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SPIRITUAL MOVEMENTS OF THE HALF CENTURY.— THE CULTURE OF THE GRACE OF GIVING.

BY THE EDITOR-IN-CHIEF.

Paul has apparently rescued from oblivion a *logion* of the Lord Jesus, more valuable than any of those over which Egyptologists have lately made so much ado: "Remember the words of the Lord Jesus, how He said, 'IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.'"[†] This priceless oracle seems to be one of those sayings, handed down by tradition, but not embodied in the Gospel narratives. Its unique value largely consists in this, that it lifts giving to its highest plane, and crowns it as the true secret of the most exalted blessing to the giver himself.

Nothing needs reconstruction more than modern giving; in fact, the reconstruction must be a revolution, for the whole basis is wrong. A great German, in a clever epigram, contrasts Socialism and Christianity thus: the former says, "What is thine is mine"; the latter, "What is mine is thine." But as the late Dr. R. W. Dale said, "The epigram itself needs correction. Christianity really teaches us to say, 'What seems thine is not thine, what seems mine is not mine. Whatever thou or I have belongs to God; and you and I must use what we have according to His will.'"

This is the essence of that sublime truth everywhere taught in Scripture: God's inalienable *ownership*; man's undeniable *stewardship*. This is the one corner-stone of the whole Biblical system of giving; and because it is practically denied or virtually obsolete, we need to begin at the beginning, if we are to have a new and a true system in the Christian use of money.

So fundamental is this grace in all holy living and holy serving, that whenever and wherever there is spiritual advance, the standard

* This periodical adopts the Orthography of the following Rule, recommended by the joint action of the American Philological Association and the Philological Society of England:—Change **d** or **ed** final to **t** when so pronounced, except when the **e** affects a preceding sound.—PUBLISHERS.

[†] Acts xx. : 35.

of giving is sure to become more worthy of God's people. When Carey sounded the bugle call for a new crusade of missions a century ago, one of the first signs of a response was found in the thirteen pounds two shillings and sixpence, laid on God's altar in Widow Wallis' parlor at Kettering on that memorable October day in 1792. And "Carey's penny," the systematic weekly offering, was the recognition of the need of a regular, stated, habitual setting apart of the Lord's portion. From that day to this the matter of giving has been one of the three most perplexing problems of our church life: *praying, going, giving*, being the three.

Many have been the attempts at solution. Most prominent, perhaps, has been the emphasis laid on the *tithe* system, which has the grand advantage of being of God's own original appointment. Of this, with all its merits, we can only confess, first, that it is much misunderstood; second, that it belongs to law rather than grace, and third, that it fails to answer the demands of Christian equity. Commonly, the tithe, or tenth, is supposed to have satisfied God's claims and man's needs. In fact, the Jewish tithe represented not the maximum but the minimum; and he who carefully studies the whole Jewish economy, will find that in some years the actual proportion given to the Lord's purposes reacht *two-fifths*, if not *three-fifths*, of the faithful believer's income. Again, the dispensation of grace teaches us a new and blessed ownership of ourselves by God, as redeemed, regenerated, spirit-filled saints, which includes all we have and are. Under this new order the Sabbath is not less God's time, but all days become Sabbath; the tithe is not less His, but all our money is to be spent for His uses; and all things and all work become part of a consecrated life for His glory. Moreover, while the tithe may be a fair proportion for a poor saint, it is manifestly out of all proportion for the rich, for our giving is, in equity, to be estimated not by what is *given*, but by what is *kept*.

Another prominent plan has been the more apostolic way of laying by in store, weekly, or at stated times, according as God has prospered us, not a fixt sum or proportion, but a variable amount, depending on ability at the time. This has many advantages, most obviously the tendency conscientiously to weigh and prayerfully consider what duty is, and how the measure of obligation varies with increasing prosperity. The obvious defect is the lack of uniform supplies for the work of God, and the risk of too flexible a conscience in the estimate of one's real ability.

In some quarters much emphasis has been laid on a stated season of special restraint upon appetite and other indulgences, as in the "self-denial week," which has yielded such large returns to various benevolent enterprises. But we must candidly admit that there is no Scripture warrant for a method so spasmodic and sentimental. The

danger is, that after the special "lenten" season is over, indulgence may run riot, as tho there were some new right acquired to pleasure by the self-imposed restraints.

The various individual schemes for promoting true giving we can only mention, since they have so limited a range of experiment. We know some few who devote to the Lord's purposes, pound for pound, or dollar for dollar, an equal amount to that expended for self. Equitable indeed it seems, to make God the partner who shares alike with ourselves in all the outgo of property. But is not this implying, at least, that the half we spend on ourselves is not His, and that the moiety we hand over to Him equalizes all claims? A very few Christians have *limited* their accumulations or expenditures to what they deem a reasonable sum, and put the whole remainder at the Lord's disposal—a high example of giving, indeed, in contrast with the low level of most saints. But of these and all other methods, more or less current, the question still arises, and will not down at our bidding: Is this God's standard of giving? We feel forced to look at this grave matter solely in the searching light of the will and words of God. We have come to accept a method—and still worse a *notion* of giving, which begins in an issue with the universal Owner. We count what we have *our own*, not His. We think of ourselves as owners, proprietors, not stewards and trustees. We satisfy ourselves with setting aside the Lord's portion, and consider ourselves entitled to determine what that portion is, and treat the rest as our own, to do as we will with it. Hence comes that avaricious hoarding and self-indulgent spending, which are supposed to be legitimate; and that tardy atonement found in the "munificent bequests," of which Shaftesbury was wont to speak with such contempt, as tho there could be any real munificence in giving away what one can no longer use, or even keep. Rightly viewed, it is questionable whether there be even such things as "munificent *donations*," since a "debtor," a "trustee," a "steward"—which are God's own terms for His human creatures—can not make a *donation*, he can only discharge a debt, fulfil a trust, execute a commission.

If this truth be drastic, it is God's medicine for the deadly disease of greed, and the fatal selfishness of which greed is only a symptom. The teaching of the blessed Word is unmistakable, and may be briefly stated under the following seven "theses," as Luther would have called them:

1. God owns all things and all creatures, and never alienates or transfers His ownership.
2. God claims us, with all we are and have, as His by creation, preservaion, redemption, and endowment.
3. God teaches us that the one goal of our lives, in every detail, is to be not our own pleasure or profit, but His glory.

4. Every man is a debtor to all other men, to love and further their well-being even as he loves and furthers his own.

5. All we possess, being held in trust, is to be used so as to serve the highest, largest, and most lasting ends for God's glory and man's good.

6. Hence the one supreme life of light and love, duty and privilege, honor and blessing, is to lose oneself in the will of God.

7. Giving belongs to this highest plane of privilege. We multiply ourselves in our gifts, as one spring may fill many streams. No miser can be happy, for the very end of reception is impartation.

We do not need to affirm that these laws of giving belong to a code that is practically obsolete with man, yet eternally in force with God, as immutable as Himself. And we feel a conviction as deep as the roots of our being that not only missions, but every other form of work for man's uplifting and salvation, will find its chariot wheels dragging heavily, until the divine idea of giving takes the throne and shrine in our conviction, and sways its golden scepter in our lives. Every cry of retrenchment is an assault on God and an insult to His claims. Even were there the faithful bringing in of the tithes, there would always be meat in His house and boundless blessing on His people. But could His Church once awake from lethargy and rouse from apathy, and feel her debt to a dying world, and see her apostasy in the matter of withholding what is her's only in trust for the payment of that debt, there would be a river of beneficence flowing into our various channels of Christian service which would overleap all present banks, and demand new and more adequate modes of distribution—a river to swim in.

The fact is that the *ministry of money* has never yet been appreciated by us. The vast power latent in consecrated wealth is one of the great dormant forces of the moral universe. Wealth belongs to the material world, but once consecrated it becomes a moral and spiritual motor, a motive power in the realm of the unseen. Out of the mammon of unrighteousness we may make friends, coining money into souls saved, and into good works done for God. Money is the lever of all good enterprises, and represents values of all sorts. It not only provides home comforts, and drives the wheels of industry, but it relieves poverty and misery, promotes education and art, is a great civilizing force, and the handmaid of evangelism. And its abuse is as mighty for evil as its use is for good; indeed, the best, perverted, always becomes the worst.

Who has any conception of the colossal fortunes held by single owners! When a well-known New Yorker died, he left, it is said, two hundred millions of dollars. If that amount were piled up in standard silver dollars, one on top of another, it would represent a column over three hundred miles high. Yet the whisky money of this nation would represent a similar column over three thousand miles high!

The *annual income* of the Duke of Westminster would itself support four thousand married missionaries with their families in the costliest fields of the Orient!

And yet, what do these giant fortunes amount to in the retrospect of a selfish life? The vast treasure of A. T. Stewart was all gone, within a decade of years after his decease. His body was stolen and his splendid mausoleum is empty. How few to-day rise up and call him blessed! The inventor of the fire-extinguishing apparatus, called by his name, died in a California almshouse at seventy years of age, and that man had received \$10,000 a month for royalty on his machines.

Extravagance saps the very foundation of honesty and virtue, and removes all the base-blocks of individual and family life. Decline of marriages, which was one of the chief causes of the fall of the Roman Empire, was due to the *cost of living* which made it too expensive for a Roman young man to marry. Thus the middle classes were crushed out—which in every nation supply its backbone. The same causes are now contributing to the ruin of two of the foremost nations of the earth, and they call themselves Christian nations too! The wedding ceremony itself is often an enormous outlay. While China was appealing to the world to help her starving millions in famine, the Emperor's wedding festivities wasted millions of dollars.

Modern extravagance seems to outstrip even ancient waste. An eccentric millionaire was buried not long ago in Massachusetts in a casket which cost \$10,000, the funeral, as a whole, costing three times that amount. If the newspapers can be trusted, a banker's wife, in a party at the Capital, wore a dress covered with one-hundred and five-hundred dollar bills, so as to make it appear one pattern, the waist and sleeves being thousand dollar bonds sewed in; her fingers were ablaze with diamonds, and she wore a tiara worth \$80,000, and the total value her costume represented was, it was said, about \$300,000! An English ecclesiastic calls attention to recent art sales in London, where \$10,000 were spent for a dessert service, and \$50,000 for two rose-tinted vases. Take the single indulgence known as smoking. Nearly twenty-five thousand smokers are now in the United States alone, and the cost of this indulgence is fifty times what the whole Church of Christ spends on missions.

The churches—alas! lead the way in a wrong standard of expenditure. What shall we say of a well-known church that spends \$3,000 a year on the choir, and averages \$150 a year for foreign missions! No wonder Bishop Coxe found a man in his diocese who put five cents a Sunday into the church box, and \$800 a season into the opera box. A millionaire could be named who gives a dollar a Sunday, but stops even this payment when he takes his annual winter excursion to the South, where he spends thousands for his own enjoyment!

Where is our zeal for God? The men of this world do not hesitate

to embark on an enterprise whose profits are at risk, and spend vast sums on an experiment. The ship canal projected from Bordeaux on the Atlantic, to Narbonne on the Mediterranean, would cost \$130,000,000. When a few years ago a new fleet of ninety-two vessels was planned for the navy of the United States, it was expected to call for \$20,000,000 a year, for fourteen years! What a work it was to build the pyramids, employing one thousand men at a time, and occupying twenty years! The Russian war cost England alone \$500,000,000. Consider what might have been done in the field of missions with that sum, which represents *all that has been given in the last seventy-five years* for world-wide evangelization by the whole Church!

It is a shame that we should find the most munificent givers *outside* of the Church of Christ. Baron Hirsch, of Paris, recently dead, gave to the poor Russian Jews, and their fellow Hebrews in Poland, Hungary, and Austria, \$10,000,000; and shortly after as much more to other charities. His benefactions are yet without a parallel in history. And this famous financier and railroad king, besides giving ten millions to *Christian* schools and hospitals in Europe, gave \$40,000,000 to build commercial schools in the waste lands of the continent for the Jews.

One of the awful facts is that there has been a decline and decay of liberality in the churches. While the membership increast in thirty years three and a half times, there was a decided falling off in the rate of giving, and while the total of gifts increast four times, the amount given by each converted believer went down to about one-half.

God wants *self-denying* giving. Who can look at the Japanese temple, with its coil of rope,—larger than a ship's hawser, and weighing a ton and a half, made from the hair of Buddha's worshipers, and used to lift timbers and stones to their places in the temple building,—without feeling the rebuke implied to our self-sparing gifts? The wealth of church members in Protestant communions is, by the census, at least \$10,000,000,000. Their contributions average one-sixteenth of a cent for every dollar, or one dollar in about \$1,600.

What a sacrifice of vanity was that when the women of Israel gave their metal mirrors to be melted down and recast for the laver of the holy court. As surely as the barnacles ate their way into the oak timbers of the *Albatross* and sank her, selfishness eats into and destroys Christian character. Mr. Spurgeon had a contempt for all parsimony, and occasionally thundered anathemas against it, and again pelted it with ridicule. One morning he said of some unwilling givers that they squeezed each shilling until the queen's head was well nigh obliterated. The Abbé Roux keenly remarkt, that "It is not as far from the heart to the mouth as from the mouth to the hand," meaning that many who talk generously give stingily.

On the other side of the sea I found examples of disproportionate

giving very rare in this country—giving which would be thought by most people quite out of proportion to their selfish indulgence. For example: *First case*—A governess, out of the £100 that she earns, keeps £50 and gives the other £50 away. Like Zaccheus, she says: “Behold, Lord, *the half* of my goods I give to the poor.” *Second case*—“One whose income is £2,000, lives on £200 and gives £1,800 away,” thus parting with not only *one-tenth*, but with *nine tenths* of what is received. *Third case*—“Another, who earns £1,500 a year, lives on £100 and gives £1,400 away,” and thus £14 out of every £15 are devoted to the claims of religion and charity. *Fourth case*—“Another, whose income is £8,000, lives on £250 and gives the balance away.” What a balance to part with: £31 given back to God out of every £32 received from Him! Mr. Gladstone’s brief eulogy of Mr. Peabody was: “One who taught us the most needful of all lessons: how a man may be a master of his fortune and not its slave.” There is one lesson even more needful—namely, that we should learn that no man can assume to be the “master of a fortune” without virtually disputing the fact of his stewardship.

God wants *consecrated* capital for consecrated work. When Theresa felt the need of a hospital, she had but three farthings, but she began to build, for while “Theresa and three farthings were nothing, God and three farthings were incalculable.”

God wants *conscientious* and *systematic* giving. Stonewall Jackson, on the day after the second battle of Bull’s Run, in the midst of all the feverish excitement of the war, inclosed his contribution for missions, due on the Sabbath. As he could not be present, he could not neglect the offering.

If one is content to appropriate a certain *proportion* to benevolent work, let him be sure the proportion increases as the wealth accumulates. More than half a century ago, Nathaniel Cobb sat down in his counting-house in Boston, and wrote the following solemn covenant:

“By the grace of God, I will never be worth more than fifty thousand dollars. By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses. If I am ever worth *twenty thousand dollars*, I will give *one-half* of my net profits; if I am worth *thirty thousand dollars*, I will give *three-fourths*; and the *whole* after fifty thousand dollars. So help me God, or give to a more faithful steward, and set me aside.”

This covenant he subscribed and adhered to with conscientious fidelity as long as he lived. On his death-bed he said to a friend, “By the grace of God, nothing else, I have been enabled, under the influence of these resolutions, to give away more than *forty thousand dollars*. How good the Lord has been to me!”

We should begin the ministry of money when we have but little. As the Persian proverb says:

“Do the little things now;
So the big things shall by and by
Come asking to be done.”

Scriptural giving is worship, and so every worshiper of God must be one of God's givers, whether rich or poor. The mites God values as much as the millions, if they mean prayerful, and devout, and worshipful giving. Dr. Howard Crosby used to say, “The poor man should no more omit giving, on account of his poverty, than the illiterate his praying because of his bad grammar.”

It *is* more blessed to give than to receive. When disciples learn the true ministry of money, the privilege of giving will swallow up the obligation. To ask unbelievers for gifts to carry on God's work, or even to urge believers to give, is not God's way, and neither will be done by a church that is devout and truly consecrated. Nor will a few large givers be permitted to do all the giving, as tho it were by the *amount* given that the total is to be estimated.

When we understand our stewardship, we shall see that every dollar belongs to God. Dr. William Kincaid says: “A friend of mine was receiving some money at the hands of a bank officer the other day, when he noticed, depending from one of the bills, a little scarlet thread. He tried to pull it out, but found that it was woven into the very texture of the note, and could not be withdrawn. ‘Ah!’ said the banker, ‘you will find that all the government bills are made so now. It is an expedient to prevent counterfeiting.’ Just so Christ has woven the scarlet thread of his blood into every dollar that the Christian owns. It can not be withdrawn; it marks it as His. My brother, my sister, when you take out a government note to expend it for some needless luxury, notice the scarlet thread therein, and reflect that it belongs to Christ. How can we trifle with the price of blood?”

How beautiful is the myth of Elizabeth of Hungary, the pioneer saint, martyr! How, when carrying in her robe, supplies of food for the poor, when her husband prest her to know what was the burden she was bearing, and opened her robe, he saw only heaven's red and white roses, and was dazzled by the supernal glory of her face. In God's eyes how many of our simplest gifts for His poor are really celestial blooms, full of a holy fragrance, as the sweet smell of incense!

We must be brought into such vital and habitual sympathy with God that we shall see this lost world through His eyes. That would solve every problem. We should then learn how to *pray*, for we should share in the travail of the Son of God; we should yearn to *go*, for the want and woe of mankind would draw us as it drew Him; and we should find it easy to *give*, and correspondingly hard to keep. In harmony with God each soul will say, as Christ said: “Lo, I COME TO DO THY WILL, O GOD!”

WORK AMONG THE CHINESE BLIND.

BY MISS C. F. GORDON CUMMING, CRIEFF, SCOTLAND.

Among the innumerable inventions of the present day, there is one, seemingly so small and simple, and produced by a worker so humble, that it is in danger of being overlooked; and yet so vast are its latent capabilities that I have no doubt that this small acorn will, in due season, develop into a wide-spreading Tree of Life—a most valuable handmaid to all missionary effort in those provinces of China where Mandarin Chinese is spoken—that is to say, in three-fourths of the vast empire, and by a population roughly estimated at three hundred millions.*

The results of this invention may be briefly summarized thus:

(1) Work for the blind. (2) Work by trained blind for other blind. (3) Work by the blind for illiterate sighted persons.

The inventor of this simple, but valuable, invention, Rev. William Murray, was the only son of a poor saw-miller near Glasgow, Scotland. When only about nine years of age, while too fearlessly examining the machinery, his left arm was torn off, thus disabling him and preventing him from following his father's occupation. This apparent calamity proved to be the first incident in his calling to mission work of a very remarkable nature.



REV. WILLIAM H. MURRAY.

As soon as he was old enough to earn his own living, he became a rural postman in the neighborhood of Glasgow, and day by day he beguiled the tedium of his long tramps by the study of two books—the Old Testament in Hebrew and the New Testament in Greek—reserving part of his time for quiet prayer that God would make plain to him His holy will concerning his future life.

He soon became convinced that he must find work in some way connected with foreign missions, or Bible-work. Again and again he applied for employment as a colporteur of the National Bible Society of Scotland, but tho greatly attracted by the lad, the secretary feared that one so very unassuming might fail to prove successful. Thus a considerable time elapsed ere his services were accepted.

Finally, in 1864, he carried his point, and was told to begin work among the foreign ships lying in the Clyde. Soon the society found that it had never had such a colporteur as the gentle lad who made

* This may be an over-estimate of the extent to which this system may be used, but by slight changes it may doubtless be adapted to very nearly these numbers.—Ed.

his way among the sailors of all nations, persuading them to purchase portions of the Scriptures in their own languages. During the seven years of his apprenticeship as a home colporteur he carried on his own education during the winter months, by going very early to bed, and rising daily at 3 A. M. to study for the classes held from 8 till 10 A. M. at the Old College, ere commencing his long day's work of bookselling on the street or the river. In the summer months he was sent through wild districts in the Scottish Highlands, pushing his Bible cart along many a lonely, hilly tract of bleak moorland—a task which often severely taxed the strength of his one arm. All this time he was longing to be employed in carrying the Word of Life to those to whom it was as yet unknown.

At last, in 1871, he obtained his heart's desire, and was sent to North China, being located first at Chefoo, and then at Peking. The same aptitude for mastering crabbed symbols which had facilitated his study of Greek and Hebrew enabled this diligent student very quickly to acquire a sufficient knowledge of Chinese to begin his bookselling. In fact, in the first four months, he actually learned to recognize, at sight, two thousand of the bewilderingly intricate Chinese ideographs, or written characters. Between 30,000 and 40,000 of these are to be found in the writings of Confucius, which embody practically all the learning of China. Before one can read a very simple book in Chinese, such as the Bible, he must be able to recognize at least four thousand of the ideographs. It need scarcely be said that the vast majority of the Chinese never attempt to learn to read, still less would they dream of learning to write. As in the early days of the Church, we may ask incredulously, "Have any of the rulers of the people believed?" The vast majority of Chinese converts to Christianity are quite illiterate, so that about 95 per cent. of the Christian men, and all of the Christian women, are unable to read, and can only join in hymns which they have learned by heart. They receive instruction only as they listen to what is read or preached in the mission churches—few, indeed, can carry home books from which to read for the edification of themselves or their neighbors. From this we can understand something of the importance of the invention of a system so very simple that the most illiterate, both blind and sighted, can learn both to read and write in less than three months—many have done so in half that time. The extraordinary simplicity of the system is due to the fact that it was evolved in two distinct stages, the first being only for the use of the blind.

There are in China a lamentable number of these blind, owing to the prevalence of leprosy, small-pox, ophthalmia, and general dirt. In the streets of all Chinese cities it is a common thing to see a dozen or more blind men or women, walking in single file, the blind leading the blind, making a hideous noise with cymbals and other discordant

instruments, in order to extract infinitesimal coins from the deafened passengers or shopkeepers, who pay this tax to induce the unsightly and noisy procession to move on.

The majority of the adult blind are the most degraded of the population, but occasionally one came to Mr. Murray wishing to buy a portion of this "foreign classic of Jesus." When Mr. Murray asked, "What is the use to you of a book which you can not see to read?" the answer was: "If I have the book, perhaps some day some one will read it to me." Mr. Murray told them how, in Europe and America, blind people were taught to read for themselves, but, naturally, he seemed to them as one that mockt. From that time, however, he never ceased to yearn for some way in which to help the blind, and made it his ceaseless prayer that he might be guided how to do it. He had need of truly God-given patience, for eight years elapsed ere he arrived at a satisfactory solution, and during all that time he was ceaselessly selling, to the few who could read them, books printed in the intricate Chinese characters.

Ere leaving Scotland Mr. Murray had studied Moon's system of raised alphabetic symbols for the blind, but as musical notes can not be represented by this type, he saw that it could never satisfactorily render the amazingly fine gradations of sound which form the tones, so maddening to the foreigner seeking to learn Chinese. But in the London Mission, where he lodged, was a little girl who had been born blind, and for her books were sent from England in Braille's system of embost dots. This system expresses fine gradations of sound so clearly that the most complicated music can be written for the blind. By taking a group of six dots, and omitting one or more at a time, sixty-three symbols can be produced. By means of these can be represented the twenty-four letters of the alphabet, which so accurately express the forty-one sounds of the English language, and the remainder of the sixty-three may be used to denote punctuation and musical notes. But as the Chinese have no alphabet, the first step toward a solution of the problem was when Mr. Murray realized that, altho there are over 30,000 Chinese characters, there are *only four hundred and eight sounds* in Mandarin Chinese—the language of about three hundred millions of the people. But Braille provides only sixty-three symbols, how then could these be made to represent four hundred and eight sounds?

There was then vouchsafed to this patient seeker after the Lord's guidance what he recognized as a divine revelation. In the broad noon-day, while resting from his long morning of exhausting toil among noisy Chinese crowds, he seemed to see a great scroll outspread before him, and covered with Braille's embost dots. The thought seemed to be flasht into his mind, "*Make these dots represent numerals, and number the sounds.*" There, in a nutshell, lies the whole secret. The

same group of dots, differently placed, are used to represent units, tens, and hundreds. Thus, symbols representing the numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, 0, stand for units; any two of these symbols (e.g., 4 and 0 = 40), represent tens; and any three symbols (e.g., 4, 0, and 8 = 408), stand for hundreds. Thus it becomes a very simple thing to represent any numeral.

Mr. Murray next numbered the four hundred and eight sounds of Mandarin Chinese. 1 stands for *Ah*; 2, for *Ai*; 3, for *An*; 10, for *Chan*; 100, for *Huan*; 400, for *Yung*; 408, for *P'ou*. This last sound, which is represented by the highest figure required, has a symbol as surprisingly simple as any of the others. Then, as an aid to memory, Mr. Murray arranged 408 doggerel lines, connecting the numeral with the sound—somewhat as children say:

“ONE to make ready,
TWO to prepare;
THREE to be off,
FOUR to be there.”

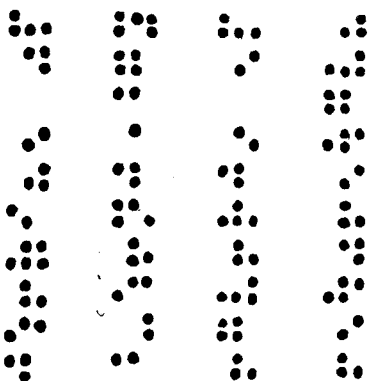
The Chinese are all gifted with very retentive memories, and they have no difficulty in rapidly memorizing these lines. Thenceforth they find that the touch of the dots representing any numeral instinctively suggests the corresponding sound, just as in our own language the sight of a certain letter of the alphabet suggests a certain sound.

Great was Mr. Murray's joy when his years of patient, ingenious toil were thus crowned with success. His first four pupils were miserably poor, ignorant street beggars, whom he brought to his own lodgings, that he might feed and clothe them, and isolate

them from contaminating surroundings. But even these unpromising pupils were able to read and write fluently *in three months*.

It was at this time (June, 1879,) that, in the course of prolonged travels, I was compelled to visit Peking, and, by a totally unforeseen chain of circumstances, found myself the guest of Dr. Dudgeon, of the London Mission, and heard these blind men, who had been ignorant beggars only about four months before, reading and writing fluently from any page prepared for their use in Murray's numerical type.

After my return to England other matters engrossed my attention,



MR. MURRAY'S SYSTEM OF EMBOSSED DOTS FOR THE BLIND.

A portion of a page from one of the Gospels.
The dots are raised for the blind.

so that it was not until the year 1886 that I came to realize that the development of this remarkable and noble work was greatly limited by the fact that Mr. Murray possessed nothing beyond his salary as a colporteur. This small amount was intended only for his own maintenance, but on it he was maintaining twelve or more blind students, besides hiring a room in which they could live. This thought led me for the first time to appeal to the public for funds to enable him to extend the work. Tho the amounts contributed have never sufficed to do this on an adequate scale, they have proved sufficient to convince practical men that the system was worth developing and applying. Consequently a number of well-known men in Glasgow formed themselves into a home committee, while others in Peking, well acquainted with Mr. Murray and his work, form his very practical committee on the field.

Until about the year 1890 only Mr. Murray's work for the blind was mentioned. Then came the second stage in what he loves to call his revelation, namely, his adaptation of the self-same system for the use of sighted persons. Some said to him, rather in "chaff," "What a privilege it is to be blind, and to learn to read and write in three months! Why don't you do something for poor sighted persons, who must needs take about six years to learn to read their own complicated ideographs, and are then far from fluent?" It then suddenly occurred to him that nothing could be more simple. He had only to make the numeral type *visible* by using

BLACK LINES INSTEAD OF THE RAISED DOTS.

Having, with his brush and ink, prepared pages in this manner, he and a native assistant tried teaching several intelligent Chinamen, each of whom mastered the system in a few days!

But everything in China requires patience, and fully a year elapsed ere he was able to get these new symbols cast in metal type ready for the printer. He then took these to his blind scholars, who were busily embossing books for the blind, and asked if they could tell what they were. After feeling them, the blind students at once replied:

"Why, these are our symbols, but you have used lines instead of dots. Why have you done this?"

"Because you blind people are now going to print books for sighted persons, and you are going to teach them how to read!"

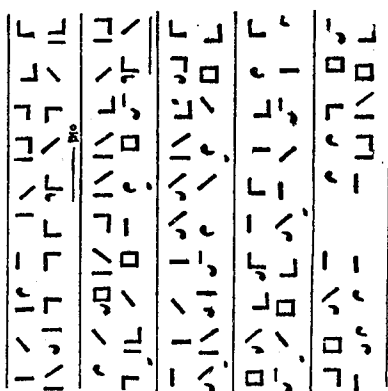
This is exactly what is being done, and it would be difficult to conceive of anything more infinitely pathetic. All day long blind compositors (generally girls) are preparing column after column of this clear, simple type, and a sighted colporteur comes in the evening to print off the many hundred copies. Then the blind fingers neatly disperse the type into its compartments, and again set up new columns. Thus all the gospels, most of the epistles, many favorite hymns, and

sacred literature on a very small scale have already been prepared, and a blind man or a blind woman is ready at any time to instruct any sighted pupils who are willing to be taught.

One of Mr. Murray's first test cases was a class of the oldest, most ignorant converts in Peking. To these he offered $2\frac{1}{2}$ ¢ (5 cents) a day all the time they were learning, if only they would try. Of course, they thought he was mad, but they were delighted to get so large a daily dole, and would fain have continued drawing it to the end of their lives. But at the end of six weeks they all came to Mr. Murray to say that they could no longer claim it, for they found, to their unspeakable surprise, that all could read and write.

The next experiment was teaching a large class of very ignorant farm women, who came from another province to study at another branch of the London Mission. One blind girl, Hannah by name,

was taken there with a parcel of books specially prepared by the blind students. In less than a week Mrs. Allardyce, wife of the missionary, had mastered the system. Of course, she could already speak Chinese fluently. In less than ten days Mr. Murray received from one of the women a perfectly written letter, without one error, and from another, one of the Psalms, equally correct. At the end of three months all these women returned to their farms, able to read anything at sight, and to write accurately.



SYMBOLS FOR SIGHTED PERSONS IN MURRAY'S
NUMERAL TYPE.

A portion of a page from the Book of Acts.

The latter power was soon put to a test. When the war with Japan broke out, Mrs. Allardyce and her sister, Miss Goode, returned to Australia, to visit their father, and, while there, they received most interesting letters from these poor farm women.

A most important point in this invention for the sighted lies in the fact that its simplicity and the various details which make it acceptable to the Chinese, are due to Mr. Murray's having been led primarily to work for the blind. Had he deliberately gone to work to invent a simple system by which to teach illiterate Chinese, he would doubtless have attempted something reproducing our curved letters of the alphabet, which are so essentially foreign as to be obnoxious to the Chinese. But the reproduction, in black lines, of Braille's symbols as arranged for blind fingers, gives square and angular forms, which appear to the Chinese to bear a family likeness to the square characters which they so greatly revere, a likeness wondrously simpli-

fied, but still suggestive. Moreover, the Chinese take kindly to numerals. They also find that these newly invented symbols can easily be written with the brush and India ink to which they are accustomed.

I would fain multiply details of Mr. Murray's work—his adaptation of the same system of numerals to shorthand, for both blind and sighted; the manner in which he renovates dilapidated pianos and harmoniums, contriving, with his one arm, to give them new wires and new leathers; how he teaches all his blind pupils both to play and to write music from dictation, so that a number of them are now acting as organists at different mission chapels. The only musical training that Mr. Murray himself had ever received was sufficient instruction in the tonic sol-fa system to enable him to teach in a Sunday-school in Glasgow.

Fain would I also tell of the conversion and subsequent missionary work of Blind Chang, of Manchuria, whose earnest preaching has led upward of five hundred men to seek baptism, in spite of all the



BLIND PETER.

Organist of the London Mission and head teacher in the school for the blind. Died 1830.



A COMPARISON OF SYMBOLS.

- (1) English. (2) Chinese ideographs. (3) Alphabetic Chinese. (4) Numerical type for blind (embossed). (5) Numerical type for sighted. (6) Shorthand. (7) Joined shorthand. (8) Shorthand without tone.

chances of cruel persecution, which may at any time result from thus openly confessing their faith. I would gladly tell how the first blind woman who mastered the new system was taught by a small blind boy, so young that he was still allowed access to the women's quarters. Of course, Mr. Murray could not possibly be allowed to teach women, but by this means the difficulty was overcome. This ingenious woman became the teacher of all blind girls and women, who subsequently have ventured to come to be taught.

Some have faced almost incredible difficulties to secure this

precious power. One blind woman persuaded her husband, another persuaded her father, to wheel her in a cumbersome wheelbarrow, from a remote mission station, all the way to Peking. In each case

it was a thirty days' journey, in the midst of the bitterly cold winter, and across a country whose roads are practically non-existent. It needed strong faith and determination to face such difficulties as those of the mere journey, to say nothing of residence with foreigners in a



BLIND HANNAH AND ONE OF HER CLASSES OF IGNORANT FARM WOMEN.

strange city, in order to acquire their wondrous new arts. But these blind Christian women persevered, and in due season returned to their homes, not only able to read the Holy Scriptures for themselves, but competent to instruct others also both in reading and writing.*

The British and Chinese Bible Society distributes throughout the Chinese Empire the Bible in classical Mandarin, 10 Colloquial, Katmuck, Mongolian, and Tibetan languages. In 1896 some 540,000 books were printed. 366,000 books were put into circulation, of which 358,000 were sold, and 8,000 given away. The books are nearly always sold at a price to pay for the paper, and it was an indication of the remarkable progress of Christianity that 11,000 New Testaments in excellent bindings were sold.

* Those who wish may order copies of Miss Gordon Cumming's little book "Work for the Blind" (price 6d., postage 3d.), from the publishers, Messrs. Gilbert & Rivington, Clerkenwell, London. For those who prefer giving direct help to the blind, I may mention that about £10 (\$50) covers all expenses for the maintenance of one pupil for a year. Subscriptions will be gladly received by D. L. Pierson, 944 Marcy Avenue, Brooklyn, N. Y., who will forward them to the treasurer, Prof. S. M. Russell, The University, Peking, China.

MISSIONARY STATISTICS.

BY REV. J. VAHL, NORRE-ALSLEV, DENMARK,
President of the Danish Missionary Society.

During recent years much progress has been made in the science of missionary statistics, as well as in all other branches of the work of missions. This science is of comparatively recent development, and it is not strange therefore that it has no place in earlier missionary reports. The first reports in which we find extensive statistics are those of the Wesleyan Missionary Society for 1820, the Church Missionary Society for 1823, and the Society for the Propagation of the Gospel for 1832.* Gradually the statistics have been made more complete, and have been given by a larger number of societies, altho some are still greatly lacking in this respect. The first statistics, which included the work of all of the evangelical missions, were, so far as we know, those published in London in 1861. But the anonymous author (Dr. Moister) says in the preface:

“So defective are the reports of some societies, and so various are the modes adopted by different bodies for classifying laborers, that it is not possible to gather from published documents even the exact number of missionary laborers now employed among the unevangelized. Still more defective and perplexing are returns found to be when an effort is made to ascertain who are male and who are female assistants from Christian lands, and who are native helpers. It would be well if some approach to uniformity were adopted by the various missions in the estimating of laborers and results. Until this is attained, all estimates, however carefully made, will be very unsatisfactory.”

In 1874 a new edition of these statistics was published with essential emendations, and since that time missionary statistics have made considerable progress. This is manifested by the very emendated reports of the various societies, by the statistical tables given in the reports of the large conferences in India, China, Japan, etc., by the statistical work of Dr. E. M. Bliss,† Dr. Grundemann,‡ Rev. J. Vahl,§ and by workers in various countries, like Rev. H. Loomis, of Japan, and others.

But are missionary statistics of any use? Much can be read out of the dead figures, and it would be found difficult to express progress and decline in the different departments of missionary work without using them. But, on the other hand, one must take care not to read too much in the numbers. They speak only of quantity, not of the

* In a “Larger Outlook” (Uebersicht) of the Moravian Missions of 1833 no statistics are given, but they are found in a short outlook for 1839. They also appear in the reports of the Baptist Missionary Society for 1842; Basel Mission Society for 1853; Presbyterian Board (U. S.), 1855 (perhaps earlier); London Missionary Society, 1856; Methodist Episcopal Society, 1869; Rhenish Missionary Society, 1881; American Board of Commissioners for Foreign Missions, 1882 (instead of the summaries); Paris Evangelical Missionary Society, 1887. In some of them statistics about some of the missions have been found before. The three great Presbyterian Churches of Scotland, without doubt, included them at a comparatively early date, as did the Gossner Missionary Society, the Swedish Missionary Union, and others.—J. V.

† “Encyclopædia of Missions.”

‡ *Allgemeine Missions Zeitschrift*.

§ *Nordisk Missionstidschrift*, reprinted in “Missions to the Heathen.”

quality. No one, by means of them, can read how many really faithful, efficient missionaries are to be found, how many of the native ministers, helpers, and communicants are consecrated, faithful men, or what is the proportion of true believers to backsliders and unbelievers. But when we read that the number of native ministers in fifty years has increast from 158 to 4,018 (more than 20 fold), that the communicants have, in the last five years, increast by 200,000, and the number of Christians has increast at a rate much in excess of that of the population, and that the incomes of the societies have, on the whole, been steadily augmented, one must be a foolish and negative critic to underrate their value.

Dr. Moister deplored the

DIFFICULTY OF GETTING ACCURATE INFORMATION.

There has been much progress in this direction, and yet there are some small societies, from which it is very difficult, or impossible, to secure accurate information. Especially from the Dutch societies such is generally wanting. In some reports no returns are given from some fields; here an approximate return ought to be given by the secretary, or it ought to be demanded that the missionaries report the items every year. Dr. Moister further complained that the modes of classifying the laborers are too varied and uncertain. Even now this is not at all satisfactory. Some of the societies have foreign missions, not only among the heathen, but also among Roman Catholic or Oriental Christians, and some of them even among evangelical Christians.* In these cases deduction must be made in the general missionary statistics. But in the general tables of statistics, these various items ought all to be treated in the same way.

There is also a difference in the use of the name "*missionary*." Sometimes it is used to denote only the ordained missionary, whereas there may be missionaries, like Borresen and Skrefsrud among the Santals, who for many years remain unordained. The medical unordained missionaries, who also preach the Gospel, shall they not be called missionaries? Some years ago a bishop in the Universalist Mission said, that every white man employed by the mission, even as printer or artisan, did a real missionary work, and should be included under the head of missionaries. And what shall be done with the missionary planters, as in the Zambesi Industrial Mission? Again, what is meant by assistant missionaries? Sometimes these include all female missionaries, wives, and sometimes men, whose work is directed

* In the reports of the Society for the Propagation of the Gospel no difference is made between missions among colonists and among heathen. The words "foreign missions" are also understood in a different way, the American missionary societies understanding thereby only missions in foreign countries, and counting the missions among the heathen in the United States among home missions, whereas the missions to the heathen in British North America (in the reports of the Church Missionary Society, etc.), are put under foreign missions. The missions among the negroes in the West Indies are, in the reports of the Moravians, United Presbyterians, etc., found among the missions to the heathen, but among the Baptists, Anglicans, and Methodists they are excluded, and named self-supporting churches, as they really are.

but not supported by the society reporting the statistics. Native ministers are also variously designated, sometimes being counted as ordained ministers, and sometimes as lay preachers. Native assistants sometimes include unpaid helpers, and sometimes even heathen teachers.

Communicants, I think, now always mean the same thing. The Leipzig Missionary Society indicates by this the number of Christians who have communicated during the year (10 persons communing 4 times gives 40 communicants), but in the last reports there is a special note, entitled "To Communion," which gives the number of communicants in the common sense of the word. In some reports (Methodist) the communicants are called members, and in the Dutch reports they are not to be found at all. The word "Christian" is also used in different senses. With some it is equivalent to baptized adults and children, but with the Baptists it is the same as members. Adherents in some reports indicate* not baptized members, but *catachumens*, while in other reports these are either omitted or are given separately.† In the same report the sum of the items of the several countries is sometimes different from that given in the general summary.

There is another difficulty.

AN APPARENT SUDDEN DECREASE

among communicants may be caused by defections to Romanism through bribery, or may be due to more severe discipline in the Church, which has caused the exclusion of some hitherto counted as Christians. Such seeming discrepancies ought always to be explained.

Thus it will be easily understood that the compilation of a uniform statistical table, which includes the work of the many societies and agencies, is a somewhat difficult task, and that every such work is necessarily imperfect. It can, however, be done with more or less success and accuracy. To get rid of some of the difficulties, it was proposed in the Continental Missionary Conference, held at Bremen, in 1893, to formulate some general rules for the statistics of the different German missionary societies. It might be a great desideratum, if some such rules for the statistics of all missionary societies could be agreed upon at the coming International Missionary Conference to be held in New York in 1900. This would be difficult, but I think that it might be done, in some respects at least.

(1) All societies should give the number of those who can be admitted to the Holy Communion.

(2) Unmarried female missionaries and wives should be given separately.

* Baptist Missionary Society and American Board of Commissioners for Foreign Missions.

† In the A. B. C. F. M. report for 1896, p. 115, the adherents are given as 137,729, and the average congregations as 71,449.

(3) The numbers of white missionaries, ordained, unordained, and medical, should be given separately.

(4) Unordained native helpers should be distinguished from ordained.

(5) Only the salaried Christian helpers should be noted, although others might be given separately.

(6) Adherents should be taken to mean only baptized non-communicants, unless otherwise stated.

I also deem it desirable and practicable that the work among the heathen be distinguished from the work among the Christians, even if these were only nominal Christians and practical heathen. This should be done especially where the work is among evangelical Christians. If it were possible to prevail upon the American societies to classify the work among the Indians under the heathen, it would be desirable. It ought also to be a rule that when a mission is considered as having attained its aim it should be so indicated; for it is anomalous that in the same countries (*e. g.* West Indies) some missions should be put down as missions to heathen, and some as organized churches. It might also be helpful if in some Anglican colonies the work among colonists could be noted separately from the work among the natives.*

Another item which should be mentioned is *the income of societies*. It is important to have these recorded in the yearly budget of the societies, that the statistician may see if progress has been made. From the total income is to be deducted the balance from the previous year, and the receipts from the sale of publications issued by the society, so that only the net income may be included in the income of the year. It would also be useful if the donations, collections, etc., were separated from the legacies and interest on investments. It would be interesting to know how much is received from the Church at home and how much from foreign countries. Some German societies receive a large proportion of their income from foreign countries.† The income from the mission field has also begun to be considerable, and ought to be noted. Sometimes it is included in the income of the society, and sometimes it is given as contribution to self-support. Then again the expenses for benevolent purposes are not always separated from those for strictly religious purposes. Gifts other than money are also not generally estimated at their pecuniary value.‡ It may be next to impossible that the same system should be adopted by all societies for the tabulating of their receipts, but any move in that direction would go a great way toward making the general statistical review of all societies much more useful and trustworthy.

* This is done in the reports of the Wesleyan South African Conference and of the Dutch Church in Africa, etc.

† The Moravians received at least half from this source in 1895; the Rhenish Mission Society one-eighth (1896). The Lutheran Missionary Society one-sixth (1896). The Basel Missionary Society receives about half of its income from Germany.

‡ With the Plymouth Brethren very much is sent to the missionaries themselves which is not included in the yearly income of the society.

The different Bible, tract, and religious literature societies are a great help to the missionary societies, but in the statistics of missions only their expenditure for books in the native language and for the salaries of workers among the heathen should be included in the missionary statistics. In the expenditures of the missionary societies a distinction ought also to be made (as the late Rev. Royal G. Wilder tried to do in the *MISSIONARY REVIEW* some years ago) between amounts expended for direct missionary work, for administration, on the outfitting of new missionaries, and for sundry expenses.

The following is a comparative statistical table, which may serve to indicate the past progress and the outlook for the future:

	1820	1830	1845 ⁹	1859	1889	1895 ¹⁰
Missionaries ..	421 ¹	734	1,319	2,032	4,135	6,369
Unmarried female missionaries	1	31	72	76	1,889	3,390
Communicants	21,787 ²	51,322 ⁶	159,000	227,000	850,000	1,057,000
Native ministers	7 ³	?	158	169	3,327	4,018
Native helpers.	166	850 ⁷	3,152	5,785	41,754	61,424
Native disciples	15,728 ⁴	102,275	....	252,000	....	864,000
Income	£121,756	£226,440	£632,000	£918,000	£2,130,000	£2,807,000
Societies	20 ⁵	25 ⁸	65	98	262	365

These statistics are not to be taken as giving a complete showing of the work of the various years, but only as a very incomplete view thereof, the reports being both very difficult to obtain and in themselves very incomplete. But the progress is very evident, and almost every year it is to be noted in very nearly every item. In 70 years the number of missionaries has been doubled 15 times, that of the communicants 50 times, that of the native ministers 5,100 times. The income of the societies has been increased twentyfold, and that of the societies and agencies tenfold. Could the reports of the different societies be obtained and thoroughly studied, and could the information thereby obtained be amplified from the archives of the societies, the general statistics could be made more elaborate and trustworthy; but the time and the expense necessary to accomplish this would be too great to permit of its being undertaken.

¹Moravian, 83; London Missionary Society, 80; Wesleyan Missionary Society, 77; American Board, 64; Church Missionary Society, 61; Baptist Missionary Society, 34.

²Wesleyan Missionary Society, 20,711; Moravian, London Missionary Society, Society for the Propagation of Christian Knowledge, as the others give no returns.

³Society for the Propagation of Christian Knowledge.

⁴Very incomplete.

⁵From some very imperfect returns. Also 13 other societies (mostly book societies from which there are no returns).

⁶Wesleyan Missionary Society, 34,904; Baptist, 9,940.

⁷Only from 7 societies.

⁸And 22 with no returns.

⁹For 1845, 1890 *vide* Vahl, "Der Stand der Heidenmission in den Jahren 1845 und 1890," Gütersloh, 1892.

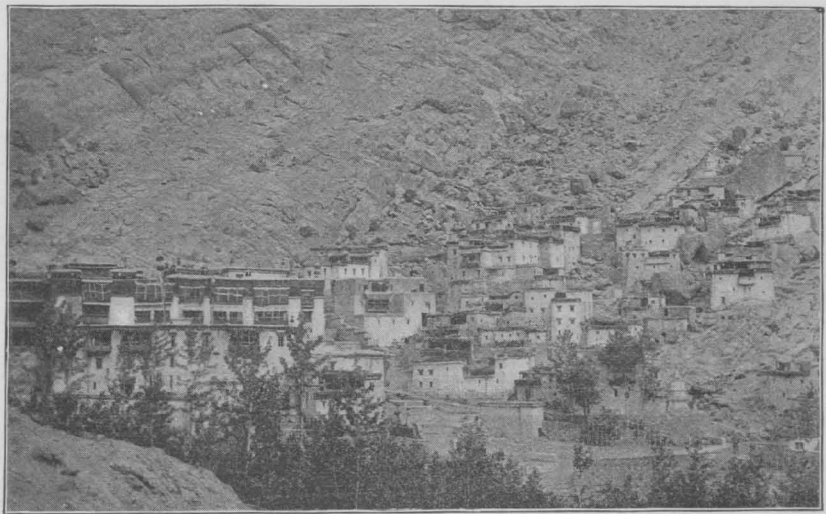
¹⁰Vahl "Missions to Heathen" Copenhagen, 1890, and yearly.

THE LAND OF THE LAMAS.*

BY ERNEST F. NEVE, M.D.,

Missionary of the Church Missionary Society, India.

The original religion of Tibet, so revered by modern Theosophists, must have been a form of devil worship, but during the first century of the Christian era Buddhist missionaries went from Cashmere and converted that portion of Tibet which is now known as Ladakh. The Chinese pilgrim, Hwen Thseng, who visited Cashmere in 638, A. D., (about the time that Jerusalem was conquered by the Saracens), found the mass of the people given over to Hinduism, and the monasteries of the Buddhists were already deserted. The Mohammedan



HEMIS MONASTERY, LADAKH, LESSER TIBET.

conquest of Cashmere completed the ruin of Buddhism in that province, and now the people are nearly all Moslems, altho the ruler is a Sikh or Hindu Prince. But Buddhism survived in Ladakh, and its capital city Leh is an important center of Tibetan Buddhism.

After crossing the snowy Zoji La Pass, and descending into the hot, dry valley which leads to Kargyl, one meets with the first signs of Lamaism, about ten days' march from Srinagar, the capital of Cashmere. At Sheogol there is a little monastery perched upon the face of the cliff, 300 feet above the stream. Four miles further on there is the monastery of Mulbek, also built upon an isolated rocky peak. Almost every village has a monastery inhabited by monks with shaven heads and red robes, who take part in services, copy manuscripts,

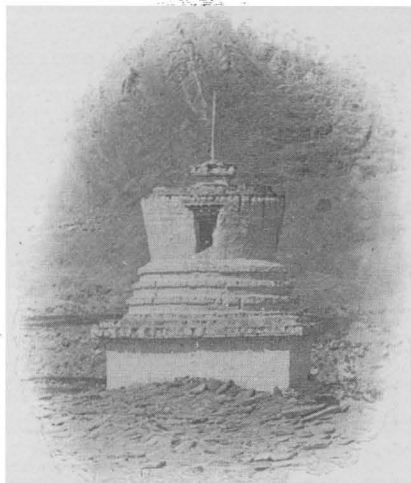
* This paper is prepared and contributed by Dr. T. P. Hughes, of New York.

carve stones, turn prayer wheels, and guide the religious life of the people. These monks are great land owners, and by lending money on land securities, they make the peasants their serfs.

On the outskirts of a village there will often be noticed a Buddhist cenotaph or "chorten," in appearance like a large monument with a globular expansion, and terminating in a point. The whole is usually whitewashed, except the top. The Buddhists burn their dead, and after the body of a deceased Lama (Buddhist priest) has been cremated, the ashes are mixed with clay, molded and stamped into small medallions with images, and are finally deposited in a cavity in one of these cenotaphs.

The people in this region have Mongolian features. The men wear pigtails. The women have headdresses of cloth, covered with large turquoises, and balanced by ear-flaps of lamb's wool; they wear cloaks of sheep skin, and richly colored dresses.

The monasteries are picturesque, irregular buildings, whitewashed and built in terraces and with flat roofs. They are usually located on prominent rocks or cliffs. In the valley of the Sok Chu stands the monastery of Suk Sun Dong Gong. It is perched on an isolated rock, at the foot of which are clustered a miserable collection of mud huts. "The whole thing exemplifies well the state of affairs in Tibet,



A BUDDHIST CHORTEN, LADAKH.

the comfortable stately monastery in which the well-fed, well-drest, priestly monks reside, and the miserable huts occupied by the poverty-stricken peasants, soul and body the slaves of the monks, and crouching at their feet."

The Lamas object to foreigners being allowed to enter their monasteries, possibly because they do not wish their wealth to be discovered by foreign conquerors. Occasionally, however, a foreigner may gain admittance. On the floor of one (to which Dr. Neve was admitted) were rows of flat benches for the monks. Round the walls were shelves and pigeonholes full of books and manuscripts. The rich vestments of the priests hung upon the wall, and here and there were massive copper bowls, jugs, and basins, together with the drums, cymbals, clarinets, and shawms used by the monastery band. There were wooden blocks for printing books and prayer sheets.

The walls and pillars were hung with tapestry, banners, and pictures. On a raised platform at one end of the room were rows of images, some of them eight feet high, and made of metal or of gilded or painted clay. The images and everything else about the place had a Chinese aspect. On the walls were also numerous paintings illustrating the Buddhist purgatory.

The prayer-cylinders or wheels of Tibet have always attracted the notice of travelers. They are about two feet high and revolve on a pivot. The prayer is either painted on the outside or is written on a piece of paper and thrust into a cavity. As the monks pass these prayer-wheels they set them in motion. Those placed outside the

monasteries are kept constantly revolving by wind or water-power, thus causing continual petitions to be repeated without trouble to the worshipers.

The "mysteries" or "miracle plays" of the Tibet monks are exceedingly interesting and unique. The most famous of these was played at Hemis, where three hundred monks gathered to participate in the ceremonies. The object of the plays or masquerades is to impress upon the people the value of priestly intercession. Maskt monks represent horrible demons.

Others, in monkish robes and



A MASKT LAMA, DANCING.

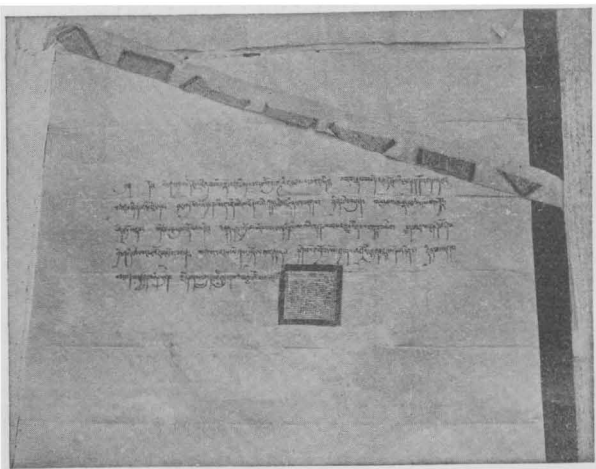
miters, with bells and holy water and incantations, represent the holy priesthood controlling the actions of the demons. Troops of richly drest, but horribly maskt forms march around, some armed with ghastly symbols, models of human viscera, skulls, sickles, canes, hammers, swords, and instruments of torture. At one stage in the exercises they seem to be struggling for the soul of man, which is represented by a dough image. The influence of the evil spirit appears only to partially restrain the incantations of the Lamas. Finally portions of the struggling soul are given to each actor. Then the whole mystery-play closes with a procession of tiger-devils, ape-devils, and other representations of lost spirits.

The spiritual and temporal head of the Tibetan government is the Dalai Lama or grand Lama of Lhasa. He is supposed to come of age

at eighteen, but invariably dies before he attains his majority. After death, the Dalai Lama is said once more to become incarnate in a child, and the monks go to look for him. Assisted by divine inspiration, they finally fix upon some child who, upon reaching four years of age, is tested by being called upon to identify property belonging to the deceased Lama. When the new Dalai Lama is discovered, intimation is sent to the Emperor of China, to whom Tibet is tributary.

The population of Cashmere Tibet may be estimated at from three to four millions. Chinese Tibet, which is not open to travelers, is governed by its own chiefs, and has three or four millions more. Thus the population of Tibet must be about seven million souls.

Tibet itself is closed to Europeans, not by Chinese exclusiveness, but by the power of the Lamas, wielded like that of the Papacy in the middle ages. The Dalai Lama is supported by tens of thousands of monks, recruited from the people and living on them—a parasitic growth which crushes all freedom of thought or action, and under the guise of asceticism encourages the vilest immorality. Nothing short



A LETTER FROM THE DALAI LAMA.
The outside wrapper is stretched across the paper.

of a military occupation of Lhasa itself by British troops would avail to deliver the country from their yoke. Even in Ladakh the power of the Lamas exercises a most baneful influence.

But Tibet has been blockaded by missions placed in strategic points on its frontier, so as to evangelize Tibetan traders. As a base of operations on the Indian side, Sikkim and Darjeeling offer the advantage of ready communication with Europe, but this is counterbalanced by the jealousy with which the Tibetans watch the frontier. Ladakh is, perhaps, too far west to affect Central Tibet very decidedly, but the Moravian missionaries there are carrying on a noble work among the Tibetan traders. Christian outposts seem most likely to affect Tibet if placed on the Chinese border. An indigenous Christianity in Upper Yunnan and Western Sczhuan would most probably spread the Gospel in the beautiful and populous valleys of Eastern Tibet.

A JOURNEY INTO TONQUIN.*

REV. WILLIAM UPCRAFT, SZCHUAN, CHINA,
Missionary of the American Baptist Missionary Union.

Among the fields yet unoccupied by the evangelical mission forces, none is more needy and, in some aspects, more promising than the great French possessions in southeastern Asia. The reconstruction which always accompanies the establishment of a new form of government among a subject people, affords an unusual opportunity for the preaching of the Gospel and its affiliated good offices. At such a time men's minds are apt to be susceptible to new truths, and the new truths are essential, if the reconstruction is to be more than skin deep.

Indo-China, the French possessions in the Orient, has been steadily increasing in extent since Cochin-China was definitely annexed, over thirty years ago. It now extends from the Gulf of Siam, and the delta of the Menam on the south and west to the southern border of China proper on the north; and by recent treaty with England the Mekong forms its boundary in the northwest. Current interest centers about Tonquin (or Tong-king), owing to its position along the Chinese border, affording thus a convenient base from which to exploit China's western territory.

The traveler from the north leaves Yunnan-fu (China), capital of the province of same name, in which there is a station of the China Inland Mission, and which is also the seat of the Catholic bishopric, and after nine days' travel through a picturesque but sparsely peopled country, arrives at Mengtze, where are a French consul and officers of the Chinese Imperial Customs. Mengtze is important as the port of entry for the trade route through Tonquin. The Catholics have a mission here in charge of a French priest, who has come since the place was opened by the French authorities. The interrelation between the missionaries of "the church" and the French officials has a color of suspicion to the Chinese mind, and is thus prejudicial to the best interests of their mission work.

From Mengtze to Manhao, the little Chinese town on the Red River, is a journey of two days, and leads one from the breezy, bracing highlands of the Yunnan plateaux to the stifling, fever-laden atmosphere of the river valley, which has proved so fatal to French and Chinese alike. The Red River rises near Tali-fu in the western part of Yunnan, and follows a devious and difficult course among the mountains, till it nears the border of Tonquin. Here it becomes navigable for small Chinese boats, and at the frontier is large enough for small steamers. These connect at Yembay with other lines, and so make possible quick passage to the sea and the outer world.

In the almost insufferable inn at Manhao there was a suggestive

* Also spelt Tongking and Tonkin.

combination that could not fail to be noticed. By the door stood an empty coffin, while near by, on a rude straw pallet, lay a Chinese youth tossing in the fire and partial delirium of fever. At frequent intervals the host came to look upon his guest, and in forcible, oft-repeated request bade the sick man begone. "Don't stay here and die; get outside." And why? To die would necessitate a burial, the expense of which would fall upon the innkeeper. A question of cash anywhere will generally stifle the strivings of the Chinese not too-robust humanity.

Next day we found ourselves part cargo of a Chinese boat headed for Lao-kai, the frontier post in French territory. Besides ourselves and such other passengers as could find a place in the narrow boat, we carried tin, opium, and native medicines. Of the exports through Tonquin, tin and opium make about eighty per cent., and opium is on the increase.

About noon of the second day we came opposite to Shinfang, a little village, the last on Chinese soil, that serves as a kind of feeder to Lao-kai. A shallow, rapid stream flows into the Red River on the left bank, and is the real boundary line between the two countries. Our boat stopt at Shinfang, whence we walkt to the ferry which carried us across the boundary stream, and so we stood

ON FRENCH TERRITORY.

A couple of revenue officers awaited us at the ferry landing to search all passengers, an object lesson in French colonial policy.

Lao-kai is a garrison first; all other phases of its life are subordinate to this. The little town that nestles in the shadow of the fort exists principally to supply the needs of the military, of whom there is a large force. The fort is built about some old Chinese temples, a part of which we occupied during our stay in the place.

Across the river are the quarters of the Annamese soldiers, who are brought up from the lower country for military duty along the frontier. Slim, lithe, rather under the average height of the Chinese, they have the features of the Celestials, but they lack the characteristic curiosity and impudence of their former masters. Our impression of the people at Lao-kai, which was intensified by further acquaintance, was that this people were broken in spirit, lower than the Chinese in development, and less markt in character. The women are active, better built than the men, and seem to take a prominent part in the affairs of life. In some places they contest with the coolies for their share of the hardest of manual labor. The children were there in shoals, merry, mischievous, black-eyed urchins in every stage of undress, and in splendid harmony with their surroundings.

The trade is mostly in the hands of the Chinese, whose influence and conduct are not for the well-being of Tonquin.

From Lao-kai to Haiphong, the port of the province, is three days' journey down stream. The country, for the first day, is little better than unclaimed jungle, so far as one can see, yet there must be many people there who choose to live in the retreat of the jungle rather than in the more conspicuous places by the river's bank. Such a tendency to caution has become strong in them because of past oppression. After leaving Yembay, the prospect opens out more, evidences of cultivation are seen, and every stopping place is busier than the last.

Two things are prominent—the military and the missionary. Soldiers are everywhere, apparently in every condition of disorder and neglect. “The fathers of the church” have a good hold upon the people in the lower country. One earnest, isolated man took great pleasure and pains in explaining to us the character and extent of his field and the results of his work. Later he showed us over the unfinished cathedral. Then, seeing we did not take either wine or cigars, and much wishing to show us hospitality, he had the church bell rung that we might hear “the sound of the church-going bell,” a thing quite unknown in the far land where our work lies.

Hanoi, the capital of Tonquin, is a neat, quiet city, standing round a little lake at the head of the delta, less than a hundred miles from the sea. The country between Hanoi and Haiphong is one large, flat, marshy rice field, intersected everywhere by narrow, deep canals, the connecting lines for different points. The villages, embowered in the greenest and most graceful bamboos, stand around in profusion on every hand. The local temple serves as a nucleus and attraction. The bamboo walls and brown straw thatch of the miniature houses show in admirable harmony—at a distance—the same distance generally observed by the critical globe trotter, when he writes *con amore* of the poetic East.

Along this open highway—the Red River valley—lies a most needy field for missionary work. Tonquin has 60,000 square miles of territory, a population of about ten millions, a stable form of government under French rule, and is within easy communication both East and West. It is probable that, owing to international jealousies and ambitions, nowhere so acute as in the Orient, an Englishman would be looked upon with suspicion here. Such a disadvantage would not be attached to an American citizen, and it is to them the appeal comes. It is probable that none of the organized societies are prepared to take up such a work. Shrinkage in receipts, with advance imperatively needed on fields already occupied, quite exhaust all the means at hand. But among individual Christians, with deepening convictions as to their service for Christ, free from home responsibilities, and financially able to bear the cost of their own support, Tonquin offers an inviting and urgently needy field.

The hand of God is in the opening of Asia, and the expanding

rule of Western powers in these strongholds of conservatism and heathenism, is the opportunity, and therefore the obligation, for all who can respond.

France has recently added a new province or two to Tonquin, thus bringing her western frontier up to the eastern limit of British Burma. From the Burmese side the loyal and much-blest missionaries of the Baptist Missionary Union have been working since the days of Judson, and are extending their frontiers toward the sunrise.

It remains now for some to go in at the eastern seaboard and work their way westward, till the forces of the Presbyterian Church, advancing northward from Siam, the Baptist workers from the west, the Chinese missions from the north, shall meet the workers from the Tonquin coast, and so southeastern Asia be occupied by the forces of Evangelical Christendom for the glory of God and the salvation of the nations there.

THE ISLAND OF HAINAN.

BY ROBERT E. SPEER, NEW YORK,

Secretary of the Presbyterian Board of Foreign Missions.

The war with Japan involved the loss to China of the Korean peninsula and the island of Formosa, or Tai-wan. The island of Hainan also might have gone, had it not been too far to the south, where it lies within the tropics, between the eighteenth and twentieth degrees of north latitude. It constitutes a part of the province of Kwang-tung, or Canton. In Yü-lin-kang bay, on the south of the island, where there are traces of Mohammedanism in a mosque and school, the East India Company used to lay up and repair its ships a century ago. But the island had been little known and uncared for during the present century, until the French in Tonquin collided with the Chinese, and turned covetous eyes toward Hainan, which lies full across the Gulf of Tonquin, and until Protestant missionaries and trade worked their way in, within the last twenty years. The open port of the island, Hoihow, is now connected with Hongkóng and Tonquin by a line of French steamers.

Hainan is the southernmost territory of China, and guards the entrance to the southern rivers. The empire understands the importance of the island, and in recent years had erected lighthouses and forts of modern construction, fitted with Krupp guns, instead of the harmless old structures, which, with exposed cannon and tumbling parapets, add greatly to the picturesqueness of Hoihow harbor.

The island is one of the largest prefectures of the Kwang-tung Province, about one hundred and fifty miles in length and one hundred miles in breadth. There are no roads, however, and the paths

and trails over the mountains, in the heart of the island, are circuitous, so that from Hoihow to Lak-loh is a twenty days' journey. The island is rich in many products, full of palm trees, and productive yearly of many thousands of pigs for the markets of Hongkong and Canton. There is no greater delicacy to the Chinese than pork. The pigs are encased in bamboo crates, each just holding one pig, and are handled like bags of grain and piled on top of each other, four and five deep, on the ships. The Chinese have solved the problem of handling pigs tractably.

There are three or four strata of population in Hainan. The total population of the island does not exceed 1,500,000. Of these one-third are said to be Lois, who are different from the Chinese and the aboriginal tribes in the central mountains. Hainanese is the Chinese dialect spoken by the Chinese people. The Lois speak their own dialect. Dr. Henry supposes them to be the descendants of the Mias-tsz, who were brought long ago from the mountains of Kwang-tung and Kwang-si to serve as mediators between the Chinese and the wild Le tribes of the interior. How many of these latter there are is not known, and their origin is hidden. Laos missionaries have maintained that there are sufficient resemblances of character and speech to justify the belief that there is some family relationship between these people and the Laos tribes which border on the south of Kwang-si. There is great suspicion and dislike toward the Chinese on the part of the Les, who cling to their mountain homes, and are a rude and primitive people. Near Nodoa there is a large Hakka population, aggregating about 20,000, who speak their Hakka dialect. The Hakkas on the mainland are immigrants from northern provinces, who have never assimilated with the Cantonese, and who constitute about one-third of the population of the province.

Protestant mission work was begun in Hainan by Mr. C. C. Jeremiassen, a Dane, who had been in the Chinese customs service, and who had withdrawn from it to give himself wholly to Christian work in the island in 1881. He became a missionary of the Presbyterian Board in 1885, and two years later three other missionaries with their wives joined him—the Rev. F. P. Gilman, Dr. H. M. McCandless, and the Rev. J. C. Melrose, who died last summer. The work at first was confined to Kiung-chow, the capital of the island, a few miles from Hoihow, and to itinerating. Mr. Jeremiassen, in 1882, made the circuit of the island on foot. Since then the field has been more fully opened up. Hoihow has been occupied and Nodoa, while Mr. Jeremiassen has resided and worked at Lak-loh, in the extreme south of the island. At Hoihow and Nodoa hospitals have been built, a ward for infectious cases at Hoihow having been provided by the small foreign community and Chinese friends, without the knowledge of the missionaries and with expressions of warm sympathy and commendation.

The first converts were baptized in 1885. The only church yet gathered is at Nodoo with thirty-five members. The mission numbers now fourteen, and looks forward to a thorough itineration over the whole island.

The Jesuit mission in Hainan is said to have been established in 1630. The work was wiped out, however, after a few generations, and was only revived in 1849. At present one Portuguese priest constitutes the mission. He is secretive and separate, but his predecessor met the other missionaries on kindly terms, and would even join with them in singing hymns. The road between Hoihow and Kiung-chow is one vast graveyard, containing more dead than the living population of the island. In this graveyard are the graves of two Portuguese, who died in 1681, and of one German, who died in 1686, who probably were among the earlier missionaries.

Hoihow is the commercial center of the prefecture. The trade flows to it and through it, but Kiung-chow is the political capital, and so the city where the Confucian examinations are



AT THE TEMPLE GATE, HOIHOW, HAINAN.

held. The corrupting influences of progress and western learning have not touched the scholars of Hainan as yet, and they flock to the tests as in olden days. In the district examinations 3,000 students gather. In the second year about 15,000 came from ten districts. Each third year from all of the thirteen districts, 25,000 gather. They fill the dead old city, thronging the temples and ancestral halls, and crowd into the mission chapels and dispensaries to hear the strange doctrines of the barbarians. It is not any desire for light or learning that brings them to the missionaries' preaching. The ways of old are too dear. What we call conservatism in America is red radicalism compared with the adamant, blindfolded, invincible satisfaction in the past which reigns in Hainan. Even an educated, English-speaking Chinese in the customs service at Hainan said to me: "We would like to be undisturbed, but our country is being cut up now just like meat.

The Russians are taking the North, and the French are as bad here, making great trouble out of each little pretext. We do not want to fight. We do not want to change. We would like to live as our fathers did." This spirit of conservatism has led the officials to throw many obstacles in the way of the peaceful prosecution of missionary work, but these have been more or less overcome.

The people of Hainan are an unresponsive people, and the confusion of dialects and population increases this reserve and suspiciousness. They fear and distrust the French also, and different classes of the population hold aloof from one another. It is not a favorable atmosphere for mission work. The Portuguese priest is greatly discouraged. The Protestant missionaries, however, remember days when Hainan was awake and producing useful men, and they work patiently on in the hope that the Gospel will develop even better men than that Hai-Sui, whose memorial gateway declares that he was, "In prosperous times an upright minister," and "The purest influence of Canton." In the friendliness of the people which they have won, their readiness to listen, the popularity of the medical work, and the openness of the whole island they find encouragement and good hope.

A STRATEGIC POINT IN CHINA.

BY REV. ARTHUR E. CLAXTON, CHUNGKING, CHINA,
Missionary of the London Missionary Society.

Szechuan is important among the provinces of China for its possibilities and promise, both as a commercial and a missionary center. The official estimate of the population is no less than seventy millions, or more than that of any other province.*

Szechuan (meaning "four streams") is watered by four very large tributary rivers, as well as by the great Yang-tze-kiang. These tributaries—all too large for the confines of Great Britain—are themselves fed by a multiplicity of smaller rivers and streams, so that the waterways, highly ramified and very numerous, afford the best communication possible with the ubiquitous and dense population, both for the missionary and the trader.

Chungking, the metropolis and most important city of the province, had a British resident to watch for trade openings as early as 1880, and the Foreign Customs Service has been represented here since 1890. Tho this city is some fifteen hundred miles from the coast, and the nearest steamer service is four hundred miles distant, there is now

* The London Missionary Society's annual report gives the population of the province as 62,000,000.

an American, a Japanese, and a French, in addition to a British consul and his assistant; and special trade commissions from France, from Great Britain, and from Germany are reporting to their respective conationals the result of their investigations as experts into the prospects of trade extension in Szchuan.

But it is probably not generally known that Christian missions entered the province first; the work has been steadily growing, and has now reached such results in converts, organizations, and other evidences of well-founded solidity, that mandarins, as well as "the people" are convinced that

CHRISTIANITY HAS COME TO STAY.

Missions came first. This means not only the Roman Catholic propagandists, who have been in West China for two or more centuries, but it means modern Protestant missions, the most fruitful and the most frequent pioneers of the advancing hosts of civilization. Chungking was first entered by the China Inland Mission in 1877. The American Methodist Episcopal Church followed in 1881, the London Missionary Society in 1888, and the Friends' Foreign Mission Association in 1890. There are also resident in Chungking agents of the National Bible Society of Scotland, and of the American Bible Society.

Chungking, while not the provincial capital of Szchuan, is the commercial center, and is likely to continue so. It is also the distributing center, and the propelling, throbbing heart which vitalizes the four great western provinces. Hence the reason for founding of missions at Chungking prior to founding them at Chentu, the provincial capital, which is 300 miles further inland. The China Inland Mission, the Canadian Methodist Mission, and the American Methodist Episcopal Church have established stations there, and, after being driven out temporarily by the riots of 1895, are now enjoying greater success than ever before.

Missionary work is not confined to the two chief cities of the province. In the north and northeast are many stations of the Church Missionary Society and the China Inland Mission. In the west, at important centers like Yachou, Kiating, Sueifu, and Luchou, are missionaries of the American Baptist Missionary Union, of the China Inland, and of the Canadian Missions. The China Inland Mission is extending in the direction of the south. And this year (1897) the London Mission has begun a forward movement eastward from Chungking.

When missionaries first came to Chungking they had no choice but to rent native houses, and make the best of the risks which such abodes multiplied. This year the last of the dungeon-dark and damp native dwellings occupied by missionaries has been pulled down and

replaced by the eleventh foreign-built house within the city walls. This in itself impresses our neighbors that Christianity has come to stay. We have also chapel and school and hospital buildings, which are by no means "monuments to still life" of missionary vitality, but are daily thronged by multitudes, who, if not appreciative in a high degree of new doctrine and the spiritual character of the work, now show a great readiness to receive the more tangible benefits which are also introduced with the Gospel. In Chungking itself, the converts, among whom are some capable voluntary workers, number about two hundred, besides inquirers—perhaps one-third of that number. Many others attend services, and are still weighing the pros and cons between their idols and New Testament teaching. Once a month the converts and adherents of the four Protestant missions in the city unite on a weekday for worship. It is then very delightful to see the numbers that come and the keen interest taken in the service, and most of all to hear the voices of our native brethren as they come forward one after another and offer a few words of exhortation or prayer.

As an instance of the reality of

THE FAITH OF THE NATIVE CHRISTIANS

it might be mentioned that, in order to begin our forward movement, the native members of the London Mission Church contributed from their poverty enough to rent a house for a year at a place thirty miles distant. Two of the most promising of the members accepted appointments as evangelists, and were solemnly set apart to begin systematic work there last February. They have already done well. Opposition and hostility have been quietly lived down. Preaching, book-selling, and conversation have been the chief methods used. But, in addition, medicines have been dispensed occasionally, a day-school of seventeen pupils has been started and carried on, several cures of the opium habit have been effected, and an inquirer's class of candidates seeking baptism and church membership begun. This is only an example of the manner in which new stations may be multiplied, until the whole mass of this vast population is honeycombed with them. First there may be prejudice and hostility, which must be patiently overcome, but there will follow a sure, if slow, recognition that we have a "better way," and in course of time the "new station" will become a new center of propagation. The first requisite is a foreign missionary who will select and equip, and then inspire and direct native workers. There is need of native Church members who do not enter the Church simply to insure their souls for the next world, but who will be strenuous workers in this. But most of all, there must be such an outpouring of the Spirit as shall fill all the channels of Christian effort and enterprise.

II.—MISSIONARY DIGEST DEPARTMENT.

HENRY M. STANLEY ON MISSIONS IN AFRICA.

The following extracts from Mr. Stanley's valuable article in *The Atlantic Monthly* for October, give some idea of his opinion of missionaries and their share in helping forward the progress of civilization in Africa. Mr. Stanley first visited the Dark Continent as a newspaper correspondent, and was so impressed with the awful condition, but latent possibilities of the country, that he urged the sending of Christian missionaries, and has frequently borne testimony to the noble work accomplished by them there. He says in part:

The first body to move toward Africa in answer to appeals was the Church Missionary Society, which sent five missionaries to Uganda. The honor of first mention must, therefore, be accorded the *Uganda Mission*, not only because it preceded the army of missionaries now at work, but for the splendid perseverance shown by its members, and the marvelous success which has crowned their efforts. The story of the Uganda Missionary enterprise is an epic poem. I know of few secular enterprises, military or otherwise, deserving of greater praise. I am unable to view it with illusions, for I am familiar with the circumstances attending the long march to Uganda, the sordid pagans who harass it at every camp, the squalid details of African life, the sinister ambition of its rivals, the atmosphere of wickedness in which it labored; when I brush these thoughts aside, I picture to myself band after band of missionaries pressing on to the goal, where they are to be wofully tried with their motto of "COURAGE AND ALWAYS FORWARD," each face imbued with the faith that, tho near to destruction, "the gates of hell shall not prevail" against them. For fifteen years after they had landed at Uganda we heard frequently of their distress; of tragedy after tragedy, of deaths by fever, of horrible persecution, the murder of their bishop, the massacre of their followers, the martyrdom of their converts, and finally of their expulsion. Still a glorious few persevered and wrestled against misfortune, and at last, after twenty years' work, their achievements have been so great, that the effect must endure.

The letter which invited this mission was written by me April 14, 1875, and was published the following 15th of November in the *London Daily Telegraph*. The editor, in commenting upon it, was almost prophetic when he said: "It may turn out that the letters which bring this strange and earnest appeal to Christendom, saved from oblivion by a chance so extraordinary, had this as their most important burden; and that Mr. Stanley may have done far more than he knew." My letter had been committed to Col. Linant de Bellefonds, who, with his entire company of thirty-six Sudanese soldiers, was murdered by the Baris. Near the body of the colonel it was found by General Gordon, blood-stained and tattered. The care of the message from Uganda, as well as the wonderful results which followed its publication, was wholly due to another.

Eight days after the appearance of my appeal in *The Telegraph* the Church Missionary Society was stimulated by an offer of \$25,000 to undertake the enterprise. A few days later the fund was increased to \$75,000. In the following March the mission left England, and on the 30th day of June, 1877, while I was yet six weeks from the Atlantic

Ocean, the missionaries entered Uganda. For five years they labored with poor results. In the seventh year twenty-one converts partook of the Lord's Supper, and seventy-five had been baptized. In the eighth year the baptized numbered 108. After eleven years' work the missionaries were expelled from Uganda by the young Nero, the son of King Mtesa, who had received them. In 1890 they reoccupied it, and by January, 1891, the Christians here numbered 2,000. By January, 1897, Uganda contained twenty-three English Protestant clergymen, 699 native teachers, 6,905 baptized Christians, 2,591 communicants, 57,380 readers, 372 churches, and a cathedral which can hold 3,000 worshippers.

These figures do not represent the whole of what has been achieved by the missionaries, for the church of Uganda imitates the example of the parent church in England, and dispatches native missionaries to all the countries around it. Nasa in Usukuma, south of Lake Victoria, has become a center of missionary effort. In Usoga, east of the Nile, native teachers impart instruction at nine stations. Unyoro, to the north of Uganda, has been invaded by native propagandists. Toro, to the west, has been so moved that it promises to become as zealous as Uganda, and Koki witnesses the power of native eloquence and devotion to the cause. What is most noticeable among all these people around the lake is their avidity for instruction. Every scrap of old paper, the white margin of newspapers, the backs of envelopes, and parcel wrappers are eagerly secured for writing purposes. Books and stationery find ready purchasers everywhere. The number of converts has become so formidable that it would task the powers of a hundred white missionaries to organize, develop, and supervise them properly.

British Central Africa has a native population of 845,000, and covers an area of 285,900 square miles. It has sprung mainly from the reverence which Scotchmen bear the memory of Livingstone. In the year 1856 the British Government confided to Livingstone the task of opening the region about the Nyassa Lake to trade, and at the same time the universities sent out a mission under Bishop Mackenzie to avail itself of Livingstone's experience in missionary work, in which he had spent sixteen years in South Africa. The region at that time was very wild, owing to slave raids and internecine wars. Through overzeal the missionaries were soon drawn into strife with the natives, and what with native fevers and other accidents due to their ignorance of African habits, few survived long. Accordingly, Livingstone was withdrawn, and the universities' mission was transferred to Zanzibar. In 1881 Bishop Steere undertook a journey to Lake Nyassa, and being more practical than his two predecessors, saw enough to justify him in reestablishing the universities' missions in Nyassa Land. The Livingstonian Free Church Mission planted itself at Blantyre as early as 1875. The Church of Scotland Mission followed in 1876; then came the Dutch Reform Church in 1889, the Zambesi Industrial Mission in 1892, and the Baptist Industrial Mission the same year. Altogether there are now thirty-six white clergy and five white women teachers, who, with 129 native teachers, conduct fifty-five schools, in which 6,000 children are taught.

The following tabulary summary may enable the reader to realize more clearly the difference between the tropical Africa of 1872-77—in which Livingstone, Cameron, and myself were the only white visitors, and which had neither mission school, church, convert, nor any trade—and the Equatorial Africa of January, 1897, exhibiting the following results:

Name of State or Territory.	White Popula- tion.	Railway in Miles.	Missions, Schools, or Churches.	Christian Converts.	Value of Trade.	Revenue, Including Subsidies.
Uganda Protectorate.....	68	....	372	97,575	\$ 142,000	\$ 250,000
British East Africa.....	90	68	6	800	1,094,000	86,000
British Central Africa.....	289	....	55	5,000	611,480	100,000
Kongo Free State.....	1,500	165	67	10,000	6,226,302	1,873,860
Kongo Française.....	300	....	25	2,500	2,261,414	618,109
German East Africa.....	378	30	15	2,500	2,907,500	1,092,500
German Kamerun.....	236	....	5	900	2,419,220	176,705
Total.....	2,816	263	545	119,075	\$15,661,916	\$4,197,174

It was only about twenty-five years ago that Monteiro said he could see no hope of the negro ever attaining to any considerable degree of civilization, and it was impossible for the white race to people his country sufficiently to enforce his civilization. Burton wrote, a few weeks before, that the negro united the incapacity of infancy with the unpliancy of age, the futility of childhood with the skepticism of the adult and the stubbornness of the old. The old Athenians employed similar language regarding all white barbarians beyond Attica, and the Roman exquisites, in the time of Claudius, as contemptuously underrated our British ancestors. We know to-day how grossly mistaken they were.

When I think of the cathedral church of Blantyre, which, without any exaggeration, would be a credit to any provincial town of New England, and which has been built by native labor; or of the stone and brick mission buildings on the shores of Lake Tanganika; or of the extensive establishments in brick erected on the Upper Kongo by the Bangalas, who, so late as 1883, were mere ferocious cannibals; or of the civilized-looking town of Ujiji; or of Brazzaville's neat and picturesque aspect; or of the ship-building yards and foundries of Leopoldville, where natives have turned out forty-five steel steamers—when I contemplate such achievements, I submit that Burton and Monteiro must have been somewhat prejudiced in their views of Africa and her dark races.

Twenty-five years ago the outlook for Africa was dark indeed. Its climate was little understood, and inspired terror in the white pioneer. But to-day travelers go and return by fifties, and they have ceased to generalize in a bitter style. The white men retain kindly memories of the Africans among whom they have lived and labored, and their dearest wish is to return at the end of their furlough to the land once so dreaded. The postbags are weighted with the correspondence which they maintain with their dark friends. It is only the new and casual white who speaks of the African as a "nigger," and condemns the climate of the tropics. The whites have created valuable interests in the land; they understand the dialects of their workmen; and they know that the black who distinguishes himself in his village, by his self-taught art and industry, in fashioning his fetish god, his light canoe, his elegant assegai or sword, may be taught to turn a screw at the lathe, to rivet a boiler plate, to mold bricks, to build a stone-wall or an arch of bricks. No one now advocates, like Monteiro, the introduction of coolies, or Chinese or European "navvies," to show the native Africans how to work. There are 7,200 native navvies on the Kongo railway, and all the stone piers and long steel structures which bridge the ravines and rivers, and the gaps cleft in the rocky hills, have been made by them.

Twenty-five years ago the explorer might land on any part of east or

west Equatorial Africa, unquestioned by any official as to whither he was bound or what baggage he possessed. To-day, at every port, there are commodious custom-houses, where he must declare the nature of his belongings, pay duties, and obtain permits for traveling. In 1872, the whole of Central Africa, from one ocean to the other, was a mere continental slave park, where the Arab slave raider and Portuguese half-caste roamed at will, and culled the choicest boys and girls, and youths of both sexes, to be driven in herds to the slave marts of Angola and Zanzibar. To-day the only Arabs in Africa, excepting some solitary traders, who observed the approach of civilization in time, are convicts, sentenced to hard labor for their cruel devastations.

Twenty-five years ago it took me eight months to reach Ujiji from the coast, whereas now it takes a caravan only three months. Up to four years ago it required five months to reach Uganda from the coast, but to-day loaded porters do the journey in less than ninety days, while bicyclists have performed the journey in twenty-one days. Fourteen years ago the voyage from Stanley Pool to Stanley Falls was made by me, in the first steamer that was floated in the Upper Kongo, in 379 hours. Now steamers accomplish the distance in 120 hours. In 1882-83 I was forty-six days going from Europe to Stanley Pool. The ordinary passenger in these times requires but twenty-five days; and two years hence the trip will take only twenty days.

Throughout the region now known as the Kongo State death raged in every form twenty-five years ago. Once a month, on an average, every village, of the hundred thousand estimated to be in the State, witnessed a fearful tragedy of one kind or another. In each case of alleged witchcraft, upon the death of a chief, a sudden fatality, the outbreak of a pest, the evil effects of debauch or gluttony, the birth of twins, a lightning stroke, a bad dream, the acquisition of property, a drought or flood, ill-luck or any mischance, native superstition demanded its victims according to savage custom. The *mganda*, or witch doctor, had but to proclaim his belief that expiation was necessary, and the victims were soon haled to the place of death. I should not be far wrong, if I placed these public murders at a million a year for the State, and two millions for the whole of Equatorial Africa. Added to these was the fearful waste of human life caused by intertribal war, the wholesale exterminations under such sanguinary chiefs as Mtesa, Kabba Rega, Mirambo, Nyungu, Msidi, the destructive raids of such famous slavers as Said bin Habib, Tagamoyo, Tippu-Tib, Abed bin Salim, Kilonga-Longa, and hundreds of others. In fact, every district was a battlefield, and every tribe was subject to decimation. I do not say that the awful slaughters resulting from native lawlessness and superstition have ceased altogether, but the 540 missions, churches, and schools, and as many little military forts that have been planted across the continent, with the aid of the steam flotillas of the Kongo and the swift cruisers which navigate the great lakes, have completely extirpated the native tyrants and the Arab freebooters; and wherever military power has established itself, or religion has lent a saving hand, the murderous witch-doctors can no longer practise the cruel rites of Paganism. But altho in parts of the far interior there yet remains many a habitation of cruelty awaiting the cleansing light of civilization, there is every reason for believing confidently that the time is not far distant when Africa, neglected for so long, shall as fully enjoy the blessings of freedom, peace, and prosperity as any of her sister continents.

JULIAN HAWTHORNE ON INDIA.—II.*

Mr. Hawthorne's description of the famine scenes in India is so graphic and sympathetic, his insight into the situation so clear, and his tribute to the missionaries so hearty and well deserved, that we give further extended extracts from his valuable and interesting reports. He continues:

At Allahabad I was nearly in the center of the famine district. I sent to its address a letter of introduction to a local American missionary,[†] and in the morning he made his appearance. He was clean, wholesome, and hearty from the core outward. His glance was direct and clear, and his talk succinct and vigorous. Would there were more Americans like him at home; yet I was glad, for the credit of our country, to find him abroad.

"You can't see the famine at the works, or even at the poorhouse," said he; "the place to go to is the native village. I'll take you there, and show you the inside of all my work. You'll have to rough it a little, but you'll see things. We've put in all we've got; we're here for life; we're hard at work; but," he added with a cheery smile, "we're happy." We made an appointment, and he went away.

I spent the afternoon in a visit to the fort. It was not imposing, but is one of the oldest sites and most sacred places in India. I descended some steps into a pitch-dark crypt, the holy of holies of Brahmanism. Three sly and sinister-faced priests met me with servile gestures; they lighted a lamp, and backt before me along a narrow and low passage underground, the smoke of the burning wick streaming in my face with a most villainous odor. The place had the appearance of a noisome dungeon; but every foot of it was oppressively sacred. At every few paces the Brahmans paused to let me do reverence to some grimy fragment of a statuette, lurking in its little niche. After a while we seemed to have reached the consummation of holiness. I peeped into an aperture and saw the piece of a tree about four feet in length, consisting of a trunk divided into two branches; the diameter was, perhaps, nine inches. It was fitted in between the rock above and the rock below, so as to give the appearance of growing out of the latter and into the former. Behind it, in the depths of the recess, was a square hole, a foot in height, entering the thickness of the rock. What were these things? Why, this was the famous undying banyan tree; and the square hole led direct to the holy city of Benares, distant about one hundred and fifty miles. Under this tree Brahma performed his sacrifices, and through that tunnel, I suppose, the entire Hindu pantheon was wont to march and counter-march ten thousand years ago. In front of the tree was a little dish-pan for offerings, containing withered flowers and small bits of silver. Here, if anywhere on earth, the grand, historic religion of countless millions of intelligent human beings found its most glorious manifestation. Towards this stifling, stinking rat-hole the eyes of all India turned with adoration; at the feet of these sorry potsherd they bowed themselves down in their hundreds of millions, and knew the awful rapture of worship, and this section of a ten-year-old fig-tree, revealed by the flaring oil-wick of

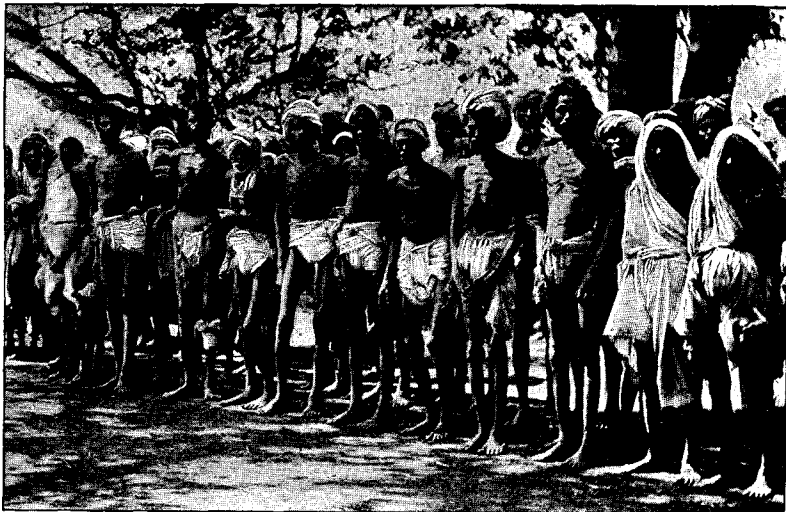
* Condensed from *The Cosmopolitan*.

[†] Rev. Rockwell Clancy, of Allahabad, is a true American and a true Christian; devoted heart and soul to his work, beloved by thousands of natives as well as by his own native converts, and able to account for any sums, placing every cent of it where it will do most good. Bury him up to the neck in gold, and see how he will turn it into life and happiness. J. H.

the jackal priests, might stand for the hub of the Brahmanical universe—a wooden lie, annually renewed, fitly commemorating the immemorial desecration of the name of the one true God. I came out of the pit with relief and joy, and there was the sky as pure and young as man's perversions of its teachings are false and subterranean. But I lookt abroad over the illuminable plain and saw in its helpless barrenness, peopled with skeletons, the fruits of idolatry. Visiting India makes one value Christianity.

The following day my life with the missionary at Allahabad began. We first drove to the poorhouse, which was not very different from the one at Jubbulpore. But there was no division between the sexes—the men's huts adjoined those of the women, and even skeletons retain their vicious instincts. But to imagine the squalid and forlorn carnivals that went on after night had fallen in these hovels, made one shudder.

The cry of "not enough to eat" was singularly prevalent; and in



MEN AT FAMINE RELIEF WORKS DRAWN UP TO RECEIVE THEIR PAY.

By courtesy of *The Cosmopolitan*.

proof thereof the men would gather up the handful of wrinkled skin over the place where their bellies used to be, and show us that there was nothing but skin there. Nevertheless there were other men, a noticeable minority, who lookt sleek and well-fed; and yet all alike, according to the imperturbable overseer, got their daily pound and a half of grain. When, the empty ones heard the overseer make this statement, they would turn away with a sullen, hopeless gesture. But I saw a look of deadly hatred gleam in the wolfish eyes of one of them; could he have caught the overseer alone, he would have done his best to make carrion of him. The sturdy missionary stood in a reverie for a moment, and then roused himself with a sigh. "There's not much I can do here," he remarkt. "If we interfere, the overseer complains to the government that we are trying to convert the people; and the government fears trouble from that. But wait till I show you my converts to-morrow, and

then say whether you don't think Christianity is the best cure for this kind of trouble that's been found yet."

"Travelers in India," remarkt my friend with a cheery smile, as we drove up to his house, "report us missionaries as living in luxury, waited on by troops of servants, demoralizing native simplicity by an impracticable morality, stuffing them with theological dogmas which they can't understand, forcing them to wear unsuitable and unaccustomed clothes; and that the upshot of our work is to make them hypocritically profess a faith they don't believe in in order to curry favor, and to ruin them with the vices of civilization, instead of saving them with its virtues. Well, now you have a chance to see how it is for yourself."

The household consisted of the missionary and his wife and a young lady who was assisting them; three or four immaculate Mohammedan servants, at wages of from one to two dollars a month; a horse and a buggy, a chapel, and, within the wall of the compound, some ranges of neat buildings for the accommodation of the native children who were supported and instructed by the mission. The family sat down thrice a day to a wholesome but Spartan meal. The husband workt with all his might from dawn to dark, and after dark in his study, helping distress, averting evil, cheering sorrow, enlightening ignorance, and praying with heart and soul to the God and Christ, who was more real to him than any earthly thing. His lovely, artless, human, holy wife, with faith like a little child, and innocent as a child, yet wise and steadfast in all that toucht her work, labored as untiringly and selflessly as her husband; and so did the other angel in the house. There were, perhaps, a hundred native children, either orphaned or deserted, who had begun to get flesh on their bones, and were busy and happy in learning to read and write their native language, and in singing hymns of praise to the new living God who loves children, meeting morning and evening in the chapel for that purpose, and to listen to stories about this God's loving dealings with His creatures, told by native Christian teachers and by the missionary himself. They also learned, for the first time in their lives, what it was to live in clean, orderly rooms, and to be fed abundantly and regularly, and to be treated with steady, intelligent, and unselfish affection. These children would have died of the famine, had not the mission found and saved them. Many of them, in spite of their present good appearance, were liable to succumb at the first touch of any illness, for famine fatally saps children's constitutions; but they would be happy while they did live, and have an opportunity of discovering that there is a Divine Spirit outside of cobblestones and brass monkeys. But tho the surroundings and influences were of the loveliest Christian kind, there was no trace of that fanatic hunger for nominal converts—that blind eagerness to fasten the badge of the cross on the sleeve, whether or not it were in the heart—which has often been ascribed to missionary work. I confess that I had prepared myself to find something of the kind. But one must live with the missionaries in India in order to understand what they are doing and how they do it. From first to last during my sojourn in India I saw many native Christians. Those that I saw are a remarkable and impressive body of men and women. I was always saying to myself, "They are like the people of the Bible." Some wore European dress, others did not. Their aspect was simple, sincere, and modest.

In the torrid morning we went by rail to a village a few miles dis-

tant. At the station we were met by a smiling, clean, likable native, about five and thirty years of age, who at once entered into an earnest talk with the missionary. He was the local Christian preacher, having occupied that position for several years. As he talkt, I scrutinized him soundly for symptoms of humbug, but detected none. A number of villages, in a district covering a hundred or more square miles, are under the missionary's care, and he makes the round of them as often as possible, say, every fortnight. In this village the famine was sore. The order was that every person found starving should be brought to the native missionary's house, fed and ministered to, and told to come at least twice a day. Money or grain was supplied to native missionaries by the superior (my friend), and they made their accounting to him for it when he visited them. It was easy to see that the white man and the brown were on terms of complete mutual confidence and respect.

Ten minutes' walk brought us to the native's house—it was rather a somewhat extended hut. The porch, a structure of bamboo poles, covered with palm leaves, gave it a little breadth of shadow in front; within the rooms were dark, but clean. Cleanliness is one of the distinguishing marks of the homes of native Christians in India. There were some half-naked figures squatting on the hard, smooth earth of the yard in front of the porch. The missionary carried on conversations, first with one, then with another, translating to me as he went along what was said. The women were modestly silent, unless when questioned directly. They were very gentle and happy-looking women; the expression in their faces was quite different from that of the pagan women. Their eyes met my eyes with a soft, trustful, guileless look. They were drest in flowing garments of dull, harmonious Eastern hues, draped round the body and drawn over the head. A little apart squatted an old woman, one of the skeletons. She had been dismist from the hospital. But for the mission support she must have died. As long as she lived she could come here twice a day and be fed and gently treated. She did not know what Christianity was, but she knew that its effects upon her were good.

Before we left, the missionary, looking gravely and kindly upon his audience, said a few words to them, telling them who Christ was and what he had done, and then he prayed. It was very primitive and simple—the elements of what good a Christian may do to others. The native Christians joined devoutly and affectionately—I can not find a better word—in the prayers. Then we returned to the railway station and took the train again.

The only salvation of India, even from the economic point of view, in the opinion of those who have longest and most deeply studied it, is its Christianization. Hindu idolatry and Islam are the blights that are destroying the country. The paralysis of caste on the one side, and the fetters of bigotry on the other, delay civilization and obscure enlightenment. England has not fulfilled her duty to the souls of her Indian dependents; and, therefore, her administration has measurably failed to rehabilitate their minds and bodies. Let England inspire India with a veritable Christian faith, and nine-tenths of the present difficulties would spontaneously cease. But in order to inspire such faith, one must possess it; and England, conscientious, energetic, just, and proud of her religious history, is not a Christian nation, and, therefore, forfeits the measureless power for good which might otherwise be hers.

THIS GENERATION OF THE CHINESE.

BY REV. J. HUDSON TAYLOR.

Twenty years ago the missionaries of China, assembled in general conference in Shanghai, appealed to the churches of Europe and America for more workers, in order that an effort might be made to give China the Gospel in this generation. They said, "We earnestly appeal to the whole Christian world for help to do this. It is possible: . . . the Church of God can do it, if she be only faithful to her great commission." But alas, since this appeal was made, two hundred millions of Chinese have died without the Gospel!

Fourteen years ago Mr. George King wrote another appeal, based upon that of the conference, entitled, "Shall the Gospel Be Preacht to this Generation of the Chinese?" At that time Mr. King was living in the city of Si-gan-fu, a solitary witness for Christ amidst half a million of heathen; and not only so; he and his fellow-worker, Mr. Easton, who resided in Han-chung-fu, sixteen days distant, were the only witnesses for Christ among all the millions of Shen-si province. Thank God! there has been great advance since that day; now the two workers have become seventy-seven, and there are over twenty stations in the province, while about five hundred have been baptized, not a few of whom are now in the presence of the Lord.

It is impossible to estimate how many in Shen-si have heard the Gospel, for there has been great evangelistic activity; but this we know, that there still remain vast numbers who have never been reached. In this province, were the missionaries equally distributed, there would only be about one worker to each county, and a missionary and his wife would find they had two counties to work. As every county has numberless towns and villages, the impossibility of reaching all without further and special reinforcement is apparent. What is true in Shen-si is a sample of the need in the other eighteen provinces.

As we wrote at the time of Mr. King's first appeal, "Whether all his plans will prove equally practicable, experience alone can decide; much will depend on the extent to which the help and cooperation of missionaries already in the field can be secured. Unquestionably it would be better, where there is the needful zeal and fitness, for the whole time of a worker to be devoted to the work; and besides those whose own incomes would suffice for their support, thousands of Christian men, without much self-denial, could have the joy of sustaining a laborer as their own representative in China."

The following extracts from Mr. King's appeal are interesting in this connection, and are as forcible to-day as when first penned:

Shall the Gospel be preacht to *this* generation? That suggests the thought of other generations, for whom our preaching is too late. Oh, merciful Lord, our God, rebuke us not in Thine anger, neither chasten us in Thine hot displeasure, that we have suffered generation after generation to drift unwarned, unheeded, to destruction!

The Gospel preacht to *this* generation? Then there is not much time to lose if *that* is to be done. I can't reach them, neither can all our missionary brethren, even with the aid of our dear Chinese fellow-workers.

Seeing that to accomplish so great a work some 1,500 missionary

preachers would be all too few,* we encounter at the very outset the objection that such a thought is "Utopian," "impracticable," "unreasonable," and all the other big words by which many a God-inspired thought has been crushed as soon as born. Surely, when God is taken into account, it is no impracticable, unreasonable matter we come to discuss, when we ask, "How may the Gospel be preached to this generation of the Chinese?"

Now the first step is a thorough and general stirring up of believers, so that the great duty of the Church to disciple all nations may be recognized as *the* burning question of the day. We may be sure God never intended that a mere sprinkling of earnest souls—a few here and a few there—should be the only ones possessed by an intense longing for the salvation of the heathen. Many Christians who might do so, still lack *willingness* to give themselves first, and then their substance, to the Lord for this mighty work. There are probably not a few of God's children in England, etc., who have a private income. If so, why not live on it among the heathen?†

Then in the case of those anxious to go forth, but possessing no private income, might not the plan be more generally tried of each church sending forth one or more of its members, and looking upon him as its own missionary, tho he might wisely work in connection with the missionary organization preferred by the church sending him forth? A little less—and less ornate—furniture, dwellings not quite so spacious, dress not too scrupulously following the fashion, might wonderfully simplify the question of sending forth more missionaries.

Sometimes a desire has been expressed that (only) men of superior educational and other attainments should be sent to this great mission-field. Ah me! What would be said if the infantry were not allowed to go to war because they were not life-guards? Nelson's renowned signal was, "England expects *every* man"—seamen and marines, as well as officers and captains—"to do his duty." Does not God expect *every* Christian to do his duty? And while Satan still usurps the rule over such immense parts of our Redeemer's dominions, is there much doubt where our duty lies? Does it need a great amount of learning to tell a poor sinner that an Almighty Savior waits to save him? What is needed is, *first heart*, then head—"heart to heart." As a matter of fact, we find in China, as elsewhere, that it is "the poor" who hear the Gospel gladly; not many wise, not many noble, are called. God still chooses "the weak," "the base," "the despised," "yea, and things which are not;" and to reach and influence these it is not so much learning as the constraining love of Christ and the mighty power of the Holy Ghost, that are essential.

The "Appeal of the Shanghai Conference of 1877," says:

"We want China emancipated from the thralldom of sin *in this generation*. It is possible. Our Lord has said, 'According to your faith be it unto you.' The Church of God *can* do it, if she be only faithful to her great commission. When will young men press into the mission-field as they struggle for positions of worldly honor and affluence? When will parents consecrate their sons and daughters to missionary work as they search for rare openings of worldly influence and honor? When will Christians give for missions as they give for luxuries and amusements? When will they learn to deny themselves for the work of God as they deny themselves for such earthly objects as are dear to their hearts? Or, rather, when will they count it no self-denial, but the highest joy and privilege, to give with the utmost liberality for the spread of the Gospel among the heathen?"—Condensed from *China's Millions*.

* As there were then 1,500 counties still without resident missionaries: perhaps 1,000 might suffice now.

† Mr. King suggested \$250 as a sufficient amount for the support of a single missionary. This is only true by rigid self-denial and in some parts of China.

VARIED VIEWS OF THE SULTAN.

The November number of *The Century* contains an interesting and apparently candidly written article in defense of Abdul Hamid II., by the late Minister of the United States to the Sublime Porte, Hon. A. W. Terrell. In regard to this "interview," one of our editorial correspondents writes, in part, as follows :

While we are perfectly willing that the Sultan and his government should have full credit for every *fact* that will tend to minimize the verdict of public opinion on the terrible events that have transpired in different parts of the Turkish empire within the last two years, yet we would not forget two things that should be considered in accepting the high official of a foreign government as our intermediary.

First.—To all such as the representatives of foreign governments the best possible side is turned to view in all matters where such are brought into connection with the officials of the government to which one is accredited ; and especially is this the case if the question is one where difference of opinion is likely to exist or result. Our diplomatic representatives seldom remain long enough in such a country as Turkey to learn the language. If they do not see, to a considerable extent, through an interpreter's eyes, they hear very largely through his ears.

Second.—A diplomatic officer does not generally remain long enough in one place to become thoroughly acquainted with the people. Ex-Minister Terrell tells us, on the strength of the Sultan's assertion, that the Koran forbids cruelty and does not permit that Christians be put to death on account of their religion. It is true that the Koran contains such precepts, but Ex-Minister Terrell may not know or has failed to mention another fact, namely, that in Mohammedan mosques, on Fridays, the day of public prayer, the congregation being assembled, there is a portion of the service called "*El-Khutbet eth-Thanieh*," or "Khutbet en-Naat." This "Khutbet" is a prayer in which the following expressions occur :

"In the name of God, the compassionate, the merciful. O God, aid El-Islam, and exalt the word of truth and the faith by the preservation of thy servant, and the son of thy servant, the Sultan of the two continents and khakan of the two seas, the sultan, son of the sultan, the Sultan Abdul Hamid. O God, assist him, and assist his armies, and all the forces of the Moslems: O Lord of the beings of the whole world! O God, destroy the infidels and polytheists, thine enemies, the enemies of religion. O God, make their children orphans, and defile their abodes, and cause their feet to slip, and give them and their families and their households and their women and their children and their possessions and their wealth and their lands as booty to the Moslems: O Lord of the beings of the whole world."

How edifying it would have been if he of the "voice low and musical" had given utterance to the above sentiments while assuring ex-Minister Terrell of the tolerant spirit of Mohammedans toward Christians! Surely "the kindly and sympathetic expression" of that face, "the habitual expression" of which "is one of extreme sadness," would have been "a puzzle" when considered in connection with the previous statements concerning religious toleration as taught by Mohammedanism. In this prayer, which is repeated in thousands of Mohammedan mosques every Friday, we find a much truer explanation of the events that have been transpiring in the Turkish empire, than can be found in the best possible exposition of the dogmas of the Koran respecting religious toleration.

That prayer becomes practice whenever the prejudices of Mohammedans are stirred up against Christians, provided there is no power strong enough to intervene and prevent persecution and massacre. Why should men hesitate to go forward when a way is opened before them for the answer of their prayers? Why should infidels not be destroyed, and their wives and property be given as booty to Moslems? Death in battle is victory, too—sure victory. So there is nothing to lose. The Mohammedan, a fatalist pure and simple, is all his life taught to believe that paradise is the sure and immediate reward of all who die in war against the infidel. “Through the smoke of battle” heaven is seen.

Dr. Cyrus Hamlin, the honored veteran missionary to Turkey and a high authority on this subject, further writes in *The Independent* concerning “Minister Terrell and the Sultan”:

In this article by our worthy ex-Minister, Abdul Hamid is made to defend himself before the American people. One argument is from the distinguished kindness with which the Armenians have been treated by his ancestors. What his ancestors have done is rather to his condemnation. Before his day Armenians were in every branch of the public service—in the custom-houses, in every department of the revenue, in the offices and industries of the army and navy, and in the foreign service. Thousands were thus employed. One of the first and sacred duties of this Sultan, as he conceived, was to weed out all the Armenians and substitute Moslems. He already had Pan-Islamism on the brain; it is there still. He is going to crush the Christian element or convert it to Islam; that is the key to his character and course. His message to his poor terrified Armenian subjects is: “You are all rebels! Now Islam or Gehenna is your choice!”

But the Koran was in his way; and certain treaties with England and with other countries. He felt his way, as to the treaties, with great adroitness; and set one power against the other, so as to disregard them all. Russia furnished him with the justification against the Koran. She now sent into Turkey some Armenian revolutionists, with Russian passports, which would shield them from Turkish law and justice.

Some weak-headed Armenian youth were doubtless induced to form a society of revolution. These revolutionists, “Hunchagists,” were desperate men. If a rich Armenian would not give what they demanded, they assassinated him. The Sultan knew perfectly well that the wealthy Armenians gave at the point of the dagger. The revolutionists did just what he wanted. He could now destroy them all as rebels. The accusation of rebellion is so absurd that the Sultan must have laughed at the simplicity of the world in being deceived by it! Who are the rebels? Two and a half million of loyal, unarmed people. The Sultan has an army of 250,000 trained soldiers. Yet he has been so frightened by the threats of these poor peasants, mechanics, and traders, that he has slaughtered 100,000, often with the most horrible torture!*

But “there was no religious persecution.” Oh no, that is impossible! No Moslem ever does any such thing. And yet, from the beginning of this outbreak, rescue, safety, shelter, pardon, office, have been offered to all who would abandon their faith and accept Islam. They have almost invariably chosen death. Is such a people worthy of no commiseration?

It is painful to Americans that, in all this tragedy of suffering brought upon an innocent and friendless people, our country's voice, through its minister, was never heard in their defense; but only in defense of the “Great Assassin,” and in frantic efforts to keep him from assassinating Americans.

* There have been 328 Christian churches, Gregorian and Protestant, changed to mosques; 568 destroyed; and 77 monasteries destroyed, the priests and monks being converted or killed; and 100,000 men, women, and children killed; 2,493 villages have been destroyed, and 500,000 driven from their homes and all their property confiscated. What the plunderers could not carry off they destroyed. More than 100,000 more perished from starvation, cold and typhoid fever.

III.—INTERNATIONAL DEPARTMENT.

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

China's Claim Upon the Church in America.

REV. HUNTER CORBETT, D.D., CHINA.

Without controversy, the attempt to evangelize four hundred million of the Chinese by expelling manifold superstitions and planting in every heart the ennobling and saving influences of the Christian religion, is an enterprise which stands high among the glories of the century. A moment's glance at the gigantic work to be done, and the difficulties to be overcome, will show that heroic faith, unswerving courage, and enduring perseverance on the part of God's people are of vital importance. That men who do not see God's hand in history, and have no faith in the supernatural power of the Gospel, should regard the missionary enterprise as an absurd undertaking, and worthy of the most scathing criticism, is no special wonder. That any who claim Jesus Christ as their personal Savior should look with indifference upon the non-Christian world, and make no worthy effort to reach the unsaved, is, indeed, the *wonder of wonders*.

After years spent in walking through the streets of the great and crowded cities, and traveling thousands upon thousands of miles over vast plains teeming with innumerable towns and villages, one begins to understand something of what "China's millions" mean. The greatness of population is, perhaps, the least difficult factor in China's evangelization, however.

"In China is found a homogeneous mass of people bound compactly together by bonds of superstition, idolatry, and by tribal and

family relations, such as are not found in any other land." Chinese character has been so molded by many centuries of study in ancient history, and an unchanging system of religion, science, and government, that they are a people unique among the nations of the earth. As in Europe, there are many languages, or dialects, in central and southern China. The Mandarin, however, is not only the spoken language of two-thirds of the empire, but is also the language in which the plays and novels are written. The Wen li, or the classic language, is understood by every educated man in the empire. It is a wonderfully expressive and terse language, and so flowery as to give China the name of the "Flowery Kingdom." In every school and college is found a tablet to the memory of Confucius, who is worshipped by teachers and pupils. In 1,700 temples, erected and supported by the government, probably 70,000 victims of various kinds are yearly offered in sacrifice. When these offerings, with rolls of silk and other valuables, are presented, the mandarins and literary graduates meet twice annually in the Confucian temple, prostrate themselves, and offer the most profound worship.

Undoubtedly the Chinese know more of truth than any other non-Christian nation. This truth has been polished in the finest minds of many generations, and set in the most attractive forms. There are truly many gems, of which all are justly proud and never weary in quoting. In spite of the rays of light that flash through here and there, *heathenism is hopeless night*, powerless to change the heart and

reform this life. To the honor of China, neither lust nor vice of any kind has ever been deified. So pure are the moral teachings of their sacred writings that they might be read in any Christian family. The Chinese officials are selected from a vast multitude of graduates by competitive examinations.

Men holding literary or military degrees and undergraduates, who are numbered by hundreds of thousands, are found in every city, village, and neighborhood. They possess tremendous influence. Hitherto this class has united with the officials in opposing or counteracting, as far as possible, the preaching and influence of the missionary. The widespread riots and persecution of native converts are, as a rule, traceable to the open or secret efforts of these classes. They write the placards and books defaming Christianity, and which have again and again led to riot and murder. They correspond closely to the proud Scribes and Pharisees who constantly met and opposed our Savior when on earth. The Chinese, like the Jews, are found in almost every part of the earth. They are able to speak all languages. They remain unchanging in their peculiar nationality and customs. They are industrious, energetic, persevering, and economical. They are able to compete so successfully with all others, that in many places legislation has been secured to restrict or push them out.

They are the leading merchants, bankers, and artisans in many of the countries and islands of the East, where they have gone as colonists. In their own land they are proving more than a match for merchants and officials from Western lands.

It is stated that Messrs. Russell & Co., a prominent American business firm, during the fifty years of

its existence in China, employed thousands of Chinese, and never one betrayed his trust or became a defaulter. Loans amounting to many millions were paid by the Chinese without the loss of a dollar.

An American business man in China testified that during twenty-five years he never knew a Chinaman to break his word in a business transaction.

The Chinese are preeminently a home-loving, law-abiding, industrious, and patient people, with brains capable of mastering any task set before them.

For centuries the Chinese have been educated in the firm belief that the golden age existed more than twenty centuries ago, in the time of Confucius and still more ancient sages. The nearer the people could keep to the customs and civilization of that age, the more prosperous and happy all would be. Moreover, firmly believing that all people out of China were barbarians, or, at best, semi-civilized, with no lessons to teach China, their pride and self-satisfied spirit ran riot.

Under such circumstances, what did they care for Western arts and Western civilization, or for the Christian religion, ignorant as they were of its power to bring life, hope, and salvation to all who believe?

It will thus be understood why China has been so fearfully handicapped, and for centuries remained almost stationary. To-day temples filled with idols of clay, wood, and stone, and altars to innumerable objects of worship, are found not only in cities and towns, but in every valley and upon the highest hills and mountain peaks. The sun, moon, and stars are all objects of worship. There are gods of wind, rain, thunder, mountains, rivers; the god of war, of literature, the queen of heaven, the god

of cereals, of disease, etc., all worship. Long and weary pilgrimages are yearly made to famous mountains and sacred places. Millions of money are spent yearly in the support of religion. The Emperor is still as much the chief priest of the nation as in the remotest ages. Annually he has at least forty-three different sacrifices to offer. He must fast sixty-four days in the year. The worship of ancestors is held to be the most sacred of duties. The giving up of ancestral worship is often the chief stumbling-stone in accepting of Christianity. The popular notion is that deceased ancestors know nothing but want, which must be relieved by the living descendants. This system sanctions, or at least does not discourage, polygamy, so common among the official class, both civil and military, and also the rich. Polygamy, wherever practised, degrades women, and gives a death-blow to happy and peaceful homes. Whatever degrades women also degrades men. The cruel system of foot-binding brings sorrow and suffering to every girl, and adds to life's heavy burdens. Denying women the privileges of education, and keeping their minds dwarfed and undeveloped, intensifies the burdens which ever press heavily upon the millions who are living without the Bible, without prayer, without hope, and without God. Think of what sickness, want, and helpless old age mean in a land where there are no asylums for orphans, the blind, the feeble-minded, the widow, the leper, and the insane! Think of neither hospitals nor dispensaries where those in need can receive skilful treatment and care, of the hopelessness when death draws near; the wail of despair, everywhere heard, when a life ends, for all believe courts, prisons, tortures, and executions are in the unseen world as well as here.

These facts unite in testifying to the desperate needs of the people, and of the Christian obligation to give the Gospel, which is still the power of God unto salvation, to every one who believes. The Gospel is the God-given power to save China's seething, surging tide of woes, arouse the conscience to know and forsake sin, and accept of the salvation which only can give hope and joy when suffering comes and passes in the hour of death.

So much for the past. What about the present and future? China is a land of great possibilities. China has nearly 3,000 miles of coast-line, and numerous rivers and lakes abounding in fish. Mines of gold, silver, iron, coal, and mineral wealth of almost every kind abound, but as yet practically untouched.

China possesses almost every variety of climate, from almost perpetual summer and tropical vegetation in the south, to the coldest weather in the north, where not only plains and mountains, but the sea along the shores are held, at times, in the icy grasp of winter. Every variety of fruit, flowers, and grain can be cultivated in some part or other of the empire.

The beneficial results of the late war with Japan are daily becoming more apparent. Instead of prejudicing the people against the missionary, it has awakened a desire as never before to receive instruction from him. During the war, the newspapers and magazines published by missionaries, were eagerly sought by all classes, as there they expected to find reliable information not to be obtained from Chinese sources. One Chinese firm printed the editorials from a missionary magazine in book form, to supply the demand for such information. The scholarship and intellectual power of western men is now recognized. Many non-Chris-

tian parents are pleading to have their children educated in the mission schools, tho they know that the Bible is a daily text-book, and that those who make it a constant study will probably become Christians.

Non-Christians have said that none are so blind as not to see that mission schools teach reverence for parents, a love for honesty and virtue, and equip for any special calling, as native schools do not. In the minds of the people education is beyond price, and Christianity and education are aiming to be regarded as inseparable, so that when parents become Christians their sons and daughters are trained and educated in such a way as to give them special advantages.

It is said when Mr. C. D. Tenney started to secure the most promising students for the newly-established college at Tientsin, with the view of educating men for government service, the late viceroy, Li Hung Chang, told him to secure all he could from the Christian schools, as there he would find the best material.

The evangelistic, educational, and medical work carried on by missionaries are effecting changes, moral, social, and intellectual, truly wonderful. During the past year there has been a growing demand, as never before, for all the books missionaries have written or translated—such as histories, works on science, political economy, natural and moral philosophy, and all text-books for schools and colleges, as well as religious books and the Bible. 100 copies of *Review of the Times* now go to Hunan, paid for by the literati. There has been an intense desire awakened to learn the English language, and wherever it is taught the schools and colleges are overcrowded. Many are offering to pay well for such instruction. All concede that our physicians and surgeons are possessors of skill un-

known to native doctors. Physicians are now frequently called to treat men holding the highest official positions. Lady physicians are sent to enter the homes of the wealthy and aristocratic, and treated with the deepest respect and kindness. Mission hospitals and dispensaries are crowded by suffering people, who often show the truest gratitude for help received. In Chow-fu, last year, 19,000 patients were treated. The Emperor of China has conferred the "Imperial Order of the Double Dragon" upon B. C. Atterbury, M.D., of the Presbyterian mission. This honor was in recognition of service in connection with the Red Cross Society during the late war. Not a few of the hospitals, lately erected, have received liberal subscriptions from Christian converts, and from officials and merchants not yet Christians.

Wherever the Gospel has been persistently preached, there are not only communicants, but many secret believers, who have not yet the grace and courage to meet the persecution which an open profession often brings.

The conviction is gaining in the minds of many that Christianity is a power which will help solve the many perplexing problems the people are compelled to face. Many are asking what is the secret of the power, wealth, and influence of western nations. What can the reception of Christianity do for China? It is the remedy for official corruption and incompetency, regarded by many as the chief factor in the humiliating defeat China sustained in the late war.

Beyond doubt China, like a great and sleeping giant, is slowly but surely awakening, and will, in no distant day, astonish the world by radical and manifold changes. The gates, closed for centuries by seclusion, selfishness, pride, and igno-

rance, are now swinging wide open, and a highway is being prepared for the coming of the King of kings.

The organization of a complete postal system has been entrusted to Sir Robert Hart, who, during the past one-third of a century, has been at the head of the Chinese customs, and brought the service to an efficiency and purity unexcelled in any land. Railroads are being built, mines opened and operated by foreign machinery, under foreign direction. Presses and dies have already been shipt from Bridgeton, N. Y., so that hereafter China will have a silver as well as a copper coin.

Ninety years ago Robert Morrison, a man of heroic faith and courage, had the honor and the privilege of being the first Protestant missionary to China. He struggled against hatred, opposition, and persecution, as few men have ever done, for twenty-seven years. During all that time he was only permitted to see, as the direct results of his labors, *two* converts won for Christ. He died, however, strong in the faith that China would yet become a Christian nation.

It was not until the signing of the Treaty at Nanking in August, 1842, five ports for the residence of merchants from western lands were opened, and still two years later before the toleration of Christianity was granted. Previous to that time a profession of Christianity was regarded as a crime worthy of death. The Chinese, acting on the principle that, as the treaty was forced upon them, they were under no obligation to keep it, except so far as pressure was brought to bear from the foreign governments, have made the work of planting the Church one of continual struggle and unceasing opposition, difficult to understand by any but those who have been called to meet it face to

face. Natives who have dared to sell their property, or even assist the missionary in securing houses for residences, schools, etc., have, as a rule, been arrested, thrown into prison, beaten, and shamefully treated, and no redress. When the minds of men have become distorted by prejudice and hatred, no native Christian can hope for justice.

In 1843 there were twelve missionaries, and, so far as known, only six converts to the Christian faith in China.

To-day there are upwards of 70,000 communicants in connection with the different Protestant missions in China, and perhaps 300,000 secret believers, who have not yet the courage and grace to make an open profession, and endure the persecution so often met. The number of communicants has almost doubled the past five years. At the same rate of increase, another fifty years will give China more than 60,000,000 of Christians.

But God does not work by man's arithmetic. If all God's people in America and in other Christian lands were to consecrate themselves, their children, and their possessions wholly and unreservedly to the Lord, and have their hearts filled with love for Christ and for perishing souls, so that each would feel constrained to do the utmost to obey the last command our Savior gave when on earth—a command which has never been repealed—"Go into all the world and preach the Gospel to every creature," before another fifty years might not only the whole of China, but all the unsaved world be brought to know and love the Lord Jesus Christ? Is there anything too hard for the Lord? Has not God long been waiting for His people to awaken and *take hold upon God's strength*, claim His promises, and take possession of the *world* for Christ? Has not God said, "Ask of me and I

shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession"?

In conclusion, let us neither, on the one hand, underestimate the task which God has given us to do, or exaggerate the victories already given, nor, on the other hand, despond on account of the slow progress we seem to be making. Let us, in the spirit of humble obedience and quiet confidence, attempt our whole duty to the unsaved, and persevere in the assured conviction that in due season we shall reap if we faint not. Let us, day and night, keep fresh in our memories the vital truth, "Ye know the grace of our Lord Jesus Christ, that, tho He was rich, yet for your sakes, He became poor, that ye through His poverty might be rich."

Annual Meetings of the Boards.

The annual meetings of the several missionary societies in this country are held at different periods during the calendar year, and not, as in Great Britain, in the single month of May. The proceedings of these vary, not all being merely anniversary occasions. The Methodist Episcopal Missionary Society observes no anniversary, save those of a hundred or more auxiliary societies organized in the annual conferences. The General Committee meets annually strictly for business purposes, receiving the reports of the officers of the Board and making the appropriations in detail for the work of the ensuing year, at home and abroad. Its constituency, including all the bishops, representatives of the Board, and other representatives from fifteen districts into which the church in the entire country is divided, makes it a very widely representative denominational body. Its pro-

ceedings are open to the public, and the discussions are often of the ablest character. There are no prepared papers, nor any formally provided-for public meetings, tho generally one or more such occur during the annual session of the body. Even the annual report of the society is not issued in conjunction with this meeting, so that this body has nothing which answers to the anniversaries of the Baptist Missionary Union, nor of the annual meeting of the American Board; but the information elicited in official statements and in discussion is widely disseminated through the secular and denominational press, according as the enterprise of their editors leads them to secure and use it. Being a strongly connectional body, the General Missionary Society is but one of many of the denominational ligaments.

The Baptist Missionary Union holds its anniversary in May. Dr. Colby, President of the Union, in his address last May said that missions showed our loyalty to Christ, our sympathy with his world-embracing love, our confidence in Christ's Gospel and the only power of God unto salvation, and are a test of our trust in the Lord's living providence. This Missionary Union claims 280,000 souls converted to God as the result of its efforts.

A significant paper was presented on the attention paid to missions in Baptist institutions of learning. Rochester Theological Seminary has one course of lectures on missionary history; Colgate one on missions and one on comparative religion; Newton has seven courses on the subject, and seven collateral courses, fourteen in all, and Chicago has twenty courses, and counting the treatment of missions in the New Testament department and in Church History, three or

four courses are credited to each of the seminaries. This paper suggests what further might be attempted, included in which would be a department of the colleges of Applied and Aggressive Christianity, including sociology, so far as applicable to missionary work. This paper also suggests that the Missionary Concert of Prayer, as it originated as a meeting for *prayer* in 1784, be restored to its original purpose, from which it seems to have declined into a "concert of instruction and not prayer."

The admirable discussions which preface the reports of each mission are of unusual worth and suggestiveness. The American Board is the preeminent connexial center of the body of strong Congregational churches who contribute to its support, and their Annual Meeting has long stood out as a unique occasion; perhaps the most marked annual meeting of any of the missionary organizations of this country. An annual survey of the work of the Board is presented by the foreign secretaries, and carefully prepared papers are read on this occasion, which may or may not be of a general character. Two such papers, presented at the last annual meeting of the American Board, deserve wide reading throughout all the churches. Dr. Judson Smith's paper on "The Success of Christian Missions" gives a survey of missionary questions in a candid and catholic discussion, with special reference to current criticisms, such as the assertion that as India, China, and Japan have thriven for centuries under their own religions, they may still thrive without Christianity. Dr. Smith declares that Hinduism, Buddhism, and Confucianism have been on trial for centuries, and have been found wanting; that their national fruit has been superstition and stagnation, and that, as the classic

paganism of Rome vanished before the superior Christian faith, so these religions must give place to the more spiritual and energizing religion of Christ. To the sneer about the lack of capacity of missionaries, he answers that within two years the events which have taken place in the Turkish Empire have set the missionary body in that land above all charges of incapacity or lack of character. Against the charge of imperfection of missionary methods, he challenges any one to point to any spot on the habitable globe, where, by different methods, better results have been accomplished. As to the foreign missionary movement being a failure, the tremendous revolution which turned the civilization of the Roman Empire from pagan to Christian, was the result of Christian missions, and they are repeating the process steadily and successfully among all the great non-Christian civilizations of the world to-day.

A "Special Business Paper" came from the Prudential Committee through the Hon. J. M. W. Hall, which contains matter of wide interest to all concerned in the issues involved in the missionary work of the world. Two facts are declared to stand out prominently; that the several missions of this Board never before promised such large and satisfactory results, while the apathy and uncertain support of too many of the churches of the denomination, so seriously affects the revenue as to make it difficult to sustain the work, even on the reduced appropriations which were made in the face of the large debt of two years ago. Out of 5,554 Congregational churches, 2,046 gave nothing to foreign missions last year. This is attributed largely to a lack of missionary intelligence and a decadence of missionary spirit. This

paper looks, without blinking, at the serious problem of how far they shall continue to support the well-established and long-continued missions, some of which missions have been maintained for over seventy-five years. In twenty-seven years not a mission has been graduated. This paper recommends that more time be given at the annual meeting for frank discussion of these and other great problems, and that no program should be presented by the business committee that precludes this, or restricts freedom of inquiry. The very methods which have prevailed at the annual meeting are courageously called in question, as not affording sufficient and fair opportunity for the fuller discussion of the great crises which changed conditions are constantly imposing on missionary boards. Yet this paper declares that the time has come for an advance in foreign missionary work. It calls a clear halt to the retreating forces and narrows the issue to "abandonment or advance."

The deficit of the year was forty-five thousand dollars, twenty-one thousand of which was pledged in a few moments in an unpremeditated, spontaneous subscription. The opinion was freely expressed that the outlook for the Board is most auspicious, and there was general cheer in the market harmony of the constituency of the Board, and the renewed confidence in the wisdom and efficiency of the administration.

We can not follow this review further at this time in regard to this Board, nor make suitable mention of the similar annual assemblies of the other denominations. The Baptists at their anniversary were borne down with their financial embarrassments, but they have cancelled the debt of both their Home and Foreign Missionary Societies and are greatly rejoiced. The Missionary Society of the

Methodist Episcopal Church South, at its anniversary, also struggled with its financial incumbrance, but it has received pledges for the extinguishing of its debt, tho we believe these subscriptions extend over a term of five years. The Moravian Missionary Society at its anniversary had a considerable debt, and a single member of the community offered to pay it all, with the sole condition that the society should not retrench at any point of its work. J. T. G.

The Indians of Brazil.

BY HORACE M. LANE, M.D.,
President of the Protestant College at
S. Paulo, Brazil.

The whole subject of South American Indians, in all of its various aspects, ought to be intensely interesting to Americans, but the scientific study of the indigenous people of America seems to have gone out of fashion in the mad rush for the North Pole and the hunt for the buried cities of the old world, while Christian people, captivated by the glamour of missions in central Africa, far India, and shut-up China, all most worthy objects, seem to have lost sight of the *native American Pagans* at their very door, who are easily accessible, and some of whom are actually asking for light.

During the past year it was our privilege to entertain Joaquin Sepe, a *baptized Pagan*, head chief of the Cherentes, a grave, dignified, and intelligent man, who reminded us strongly of Chief Joseph, of the Nez-Percés, whom it was our privilege to know. This Chief Sepe brought a group of his people overland from the head waters of the Tocantins to Rio, a journey of many months, and presented them to the president, asking for a teacher and agricultural implements, that his people might become civilized. He was on his way back, having failed in the object of his visit, when he made us a visit of several weeks in S. Paulo.

These Cherentes, numbering 4,000 adult men (in giving their numbers the Indians refer to adult males only), and living in fourteen villages on the upper Tocantins and its tributaries, are one of the eight great families into which Von Martius divided the Indians of South America. Along the lower

course of the Mortes, at its junction with the Araguaya, is found the powerful tribe of the Chavantes, an offshoot of the Cherentes, and said to be physically the finest race of men in America. To the south of them are the Cavapos, and on the north the Canoeiros. All of these tribes belong to the Ges or Crans (the great people), and are distinguished from the Tupys, or Guaranys (the warrior people), and the Crens or Guerengs (the ancient people) by their intelligence, habits of industry, and high character.

Many large tribes of two of these great families, the Ges and the Crens, are still to be found in a quasi primitive condition, uncorrupted by close contact with whites, while the Tupys or Guaranys (warrior tribe) received the shock of the Portuguese invaders and are scattered; by taking the names of small chiefs, their identity even is lost. The same is true, in a lesser degree, of the Crens, tho they may still be found in large bodies in parts of Matto-Grosso, S. Paulo, and Parana.

About fifty years ago a Capuchin monk, Rafael Taggia, went among the Cherentes and *catechized* them from a state of wild savagery to the condition of *tame*, without, however, Christianizing them.

Several weeks of close intercourse with this intelligent Pagan brother showed that, while he had some knowledge of Christian ceremonies and the names of some of the saints, he was totally ignorant of the central truth of Christianity, and still retained his Pagan beliefs, tho holding in affectionate remembrance Frei Rafael. He gave many interesting facts concerning the language, folk-lore, customs, traditions, and beliefs of his people, of which careful note was taken by an intelligent Brazilian scholar. These notes will be translated and published at some future time.

Mr. George R. Witte is now on his way to the Cherentes. He was touched by the story of Sepe's fruitless search for a teacher, left his studies in the medical school, and started for the Tocantins without any stated support, relying entirely upon the spontaneous contributions of Christian friends. He is now in Portugal studying the language. He will leave for Para in time to catch the first nutting steamer up the river to the rapids,

where it is expected the chief will have men waiting to accompany him on the long journey up the unnavigable part of the stream to Piabanha, the principal village of the Cherentes and residence of Sepe. The way is open through the Cherentes for reaching the great tribes on the Araguaya, Mortes, and the vast region beyond. Letters address to care of American Consul, Lisbon, Portugal, will reach him for the next two months.

The small society, under whose auspices Mr. Witte is going to central Brazil, seems to have adopted the plan of not soliciting funds, but to depend upon spontaneous offerings. This may work well in the long run, when people know more about the work, but it is sure to work hardship to the early missionaries who go out under it. I understand that Mr. Witte's passage is paid to Para, but that he is almost without funds for an outfit and even for current expenses.

The China Mission Hand-Book.

Persons who are familiar with the records of the Missionary Conference held at Shanghai, in 1877, and that at the same place in 1890, will need no description of the splendid mission hand-book for China, which has been issued under the auspices of all the societies doing missionary work in that land, with a view to furnishing a similar volume "mid-way between their great Decennial Conferences." This handsome repertoire includes a sketch of the leading features in the spread of the great religions of the world, also a sketch of the leading features in the history of Christian missions in the world, especially in China; also the strength and weakness of the various non-Christian religions in China, other matters of general interest to missionaries, and sketch reports of various missions, covering such phases as mission work among the masses, among native Christians, among the children, among young men, among women, among the sick; mission work by Christian literature, present problems and outlook, with statistical tables, evangelistic, educational, medical, and literary; and a series of maps, illustrating the distribution of mission forces, and a very comprehensive bibliography, English and Chinese. The special

papers, among which are one on Confucianism, by Dr. Faber; two on Buddhism, by Dr. Edkins and Timothy Richards; on Taoism, by Drs. Faber and Martin; on Mohammedanism, by Drs. Washburne and Noyes, will be recognized as productions by masters in these several departments; while Dr. A. H. Smith's paper on "The Need of China," and that on "The Foreign Languages Spoken in China and the Classification of the Chinese Dialects," by P. G. Von Mollendorff, and one on "The Riots in China," by Rev. T. Richards, will be found of exceptional interest. It seems as tho persons who have to do with foreign missions in China, whether they be there or here, could scarcely get along without this volume. It may be procured by addressing the American Presbyterian Mission Press at Shanghai, or from the Presbyterian F. M. Library, 156 Fifth Ave., New York, price, \$1.50.

Dr. Pierson's "Seven Years in Sierra Leone," the revised life of William A. B. Johnson, receives special mention in the *Church Missionary Intelligencer*. The editor says that Dr. Pierson's emphatic utterance that, "after a score of years of research into missionary history and biography," he regards the story of Johnson's labors as "the most remarkable story of seven years of missionary labor that he has ever read," seemed to him the language of hyperbole. He was astonished to find Dr. Pierson repeating this on a later page, where some of the most eminent missionary victories were instanced as possible parallels. The editor declares that "he read these words at first with a certain feeling of incredulity" . . . "but on laying Dr. Pierson's book down," he was "indisposed to challenge them."

Canada Baptist Telugu Mission, India.

BY REV. H. F. LAFLAMME,
COCANADA.

The Telugu Mission of the Baptist Foreign Mission Board, of Ontario and Quebec, Canada, was established by the Rev. John McLaurin, D.D., with the first station at Cocanada, in the year 1874. He took over some 150 adult converts and the work which had, for several

years, been prosecuted by the Rev. Thomas Gabriel. There were then but one ordained minister, Rev. Thomas Gabriel, who died a short time after; two unordained preachers, and three school-teachers. The annual income of the home society for that year amounted to \$1,882, a portion of which went to the support of a family then working with the A. B. M. U. Telugu mission to the south. The baptisms of believers for the first year numbered 57.

Through the 22 years of the mission's history, 18 men, with their wives, and 11 single ladies have been sent out from Canada. Of these, three men and one married woman died, and one single lady and four families have been forced to retire, owing to ill health, including the founder of the mission, who is now under the A. B. M. U. on one of their hill stations.

There are at present 11 families and 11 single ladies on the staff. There are ten stations, of which three are in Vizagapatam, one in the Kistna, and six in the Godavari districts of the Madras presidency. There are now 11 ordained native ministers, 58 unordained preachers, 2 colporteurs, 28 Bible women, 50 male and 20 female teachers, and 1 medical assistant, or a total native staff of 170, amongst whom are included 2 very competent Eurasian Bible women.

The churches number 27, one being English, and the entire membership totals 2,949. Of these, 472 received believers' baptism last year. The native Christians contributed, alone, some Rs. 25,337 in 1896; 2,951 scholars are gathered in 931 Sunday-schools. The day schools number 60, with an average attendance of 838. There are 7 boarding-schools, with 192 boys and 125 girls, or a total of 317 pupils. The mission property is worth about \$47,000, or at Rs. 3 to a dollar, some Rs. 141,000. The converts are mostly from the outcaste classes.

There are two medical missionaries, one of them being the wife of a missionary.

The work amongst the English and Eurasians in Cocanada includes a day and boarding-school for boys and girls, known as The Timpany Memorial School. Only girls are admitted as boarders. Boys up to 15 years of age may attend the day classes. The attendance last year reached 64.

IV.—FIELD OF MONTHLY SURVEY.

China,* Tibet,† Formosa,‡ Confucianism and Taoism, The Opium Traffic.

BY DELAVAN L. PIERSON.

The Crisis in China.

The partition of China is the topic of present interest in international circles, but to what extent this is to be carried out is as yet uncertain. The murder of German missionaries in Shan-tung, and the tardiness of China in punishing the offenders and paying an indemnity, was the immediate cause or pretext for Germany's seizure of Kiaochau. Russia has since then occupied Port Arthur under pretext of seeking a place for wintering her fleet, and France has raised her flag on the island of Hainan (see p. 109). England and Japan seem to be undecided as to whether they will participate in the general "grab" or oppose the acquisition of Chinese territory by other powers.

Meanwhile the Emperor of China is in terror because of the approaching eclipse of the sun (Jan. 22, 1898), which he thinks portends evil to his Empire. He has issued a decree which reads in part as follows:

"According to the Chun Chiu (spring and autumn annals) it has been stated that an

This list of references is not intended to be complete, but is simply to call attention to some of the principal books and articles of the year which have come under our notice. We note those which have appeared since our last list was given on these subjects, *i. e.*, February, 1897.

* See in the *MISSIONARY REVIEW*, pp. 263 (April, '97); 349 (May, '97); 764 (October, '97); 15, 49, 52, 78, (January); 89, 106, 109, 112, 123, 127, (present issue).

NEW BOOKS: "China Mission Handbook" (see p. 135); "A History of China," S. Wells Williams; "Twenty-six Years of Mission Work in China," Grace Stott; "China and Formosa," Rev. James Johnston; "Sister Martyrs of Kucheng," D. M. Berry; "Eye-gate," Wm. Wilson; "The Young Mandarin," Rev. J. A. Davis.

RECENT ARTICLES: "China, Present and Future," *Fortnightly Review* (March, '97); "Chinese Censor," *Blackwood's* (October, '97).

† See also p. 102 (present issue).

NEW BOOKS: "Pioneering in Tibet," Annie R. Taylor; "On the Threshold of Three Closed Lands," Graham.

‡ NEW BOOKS: "China and Formosa," Rev. James Johnston.

eclipse of the sun on the first day of the year betokens an impending calamity. . . . According to the Board of Astronomy, on the first day of the twenty-fourth year of our reign (January 22, 1898), there will be yet another eclipse of the sun. We are filled with forebodings at this news and hasten to seek within ourselves for sins which may have thus brought the wrath of High Heaven upon the land.

We further command that the ceremonies of congratulation usually held on New Year's Day in the Tai Ho throne hall be curtailed, and only ordinary obeisances be made, the place being changed to the Chien Tsing throne hall instead of the Taio Ho throne hall. The banquet usually given to the imperial clansmen on New Year's Day must also be stopt, and when the eclipse occurs let all members of the court wear somber garments, and assemble in the inner palace before the altar set up to Heaven to pray for forbearance and mercy to the country at large."

In case European protectorates or dependencies are established, missionaries in such districts will be relieved of much trouble from local misgovernment, but in any case the effect on the natives will probably, for a time, be antagonistic to the progress of Christianity. In the meantime markt progress is reported from many parts of the Flowery Kingdom, especially from Hunan, which for so long a time violently resisted all attempts to establish Christian missions there. The change is largely the result of the efforts of one of the converts, Mr. Peng. The opposition has now ceased, and the prefects of Hengchow, of Heng-yong, and of Tsingchuan have all issued proclamations calling upon the people to respect the rights and privileges of the missionaries. More significant still, however, is a long "Proclamation Concerning Foreigners Traveling in the Siang Valley, Hunan." This document recounts the services of the missionaries, the way representatives of China have been received in Western lands, and calls upon all to observe the laws, and to extend courtesy to the missionaries, and warns them that violence will be followed by penalty of death.

Mr. Timothy Richard speaks, in part, as follows in an address before the "Secretaries' Association" in London, Feb. 17, 1897:—

I.—THE CRISIS IN CHINA (due to its defeat by Japan) has brought with it the possibility of the speedy conversion of the yellow race to Christianity. Since the Japanese war, there has been a profound impression produced compelling reconsideration of their past attitude toward Christianity.

There are now four competitors for the yellow race: (1) The modern Materialists and *Agnostics*, without God or religion. These are forming syndicates of scores of millions of pounds sterling to exploit China for their own benefit. (2) The *Romanist*, who (in China) are Romanist first, French or German second, and Christian last. They have a million followers, led by Jesuits. (3) The *Russians*, with a mixture of modern materialism and with devout but dark and loveless mediæval Christianity. (4) *Reformed Christianity*, which recognizes the Divine wherever found, and seeks to bring the pure life, light, and love of God to the Chinese. Protestants have 200,000 followers.

II.—THE METHODS OF PROTESTANT MISSION WORK are in the main four, and they are all indispensable.

(1) The *Evangelistic* method involves traveling far and wide to secure personal contact with as many Chinese as possible. Nineteenths of the converts are brought in by the natives themselves. The missionary's work, then, is chiefly inspiring, organizing, superintending, and training native evangelists.

(2) The *Educational* method involves the opening of primary or day schools, secondary or boarding schools, and advanced or theological institutions.

(3) The *Medical* method deals with men in an abnormal state. Christianity must commend itself to men in health also before prevailing generally.

(4) The *Literary* method deals with all the classes that the other methods reach, and some that they do not reach. The method of distributing books to guide the mind of China is to scatter books among all the civil officers of the govern-

ment of the rank of mayor and upward throughout the empire, and among all the students (they average about 5,000 students for each center) gathered annually at the 200 centers for examination. The future rulers of China are chosen from among these. Prizes are offered to the students for essays on subjects dealt with in the books. The results of the *Literary* method prove it to be rapid, widespread, and profound, and yet it has been sadly neglected.

The Past and Future of Formosa.

The Island of Formosa, now part of the Japanese Empire, lies about one hundred miles from the Western coast of China. Its area is about 15,000 square miles, or one-half the size of Scotland. The climate is mild, the natural resources rich, and the soil fertile.

The first effort to Christianize the inhabitants was made in the seventeenth century by the Dutch, who sent 37 ordained pastors to engage in missionary work. These were finally driven out, and Christianity declined. The present Christian missions are carried on by the English Presbyterians (1865) in the south of the island, and the Canadian Presbyterians (Dr. Mackay) in the north. The Japanese Christians have also formed the plan of sending preachers to their new possessions. One has only to read Dr. Mackay's remarkable and thrilling story of his work ("From Far Formosa") to be convinced of the transforming power of Christianity among these peoples. Under the influence of the Japanese, the Chinese mandarins and literati have left the island or sunk into obscurity, thus removing disturbing anti-foreign elements. The Japanese authorities have forbidden the importation of opium, and have, in other ways, made improvements which are calculated to better the material condition of the people, and to promote civilization, if not Christianity. Now is the critical time in the history of the island.

V.—EDITORIAL DEPARTMENT.

The third convention of the Students' Volunteer Movement will be held in Cleveland, O., Feb. 23-27, 1898, where the first convention was held in 1891, the second being in Detroit, Mich., in 1894. Each of these was, at the time, the most representative gathering of students which had ever met. At present there is a branch of the movement in almost every nation, the intercollegiate Christian work being affiliated with the World's Student Christian Federation. The Volunteer Movement of Great Britain held a great convention at Liverpool in January, 1895, as a result of which the British churches have been wonderfully quickened to greater missionary zeal. The movement in this country has progreſt; the largest force of secretaries which has ever been employed in the cultivation of the American field is at work, one of these being Robert P. Wilder, who was used of God so largely in the first organization of the movement in America. Large plans are being made for this coming convention, which promises to be perhaps the largest and most representative missionary convention ever held.

Will not all the readers of this REVIEW remember in daily prayer this great convention? Pray especially that a large and representative number of earnest students may be gathered together in a spirit of prayer and expectation; also that the speakers may be given clear and powerful messages from God, and that all the plans and conduct of the convention may be under the guidance of the Holy Spirit.

December 12th was observed as a National Day of Prayer for the awakening of India. A series of articles had appeared in the relig-

ious press of that country, throughout which ran one thread of appeal for believing and united prayer, and this was but the expression of a profound conviction felt by hundreds of workers, not only throughout the Indian Empire, but through Ceylon, Burmah, and other neighboring fields of missions. The appeal was definite; and, as we expect a great awakening as the Divine response to such united supplication, we give the substance of the appeal a permanent record:

"We appeal to all Christians, whether Europeans or Indians, whether workers or not, to set apart this day for the special and sacred ministry of intercession, that the Holy Spirit may be manifested in great power, both among Christians and non-Christians. If the Christians in this land can be led to see how much God can do and wishes to do through them, the whole of India will feel the throbbing of this more abundant life."

"The following objects of prayer are suggested. Opportunity should be given at the meetings for united prayer for any of these objects to be emphasized and others presented:

1. The Christian Church in India; Consistency, Faithfulness, Fruitfulness.
2. The Missionary Agencies at work; Wisdom, Unity, Power.
3. The Christian Workers; Faith, Prayerfulness, The Holy Spirit.
4. The Children of India and the Agencies at work for them.
5. The Young Men of India, especially the Student Classes.
6. The Women of India.
7. The Mohammedans.
8. The Europeans in India, especially the 80,000 soldiers.
9. The Unreached Multitudes.
10. THE AWAKENING OF INDIA.

The spirit of prayer; the spirit of expectancy; the spirit of revival; the spirit of self-sacrifice; the spirit of victory; above all, and as a means to all, THE SPIRIT OF GOD.

"Considering the possible results of a day of united, believing prayer

throughout the whole Christian Church of the land, WILL YOU NOT SET APART THIS DAY, SUNDAY, DECEMBER 12, FOR WAITING UPON GOD FOR THE AWAKENING OF INDIA?

(Signed,)

THE BISHOP OF LUCKNOW, *Allahabad.*

(BISHOP) J. M. THOBURN, *Bombay.*

T. WALKER, *Palamcottah.*

S. SATTHIANADHAN, *Madras.*

ROBERT HUME, *Ahmednagar.*

K. S. MACDONALD, *Calcutta.*

K. C. BANURJI, *Calcutta.*

JACOB CHAMBERLAIN, *Madnapalle.*

D. L. BRAYTON, *Rangoon.*

J. FERGUSON, *Colombo."*

The ordination of Mrs. Maud B. Booth, wife of Commander Ballington Booth, of the Volunteers of America, at Carnegie Hall, New York City, in December last, was an event that may be more significant than we now comprehend. It seems to us to make a new departure, especially as it was recognized, if not actively participated in, by clergymen of various denominations, for example, Rev. Dr. MacArthur, Baptist; Rev. Dr. Amory H. Bradford, Congregationalist; Dr. David Gregg, Presbyterian, and Dr. Josiah Strong, of the Evangelical Alliance. Mrs. Booth is, so far as we know, the first woman to be thus recognized as "minister of the Church of God in general," with authority to perform ministerial functions, including the administration of the sacraments and the marriage ceremony. Chauncey Depew presided at the meeting, and spoke of the work of the Volunteers from a philanthropic standpoint. Commander Booth made his report for the year, and Mrs. Booth told of her work among convicts.

It is a great sorrow to all who love unselfish work to know that this noble woman, as we write, lies dangerously ill at the hospital. May God give her recovery.

A new and important movement has been recently inaugurated by the Evangelical Alliance for the United States. One of the greatest needs of the times is the education of public opinion and of the popular conscience. The Alliance now proposes to the pastors of every community to district the same, to enlist their young people as messengers, and to assign one to each district for the monthly distribution of leaflets. If one in ten of these young people should distribute a dozen leaflets a month, they could scatter 60,000,000 in a year, at least one-half of which would reach families who never attend church, who take no religious paper, and who presumably see no reform literature.

The Alliance is now preparing excellent leaflets under the general heading of "Truths for the Times." There will be a series for foreign Americans on such topics as The Meaning and Value of Naturalization, The Rights of the Naturalized Citizen, The Duties of the Naturalized Citizen, The Value of a Vote, Fundamental Principles of American Institutions, etc. These will be translated into as many languages as may be necessary. There will be another good citizenship series for native Americans, and still others in the interests of Sabbath reform, temperance reform, social purity, etc.*

These are prepared by such men as Bishop Huntington, Pres. Andrews, Dr. Washington Gladden, and Dr. Josiah Strong.

Others may be expected from Prof. Woodrow Wilson, Richard Watson Gilder, Dr. Albert Shaw, Prof. E. J. James, Charles Dudley Warner, and Dr. Charles H. Parkhurst.

* For information and literature address the General Secretary of the Evangelical Alliance, United Charities Building, New York.

Rev. Hunter Corbett, after spending one-third of a century in missionary work in China, says:

When I arrived in the province of Shantung in 1863 there were not ten converts in the province. Now there are more than 10,000 communicants in the province. Then the missionaries were not well received; now they are. Of the communicants 4,500 are enrolled in the Presbyterian church. There are thirty-six regularly organized churches. Two hundred preachers are preaching Christ. Thousands of children are being instructed in our schools, which are popular among the natives, because they see we teach what improves the children in all respects. With all this prosperity the Board has been compelled to *cut our estimates for the present year by \$7,665*. Last year they cut us \$5,000, and it looked as if the work would have to be curtailed, but our preachers and teachers kept much work open by contributing from their meager salaries, some giving \$25 out of a salary of \$100. We are willing to make the sacrifices we are called upon to make, but we are not willing to abandon our work.

And this is but one cry of remonstrance and appeal, in this new crisis of missions, when, with doors open as never before, and men and women offering in unprecedented numbers, the whole work of missions is in danger of disastrous *contraction* at the very hour when *expansion* is most urgently demanded.

Rev. D. M. Stearns has returned from his tour in the mission fields, and gives his numerous friends a brief epitome of his experiences abroad:

Ten days traveling by rail, covering 6,470 miles, and sixty days at sea, covering 17,830 miles; also about 300 miles by rail in Japan, and over 1,000 miles by steamer on the Yang-tse from Shanghai to Hankow and return, and scores of miles by jinrikisha, chair, kano, and houseboat.

Two hundred and thirty services on land and sea: 177 in English and 53 in five different languages, through interpreters; commenta-

ries written on 48 Sunday-school lessons, and over 200 letters to friends at home and abroad. Permitted to pass on for God over \$700, thus gladdening many sad hearts and sending forth more laborers. Of this amount, \$128 used to help the famine sufferers; \$205 to send forth six new workers, and provide for two children for a year; and \$396 to help forty missionaries either to do work that might otherwise be undone, or for some personal need that might be otherwise unmet.

During his absence there have been received and remitted over \$3,000 to missions. The money received this year to date, to help give the Gospel to every creature, is over \$16,500; of which \$2,300 has come from his own congregation, \$3,100 from the Bible classes, and the rest from friends in many places.

Jewish fanaticism has had a strange outbreak of late. The rabbis took offense at an inscription on a new hospital built in the suburbs of Jerusalem by the London Society for the Spread of the Gospel Among the Jews, and issued, and posted on public buildings, a violent edict against the institution, threatening with the ban any Israelite who enters it as patient or attendant. The innocent inscription, which has provoked such a storm of hostility and indignation, was simply this:

"Hospital of the Society for Spread of Christianity Among the Jews."

The hospital was opened in the city some years ago, but has been so largely patronized by the Jews, that this larger structure has been found necessary. Since the opening of this crusade against the institution by the hierarchy, the Jewish patients and attendants have left it, so that its existence is imperilled, as well as that of the school connected with it. The opposition has also extended to other Jewish schools of the city controlled by Christians. The uprising, instigated by the embittered rabbis, is a serious setback to the good work of the London Society, and is greatly to be regretted. The proclamation issued by the rabbis

has been justly characterized as "a remarkable illustration of Oriental religious intensity and a singular survival of mediævalism in the modern religious world."

Rev. James Legge, D.D., LL.D., Professor of Chinese in the University of Oxford, has recently fallen asleep in his home in England at the ripe age of eighty-two years. Dr. Legge was born in Scotland and received the degree of Doctor of Laws from the Universities of Aberdeen and of Edinburgh. In 1839 he was appointed a missionary of the London Missionary Society to China, and afterward took charge of the Anglo-Chinese College at Malacca. For thirty years he labored in Hongkong, until, in 1875, he accepted the newly-founded chair of the Chinese language and literature at Oxford. Probably no living man was better informed concerning the languages and religions of China than Prof. Legge, and he has written many valuable works upon these subjects. He was always interested in all that concerned the advancement of the kingdom of God, both at home and abroad, and tho his active life ended some years ago his influence continues to be felt. He was a man who compelled respect.

Rev. David A. Day, D.D., the honored missionary of the Lutheran Church, who has zealously labored for the past twenty-five years at Muhlenberg, West Africa, died on his way home to America. The funeral services were held in Baltimore on Dec. 21, 1897, and the body was buried at Selin's Grove, Pa. We hope to have an extended account of Dr. Day's life and work in a subsequent issue.

Another of the deaths which are conspicuous in the necrology of 1897, is that of ANN WILKINSON,

who departed on August 28. She was the wife and true yokefellow of Rev. John Wilkinson, so well known as head of the Mildmay Mission Among the Jews, London, England.

Mrs. Wilkinson was converted at thirteen, and early exhibited that passion for souls which moved her whole life, and made all labor for the unsaved so sweet. Before her marriage she became deeply interested in work among the Jews, and was wont to gather funds in their behalf. She was, therefore, prepared to join her husband *con amore*, in his work for Israel. For nearly twenty years of their wedded life he was at home but one-third of the year, the other eight months being absorbed in pleading for the Jews all over the United Kingdom.

Two aspects of her character demand notice even in this brief sketch.

First her *personality* was beautiful. Her one text-book was the Word of God. She believed it fully from cover to cover. She studied it for herself and translated it into holy living. She studied it for others, and translated it into holy serving. The Holy Spirit was in her the spirit of power and of love and of a sound mind. No one who knew her will forget her serene spirit, her unselfish affection, her well-governed tongue, and her wise judgment. It was her habit of mind to give thanks, and her attitude was one of confidence and dependence toward God.

Second, her *influence* was far-reaching and consecrated. She **had** a mind by no means common, **and** it was improved by culture. Her trained voice and **gifted pen** were with all else put **at her** Master's disposal. She **was** invaluable as a correspondent, **and** even through years of **suffering** she gave untold help in **letter-writing**, that most

delicate and difficult department of personal and mission work.

Nowhere did Mrs. Wilkinson *shine* more than in the dark days when she and her husband were called to walk by faith without dependence on man. The time came when it became plain to John Wilkinson that he was to sever a connection with a society, which had lasted a quarter of a century, and cast himself upon God for all supplies, both for himself and his mission work. Any man who has ever faced a similar crisis, knows that it is well nigh impossible to take that step without the cordial sympathy and cooperation of the wife and mother of a family. But her simple faith reinforced his own, and in many respects led the way rather than followed. When the story of John Wilkinson's work is written, it must be permeated and penetrated by the golden thread that has so long bound these lives together.

All the friends of Rev. James A. O'Connor, of Christ's Mission, 142 West 21st Street, New York, will be grieved to learn of the death of his youngest son, Luther B., a very noble and clever lad of eleven years, who was fatally injured by a heavily-laden truck, Nov. 30th, 1897. He died about four hours afterward, but in the triumph of faith that was singularly mature for a little fellow of his years. His father writes:

"Death is always a shock, but our Luther's was so pathetic, in his heroic fortitude and clear confession of faith and trust in Christ, that every thought of him as he lay dying, looking into our faces, moves the heart to its very depths.

"I had spoken to him of the Great Physician, and he said, 'I know my Savior, Jesus Christ, I believe in Him, I trust Him, I love Him with all my heart. I always did, papa.'

"To his mother he said, as she knelt at the foot of his couch, 'Why won't you let me die, mamma? If Jesus wants me to live, I will live;

if He wants me to die, I'll die. It's all right, mamma'—and he threw her a kiss with his fingers. These were the last words we heard."

Father O'Connor has been of untold service to those who, like him, have been reared in Catholicism, and this sorrow may be God's furnace-fire purifying him, and perfecting him for further work of soul-saving. Let him be made the subject of most earnest and believing prayer, that this great sorrow may, in God's wonderful way, open a new door to service.

One of the most notable men who past away in 1897 was George M. Pullman, of Chicago. The town of Pullman, founded by him, is his sufficient monument. It was a daring undertaking to plant a town on the dreary prairie outside of Chicago, and a liberality that is seldom equaled that was willing to expend upon such a settlement about eight millions of dollars. "This unique city," says an exchange, "has now twelve thousand inhabitants, churches, shaded avenues, a public library and hall, attractive houses, and many other attractions. To its credit, be it added, that it is without a single saloon, jail, or hospital, and has yet to meet its first tramp or pauper. Financially, the enterprise has been a remarkable success. Some of those who would cheaply criticize such results should try to do better. Mr. Pullman himself, like many pluto-millionaires of the American self-grown type, was very unassuming and sympathetic in his personal manners. He would often eat his lunch from off a standing counter, and chat with any one who happened to be next to him. Such familiarity in his case bred not contempt, but cordial regard."

"Campbellism" in Carolina.

We are in receipt of several communications, private and printed, which take exception to statements made in our November (1897) issue in regard to the "Campbell-

ites," as they are sometimes called, but who are properly known as Christians or Disciples of Christ.

We can see that the statements as to "the benumbing influence of Campbellism," and that "the Campbellites have discredited belief in the Trinity, in regeneration, in the Holy Spirit, and in personal salvation," are open to serious misunderstanding. They are decidedly not true of the Disciples as a whole, and have no foundation in their teachings as set forth by their accredited theologians,* among whom are such men as Dr. B. B. Tyler, of New York; Alexander McLean, of Cincinnati, and F. D. Power, of Washington.

The article had, however, especial reference to Madison County, N. C., and the information in regard to the points in question was gathered from personal conversation with those who had labored long in that district. One who is a devout and charitable Christian worker there writes:

"I have heard one of the ministers of this denomination say in his pulpit: 'You read Christ's words and you get Christ's spirit, just as you read the "Tempest," or "Hamlet," and get Shakespeare's spirit. Read "Paradise Lost," and you get John Milton's spirit, read God's Word, and you get God's spirit.' If there is any personality in that kind of a spirit, I fail to understand it.

"With regard to regeneration, it is commonly reported, and I believe it, that some of their preachers tell their audiences that if they will hold up their hands and say: 'I believe Jesus Christ to be the Son of God,' and receive baptism, they are saved.

"Again, I have heard one well read in their doctrines, say: 'There is no such thing as heartfelt religion.' If these things are not 'benumbing,' I do not know what coldness is."

Doubtless similar errors could be pointed out in certain adherents of

* See article in "Schaff-Hertzog, Encyclopædia."

other denominations, especially those who, like the Disciples, have the *congregational* form of government. No comparison was intended, however, and reference was only made to "the Bluff Mountain District." If the references were "slandrous," we shall be most happy to make full apology; if they are true, we hope this exposure will lead to their correction.

As to the offensive terms, "Campbellites" and "Campbellism," no more offense was intended than if Wesleyan had been applied to Methodists or Calvinism to Presbyterianism. The titles are those universally used in Madison County.

The article on *Malaysia*, which appeared in our November (1897) issue, unfortunately contained several typographical errors in the spelling of names:

Pp. 836 for Macassar read Macassar.
 " " Pulopenanz read Pulopenang.
 " 837 " Ermels read Ermelo.
 " " doopsgezinde read doopsgezinde.
 " 838 " takes read taking.
 " 839 " Gerrike read Gerike.
 " " Savo read Savu.
 " " Talant read Talaut.
 " 840 " " " "
 " " Hellendoom read Hellendoorn.
 " " Grapsland read Grafland.
 " " Dajabo read Dajaks.
 " 841 " Brooks read Brooke.
 " " Marassar read Macassar.
 " " Berginese read Buginese.
 " " Sangiresa read Sangirese.

Books Received.

- THE WARNER CLASSICS. Selections from the Charles Dudley Warner Library. Four volumes, 16mo. \$1.00. Harper's Weekly Club, 91 Fifth Avenue, N. Y.
- SITES AND SCENES: a Description of Missions to Jews in Eastern Lands—Part I. By Rev. W. T. Gidney, M.A. 12mo, 200 pp. The London Society for Promoting Christianity Among the Jews.
- CHRISTIAN MARTYRDOM IN RUSSIA. Edited by Vladimir Tchertkoff. 12mo (paper). One shilling. The Brotherhood Publishing Co., London, England.
- A LIFE FOR AFRICA (Dr. A. C. Good). By Miss E. M. Parsons. 12mo. \$1.00. Fleming H. Revell Co., N. Y.
- PRIMER OF MODERN BRITISH MISSIONS. By Rev. R. Lovett, M.A. 12mo, 158 pp. 40c. The same.
- THE ZENANA; OR, Woman's Work in India. Volume IV. S. W. Partridge, London.
- A CENTURY OF MISSIONARY MARTYRS. Rev. F. S. Harris. Jos. Nisbet & Co., London.

VI.—GENERAL MISSIONARY INTELLIGENCE.

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

Extracts and Translations From Foreign Periodicals.

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

MISCELLANEOUS.

—We learn from *Der Christliche Apologete*, the M. E. journal of Cincinnati, that the municipal council of Paris has forbidden the Scriptures to be read to the Protestant patients in the public hospitals, and has directed all copies of the Scriptures to be removed from the Protestant libraries attacht to the hospitals. As we know, the council had previously expelled from the hospitals all priests and sisters of charity. It is evidently resolved that the patients, Reformed or Roman Catholic, shall have no comfort or advantage of their own religion, during their time of weakness, if it can prevent. It has not yet, that we know, forbidden religious conversation with visiting friends, but that will doubtless come next.

Yet, says the *Apologete*, when M. Berthelot, the present Minister of Foreign Affairs, who had been foremost in expelling the Sisters of Charity, had a daughter sick, he placed her in a private hospital controlled by the Sisters of Charity. He could entrust his daughter to the kindness and care of Christian women, but he could not entrust her to the heartlessness of atheistic physicians and nurses.

In Italy they are improving on France. Voices are already heard there calling for the entire abolition of the hospitals, that the weak may perish the sooner.

—Papa Sophsonios, says the *Apologete*, the Greek Patriarch of Alexandria, is the oldest prelate of

the world. Born at Constantinople in February, 1792, he now numbers 106 years. He has been in some clerical position for 95 years, and has now attained to the supreme rank of Patriarch. The Alexandrian Patriarch ranks second in the Greek Church, altho he has but a handful of adherents, most of the small number of Christians still left in Egypt being Coptic Monophysites. The venerable man is even yet fresh and sound in body and mind.

—It is deeply to be regretted that Protestant controversy against Catholicism should be so ignorant and so absolutely unscrupulous, as it very commonly is. This lamentable fact has been remarkt by Dr. Schaff, Dean Stanley, Adolf Harnack, and many others. Dr. Schaff declares, and with good reason, that in this respect it has little to boast of over Catholic controversy. Adolf Harnack, himself an extreme Protestant, raises the question whether Protestants really believe the Ninth Commandment to be binding on them when dealing with Roman Catholicism. The forged and interpolated and mutilated documents which are circulated through the Protestant world, are innumerable. Thus a certain book is sold everywhere, accusing the saintly Innocent XI., the friend of Port Royal and enemy of the Jesuits, of sanctioning perjury, the fact being that this Pope recites a certain detestable proposition in order to forbid the faithful ever to maintain it. So we have lately seen a hideous form of cursing heretics, declared to be found in the Roman Pontifical, as something imposed on priests to recite. Now the Pontifical, first, contains no formulas for common priests to recite; it is

intended only for bishops, and, in part, for mitred abbots. Next, having carefully examined every page of the three great volumes, we are able to testify that no such formula is there from first to last. The form of the greater excommunication, of which it is a hideous amplification and distortion, briefly declares, using essentially the words of the Savior and of St. Paul, that M. M., having continued refractory to all admonition, is declared excommunicated, and an anathema is pronounced that he be excluded from the threshold of Holy Church in heaven and on earth, and, if he continue impenitent, be doomed to suffer with the damned in hell. The bishop, therefore, gives him over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

This is the sum total. Not a word of the horrid details ascribed to the Pontifical. Not a word of imprecation on the offender's posterity. Not a word of his burial with dogs and asses. Not a wish that his candle may be put out in the day of judgment, but a wish and hope express that he may be saved in the day of judgment. Whoever has invented this hideous fiction is a son of Belial. Whoever has been misled by it, is bound to a solemn retraction.

Undoubtedly there have been barbarous priests that have belcht forth even such cursings as this. But Rome has never admitted them into her Pontifical, has never prescribed or authorized them. Even the violent imprecations poured out upon Louis the Bavarian by an Avignon pope, are far removed from such foulness.

How can we ask a blessing on our efforts to extend Protestantism, if we show it forth as a spirit of falsehood, malice, and all uncharitableness?

CHINA.

—The Rev. Arnold Foster, of Hankow, writing in the *Chronicle* of a Japanese convert who spent some time in America, and whose faith was for a while severely tried by the gross defects and inconsistencies of our current Christianity, remarks: "In due time our convert returned to his native land, and toward the end of his book he sums up the general impression made upon him by his three years' sojourn in America. The longer he stayed there, the more he perceived the bright side of Christian life and civilization in America. Not that he came to think he had exaggerated the evil side of it; but two considerations imprest him during the later days of his life in Christendom, to which he felt he had not given due weight at the beginning. The first was the difference between the Western and the Oriental natures, the second the difference between the good men of Christendom and the good men of heathendom. Speaking of the first of these two points, he says: 'Two elements, belief and believers, determine the practical morality of any nation. Fierce Saxons, piratical Scandinavians, pleasure-loving Frenchmen, trying to manage themselves in this world by the Divine Man of Nazareth—that is what we witness in Christendom. Lay no blame, then, upon Christianity for their untowardness, but rather praise it for its subduing power over tigers such as they. What if these people had no Christianity?' And then he goes on to point out how utterly feeble and useless Confucianism or Buddhism would be to tame and subdue the strong, vehement passions and natures of Western people. Weak and impotent in controlling even the milder, gentler, less intense natures of the Chinese and Japanese, these religions would be infinitely weaker in dealing with

Saxons, Teutons, and other races of the West. 'It is only by the Church militant arrayed against the huge monstrosities of Mormonism, rum traffic, Louisiana lottery, and other enormities that Christendom is kept from precipitating into immediate ruin and death.'

"Our convert's remarks upon the good of Christendom and the good of heathendom are very striking and forcible, and his illustrations of what he means are very apt and impressive. 'But if Christendom's bad is so bad, how good is its good!' he exclaims. 'Seek through the length and breadth of heathendom and see whether you can find one John Howard to ornament its history of humanity. We have heard of our magnates (Japanese) hoarding millions and spending them upon temples, or feeding the poor, for their own future's sake; but a George Peabody or a Stephen Girard, who hoarded for the sake of giving, and took delight in giving, is not a phenomenon observable among the heathen. And not these select few only, but widely distributed throughout Christendom, tho necessarily hidden from view, are to be found what may be specially named *good men*—souls who love goodness for its own sake, and are *bent* toward doing good, as mankind in general is bent toward doing evil. How these souls, keeping themselves from the view of the public, are striving to make this world better by their efforts and prayers; how they often shed tears for the wretchedness of the state of the people of whom they read only in the newspapers; how they lay upon their hearts the welfare of all mankind; and how willing they are to take part in the work of ameliorating human misery and ignorance—these things I saw with my own eyes, and I can testify to the genuine spirit that underlies them all. Those silent men are

they who in their country's peril are the first to lay down their lives in its service; who, when told of a new mission enterprise in a heathen land, will give their own railway fares to the missionary who is undertaking it, and return home, tramping on their own feet, and praising God for their having done so; who, in their big, tearful hearts, understand all the mysteries of Divine mercy, and hence are merciful to all around them. No fierceness and blind zeal with those men, but gentleness and cool calculation in doing good. Indeed, I can say with all truthfulness that I have seen *good men* only in Christendom. Brave men, honest men, righteous men are not wanting in heathendom, but I doubt whether *good men* are possible without the knowledge of Jesus Christ."

This belongs rather under Japan, but we give it here because Mr. Foster writes from China.

Dr. Hering, in the *Zeitschrift für Missionskunde*, draws a very interesting parallel between the Chinese and Japanese. In it he says: "How different are the two people in point of character. The Japanese mobile, of eminently sanguine temperament; the Chinese slow to take up what is new, however evident its advantages, but clinging tenaciously to it when once taken up; the Japanese, gifted with astonishingly practical sense, taking up novelties with great address, altho often only superficially, and, therefore, often with unfortunate results. Yet toward them from whom they receive these novelties they remain full of mistrust, bent on scrutinizing everything for themselves, from a new invention to the Gospel.

"The Chinese are inclined to philosophical speculation. This is shown by the systems of a Confucius, a Lao-tsze, a Mencius, as well as by the immense Chinese litera-

ture, concerning especially geography and history, and hiding yet unappropriated treasures. The Japanese have remained unproductive in the sphere of philosophy, and, indeed, their literature generally will sustain no comparison with that of China. Only in the field of myth and legend has it been eminent.

"The Chinese can hardly be called warlike. Her vast territories China has acquired less by conquest than by colonization. The Japanese, on the contrary, are distinguished by a great predilection for weapons and the trade of arms. They are born soldiers, pliable, capable of self-devotion, wonted from of old to discipline, absolutely intoxicated with warlike renown.

"The Chinese inclines rather to the works of peace. In these he is industrious, saving, sober, and thoroughly trustworthy. The Chinese artisan, over and above his skilfulness, has the virtue of absolute punctuality. You can not say that of the Japanese mechanic, tho he is just as skilful. As a servant of the European the Chinaman is matchless, working with no noise and with the regularity of a timepiece, faithful and honest, altho the consciousness of his heaven-wide superiority to the foreign barbarian never forsakes him. Inquire of the European merchants of East Asia as to their Chinese and Japanese business correspondents, and you will find them unanimous in their praise of the Chinese merchant and clerk, and quite as unanimous in their complaints of the Japanese. The fact is, that in all the European banking-houses in China and Japan there are Chinese installed, and that defalcations are as good as unknown. Mr. Chamberlain, for years manager of the Hongkong and Shanghai Bank at Shanghai,

has declared that he knows no one in the whole world that he would sooner trust than a Chinese merchant or banker. . . . In the last five-and-twenty years, he remarks, the bank has had transactions with Chinese in Shanghai amounting to hundreds of millions, but 'we have never fallen in with a dishonest Chinese.'

"In view of the great extent of the Chinese Empire, the difference of the tribes and dialects, and the great independence of the several provinces, one in China can hardly speak of patriotism, but at most of a consciousness of race, while the Japanese are inspired with a glowing patriotism. Should a foreign power ever attempt to conquer Japanese soil, and to take possession of it, it would meet with a resistance compared with which the obstinacy of the Poles, the stubborn conflicts in the Caucasus, or the Indian mutiny would be as nothing."

MADAGASCAR.

—Mr. Jonson, of the Norwegian mission, writing to M. Boegner, of the French Society, remarks: "It must be owned that it is by no means easy to govern the Malagasy; they are such liars, and so servily that they lie with the greatest possible address to gain the favor of their superiors; and when this bad habit of character enters into the service of the Jesuits, the result can only be a regular persecution, against which we have no help but in the help of our Lord."

—We see from the August *Journal des Missions* that the French Catholic persecution in Madagascar is making rapid progress. The agents of the Jesuits have, for months, been threatening the Protestants that if they did not turn Catholic, they should be shot, but hitherto this has been little more than a threat. Now, however, we learn from the *Journal* the French

are carrying out the threat in murderous earnest. In various districts of Imerina and Betsileo, the two central provinces, a number of persons have been shot, most commonly on mere discrimination, without any form of law. Of course, they are accused of disloyalty, but everything, communicated alike in the *Journal* and the *Chronicle*, makes it certain that their disloyalty consists simply in adherence to Protestantism in connection with the London Missionary Society.

The Devil, the Jesuits, and the French Republic seem thoroughly agreed to break up the chief Christian work in the great island, contemptuously reserving the lesser Protestant societies, especially the Norwegian, to be devoured at leisure. These men have been just as truly murdered by France for their Protestantism as the victims of St. Bartholomew's. Catharine de Medici was an atheist, flattering the bloodthirstiness of Catholic fanatics, and her Republican successors are just the same thing.

That mischievous assumption that religion must make itself a servant of nationality, which has done so much evil in almost every Christian country, seems to be now raging in its fullest virulence in France.

English Notes.

BY REV. JAMES DOUGLAS, M.A.

London Missionary Society.—In connection with Christ Church, Westminster, of which the Rev. F. B. Meyer is pastor, a valedictory service was held on Thursday, November 3d, when Mr. Wilson H. Geller, a student of Harley House, Bow, and a member of Mr. Meyer's church, was formally designated to his work in Hian-kan, China. Mr. Geller has proved a valued coadjutor of Mr. Meyer in his endeavor to reach the outlying masses in the

populous neighborhood around Christ Church, and has not only commended himself to his pastor, but to the large class of workers that meet there. The valedictory service, which was largely attended, was characterized by great depth of feeling and sympathetic interest. All seemed to know Mr. Geller, and to hold him in honor as a brother beloved. Nor is this to be wondered at, for, tho still a comparatively young man, his zeal for years has been conspicuous; and both as superintendent of the Lodging-house Mission, and as an open-air preacher, his work has been attended with signal blessing.

Outward Bound.—In addition to Mr. Geller, nine other recruits are outward bound, four for China and five for India. Of these Mr. Bittton, who is appointed for Shanghai, is a distinguished Hackney student, being in the honors list of the Theological Senate and "First Homes Jubilee prizeman." Mr. Edward F. Mills is a fully qualified doctor, the son of a Madagascar missionary, was born in the Hova capital, and his destination is King-shan, Central China. Miss Alice W. Esam has already served four years in the China Inland Mission, and now, with restored health, is returning to a much-beloved land. Miss Mabel Neal is designated for Canton, and has been trained at Dr. Guinness's Institute, in Poplar.

The appointments to India are Mr. Nathaniel C. Daniell, a Cornishman, whose labors as an evangelist have been greatly blest; Mr. Sydney Nicholson, a native of Yorkshire, and student of Hackney College; Miss Annie Budd, of Homerton Training College; Miss Maud Pepper, of Doric Lodge, Bow, and Miss Annie R. Lloyd, who, after ten years' training at Nottingham University College, became a certificated mistress, and is now enrolled among the teaching staff of the girls' school in Calcutta.

Protestant peoples, and hence the figures of certain societies doing colonial work have been have been made concerning certain items omitted from some reports. Mainly in order to keep special organizations have been grouped together.]

Total Force in the Field.	Stations and Out Stations.	Communicants.	Added Last Year.	Adherents (Native Christians).	Schools.	Scholars.	Countries in which Missions are Sustained.
1,100	1,084	53,284	3,365	200,000	650	38,458	India, China, Palestine, Africa, West Indies.
2,827	867	34,473	1,500	133,342	1,278	50,390	China, India, Africa, Madagascar, Polynesia.
6,693	1,483	62,785	4,221	233,110	2,171	92,804	Persia, China, Japan, India, Africa, North America, etc.
4,467	2,500	38,000	3,200	208,000	850	41,000	India, China, Japan, Malaysia, Africa, West Indies, etc.
201	30	1,722	163	6,705	67	3,084	Africa (Lake Nyassa and Zanzibar).
496	70	2,743	280	10,000	400	16,800	Palestine, India, China, Madagascar.
4,232	2,652	44,573	2,221	130,000	480	22,653	India, China, Africa (West and South), West Indies.
94	54	1,818	200	8,000	33	464	China (Shantung, Tien-tsin).
53	25	8,419	254	18,000	20	1,203	China, Africa, Australia.
349	292	2,948	358	13,245	241	6,542	N. E. India, France (Brittany).
228	116	4,946	576	17,000	52	3,320	India, China, Formosa, Malaysia.
324	61	1,283	208	5,000	120	5,018	China, India (Kathiawar), Syria.
1,155	277	6,113	1,262	25,000	84	1,077	China (Fifteen Provinces).
800	105	2,077	206	10,000	225	18,811	India, East Africa, Palestine.
1,596	318	9,912	831	30,000	529	25,344	India, Africa (South and East), Arabia, Palestine, New Hebrides.
12	2	43	3	150	3	248	Syria (Antioch, etc.).
580	294	21,028	1,079	50,000	304	18,100	India, China, Japan, Africa (West and South), West Indies.
4,016	750	12,158	2,200	35,000	530	65,000	
385	207	13,368	250	35,000	350	10,000	Africa, South and West, Tahiti.
1,336	520	17,174	1,870	33,740	406	15,049	South India, China, West Africa.
351	202	14,700	858	30,000	200	5,571	Africa, East and South, China.
495	150	13,020	970	28,000	120	8,140	India (Ganges, Chota, Nagpore).
511	147	23,989	1,760	35,250	89	5,579	India, South Africa, New Zealand.
690	205	7,349	355	16,070	216	6,323	South India, Burma, British and German East Africa.
2,333	171	33,301	1,300	94,812	350	24,759	South Africa, Australia, South America, West Indies, Eskimo, etc.
88	31	1,032	143	2,500	34	873	West Africa, New Zealand.
506	246	27,464	781	64,317	230	10,982	Africa, East Indies, New Guinea, China.
364	45	900	140	3,000	50	1,533	
773	507	44,918	1,330	150,000	55	1,500	
1,782	670	32,156	3,700	90,000	800	33,854	
14,314	1,600	235,304	8,500	700,000	1,200	155,588	
53,151	15,681	772,950	44,084	2,415,241	12,137	685,017	
20,946	6,091	356,880	26,288	1,143,275	6,672	241,180	
74,097	21,772	1,129,830	70,372	3,558,516	18,809	926,197	

THE KINGDOM.

—Our lives would be singularly incomplete if there were in them no chance for giving as worship. I am of the opinion, and very strongly, that we ought to hail every opportunity to give something for the advancement of religion, for charity, for the missionary effort of the Church, as a means of grace, a way of increasing our generosity and of reproofing our natural selfishness. Instead of suffering in ourselves any impatience with the collection box, we ought to hail it with love and joy, remembering the blessing of the Lord bestowed upon her who crept meekly to the treasury and dropt in her two mites.—*Margaret E. Sangster.*

—Christianity can not be, must not be, watered down to suit the palate of Hindu, Parsee, Confucianist, Buddhist, or Mohammedan; and whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by the help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith; the living Christ will spread His everlasting arms beneath him, and land him safely on the eternal rock.—*Sir Monier Williams.*

—We hear much of various systems of prison discipline, as the separate, the silent, and the congregate systems, but unless the Christian system be brought to bear, with Divine power, on the understanding and consciences of criminals, every other system, professedly contemplating their reformation, must prove an utter failure. We willingly concede to various modes of prison discipline their just measure of importance, but to expect that human machinery, however perfect, can take the place of God's own prescribed

method of reformation, involves not only ignorant presumption, but practical infidelity.—*Dr. Colin A. Browning, R.N.*

—General Brinckerhoff, president of the National Prison Congress, recently said: "I want to put it on record, with all the emphasis I can command, that if we are to make any large progress in the reformation of prisoners, or in the prevention of crime, or in the betterment of mankind, we must utilize more fully than we have heretofore the religious element which is inherent in the universal heart of man. You may call it a superstition, if you will, but yet the fact remains that man, altho he may be a mere animal, 'whose little life is rounded by a sleep' and ends with the grave, nevertheless is the only animal whose life is governed by what he believes, and who rises and falls in accordance with his mental ideas."

—Practical vivisection without anæsthetics—that is the apt phrase by which Dr. J. M. Buckley describes the cutting down of appropriations to mission fields in order to avoid debt.

—Quoth Bishop McCabe: "How to get the Church to consecrate its money to God is the question of the hour. We could go swiftly onward with the work of evangelizing the world, if we only had the money to send the messengers of salvation. The total income of the Methodist Episcopal Church alone can not be less than \$600,000,000. One-tenth of that is \$60,000,000. We give \$24,000,000 now. We rob God of \$36,000,000, or \$3,000,000 a month, or \$100,000 a day."

—*Church at Home and Abroad* puts it this way: "If all the communicants of the Presbyterian Church would only deny themselves the pleasure of eating one plate of ice-

cream less every year and give the saving to the Board of Ministerial Relief, money enough would be forthcoming to pay all the appropriations for aged and worn-out ministers of the denomination in all the world."

—Rev. Myron Eells, missionary at Skokomish Indian mission, Washington, puts himself on record thus: "On a recent Saturday I went by boat 10 miles, then walked 12 more to Holly, preached there Sunday morning, attended Sunday-school, preached again at half-past two, after which I administered the Lord's Supper. Then I walked back 6 miles to Harrison, where I preached at eight o'clock, after which I again administered the communion. It was the first time it had ever been administered in the latter place, and some church members present had not partaken of it for fifteen years."

—The intelligence comes that Prince Oscar and Princess Ebba, of Sweden, contemplate leaving Fridhem, their beautiful home on Gothland Island in the Baltic, and sailing to Africa as missionaries, in response to the appeal from jungle and slave pen in that unhappy land where men, women, and little children are hunted as beasts, and, like beasts, sold for burden-bearing and to be slaughtered for food.

—An illustration of the variety of the difficulties which beset translators of the Word of God is given by a veteran missionary in India, who tells us that Hindi "offers special difficulty as a medium for the expression of Biblical truth. We have no word in Hindi for 'person,' none for 'matter,' as distinct from 'spirit.' The word for 'omnipresence' suggests rather universal pervasion than what we mean by presence. There is often difficulty in finding exact words even for moral ideas. Thus there

is no one word to express the idea of chastity, which can be applied to a man; the word which denotes this can only be used of a woman! Neither is there any word which connotes the same thought as our word 'ought,' so that, naturally, Hindi has no word for 'conscience.'"

—And an English Wesleyan missionary, in Ceylon, writes in *Work and Workers* of the exceeding difficulty of securing a sufficiency of good Tamil hymns for worship. The people, in their entire intellectual and spiritual make, are so unlike Anglo-Saxons, and the two tongues are so radically different, that Watts, Wesley, *et al.*, in a Tamil dress are intolerably senseless and dull. South India waits with longing for a native hymnist.

—"Provost Vahl calculates that from 1845 to 1890 the number of male missionaries was multiplied 3 or 4 times, while that of women missionaries was multiplied about 26 times."

—When an Armenian comes to this country, and you find him not all that you had imagined, please remember that for centuries he has been ground down by oppression. The bad side of his nature has been developed, the good side sadly dwarfed. Do not judge him by the Anglo-Saxon nineteenth century standard. He can not stand it. Be just, and you will have more charity. He thirsts for education, and he needs the gospel of love. Will you continue to supply his need? Sometimes the refugees called me an angel, and it was delightful that I could be a tangible angel, with plenty of English gold in my pocket.—*Miss Katherine Fraser.*

YOUNG PEOPLE.

—The International Committee of the Y. M. C. A. reports that in thirty-one years the number of associations has grown from 90 to

1,429, and the total membership from 15,498 to 248,734. Then there were no buildings, now there are 330, valued at over \$17,000,000; then the expense of local work was \$50,000, now it is nearly \$2,500,000. The international work in this country, including all superintendence of the local organizations and the development of the departments, was \$522; it is now a trifle over \$73,000.

—In the latter part of October an All-India Epworth League Convention was held at Calcutta. There were addresses not merely from missionaries who are members of the Methodist Episcopal Church, but from representatives of the Christian Endeavor Society, and Christian workers in every department in India. The League of India and Malaysia is in close affiliation with the parent League in this country. It operates in 14 different languages in India.

—The following resolution was adopted by the General Missionary Committee (Methodist) at its meeting in Philadelphia: "We see in the million and a half of our young people organized into Epworth Leagues and other young people's societies, a most inviting field for the reception of missionary information and inspiration. The bravery and heroic adventure that have characterized the advancing Church from the earliest ages will be exceedingly fascinating to these young minds; therefore, Resolved, That we direct our secretaries to do their best to have these young people's societies devote one meeting each month to the study of the missionary fields and cause."

—Canada and Great Britain have past the two-hundred-thousand mark in the membership of their Christian Endeavor societies at about the same time.

—During two years in succession the "Sojourners' Society of Chris-

tian Endeavor" was organized at the mountain sanitarium, Ku-ling, near Foochow, China. This society is in existence during the temporary stay of missionaries in this healthful spot during the hottest part of the summer. Under their leadership about 50 Chinese are organized for Christian Endeavor work, which includes going out among the scattered villages of the mountains, talking to the people, and inviting them to the services.

—Schools in the United States cost last year \$185,000,000. Pupils numbered 14,500,000. Of male teachers there were 130,000; female teachers, 270,000. Expended per pupil, \$18.92. There are in private schools 1,250,000 pupils, in public high schools, 4,000,000, and in universities and colleges, 100,000. There were 1,500,000 colored children in the Southern schools. The value of school property amounts to \$456,000,000.

UNITED STATES.

—In September last, upon the steamship Empress of China, no less than 42 missionaries took passage for their fields lying beyond the broad Pacific. Classified according to destination, there were, for China, 22; for Japan, 12, and for Korea, 8. There were represented seven societies—Presbyterian, 16, including 1 Southern Presbyterian, and 3 going out independently; 13 Methodists, including 1 from the Canadian Methodist Church, and 2 from the Methodist Episcopal Church, South; Church Missionary Society, 6; China Inland Mission, 2; Congregational, 3; 1 Baptist and the Society for the Propagation of the Gospel, 1. Classified according to homeland, England was represented by 6, Canada by 2, Scotland by 2, and the United States by 32.

—The report of *The Tribune* Fresh Air Fund shows that last summer 10,285 children were sent

into the country for a longer or shorter period at an expense of \$26,703, an average of about \$2.60 each. During the twenty-five years since the establishment of the fund it has benefited 161,609 children at a cost of \$398,491. The first year's record (1877) was 60, the next year 1,077, from which there was a very steady increase until 1892, when the highest number was reached—15,236.

—The Children's Aid Society has completed its fortieth year, and among many other good things is able to report that last year 20 day schools and 12 night schools were sustained, with 14,017 children taught and partly fed and clothed; meals to the number of 763,950 were furnished; in 6 lodging-houses 5,848 different boys and girls found shelter, to whom 243,590 meals were supplied. During the hot weather a day's outing was given to 42,353. One of the "graduates" of this institution is now governor of Alaska.

—The churches are accomplishing great good by their work of education and by the planting of Christian churches in Utah. The Methodist Episcopal Church has 25 ministers in that field, 35 churches, 1,500 church members, 220 teachers and officers in Sabbath schools, and 2,165 pupils. The Presbyterian Church has 28 ministers, 23 churches, 1,116 members, 237 Sabbath-school teachers, with 2,302 pupils; 22 mission schools, with 2,300 pupils, 4 of these schools being academies, and 1 a college. The combined forces of all Protestant churches in Utah are 84 ministers, 98 churches, 5,101 members, 115 Sabbath-schools, with 7,653 pupils, and 42 Christian day schools, with 3,635 pupils.

—The work of the American Board last year is thus summarized: "In 1,227 centers 543 mis-

sionaries, men and women, assisted by a force of 2,956 native preachers, teachers, and other helpers, are preaching the Gospel in 27 languages, and directing a great evangelistic, educational, and medical enterprise. In 470 churches there is gathered a total membership of 44,606, of whom 3,919 have made confession of their faith this year. In 17 theological schools 179 students are in direct preparation for the work of the ministry. In 118 colleges and high schools 6,991 picked youths of both sexes are in training, under the most favorable conditions, for a share in the work, and 43,221 pupils are under Christian instruction in 1,049 common schools."

—The American Missionary Association, which occupies a station at Cape Prince of Wales, the most westerly point of North America, and has there a herd of reindeer, is assisting the United States Government in efforts to relieve the whalers who are ice-bound in the Arctic Ocean north of Alaska. The missionary has been authorized to render every assistance. The station has the largest day school in Alaska, with an average attendance of more than 100. It has also an industrial department, and has aided in training the Eskimos to herd the reindeer introduced from Siberia.

—The Southern Baptist Convention has 7 missionaries in Africa and 7 native helpers. There are 6 churches, with a membership of 282, who gave last year \$393.

EUROPE.

Great Britain.—Losses caused to charities by the special jubilee collections are reported in the *Quiver*. The diminution of income of the Society for the Prevention of Cruelty to Animals amounts to £10,000; that of the London City

Missions to over £5,000; Dr. Barnardo's Homes, £4,900; Church of England Home for Waifs and Strays, £2,600, and the Ragged School Union, £1,500. The British and Foreign Sailors' Society, British Home for Incurables, British and Foreign Bible Society, and others, also ascribe a falling off in receipts to the special efforts in other directions.

—*The Mission World* quotes several remarkable statements on good authority, among them: "There are in the Christian Church over 100,000 proselytes from Judaism, and in the Church of England alone 250 of the clergy are either Jews or the sons of Jews. As each Lord's day comes round the Gospel is proclaimed in more than 600 pulpits of Europe by Jewish lips. Over 350 of the ministers of Christ in Great Britain are stated to be Hebrew Christians."

—The Archbishop of Canterbury has dispensed with the use of wines at Lambeth Palace, where, during all Episcopal *regimés* since the Reformation, such refreshments have been habitually served.

—By the will of the late J. T. Morton, of Aberdeen, some £500,000 are left for missions, and seven-sixteenths of the residuary estate goes to the Moravian Church. Of this large sum, however, none is to be available for use in work already undertaken, but, being paid in ten annual instalments, is to go to open and sustain new work.

—The Church Missionary Society has 48 medical missionaries in its service.

—The London Religious Tract Society sends forth its publications at the annual rate of 59,000,000, and its total circulation to date has aggregated 3,215,000,000. Every Protestant Christian mission in the

world has helped to circulate these publications, and in 220 languages. Its work dates from 1797.

The Continent.—The Paris Missionary Society is straining every nerve to meet the present emergency in Madagascar, where the French government is manifesting such hostility to the London Missionary Society, and is insisting on the use of the French language among the natives. Already they have sent out 9 missionary parties, the last, which sailed on 10th November, consisting of M. and Mme. Rusillon, M. Robert, and Mlles. Pétrequin and Rousseau. In all 17 men and 13 women have gone. After deducting for deaths and returns, there are 26 French Protestant missionaries in the field, including missionaries' wives. The Norwegian Missionary Society sent out last year to Madagascar 12 Norwegian missionaries, 2 French missionaries, 2 French teachers, 1 printer, and 3 women teachers.

—The Netherland Missionary Society has just celebrated its centenary. In 1797, under the founder, Johann Vanderkemp, it commenced operations in friendly relations to the London Missionary Society. Early in the present century these two societies jointly sent missionaries to South Africa and to Java, but the work was soon given up. A little later they began work together among the Molucca Islands. The N. M. S. did noble work for many years, but discontent sprang up in 1858, and occasioned the formation of 4 societies, viz., the General Missionary Society of the Reformed Church, the Dutch Missionary Union, the Dutch Reformed Missionary Union, and the Utrecht Missionary Society. In 1894 the first and third of these societies were united. In 1882 the Dutch Lutheran Missionary Society was also founded.

—The Methodist Episcopal Church has property in Rome worth \$200,000, consisting mainly of a large and commodious mission house, containing ample rooms for 2 chapels, 2 parsonages, a boys' college, a printing establishment, etc. Bishop Foss regards this large investment as supplying ample evidence that the Methodists are in Rome "to stay."

ASIA.

India.—The Rev. William Carey, a grandson of the eminent missionary of the same name, and now a missionary in Bengal, has issued a booklet entitled "Christian Endeavor in small Village Communities," in which he shows the value of the Endeavor movement in meeting the needs of such communities as exist in India. In multitudes of small villages where there are a few Christians, too few to maintain a preacher, or even a teacher, yet specially needing some organization in which they may have fellowship and mutual help, these Christian Endeavor societies just meet the need. Mr. Carey describes one section in which there are now 54 separate societies, with 621 members. These small societies are grouped together, and can be visited frequently by some wide-awake evangelist, or, perhaps, by a missionary.

—A Lutheran exchange states that Superintendent Bahnsen, of the Brecklum Missionary Society, attended a church service in Pandur, India, which lasted four hours, and during which 186 native converts were baptized, including 32 heads of families.

—More than 32,000 are on the books of the Ongole church (Baptist) as having been connected with it since it was organized in 1868. They lived in about 1,200 different villages. The original Ongole field has now been divided into 14 fields,

each with its central station and independent churches. The members on the whole American Telugu field exceed 55,000 in number.

—The first Parsee convert to Christianity in India is still living. His name is Dhanjibhai, and he was baptized in the year 1839. He is a minister of the Free Church of Scotland, and is held in high honor even by non-Christians in India. He is now an old man still at work, tho of him it has been said, as Dr. Candlish is reported to have said of Dr. Robert Gordon, "It is far more important that he should live for several years more than that he should do any work." His presence is a benediction.

—A Telugu Baptist Home Mission Society was formed at the first meeting of the Telugu Baptist Convention, held at Ramapatam in August, at which 400 rupees were subscribed, and it was voted to send 2 native missionaries at once to the Chenchus, an aboriginal tribe of people numbering about 6,000, living in the hills of the Nellore and Kurnool districts. This is the first movement of the Telugu Baptist churches toward missionary work for others, and is a gratifying and encouraging exhibition of growth in self-dependence and strength of Christian purpose.

—Sixty-nine rescued famine girls who have been under Pandita Ramabai's care for some time, were baptized last month by the Rev. W. W. Bruere at Poona, on the public confession of their faith in Christ, together with 4 of the other inmates of her Home, and a Brahmin, who has been the Pandita's clerk for a number of years.

China.—The new railroad from Tientsin to Peking is said to be realizing more than \$1,000 per day. Crowds of students have been flock-

ing to Peking for the triennial examination. Rather than come on the boats as of yore, they rode on open flat cars. It is supposed by the authorities that the road from Tientsin will be an advertisement that will do more for railroads in China than anything else. The students will return to their provinces prejudiced in favor of this more rapid and more comfortable method of travel.

—The city of Peking is so filthy that it is deserted by all people who can get away from it in the summer. Our missionary, Dr. Virginia Murdock, who remains there for medical work, wrote in July last: "The city is full of smells, dirt, and disease. I wish that while most are away, notice could be given the rest of us in time to get out, and that the place could be cleaned; then have a fire big enough to take in the city, have a flood to wash out streets and sewers, and an earthquake to turn in the whole! It would not be fair to mother earth not to have a cleansing before turning it under."—*Missionary Herald*.

—A placard against the binding of women's feet has been posted all over the city in the province of Honan. It was written by a non-Christian Chinese literate, and is an interesting evidence of a dawning consciousness that they have something to learn from the "barbarians" besides the making of cannons—in which they have, for many years, been willing to acknowledge our superiority. Its arguments are quaint: "The misfortune of binding feet makes not only women suffer, but men too. Before bandits arrive men could often escape, but they have wives and daughters whom they can not leave behind. Foreign women have natural feet. They are fierce and can fight. But Chinese women are

too weak to bear even the weight of their clothes."—*The Presbyterian*.

—I was very much impressed in China—both there and everywhere—by the effect upon Chinese faces of receiving Christianity. I could almost pick from a mixed assemblage those who were Christians. There is so much brightness and cheerfulness about their faces. And there is another thing I would speak of, and that is, that in China (and I think that missionaries from China, from whom I have learnt most of what I know, would bear me out in saying so) the converts have a very great desire to preserve their churches pure. It is a remarkable thing how anxious they are for purity, and how strong they are against anything which is inconsistent. And I suppose there is no Chinese church in China in which the excesses and immoralities of the Church at Corinth, for instance, are in any way—even in the mildest form—repeated. And that says much for the training and teaching which the Chinese converts are having from the missionaries.—*Mrs. Bishop*.

—Rev. Jee Gam, of San Francisco, says of education in his native land: "School life is very dull for the boys. They go to school at day-break, and are dismissed at sunset. The schools are all private, except the universities. The pupils study out loud, and recite one by one, with their backs turned toward the teacher. If a boy makes four or five blunders, his ears are boxed, and if he makes more than that, the rattan is brought into use. Should he make a complete failure, black rings, giving the appearance of spectacles, are painted around his eyes, and these he must wear until school is dismissed. Any boy would rather take a severe rattaning than wear those bogus spectacles. There

is no recess, for it is the belief there that if a boy goes out to play he will forget all he has learned. They are taught not to run, but to walk like gentlemen."

—A medical missionary tells of several operations which resulted in restoring sight to the blind, and of another operation—the amputation of a man's foot. This man, knowing of the successful eye operations, concluded that it would be a small matter for the physician to give him a new foot, and pleaded with him to do so. When the doctor confessed his inability to furnish him with a new foot, he still insisted upon it, saying that he was not particular as to the kind of a foot; indeed, he would be *satisfied with a cow's foot* if he could get no other.

AFRICA.

—A conference of Kongo missionaries was held at Ikoko in August. Twelve members of the Baptist mission were present. The fact that this gathering was possible shows how the appliances of civilization are advancing into the interior of Africa. Rev. Joseph Clark, the missionary in charge at Ikoko, writes that these 12 missionaries represented an average service of 13 years on the Kongo, and 11 children in Europe or America that were born on the Kongo, and are now all doing well. This would seem to indicate that the Kongo is not such a deadly place for white people as it has sometimes been represented to be.

—The London Missionary Society is considering a scheme for the establishment of an industrial and educational institute for the civilization of the heathen Bechuanas. The new enterprise will be conducted on the lines of the famous Lovedale Institution in Cape Colony, and it will embrace within its scope not only the Bechuanas, but the

whole of the tribes living in the center of the continent between the Vaal River and the Zambesi. The site of the institution will, of course, be in British territory, probably at Mafeking or Vryburg.

—Fifteen tons! 65,000,000 carats!! \$500,000,000!!! of diamonds unearthed in South Africa in 30 years, and gold worth \$40,000,000 a year, rolling down her sands.

—"German East Africa now reckons 3 Roman Catholic apostolic vicariats, viz.: Those of the White Fathers, the Bavarian Benedictines, and the Fathers of the Holy Ghost; 3 bishops, an apostolic provicar, 53 priests, 46 brothers, and 43 sisters, a total of 146 missionaries, not including a numerous body of native catechists."

—The Uganda Book Society is in a very flourishing condition. During the last eight months 13,200 Bibles and portions have been bought, and 20,000 natives can now read the Bible. The receipts for books during the past four years have amounted to £3,000, two-thirds of which have been received from Uganda. This represents an average of £500 a year paid by the Christians of Uganda for Bibles, prayer-books, etc., a truly wonderful fact to be said of a people whose civilization has not advanced beyond a currency of cowrie shells and cloth.—*Church Missionary Intelligencer*.

—A missionary in Livingstonia testifies to the importance of seeking in education the development of the spiritual nature. Intellectual awakening invariably follows the perception and reception of spiritual truth, and change of life results from this. Formerly we may have sought to interest the people, but a vacant stare or utter listlessness has been the only response, while of intellectual activity or ambition there seemed to

be none outside the daily round of village life. Especially, as might be expected, is this most marked in the women, who have so long been looked upon as the slaves rather than the companions of their husbands. When, however, spiritual awakening has taken place, the intellectual faculties remain no longer dormant, but show themselves in the ambition of the natives to master the alphabet and to read the Word of God for themselves. Following this has come the desire for improved houses and for acquiring the arts of civilization—in fact, the desire for technical instruction.

ISLANDS OF THE SEA.

—One would not naturally look to the Island of Mauritius as a place which should yield a native Christian of high intellectual attainments, but the *Christian Patriot* of Madras states that one of the two scholarships awarded to the best students of the Royal College, Mauritius, has this year been won by an Indian Christian student. The scholarship entitles the holder to pursue any professional study he may choose at any institute in the United Kingdom. It is of the value of \$1,000 per annum, tenable for a period of four years, with a passage allowance of \$375, and a like sum for the return passage.

—The work of the W. C. T. U. among the native races of New Zealand has greatly helped in bringing back to Christianity many who, according to their chiefs, were returning to their old superstitions. About 3,000 Testaments, hymn and prayer-books in the Maori language have been distributed, 600 pledges circulated, and a quantity of temperance and Gospel literature distributed. Six Maori branches of the W. C. T. U. are at work conducting 5 Sunday-schools and 6 Bible classes.

—It is very gratifying to learn that the revision of the Malay Scriptures, delayed for two years by disagreement in regard to the word by which to designate our Divine Lord when he was upon earth in the form of man, will be proceeded with immediately. The choice lay between *Tuan* and *Tuhan*. The *Malaysia Message* informs us that the revision committee were unanimously of the opinion that *Tuhan* would be historically incorrect, not to say untruthful, for it is applicable only to the Godhead, and it is obvious that even those who most firmly believed that He was the Messiah, would not have addressed Jesus as “God,” which would be the exact equivalent of *Tuhan*. When it became known, however, that the revisers proposed to make the disciples address Jesus as *Tuan*, “Sir,” a great deal of alarm was manifested among a number of the missionaries and agents of the Bible Society working in this field, and a petition was sent home to the British and Foreign Bible Society, in which the signatories declared that they would take no part in the distribution of a version in which Christ was addressed as *Tuan*. Owing to this disagreement the work of revision has been at a standstill for about two years. Happily, a compromise proposed by Dr. H. Luerig, of the M. E. Mission, has commended itself to the revisers, and it is now believed that the end of the protracted controversy and unfortunate delay has been reached. The proposal is that “Lord,” as a form of address to Jesus, shall be translated by the Arabic word *Rabbi*, which is well understood by Malays. The word *Tuan* will be retained in a few instances as a translation of the pronoun, where a frequent repetition of *Rabbi* would be objectionable.—*Indian Witness*.