwise have become Christians. After a few years Bishop Caldwell publicly stated that this famine element, which had been incorporated into his mission, developed more satisfactorily than the old “hand-picked” section.

The Rev. J. Parson, of Jabalpure, furnishes an apposite illustration of this point. He says: “We have not only taken compassion on orphans and widows, but when strengthless, helpless men, in a few cases with their wives, occasionally with a surviving motherless child or two, came begging us to take compassion on them, I felt that I could not say no and leave them to perish. Between 30 and 40 such are now with us. They came ignorant of the way of salvation, but now rejoice in God through Jesus Christ. Where there were only a few preachers and teachers less than ten months ago, we have now a rapidly increasing Christian community. They have utterly abandoned idolatry, and so broken the bonds of caste in pieces, that people from at least 25 castes of Hinduism, from the Brahman and Rajput down to the Chamar and Basor, with Mohammedans and Gonds and Kols, have all become one in Christ Jesus. Caste questions give us no difficulty whatever. And, in almost all cases, they are living a simple, straightforward, upright life, growing week by week in the knowledge of Christ.”

—The Lutherans have 8 missions in India: that of the General Council among the Telugus at Rajahmundry, with 6 married missionaries, 162 workers in all, 4,500 Christians, and 1,000 children in the mission schools; that of the General Synod, also among the Telugus, at Guntur, with 7 American

missionaries, 192 laborers in all, 18,000 Christians, and 3,400 pupils; the Hermannsburg mission among the Telugus, with 10 missionaries, 1,000 members, and an increasing number of baptisms; the Leipsic Society's mission among the Tamil people at Old Tranquebar, with 27 missionaries, 76 other ministers and helpers, 353 teachers, 5,400 pupils, and 15,000 confirmed native Lutherans, and branch missions to Tamils in Burmah and Ceylon; the Schleswig-Holstein or Brecklum Society's mission, in northern Teluguland and Jeypore, with 10 missionaries and not more than 500 converts; the Basel Society's missions in Malabar and among the Canarese, Marathis, and Kurgs, with 75 missionaries, 152 native pastors and catechists, 265 teachers and 12,500 adherents; the Gossner mission among the Kols, with 23 ordained missionaries, 20 native pastors, and 40,000 converts; and the Scandinavian Santhal mission in South Bengal and Assam, with more than 10,000 converts. Smaller missions are those of the Danish Society among the Tamils, with 8 missionaries and 1,000 adherents; the Swedish Fatherland Institution's Mission among the Ghonds in Central India, and the Missouri Synod's mission in the Tamil country. In all there are 170 European and American missionaries, 50 native pastors, nearly 1,200 native teachers and catechists, and more than 100,000 confirmed church members and 7,000 children in the mission schools.

**China.**—A Chinese typewriter, with 4,000 characters, has been designed by Rev. Mr. Sheffield, a Presbyterian missionary at Tung Chow, and constructed, at his order, by an American factory. The characters are carried on the edges of thirty wheels, each of which is a foot in diameter. Two keys must be struck to make an impression, one to turn the wheel, the other to bring down the letter or sign required upon the paper.

—Smoking seems almost universal with the Chinese. They smoke only a

very small quantity at the time, but they indulge so frequently that they must consume a considerable amount of their poorly cured weed. When workmen are hired to build a house it is customary in fixing the amount of the wages to stipulate the number of smokes they are to be allowed per day. For unless there is something to regulate the number of smokes, the work is apt to progress very slowly. It is quite common to see the workmen perched on their heels indulging in a "smoke social" during working hours.—"Hadji," in *North and West*.

—Although in theory the Buddhists, Confucianists, and Taoists hold different views with regard to the future, yet there is a general impression that the next world will be very much the same as this, that is to say, there will be magistrates, law courts, etc., etc. Every Chinaman knows that the man who can get to the magistrate first, by a judicious use of dollars, can generally make sure of winning his case. As in this world, so in the next it is important, therefore, that if a man wishes to injure another he should get to the magistrate as soon as possible. Among English people angry words lead to blows, and sometimes to murder. In China angry words often lead to one of the men committing suicide, that he may go into the other world and lay a charge against his enemy there. In the year 1872, when Mr. Elwin was staying on the Island of Pootoo with a friend, they were called in to save the lives of two Buddhist priests who had taken opium. These men had quarrelled, and one of them took poison in order to go into the other world to lay a charge against his enemy. When the enemy heard what had been done, he took a larger dose in order to get there first.—*North China Daily News*.

—"The Chinese Government," says *The Railway Age*, "is slowly but surely pushing forward the railway from Tientsin to Peking, and it is expected that in the near future the traveler or

other 'foreign devil' will be able to go by rail from the seashore to the gates of the mysterious capital. This will add about 90 miles to the 124 miles of the road from Tientsin to the Kaiping coal mines, which now constitutes the railway system of China. The spell of prejudice has been broken, and several other railway enterprises are now on foot. The chief of these, a great trunk line from Peking southwesterly to Hankow on the coast, a distance of some 1,400 miles, has already been started, with a small government subsidy, but its rapid construction is not to be expected. A short road from Shanghai to Woosung is also in progress. If may be well, however, to anticipate many inquiries by assuring our readers that there is not at present, nor is there likely to be for a long time to come, any demand for American railway men in China."

—Rev. James Carson, of Newchwang, reports the remarkable spread of evangelical truth in the province in which he is laboring. Not long since a respectable man from the market town of Tien-Chwang-Tai came to Newchwang to ask that some one might be sent to instruct a number of inquirers. The application was backed up, in a most remarkable way, by the proposal to pay all the traveling expenses of the person who should come. This man was the proprietor of an inn. Later a second and special messenger arrived to say that a small house had been prepared and was to be at the disposal of the teacher, affording a place in which to meet inquirers. Mr. Carson says: "Such urgency and such an unprecedented offer it has never been my lot to receive." A similar request came from the city of Shuing Yan. These are new cases.

**Korea.**—A notable event is the arrival in this country of the heir apparent of Korea, Prince Eui Wha, who, by the wish of his royal father, comes to remain some years in America and pursue his education under the special

guardianship of Dr. Ellinwood, secretary of the Presbyterian Board. The Prince is only twenty years old.

—During the political excitement in Korea, a company of Christian students, chiefly from the country, started out one day to do sight-seeing in the city; but the appearance of such a body of countrymen moving in company excited suspicion among the military authorities, and the whole class were arrested and taken to the barracks. As a confirmation to their claim of being students, a Sunday-school lesson paper was produced by one, and served as the basis of a practical talk about Christ to the officer in charge. He soon dismissed them all.

—Dr. J. Hunter Wells, Pyeng Yang, Korea, in the last year, cut off an arm in the dining-room, performed an operation for cataract of the eye in the bedroom, cut off a leg in the shed, made use of the kitchen for many minor operations, and had patients lying all over the neighborhood in every available shed or room. Notwithstanding the lack of accommodations, he treated some 4,000 patients, contributing much to the advancement of the growing work of that station. Friends living in Indiana have provided the funds, and a new dispensary and hospital on a small scale have just been completed.—*Church at Home and Abroad.*

—Rev. J. S. Gale, of Gensan, speaks thus of the difficulty of translating the Bible into Korean: “‘I am the bread of life,’ would seem one of the easiest sentences to translate, but the Korean has no bread. ‘I am the good shepherd and know my sheep,’ seems simple language, but there are no sheep in Korea, so it takes much thought to discover the best way to show the truth to minds whose modes of reasoning and whose associations are so entirely unlike our own.”

—The Presbyterian churches in Korea received during the past year some 200 into their membership, and have besides enrolled a thousand cate-

chumens. In no other mission of that Board is the harvest so ripe for the reaper.

—In Korea butchers have been hitherto degraded and despised, forbidden to wear the ordinary costume—virtually serfs; but the Korean Government, a few months ago, issued a proclamation granting them the right to dress like other people, and enjoining that they be treated everywhere with respect. An interesting evangelistic work is now being carried on amongst these men, 30,000 in number. A Christian of their own guild is traveling through the country accompanied by a colporteur preaching to them, and distributing the Bible and other Christian books. The expenses of the tour are being met by Christian butchers.

### AFRICA.

—From every side the locomotive is making slow but sure advances upon the Dark Continent, and hastening the day of her redemption. England is laying rails up the Nile, far northward from Cape Town, with two lines westward from Beira and Mombasa on the East Coast, the latter aiming for Lake Victoria Nyanza; France is pushing towards the interior from Algeria, Belgium up past the cataracts of the Kongo, and Portugal slowly from Benguela in Angola.

—Including what has heretofore been known as Bishop Taylor's Self-supporting Mission, the American Methodists labor in 4 districts of Africa: (1) Liberia; (2) The Kongo; (3) Angola; (4) The East African Coast Mission. The statistical summary of the work in these districts is as follows: Stations, 28; missionaries, 40; native teachers and preachers, 25; membership, 581; children in mission homes, 588; value of property, \$73,122.

—Rev. John Howell writes thus of traveling in the Kongo country: “So away we went, and next day found us on tramp. I was quite at home at this, but my wife, in the hammock, with a black man at either end, found things



rather strange. Very often she was some distance in front of me, alone with her new colored friends. Once I caught her up. They were just fording a river with her, she being just a few inches above the water; a slip and it would have been a free bath. On the far side the bank was at least six feet above the water's edge. The porter at the foot of the hammock climbed up; the head-end remaining down, you can imagine the position; she was standing on her head, hanging on with all her might to the hammock, or she would have slid head first into the water. At night our beds were put in a rough shed, with our mosquito net over, to keep off ants, spiders, rats, and other abounding live stock."

—Not a few will watch the career of Heli Chatelain and some co-workers, who have just started for Africa to inaugurate the work of the Phil-African League. The object of this league is to bring relief to the large number of slaves in Central Africa and to endeavor to break up the slave trade, especially among the Moslem tribes, by establishing a series of colonies. The section selected is the high tableland between Benguella and Lake Nyassa. The plan of work is to acquire fertile lands by concession from European governments and by purchase from the natives, the adoption and settlement in model Christian villages of freed slaves and natives to be educated in farming and handicrafts. The station work is to be divided into these main departments—agricultural, industrial, educational and medical or charitable, each in charge of a competent specialist. Mr. Chatelain has had wide experience in Africa, and is thoroughly acquainted with the situation.

—Mr. Sheppard, a colored missionary of the Presbyterian Church, South, writes from Luebo, March 20: "The Gospel is being wonderfully blest by the Holy Spirit. The people are seeking the Lord, not for what they may receive at our hands, and not because

Christianity is popular. No; but with deep, downright earnestness and child-like faith they desire to know and love the Lord. There is no excitement. We are most careful in our examinations before receiving them into the church, sometimes putting them off for months. We have 1 station, 3 preaching places, 9 missionaries on the field, 1 Sabbath-school, 1 church, with 126 communicants, and a day-school with 45 pupils. Mr. Verner left two days ago to open a new station at Wissman Falls. My magic lantern has been of great use to me."

—A remarkable revival of the American Board of Mission is now progressing at all the stations in Natal. Such a work of grace as has never been witnessed in the Colony is now going on, leading to conviction of sin and conversion to Christ, with every evidence that it is a work of the divine Spirit. The year 1897 will hereafter be as memorable among the churches of Natal as is the year 1857 among the churches of America.

—It is gratifying to learn that in Bechuanaland, especially in the territory occupied by Chief Khama, the distress caused by drought, locusts, and the rinderpest is somewhat relieved. Aid has been forwarded from England, chiefly through the agency of the London Missionary Society. There was an absolute dearth of grain, but food was supplied, and especially seed, so that now a harvest is being gathered which promises to save the district from further famine.

#### ISLANDS OF THE SEA.

—The French Protestant Church has received a terrible blow in the death of two of her devoted and efficient pastors, M. Escande and M. Minault, cruelly massacred on the road from Antananarivo to Fianarantsoa, the post which the latter was about to occupy as missionary in the disturbed district of Betsileo. M. Escande had already been established in the island as pastor

and missionary for nearly a year. When, on Pasteur Lauga's return to France from Madagascar, the French Société des Missions appealed for someone to take his place, M. Escande, altho he had but just arrived from Senegal with his wife and children in order to recruit their health, without hesitation offered himself for the difficult and responsible post.—*London Christian*.

—Police-Inspector Fitzgerald, formerly an enemy of missions, reports thus to his superior upon the work of the Herrnhut missionaries at Mapoon on the east coast of the Gulf of Carpentaria, Australia. "As the result of personal observation of the management of the mission station of Mapoon, I can bear witness with great pleasure that this mission is in my opinion a perfect success; a proof of what sound common sense, courage, and goodwill can accomplish with savages. It was quite a new experience for me when I compared this station with others. . .

The results obtained here exceed all my experience among the aborigines during more than thirty years. I recommend that the Government should supply the station with a good boat and with 400 woollen blankets yearly. I am glad to have had the privilege of seeing a station which is conducted in so excellent a manner."—*Allgemeine Missionszeitschrift*.

—**Malaysia.** Missionary work in Malaysia is interesting for many reasons, and at Singapore for the special reason that so many nationalities are represented there. Our good friends tendered us a reception during our stay, and among the many kind people who were present at the Deaconess Home, were persons who had come from Sumatra, Java, Borneo, Bangkok, Saigon, China, and Japan, besides Malays from this region, Singhalese and Tamils from India, and Europeans of various nationalities in Europe and America. Indeed, if I begin to make mention of different nationalities from Europe, we may with equal and even greater

justice note the markt divisions which prevail among the Chinese. Those born at the Straits differ from the Chinamen at home quite as much as the Americans do from the English, while the various tribes of Chinamen differ among themselves both in language and race-feeling quite as much and probably more, than do the different nationalities of Europe. I was told by one who lookt over the assembly and made a count of the different languages and races represented there, that no less than 18 nationalities could be found in a company of people which perhaps did not much exceed 200 persons.—*Bishop Thoburn*.

—The Bremen Mission in New Guinea (Kaiser Wilhelm's Land), is still sorely tried by the unhealthy climate. To this, according to the latest news, is now added the even worse trial of a Romish eruption right into the portion of the field which the Bremen missionaries have for six years occupied. "The last steamer," write the brethren, "brought 4 padres and 8 lay brothers to begin operations where our mission is already at work." Missionary Helmich writes: "The Romish mission presses itself like a wedge into the midst of our field. And, however sure we are that no might of this world can stop the truth of the Gospel, we can scarcely repress some slight concern for our work. Shame on them that they should plant themselves where our mission has poured out its blood and its tears, and made many a sore sacrifice."

—The missionary steam yacht, *John Williams*, on leaving Sydney, carried out 50 tons of building materials for a Jubilee Hall, to be erected at Malua, in Samoa, at a cost of £1,000, all subscribed by the Samoan native Christians; 40 cases of Bibles for Savage Island, and a large consignment of books for New Guinea, in the Motu language, printed in Sydney under the supervision of Rev. Dr. Laws. In connection with the Samoan Mission there are now 600 members of the Christian Endeavor Societies.