



THE MAIN HALL OF WATER STREET MISSION.



THE WATER STREET MISSION (EXTERIOR).

THE MISSIONARY REVIEW OF THE WORLD.*

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SPIRITUAL MOVEMENTS OF THE LAST HALF CENTURY.— RESCUE MISSIONS.

BY THE EDITOR-IN-CHIEF.

This name, for lack of any better, has come to stand for the organized effort to reach and save those who are most desperately lost—lost not to God only but to man; who have sunk to the lowest level, and got beyond the ordinary touch of our Christian benevolence and beneficence. They do not go to church, and the church does not go to them. They are in a pit so deep that the common means of grace do not avail; a special “life-line” let down to their level, and fitted to grapple them fast—a special message and mission, with peculiar love for the lost and passion for souls, seem needful for this sort of work. The Church has often been charged with *indifference* where, perhaps, the real difficulty is *inadequacy*. We have known many a pastor and many an earnest Christian stand and look on the dying thousands of drunkards, harlots, criminals, paupers about them, and simply turn away, sick at heart, as helpless observers, standing on a sea-beach, behold others hopelessly carried beyond reach of any life-saving apparatus that is available, compelled to let them perish and drown.

This half century has witnessed rescue work on a scale of magnitude, both as to the effort and its results, probably beyond any other period of history. And there are a few forms of this noble philanthropy so conspicuous that they deserve a special mention, while it would be invidious even to hint that others which, for lack of space, have only a mention, are in any sense less deserving of sympathy and aid. The Salvation Army and American Volunteers,† The Mission to the Deep-Sea Fishermen, The Jerry McAuley Mission, The Florence-Crittenton Midnight Mission may stand as representative movements. The first two are directed toward the poor and outcast classes generally; the third, toward the fishermen off the British Isles; the fourth is planted amid the drunkards, thieves, and worthless scamps of Water Street, New York; and the last is sacredly limited to the

* 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.

† We hope soon to give a full account of Mrs. Ballington Booth's work for the prisoners.

street-walkers and lost women who have sacrificed chastity on the altars of passion, poverty, or simple ignorance of the value of womanhood and virtue.



THE FLORENCE MIDNIGHT MISSION.
Established in 1833. 21 Bleecker St., New York.

Of the Salvation Army, accounts so ample have filled these pages that it is unnecessary to add much, for it would be mostly repetition. Yet it ought to be said that the one personality about whom this gigantic scheme revolved, and from whom it took its real character, was more Catherine Booth than even her husband. She will ever be remembered as "the mother of the Salvation Army." Her memorials, in two great volumes, octavo, of about 700 pages each, are before the public, written in sympathetic ink by her son-in-law, Mr. Booth-Tucker. They show how far-reaching and deep-reaching her influence was; and it would be a great

service to humanity if someone would give us the substance of these two unwieldy books in a cheap, attractive form. This story is more fascinating than a novel, and it ought to be told so that people, who have neither the money nor the time for such lengthy memoirs, might get the inspiration of such a life in their own. Mrs. Booth was one of the greatest and best women of her century. A daughter who was one of the rarest gifts God ever gave to a parent; a wife that stood by her husband at risk of everything, and stirred him up to as much good as Jezebel did Ahab to evil; and a mother who swore a solemn oath before high heaven that she never would have a godless child!

Upon her heart lay like a nightmare the awful woe and wickedness of the "submerged" populations that are sunk out of ordinary reach, and almost out of sight, in their own



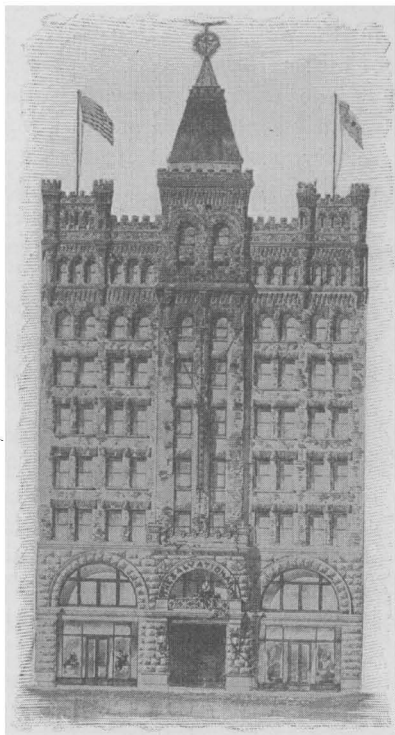
MRS. CATHERINE BOOTH.

wantonness and wretchedness. And when little by little the plans grew whereby it was proposed to get a hold upon these neglected and neglecting millions, she became the cherishing mother of the whole movement. She nursed it from the full breasts of her consolations; she bore it in the tireless arms of her faith; she fostered it by her prayers; she bathed it in her tears; she wrapt it in the mantle of her love; she patiently forebore with its follies and wants; she as patiently counseled and cautioned, while she passionately pleaded and urged. When she died it seemed as tho this world-embracing scheme had lost its head and heart. "General" Booth himself felt that the whole movement was in a state of widowhood and orphanhood at once.

Another thing ought to be said about the Salvation Army. With all its extravagances and serious defects—and they are serious—it has been on the whole a great success. Two great errors in our judgment mar its record thus far: it does not sufficiently *exalt the Word of God*, and it is virtually *a church without sacraments*. There is an undue emphasis upon a subjective experience and a personal testimony, while the objective truth and the inspired Book of Witness fall into the background. In no Salvation Army hall into which we have ever been, have we found a Bible

lifted to prominence, as tho it were the center of all testimony and teaching; nor have we ever found Baptism and the Lord's Supper observed in connection with this organization. True, Mr. Booth disclaims the churchly character in the organization; it is not a church, but an army. Yet it remains true that he gathers in converts, and teaches them to make the army their church—for he says they can not serve in the army and at the same time be active members in any church—and yet he makes no provision for obedience to the only two *specific* ordinances ever enjoined by our Lord.

Nevertheless, the army has achieved great things. It has planted



SALVATION ARMY HEADQUARTERS,
No. 120-124 West 14th Street, New York.

everywhere its halls, its refuges, its homes, its hundred-fold methods,* and they have proved effective beyond anything of the sort we have ever known, in actually uplifting, saving, and transforming men and women. And, altho the head of this vast organization is one of the most autocratic of autocrats, he has handled immense sums of money and given a good account of his stewardship. Even his enemies and detractors have failed to find any fatal flaw in his business-like, economical, honest, and judicious use of money. He seems to us to live for the work he has undertaken, and to have laid himself on the altar of his service.

The work of Jerry McAuley, the apostle to the outcasts, has recently commanded public attention anew by the twenty-fifth anniversary, observed on November 21, in Carnegie Hall, New York, of which ample notice has been taken by the press.

In nothing does God's hand more strikingly appear than in the fitness of workers for their work. Times, places, forms of service, and adaptation of means to ends, all show intelligent design and a personal control. In the character and career of this founder of the "Water Street" and "Cremorne" missions for the reclamation of the worst and most dangerous classes, there may be seen a convergence of many markt providential lines of preparation.

Well known as are this man and his work by name, it is very doubtful whether one in ten, even of the church-goers in the great metropolis, knows much of the actual inception and growth of this enterprise, still less of the way in which it is carried on. Yet it is certain that no true disciple could doubt, after personal observation, that if anywhere in this vortex of crime our Divine Master is closely imitated it is in the Jerry McAuley work.

No. 316 Water Street, New York, is almost exactly underneath the western approach to the great suspension bridge which spans the East River. Any night of the year a good-sized room may there be found, full of men, who, for the most part, are obviously poor, given to drink and other vices; and many faces bear the marks of crime. A few seem to have the black brand of Cain. The tramp and pauper, the pick-pocket and river thief, the besotted sailor and highway robber, the procurer to lust and the blatant blasphemer—every class of the worst men and women find their way there, and I have often spoken to from two hundred to three hundred of these victims of want, woe, and vice. On Thursday nights these hundreds are freely fed with good bread and coffee, and then with the Bread of Life. The Gospel is sung with rousing effect, brief and simple Gospel talks intersperst, and an after-

* The latest enterprise in America is the Farm Colony establishit in California, and intended to provide homes for the poor of our great cities who are willing to work. This colony is not "cooperative," but has certain rules and restrictions calculated to contribute to the well-being of the community. Thirty-one houses have already been built in the first colony.

meeting always follows for prayer and testimony, and hand-to-hand touch with inquirers.

For a quarter of a century, night after night, in hot and cold weather, in wet and dry, with no dependence but faith in God, with no recompense but the wages of soul winners, this work has gone on, at times scarce surviving for want of funds and popular sympathy, yet always outliving any threatened danger of collapse, because God is behind it. It is not meant as a slight upon any other true work of God among the lowest classes when we write our calm conviction that, beyond any other one agency in the great metropolis, the Lord has used this Water Street Mission to reach, reclaim, and restore the very outcasts, and particularly *men*. Tho there has been no jealous care to count up converts and tabulate tangible results in statistics, during the quarter century, this mission and the Cremorne Mission in Thirty-second Street, which is its later outgrowth, have, without doubt, caused a million outcasts to hear the Gospel, and at least fifteen thousand men and women have found their way to a sober, honest, virtuous life by these means.

Such a work, going on quietly, on such a scale, demands attention and assistance from those who would help to save the lost. While we *talk* and write about the problem of reaching the outcasts, this mission is *doing* it, doing it so scripturally as to defy criticism, and so efficiently as to merit imitation. After frequent visits to both the Water Street and Cremorne missions, we bear witness that no feature of the work has left an unfavorable impression. Economy and simplicity of management, directness of appeal, evangelical tone, a prayerful spirit, dependence on God, hearty sympathy for man as man, and a divine passion for souls, seem to mark the whole history of the missions which Jerry McAuley founded, and which Mr. S. H. Hadley and others carry on in the same spirit. If any doubt whether any good thing can come out of Nazareth, the old remedy is still at hand, "Come and see."

As this mission of Jerry McAuley has now completed its first quarter century, it may be well to give a brief resumé of the rescue work.

Its beginning was unique. John Allen—"the wickedest man in New York"—kept a saloon and dance-house in Water Street, two doors from the site of this mission. In a dare-devil spirit he askt



JERRY MCAULEY.

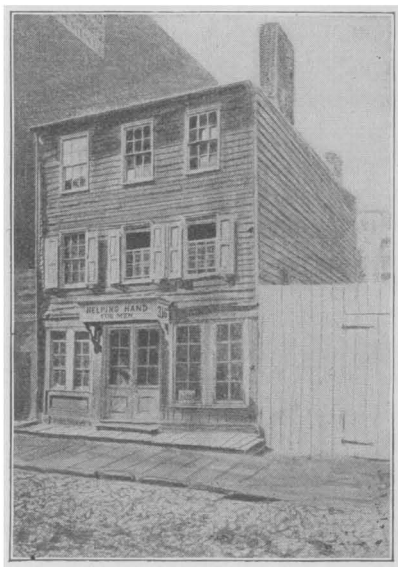
some missionaries, as they past along one Sunday afternoon in 1868, to come in and hold a prayer-meeting in his saloon. They consented, if he would shut up his bar, which he did, and in this strange place for a Gospel service, praise and prayer and testimony for a little time displaced drunkenness, profanity, and lust. Allen's drunken fun led to serious business, for the invitation was soberly repeated, and the saloon was packt the next Sunday, and many could not get inside. New Yorkers will not forget the wild excitement which is forever linkt with John Allen's name, from this remarkable invasion of his premises by the Gospel of grace. Up to this time the Water Street neighborhood was a gateway of hell, nay, one long row of "dives" and "dance-halls," where almost every door led down to the devil's headquarters. Kit Burns' ratpit was but a block away, where "Jack, the rat," bit off rats' heads for the entertainment of sightseers!

This open door at Allen's saloon led to further attempts to enter this highway to perdition. A missionary, Mr. Little by name, while mounting the stairway at 17 Cherry Hill, confronted a gigantic amazon who barred his way. "Madam," said he, offering a tract, "do you know Jesus?" "Faith, and who is *He*?" was the answer. A few feet away, and within a door that stood ajar, lay Jerry McAuley—drunk. He had been converted at Sing Sing prison by hearing "Awful" (Orville) Gardner, the prizefighter, give his testimony in the prison chapel. Jerry had known him well before the grace of God toucht him, and he could not silence that witness to the power of God. It resulted in a change of life in himself, and Governor Dix pardoned him and set him free. But the ex-convict found even divine pardon was not social restoration, and for lack of a helping hand, he fell back into evil ways. The mention of that magic name, "Jesus," even in a drunkard's ear, proved mighty to recover the backslider, as it had saved the outcast sinner. Jerry leapt to his feet, and his whole attire and appearance helping to render him frightful, he ran after the fleeing missionary, asking: "What name was that you mentioned to that woman?" The missionary thought he was confronting another belligerent fellow worse than the amazon; but Jerry continued: "I used to love that name in prison long ago, but I lost Him. I wish I knew where to find Him again!"

Mr. Little got him to sign the pledge, but he soon broke it, and was again on the road to crime when he met the missionary. "Jerry, where are you going?" "I can't starve," was the sullen answer. "I will pawn my coat for you, Jerry, before I will see you steal." A glance at the coat, which would not have brought a half dollar at a pawn shop, gave Jerry McAuley a glimpse into the unselfishness of love, and he said, "If you love me that way, I'll die before I steal." Mr. Little gave him a promise of God to live by and live on—that has sustained many a sinking soul—"Seek first the Kingdom of God and His right-

eousness, and all these things shall be added unto you." He said, "I'll take it," and that very night he parted from his companion in thievery. Even yet, his backsliding was only in part arrested, until he sacrificed his last idol, tobacco, and after that he never fell again. Four years later, he began the Water Street work.

The Lord gave Jerry a grand helper in his faithful wife, who became at this time a convert to grace. The beginnings of their mission work were small and humble, but the work was of God. The methods were novel by their very simplicity. There was no rant or cant, or icy formality, or fashionable rigidity. It was a hand-to-hand contact for soul saving. Any and every man and woman who wanted salvation, or was willing to hear the good news, was welcome, but cranks, impostors, disturbers of the peace found the atmosphere uncongenial. Jerry, sometimes, had desperate fellows to deal with, who were the devil's own agents to break up his meetings, but in God's name he grappled with them, and seemed to have the strength of Samson and the courage of Joshua. Persecution bared its right arm. Coals of fire were literally flung on McAuley and his wife when they ventured into the street. They were arraigned in court as disturbers of the peace they were seeking to *make*, and but for friendly inter-



THE FIRST JERRY MCAULEY MISSION.

vention would more than once have got—where Paul and Silas did at Philippi—into jail. The work went on. Human malice and Satanic might in vain united to crush it. The old building was torn down in 1876, and the present one took its place. Then, six years later, the Cremorne McAuley Mission, 104 W. 32d street, was begun, and there he finisht his course, leaving both missions to other hands, by whom they are carried on with the same spirit and power.

The full story these pages could not contain. But those who feel an interest must, for themselves, read those two marvelous books—more fascinating facts than the wildest fancies of fiction—which contain the outline of this very remarkable history of a quarter century rescue work.* Better still, let anyone who can, *visit* the mission,

* Read "Jerry McAuley, His Life and Work." Edited by Rev. R. M. Offord. Publisht by *The N. Y. Observer*, Fifth Avenue. Also, "Down in Water-Street for Twenty-five Years," by S. H. Hadley, Supt. Apply to Mr. Hadley, 816 Water Street, N. Y.

where a warm welcome will await all who come. There the convict is as much at home as the most respectable citizen, and as sure of a handshake, with Gospel love behind it. There he will find food, clothing, lodging if he needs them, and better still, hope for a new life. He will not be put through a catechism, nor bored with a homily, nor put under espionage. He will be *trusted*—a strange experience for one who has always been suspected. He will find a religious atmosphere, but not a pious hot-house, where religious life is forced upon him. Many a criminal and outcast has found there a home—and felt a brother's and sister's hand, an unvarying and indiscriminate kindness. Are not this kindness and confidence abused sometimes? Certainly, often. But love is not discouraged. It "beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." The poor thief steals, and then steals away—but he comes back—there is no other resting place. Perhaps hunger and want drive him back, but he meets no reproaches, or upbraidings. He may sin seventy times seven times, but the forgiveness that awaits him has no limit, because it is patterned after the model shown in the Mount. And so the same results follow as have ever followed where Calvary is reflected—Christ draws all unto Him. Hard hearts are broken, habits of vice and crime are abandoned, wreckt lives—and worse, wreckt characters—are not put in dry-dock for caulking and painting and remodeling, but forsaken like a sinking old hulk for a new life and character in Christ. In two weeks a man or woman is sometimes transformed beyond recognition, even in the *face*, and tempters and seducers and procurers become soul winners.

Water Street Mission early learned that methods commonly in use will not suffice there. The work of saving drunkards and thieves and harlots was undertaken, not as a bit of polite philanthropy, nor even of Christian duty, but under the divine impulse of *passion for souls*. No kid gloves there to act as non-conductors—but a bare hand with holy love to give a sympathetic grasp. Front seats and best seats reserved, not for the gold ring and goodly apparel, but for the vile raiment and sin-scarred face. The fundamental law of soul saving there is that you *must be in close touch with those whom you would reach*. And the history of these twenty-five years proves that some men and women, who were apparently not worth the effort to save, who were like the dog and the sow that return to their own vices and wallowings, have, by grace, become the most heroic and successful evangelists and missionaries and soul savers, because they *knew* and *felt* what it was to be hopelessly and helplessly lost and know and feel what it is to be both saved and kept.

The superintendent of the Water Street Mission is himself a man gloriously saved from the lowest hell of drunkenness. No wonder he can sympathize. He glories in a "Sinners' Club House," where the

doors are always open and the work never stops. The devil's cast-aways are welcome there. When a man is kicked out of all the dens of infamy and iniquity, because he is of no more use, and nothing more can be got out of him, he is received with open arms. The mission belongs to no church or denomination; its field is the world, especially the worst part of it, and its working force the whole Church of Christ, especially the best part of it. Go whenever you can, my reader, and see how the cross is still the hope for the dying thief and the seven-demoned Magdalen; and how the Pentecostal fire is the secret still of all holy witness and work with God. Would you like to speak to such men and women? No rhetoric or eloquence is demanded—it would be out of place. Go and tell what Jesus has done for you, and let there be a *grip* in your testimony. You will find men and women who will come and kneel down by those "tear-stained benches," and give themselves up to the sinner's Savior to be created anew in Christ Jesus. Every night in the year you may find some one over whom heaven is set ringing with new praises and songs of joy.

And yet this mission closes its twenty-fifth year over one thousand dollars in debt! Who among the devoted children of God, whose eyes read these pages, will send us offerings of love to put this debt out of the way? Who can send a barrel of half-worn clothing to Mr. Hadley for the men who, in destitution, are seeking to be clothed in respectable garments, befitting the newly-clothed soul? * We shall be only too glad to help any consecrated gifts to reach their destination, and yield their sweet savor unto God on the altars of this self-denying and God-honoring work.

We add the cash account of 1896-7 as a specimen of the holy economy with which this work is conducted:

McAULEY MISSION IN ACCOUNT WITH R. FULTON CUTTING, TREASURER.

<i>Debit.</i>		<i>Credit.</i>	
DEFICIT, 1896	\$634 44	Donations.....	\$2,902 85
Current Expenses.....	\$4,380 81	Collections	1,503 06
Coal	173 00	Interest on Government	
Printing.....	128 65	Bonds (Mrs. Jackson	
Ice.....	37 74	Trust Fund).....	14 00
Repairs.....	8 90	Do. Interest...	8 30
Insurance.....	28 99		4,428 21
Taxes.....	65 98	Deficit Oct 1, 1897.....	1,029 80
	4,823 57		
	\$5,458 01		\$5,458 01

* Contributions sent to D. L. Pierson, 944 Marcy Ave., Brooklyn, N. Y., will be gladly forwarded to the treasurer and acknowledged in the REVIEW.



SAMUEL H. HADLEY.

A JAPANESE SYMPOSIUM.*

BY ROBERT E. SPEER, NEW YORK,
Secretary of the Presbyterian Board of Foreign Missions.

The religious history of Japan during the last thirty years, not to speak of her political and commercial development, has been without exact historical precedent. The right perspective from which to write the story of these thirty years has not been reached, and will not be reached, probably, until we have a better understanding of the Japanese psychology and of the philosophy of Japanese history from the beginning. Meanwhile every thoughtful view of this eventful period advanced by the Japanese themselves is of value and interest. In proportion as we understand the period will we understand the people, as remarkable as the remarkable times they have created; and to understand even in part the Japanese is to broaden vastly one's sympathy with our multiform, heaving humanity, lifting and falling to-day like a swelling sea all over immutable Asia.

Desiring a thoughtful Japanese view of the situation, I met in Tokyo, at two long interviews, the leading men of the Church of Christ, which is now the strongest Christian body in Japan, and asked them these questions: What were the causes of the great impulse toward Christianity? What were the causes of the reaction? What is the present condition of the Church? What is the present spirit of the people of Japan? Practically all of the men knew English, and mixed the two languages in their replies. Even when they answered wholly in Japanese, English words would occur, not having, in some cases, such rich and full Japanese equivalents — words like "life," "progress," "power," "success," "cabinet," "count," "Christianity," "heresy," "steadfastness," "individual right," "education," "European literature," "wonder," "astonish," "public meeting," "patriotic spirit," "revolutionary." They handled the questions with keen and ready discernment.

CAUSES OF THE IMPULSE TOWARD CHRISTIANITY.

What were the causes of this great impulse lasting roughly from 1870 to 1890, and so misleading many that they expected the withdrawal of foreign missionary effort at the close of the century?

Mr. O.—1. The anxiety of the people to get the Western civilization for Japan. They had the idea that Christianity and Western civilization were twins and must be taken together; so they took them. 2. The novelty of the Christian teaching. It brought a new doctrine of God, of sin, of atonement, which interested the Japanese. 3. The methods of Christianity were new and striking. Public meetings were held in theaters. One man would address a great multitude and

* Written in the Korean Archipelago, Aug. 3, 1897.

sway them. Confucian teachers had been accustomed to speak to a few. The idea of great movement and broad proclamation of truth caught the public mind in a remarkable manner. 4. The character of the missionaries. They were men of learning in the sciences, and greatly revered by the people as great men. When Dr. Knox went to Kochi the people thought he was possesst of all knowledge, and consulted him on every subject, from the manufacture of paper to the science of government. The Japanese had met and measured the business man. The missionary seemed of a higher class. The influence of men like Dr. Verbeck reacht out into political and official life. He had influence over men like Okuma and Saigo. Students were panting for English, too, and coming to men like Drs. Verbeck and Hepburn and Thompson, had English opened to them in a way that filled them with awe and reverence. The student class almost worshipt the missionaries. 5. Christianity took a powerful hold upon the early converts. The change in the lives of Christians was so pronounced that men noticed it. Influential laymen contributed powerfully by speech and by example, when in great meetings the people threw stones and ashes, and even threatened life, and they quietly bore steady and unflinching testimony to the Gospel. 6. The desire for individualism. The democratic feeling was strong. This was Itagaki's motive. He was leader of the liberals, and wanted the voice of the people to be heard. He felt that Christianity would secure this. 7. The influence of the mission schools. These have done more than the government and all else to introduce Western civilization."

Mr. K.—"Men like Mr. Fukuzawa (the educator, and the most powerful unofficial man in Japan) insisted that if we were to have intercourse with foreign nations on equal terms we must have Christianity in Japan. We could not deal with Western nations without the ideas of Christianity. We must have English and education also, and we could get these most easily through mission-schools."

Mr. H.—"This impulse was unhealthy, arising from a political view of Christianity, the belief that the acceptance of Christianity was necessary to the Europeanizing process. The movement toward Westernization was general from the highest down to the lowest. It was a repetition of the era of Constantine. Itagaki patronized Christianity. Tho he did not accept it himself, his followers flockt in with only political and social aims. Young Japanese especially got the idea that Western nations lookt down on them as heathen, and without the rights of civilized people, and that the only way to counteract this was to become Christians. Prince Iwakura and his son, whom Sir Harry Parkes took through England in 1872, came home feeling the shame of idolatry deeply. Not yet having discovered agnosticism or modern scepticism, many of these men saw in

Christianity a rational religion, and turned to it as an escape from the shame of idolatry."

Dr. Imbrie and Dr. Alexander, who were present, made the final suggestion that the impulse began at a time when the parliament had not been opened; that that opening and the change of government absorbed the activity and life of the people, and the advantage which Christianity possess as an interesting phase of thought filling the whole stage was lost.

WHAT WERE THE CAUSES OF THE REACTION?

Mr. K.—"The reasons for the reaction, like the reasons for the impulse, were political. Leading men like Inouye and Ito, who had praised Christianity, changed their view, and even went so far as ostentatiously to visit Buddhist temples and go through the rites of worship. The people began to feel that the movement toward Christianity was extreme, that their hasty acceptance of Western ways and views was lowering the nation in Western eyes. A conservative feeling sprang up. A reaction against the West set in. Also the people began to think that Christianity was not adapted to Japan; it might do for Western nations. I think the desire of the people to have their own religion, and the feeling that Christianity is not suited, are real and sincere. It was supposed that the war would advance Christianity throughout the East. It operated otherwise. It was reported in Japan that Chinese Christians were not loyal, that they abetted the Japanese army and wanted it to win. On this ground the army and others feel that Christianity is bad for the land in which it is developed. It made the Chinese disloyal. It will make the Japanese so. Country or Christ? A man can not have two masters. The Japanese chose country. It is true that there were exceptional openings for Bible distribution and Christian work during the war, but these were only the final throbs of the old impulse, and have vanished now."

Mr. O.—"This reaction is important and of wide influence. One reason for it is the nationalistic feeling. The conviction has grown up that progress should be evolutionary rather than revolutionary. The early movement toward Christianity and Western civilization was the latter. Intelligent Japanese have come to feel this, and are demanding that old history and traditions should not be torn up and thrown away. The Christians themselves are to blame for some of the reaction. They have misrepresented Christianity, leaving the impression that it is revolutionary in its character, and demands the uprooting of all the old traditions. Also the unbelieving common people look upon Christians as under the control of foreigners. Intelligent people even suspect that Christians have become Christians for temporal benefit, and so despise them. Again, missionaries have not studied sufficiently the character of the evangelists, preachers, and

native converts, and have not used them wisely. The missionaries have made mistakes in their methods, too. The people have gained the idea that Christianity was only a foreign thing, and in their reaction against foreign things which can not be made ours have swung away from it. Many things strengthen this idea. For example, when girls come out of mission schools their manners are displeasing to Japanese, and the way they put down their feet is barbarous. Once again, the influence of Buddhism has increased, even in high places. All through society the relations of the people to Buddhism are close. The whole social and family life rest on it."

Mr. H.—"The people who came into the Church through political motives soon found out what it was spiritually, and the demands it made, and dropt out. But above all else the money love has come in. Materialism and commercialism are engulfing the people. The passion of business is stronger than the spiritual desire. Also the rationalistic wave that swept over the country threw the Church on the defensive, and introduced an atmosphere of apologetics that slew the aggressive, life-molding movement of the Christians. The Church began to apologize and defend where it had demanded and besought. A good deal of this rationalism was due, and is due, to the government educational system and the literature sent out from government institutions attacking Christianity. The whole influence of the Imperial University is thrown against Christianity as a religion unsuited to Japan."

Mr. U.—"I do not think that there has been a real reaction against Christianity. Only the political and spurious forces operating in its favor have subsided. The chaff has blown away. Those who accepted Christianity on intellectual grounds, or with moral and spiritual faith, have stood firm. I do not think rationalism has had much influence. It was here to start with, and did not increase much. It arose from the defects of the old religions, and was the temper of the Japanese mind before we knew of Spencer and Mill. I think this influence has been overestimated. Indeed, Spencer did good here in demolishing our old materialistic rationalism, and teaching us social equality. He went so far that his Social Statics and Education were under the ban of the educational authorities. The real foe of Christianity was the old Confucian rationalism, and whatever real reaction there has been has been due to the revival of the old national religious ideals. On the whole, Christianity has steadily gained ground all the time. The people generally understand Christianity better now, and esteem it more highly. The original growth was unnatural. The Church is stronger and the present type of Christian is better. The numbers were larger then, Christianity is stronger now."

I suggested that it was the general testimony of pastors and evangelists that ten years ago the people were more zealous and earnest

workers than now in spreading Christianity. Did this not indicate a real reaction within the Church? Mr. U. replied: "That was not a real and true zeal. It was due to the attractive novelty of the new ideas: one God, the wrong and folly of idolatry, the Christian idea of marriage, etc. It was this fascination of novelty, not spiritual perception or love of souls, that drew us on. This was my own experience. That early zeal was excited, like the zeal of the stump-speaker in the campaign. We have a better quality now."

Mr. H. added: "That early zeal was mechanical and thoughtless. The people obeyed and imitated the missionaries. They went out and preached word for word what they had heard. When they found that the words expressed more than they possessed in their own experience, they dropt off, business threw its spell over them, and swallowed up their religious zeal." "Yes," continued Mr. W., a godly and universally respected pastor, "at first the people accepted obediently and without scrutiny the doctrinal teachings of the missionaries, but when German ideas came in, and the people found themselves in a conflict where they were unable to maintain or vindicate what they had so unhesitatingly accepted and taught, the wave of rationalistic influence swept into the Church."

"Well," concluded Mr. Y., "there has been a reaction. That reaction has been due to the revival of the old religions. And that revival has been the product of the nationalistic spirit which has revolted against the slavish imitation of the West, and has used the old religions as barriers against excessive Western importations."

"I almost think," said Mr. I., "that Christianity is too good for the common people. There is too wide an interval between its high spiritual truths and their minds and lives." Perhaps some of the reaction was due to this feeling.

THE PRESENT CONDITION OF THE CHURCH.

What is the present condition of the Church? as to spiritual life? as to Christian activity? as to doctrinal view?

1. As to spiritual life. Mr. H.—"There has been genuine progress. It is true that many are falling away, and that apparent zeal is decreasing. Materialism has weakened the hold of spiritual things. Many Christians have ceased to work, and their spiritual life has dwindled in proportion; but I believe there has been improvement."

Mr. K.—"I think so. Real Christians have deteriorated only a little. The great change is in those who were weak from the beginning."

Mr. I.—"When Christianity first came there was nothing to distract. There is much now."

Mr. U.—"I think that just now Bible study is reviving. A more true and just view of the Bible prevails. At first we took it whole on

the faith of others, without reason of our own or examination. I should be sorry to have Christians go back to that view. We are coming now to rest our views of the Bible on more reasonable grounds. I don't like the allegorizing method of Bible study. I wish we had in Japanese helps like the Expositor's Bible series. Our preaching is growing more Scriptural. It has been apologetic and defensive, about Christianity, the ethics of the Bible. Now it is more positive, and we preach the Bible truths direct. We have erred in the past in this matter."

"Do you think," I asked, "that there is any wide chasm between the relation of the Spirit of God to the prophet Isaiah and His relation to Shakespeare?"

"Yes," he answered. "Shakespeare is not religious, and has no respect for saint-like characters. Isaiah was quite different. His was a God-intoxicated influence. The difference between them is not one of degree only. It is a difference of kind."

"Is there much family prayer and Bible study?" I inquired.

Mr. W. answered: "Few families have family prayers—fewer than there were. This is a failing. There is less study in little groups. This also is a lack. Still the Scripture Union has 12,000 members who promise to read the Bible daily, and I think the people keep this pledge."

Mr. H. continued: "There has been improvement in Bible study. At the same time many laborers have come into the Church who have to go to work early and return late, and so neglect family worship. The Sunday-schools were for a time more successful than now. This was due to spurious motives."

Mr. U. added: "Our version of the Bible is poor compared with yours. The mere reading of it does not give us delight as the English Bible does you. Also we can't sing well, and have poor music. We can not make a joyful noise or melody in our hearts with Japanese music. So a 'Cotter's Saturday Night' is impossible with us. Christianity is developing Christian homes. Christian homes are recognized as superior. But we can not have Scotch family prayer life, because we have no such family life as the Scotch have. As to spiritual life, we have neither the words nor the idea save as Christianity has brought them. To speak of 'spiritual life' to the people without is wholly unintelligible to them."

"When Unitarianism came," said Mr. W., "faith was shaken by it all over Japan, and spiritual life accordingly became shallow; but by experience people learnt that there was no power or force in the Unitarian view, and they have come back to their old faith, desiring more spiritual life. In the recent meeting of our Evangelical Alliance there was much talk about coming back to the Holy Spirit and to evangelical teaching. Such talk has helped us toward the Spirit."

2. As to Christian activity. "Does the average pastor in the Church of Christ regard his church as his field of work or his force for work?" I askt.

"My church is the former," said Mr. H., the pastor of the largest church in the country; "but it ought to be the latter, and I ought to regard it so." To this each one agreed for himself.

"I think we give as well as Christians in America," said Mr. U. "The average income of each man is about ten yen (\$5 gold) a month. The average income of a family is double this. Last year the average gift per member was two yen. My church averaged fifty sen (twenty-five cents gold) a month per member. There are twenty men in my church who can conduct the prayer-meeting."

"I have ten who can do so, and who do personal work," rejoined Mr. I. "And I have twenty," added Mr. H.

"Is the idea of lecturing to Christians, or of leading them as a company in service, dominant among you as the idea of your ministry?" I askt. All agreed that the former was, but that the latter ought to be.

"Our converts come in through a network of influences," said Mr. U.: "family ties, friendship, relations, etc. We ought to work along these lines, using the people."

"It is better," continued Mr. Y., "to have volunteer workers than paid Bible women. Unbelievers trust them and their message more."

"Some of my people," concluded Mr. W., "invite friends to their homes during the week and some preacher, or I, will go and talk to them. These meetings are good for the growth of my church."

3. As to doctrinal view. Mr. H.—"The theological discussion has about died out. My church is satisfied with Bible talk. People honor more now the Bible and the Spirit and Christ."

Mr. U.—"For a long time the tendency, caught from America, was strong here to depreciate theology, or sound doctrinal thinking, and to exaggerate the emphasis on life dissociated from opinion. The influence of Bushnell and Abbott operated in this direction. Now the evangelical tendency is leading to an appreciation of doctrinal teaching and of the Bible."

"Yes," added another, "the people are tired of this, and want bread. We have talkt of all things under the sun, and are coming back now to the life which is meat and drink."

WHAT IS THE PRESENT SPIRIT OF THE JAPANESE?

Here all broke in together. "Industrialism," they said, "is the predominant trait of the day. The aristocracy of money is the new and highest aristocracy. The trader was once despised. He was rankt below the artisan and the farmer. The Samurai taught their sons to loath the touch of money as a low and defiling thing. Now

the merchant is rankt above the official, the great merchant above the noble. The spirit of money-worship is our most formidable foe. We want money to spend for better food, richer clothes, more pleasure. We are becoming a grasping nation. To what is it due? To the introduction of Western civilization, the opening of means of transportation, the desire for power. Money, wealth—this is the secret of national power.” To this one or two demurred, declaring that it was only for material comforts that money was desired, which is true as regards the individual, but not the national movement.

“And national pride,” they continued; “a false sense of honor as individuals and as a nation. This has been greatly enlarged by the war with China, but its real source was in Confucianism, and it was fostered under the feudal system for centuries. And national pride issuing in loyalty to the emperor and the country, has swallowed up democracy. There is a great deal of popular right and liberty talkt, but democracy is dead. Indeed, at the best it was mainly only a weapon used for attacks upon the government by the opposition. The weapon does not work well now. National pride also has issued in a revival of Buddhism and Shintoism. Christianity has stirred the old religions to new life by turning into them the spirit of patriotic defense and national loyalty. Also when the first intoxication of Western learning had past off, the people saw that learning was not enough, and nationalism turned them to the old religions. Besides, Christianity taught Buddhism how to work, with preaching, schools, summer conferences, Bible women, and all. Buddhism has adopted the whole machinery of missions. Commercialism and secularism on one hand, nationalism and patriotism on the other. These are the springs of Japan’s present life.”

“What do you think of us?” they suddenly askt. “You can judge us better. We want some one from without to judge us justly and severely. Tell us your opinion.”

“Well,” said I, “I think—” but what I think is another chapter. This chapter was to deal with what some Japanese—intelligent, honest, and clear minded, and differing somewhat among themselves—think of themselves. Besides, they may have changed. Japan has her face toward those Western nations over which she sees the sun rise. Those who would see her future with her must look toward a brightening and not a fading light. And who can see certainly facing the sun? And yet may she not wheel back toward the dimming light again? God forbid! But who knows, and who, meanwhile, cares to describe as fixt a swift-swinging pendulum? “What would you like to have a friend of Japan say in America,” askt I, “when the charge is made that Japan is changeable?”

“You can say nothing,” they replied; “the charge is true. Our hope lies in it.”

A LIGHT IN DARKEST LONDON.

THE STORY OF THE GEORGE YARD MISSION.

BY "PEARL FISHER."

The "Nestor of Home Missions," as Mr. George Holland is commonly regarded, is almost as well known in the United States as in England. Hosts of American visitors find their way to this famous evangelical center to interview the grand old veteran, and to study for themselves the remarkable cluster of Christian and philanthropic agencies which have grown up behind him.

The locality in which Mr. Holland labors is one of the poorest and most dense in London. It is not now, however, the Whitechapel of olden times, nor even of forty-three years ago, when, in response to the marvelous leadings of the Lord, these institutions were first begun in humbleness and obscurity. From time immemorial, Whitechapel has been the dumping-place of the crime of the country round about, a place of refuge for the worst desperadoes, criminals, and the viciously inclined. Even forty years ago when the work was first started, the district was infested by multitudes of the most depraved and dangerous classes. Almost every house was a den of thieves and harlots, while most of the public houses were common resorts of gangs of sharpers and criminals of all kinds. Part of the present mission buildings actually stand on the spot occupied for nearly two centuries by a tavern called the "Black Horse," one of the most notorious of such dens. It is said to have been labyrinthed by secret exits and cunning contrivances to facilitate the escape of fugitives from the law. For many decades these baffled the ingenuity of the detectives, but at length strong measures were adopted; the license of the tavern was canceled, and this nest of crime was finally swept away.

"Thus," as has been said, "the headquarters of the George Yard Missions are pitched on an extinct volcano; the main block being built on the site of an ancient distillery, and the shelter on the ground formerly occupied by the infamous 'Black Horse,'—that rendezvous of highwaymen, robbers, and murderers." Traces of these evil days lingered long on the premises. A large drain-pipe gave much trouble by repeated stoppages. It was found to be choked with empty purses, which had evidently been snatcht from passers-by, rifled of their contents, and thrown on the roof. In the early days of the mission the women of the courts around would suddenly all blossom out in new print dresses, "all of a pattern," as the result of a raid upon some dry goods store. The second day on which Mr. Holland first visited the scene of his future labors, a policeman, with kindly intent, tapt him on the shoulder, and said, "Do you know where you are going, Sir?" "Yes, I do," was the reply. "Very well, all that I can say is that

many gentlemen have gone down there, who have never appeared again, and I thought I must warn you."

Happily this state of things has now past away. Poor as the district is, visitors of to-day may venture into it with safety. Criminals are far from extinct, but law and order have the upper hand. At one time the cry of "Stop thief," might resound fifty times a day in High Street, now it is of rare occurrence. It might not, however, be advisable, even yet, for a visitor to flaunt a gold chain or sparkling jewel in the hungry eyes of the hanger-on of Whitechapel or Mile End Waste. But the change from former days is marvelous, a change which has undoubtedly been largely brought about by the beneficent operations of the George Yard Ragged School Mission, and similar institutions. During the great dock strike which shook London to its center, the strikers—gaunt, grim and desperate—were marching *en masse* past the mission premises, when a socialistic leader, who stood watching, turned to Mr. Holland, and said, "Do you know what keeps these men from sacking London?" "What do you mean?" was the reply. "Only this, it is the influence of such missions of mercy as yours." All thoughtful, observant men know that this witness is true.

It may be interesting and instructive to recall the origin of this noble and useful work. God still selects and trains men of His own choosing for His service in special spheres. It was so in this case. Into this region of crime and shame and misery there came, forty-three years ago, a young man wholly without thought of any special labor among the poor. His purpose was to "read" with the incumbent of an adjoining church, and so prepare himself for ordination to the ministry of the Church of England. But God had other plans for George Holland. Introduced into Whitechapel, seemingly by chance, he saw things of which he had never dreamed as possible in London. His heart was deeply moved at the sight of youthful depravity, neglect, and suffering which he saw on every side. The burden prest upon his soul, and without thought of any future vocation, he was led—touched in some degree by that compassion which welled forth from the heart of our Lord when he wept over rebellious Jerusalem—to gather around him a few ragged boys that he might instruct them intellectually and morally. Unpromising material they undeniably were. Board schools and Sunday-schools were alike unknown to them. Discipline they scouted; lessons they abhorred. Suspicion and distrust were deeply rooted by daily contact with lawless and cruel men. With such boys force was of no avail to improve their condition. If anything was to be done for them, it must be by the constraint of love. To mission-workers of to-day this is a truism, but the young pioneer of forty years ago had to learn it by experience. Toilsome and tedious was the task, but love and patience prevailed. Rude, rough, and reckless as his first boys seemed, heartbreaking and

hopeless as their condition appeared to be, the youthful but earnest worker was enabled by God's help to persevere until he gained their affection and confidence. So completely did he win them that they walked to North London twice a day to escort him to and from Whitechapel. Nor did this clamorous body-guard escape public notice. The dwellers in that quiet neighborhood in North London were at first alarmed at the invasion of these fifty Whitechapel urchins, but soon found that they had no evil intent. These early and unorganized efforts were far from fruitless. God gave His young servant much encouragement, so that to-day in many parts of the world there may be found godly and prosperous men, who owe their well-being to these early endeavors in Whitechapel.

Mr. Holland soon found that his whole time must be given to this work, and he settled down to labor permanently among the outcast and neglected, the ragged and wretched boys and girls of East London. The highways, courts, and alleys of Whitechapel were scoured, bringing together the most motley and grotesque assemblies it is possible to imagine. Crowds of ill-fed, ill-clad children were collected, of whom scarcely one in five boasted shoes and stockings. This "raw material" had a kind of magnetic attraction for George Holland, to mold and shape it for God, to gain and polish these rough diamonds for his Master became the aim of his life. He made many and great personal sacrifices in order to devote himself to the rescue of these neglected children, and to point them to that Savior of whom they knew as little as the "untutored Hottentot." But from that time his days have been devoted with singular assiduity and simplicity of purpose to the service whereunto he so manifestly was called.

Work of this kind must grow—it is the law of life. A little dismal room was secured in George Yard for the first class of rough boys; but the children thronged in, and ere long provision had to be made for them. This necessitated a new departure. More workers were needed, for one man could not do it all. More funds were required to furnish suitable accommodations and appliances. Both of these needs were left with God, and both workers and funds were provided as they were required. Mr. Holland says:

"Nothing has been more remarkable in the whole history of the mission than the way in which every lack has been met—often it has seemed nothing less than miraculous. Funds have come, we know not how; workers have been raised up, and we can only look on them as sent of God. We have been wonderfully favored with devoted workers, belonging to all ranks of society. Peeresses have been amongst our most energetic teachers. Men of high rank have taught in the classes, side by side with humble costers and work girls. Some who in later years have done noble service for God, first caught the enthusiasm in our East End Mission rooms. We can never forget the service rendered by the Misses Beauchamp and their devoted brother, now an honored

missionary in China. Nor is this singular in our experience. We have had help from those moving in Royal circles, while ladies of exalted rank have regularly conducted Bible classes, traveling in some cases from distant country seats on purpose to meet their class, and returning home again in the evening."

Mr. Holland tells the following incident showing God's care for those who trust Him:

One very cold February morning, when the snow lay thick on the pavement, about 350 hungry and half-clad children stood outside the George Yard Mission school. The newspapers that morning had published the sad news about the distress that existed in East London, and stated that some had perished from want and exposure, and that many more were starving.

I left home earlier than usual, so that the children should be admitted into the lodge room, and be able to warm themselves by the fire. The door was opened and the children were admitted, but most of them were crying from hunger and cold. I was without money. To whom could I turn but to the Lord. We knelt in prayer, and told God about our distress. We waited, but no food came. 12 o'clock, 1 o'clock came, and still no food. At 2 o'clock a poor girl (carrying a baby in her arms, its little head drooping) said: "Please, may I go and ask my heavenly Father for food?" She retired, and on returning said: "I think He has heard me." But 3 o'clock came, and still no food. At 4 a loud knocking was heard at the door. Outside was a large wagon in charge of a gentleman, who asked:

"Do you want any food?"

"Yes."

It took four men to lift down the large can of good hot soup from the wagon, and carry it inside the mission room. The gentleman left without telling his name or how he came to bring the soup, or where he came from, and bade me ask no questions. He would send for the can. "You will find that it is coarsely made," he said; "we had no time to cut up the vegetables; you will find whole onions, carrots, heads of celery, plenty of meat."

The children were sent home for basins, and returned with divers kinds of utensils; flower-pots, with the hole stopp'd by a cork, broken cups, jars, saucepans, tin cans—anything. While we were in the midst of serving out this welcome meal, the gentleman returned, and said, "You can not do without bread." He handed me a card, on which was written a large order on a bakery near at hand. When asked how he knew that we were in need of food, he replied:

"At 9 o'clock this morning I was reading about the distress in the papers. We had some broken food in the house, meat and vegetables were purchased, roughly prepared, and made into soup. After having put it into the can I started for Whitechapel and called at the baker's shop, where I purchased the bread, and asked if they knew of any one who would like to have the soup. They sent me on to you."

The "Children's Earl," the great and good Lord Shaftesbury, identified himself in a special manner with George Yard, spending hours there in a most simple and homely way, making himself perfectly free and happy with the poor children, and speaking constantly of Mr.

Holland as a personal friend. "I had rather," he said, "be George than ninety-nine hundredths of the great dead and living." The Earl's diary has many such references to George Yard Mission, and "that inestimable man, George Holland." Many tokens of his regard may be seen at the mission, where also are loyally cherished two precious volumes sent by her Majesty, Queen Victoria, and inscribed with her own hand. There are other gifts inscribed from H. R. H. the Duchess of Teck, and from her daughter, Princess May, now the Duchess of York. These facts are referred to, simply to show the way in which God has acknowledged and supported this work. To omit them would be to miss one characteristic feature of the institution, in which rich and poor have very happily been brought together in a way helpful to both. It may also be recorded that in this East End Mission to the poor and outcast, some of the rich and noble have been converted to God.

The work which began with the children soon included their elders. In early days these were hard to reach. For a long time they refused even to come into the mission rooms. But Mr. Holland would not be discouraged. He hired a little room in a blind alley, and there began to hold meetings for them. All the light they had was from two candles stuck in the necks of bottles. These meetings went on very well, until one evening the floor caved in with the unaccustomed weight. The landlord, a Jew, then built a small hall, into which were gathered many of the most wretched and degraded.

Meanwhile the work at the central mission was growing as the children flocked in and workers were raised up by God. Day-schools were started for the illiterate children, and are yet maintained with great efficiency. Only a short time ago, in paying a visit to these schools, I found every seat occupied by children of the most neglected and destitute class, who, while learning the rudiments of arithmetic and letters, were also being educated in Christian love, cleanliness, and obedience. The same type of children throng the Sunday-schools, morning, afternoon, and evening, each Lord's day. More than sixty thousand children have passed through these schools, and the number of the redeemed who have been gathered there, no man can name. Innumerable testimonials might be given of those who have passed in to see the King, and of others who are still serving Him as pastors, missionaries, evangelists, teachers, and Christian men of business.

Dwelling among his loved children, daily observant of their needs and temptations, Mr. Holland added a host of useful agencies, each with its definite aim. These include industrial and sewing classes for boys who have never learnt to use their hands; sewing classes for girls and women; boys' clubs, to keep them from the evils of the streets; Bible classes for old and young; games and recreation classes for the little ones; free meals and other well-devised plans for feeding

the hungry and clothing the naked. It is the boast at George Yard that no really destitute child is ever sent away hungry. Moreover, homeless and friendless waifs frequently turn up, and these are sheltered, taught, and cared for, until friends are found, or they are ready to earn their own living. There is also a crèche (or day nursery), and never does the veteran superintendent seem more happy than when among his babies, who throng the airy nursery, as merry with their toys and nurses as the day is long.

The work among the young people—particularly in behalf of young working-girls—has assumed large dimensions, and has been the means of saving hundreds from treading the path of sin and shame. Classes, clubs, and reading-rooms are provided, and the crown was put on this branch of the work not long ago by the opening of the beautiful Kinnaird Room as an evening resort for working-girls.

The evangelistic services at the mission are deeply interesting by reason of the poverty of those who attend. In few places in London can such an audience be found. Five or six hundred of the poorest of the poor may be seen gathered here any Sunday evening. They listen quietly to the Gospel, plainly and faithfully spoken, and the services have been much owned of God. But in addition to this, the Gospel is also carried to those who will not come to hear; workers go even into the common lodging houses, the last miserable resort of the fallen, the sinful, the self-destroyed. Great difficulty was found at first in entering these places, but now a welcome is given to the workers who are brave enough to face such unutterable abominations of a common kitchen that they may have an opportunity to tell of the love of Christ to those weak and wandering sheep. Open-air preaching is now regularly carried on without interruption or difficulty; but in the pioneer days the open-air preachers—often Mr. Holland by himself—had to endure much fierce opposition, and to stand fire in the shape of old boots and bottles, decayed vegetables, and many viler missiles. The people now listen respectfully and willingly.

The master-vice of Whitechapel being intemperance, the mission has all along put Gospel temperance well to the front, and for many years a special woman missionary has been at work, going from house to house among inebriate women. Many, formerly slaves to strong drink, have, by patient endeavor and tireless watchfulness, been freed from slavery to this accursed and soul-destroying habit. A weekly meeting is held for the reclaimed drunkards, and their testimonies and fervent prayers for others still enslaved, are singularly inspiring, tho often decidedly unconventional. There are also bands of hope and total abstinence societies vigorously and effectively at work.

Far away from dingy Whitechapel, but connected with this work, a beautiful colony has been established by the generosity of Lady Ashburton on her estate at Addiscombe. This colony includes the "Mary

Baring Nest," for ailing children; the "Louisa Lady Ashburton Rest," for worn out and convalescent parents; and the "George Holland Dovecot Home," for mothers and infants. To these has lately been added an iron room for evangelistic and other services. All these were erected and are maintained by her ladyship on behalf of Mr. Holland's poor. Moreover, H. R. H. the late Duchess of Teck regularly received, two by two, poor women, for three weeks at a time, at her cottage near the White Lodge, in Coombe Wood, her usual residence. Another branch is the Training Home for Motherless Girls, now situated at Addiscombe, but originally opened by Miss Marsh and her sister, Mrs. Chalmers, at Beckenham. Large numbers of friendless and endangered girls have past through this home, and are now in service or in homes of their own. Still another beautiful holiday home for poor children from George Yard was erected by Mr. H. Barclay at Great Bookham, in memory of a dear friend, and in place of an expensive monument. But, indeed, the story of such love gifts is well nigh endless. At the mission center itself block after block has been added, as need arose, by stewards of God, who have been content to remain unknown. To attempt to chronicle all the tokens of a Father's loving hand, which have signalized the history of George Yard, would be a hopeless undertaking. From first to last it has been evident to all beholders that working in the line of the Divine purpose, the blessing of the Lord has rested upon it. Trials of faith, failures, and disappointments have not been lacking, but out of them all God gave deliverance. Like that other veteran of faith, George Müller, George Holland has proved afresh in the eyes of men that he who trusteth in Jehovah shall not be put to shame.

THE CENTRAL AMERICAN MISSION FIELD.

BY REV. C. I. SCOFIELD, EAST NORTHFIELD, MASS.,

Secretary of the Central American Mission.

Central America is a mission field with which even the Christians of America are little acquainted, altho it is so near, so needy, and so white to the harvest.

1. Look first at THE FIELD.—The beautiful and fertile region, extending from the southern border of Mexico to the Isthmus of Panama, is divided politically into the five republics of Honduras, Guatemala, Salvador, Nicaragua, and Costa Rica. Altho they differ in extent of territory and in population, these republics are very similar in climate, products, religion, customs, and language. In all these respects the whole region may, for the sake of brevity, be considered in this article as one. The climate varies, according to alti-

tude, from extreme heat along the low-lying coasts to a delightful mildness upon the high table-land which, rising here and there into mountains (mostly of volcanic origin), extends throughout the greater part of the interior. As might be supposed, the coasts are malarial and unhealthy, while the central plateaux are salubrious, and, tho somewhat enervating because of the absence of frost, are free from epidemic fevers. Fortunately, by far the greater part of the population is gathered upon the highlands. Here the capitals of the republics are situated, and here the industries of the country are carried on. Few, if any, mission fields offer less climatic resistance to evangelization than the five republics of Central America.

The means of transport are for the most part very primitive. Of the capitals, only those of Costa Rica and Guatemala are reached by rail. Merchandise is transported by ox-carts, pack-trains, and, to a limited extent, by boats on the rivers. This condition is evidently upon the eve of a great change. The enormous resources of the region, in fertile lands, rich mines, quarries, and forests, and the contiguity of this undeveloped wealth to the United States, will insure the penetration of the country by railroads at no distant date. Doubtless the construction of the Nicaragua Canal will enormously stimulate the construction of railways. It should be needless to point out that the very imminence of such development, with its sure influx of irreligious wealth-seekers, is a most imperative call to the immediate evangelization of the country. The missionary should for once go before the trader.

The areas and populations of these republics are, as nearly as can be ascertained (for census returns are most imperfect), as follows:

	<i>Area.</i>		<i>Population.</i>
		square miles	
Guatemala.....	63,400	"	1,500,000
Nicaragua.....	49,200	"	420,000
Honduras.....	43,000	"	431,000
Salvador.....	7,225	"	800,000
Costa Rica.....	23,000	"	280,000
Totals.....	185,825		3,431,000

This population is made up of a few whites, mestizos (mixt white and Indian), some West Indian negroes, and the aboriginal Indians, who form at least one half of the entire population.

When the Central American Mission entered this field, but little authentic information regarding the aborigines was attainable. From the first the Central American Mission felt a peculiar responsibility toward this portion of the population, but it soon became evident that plans for their evangelization could not be intelligently formed without more accurate and detailed information than was available. Living for the most part in the forests and mountains, far from the towns, and often accessible only by obscure footpaths, it was seen that the desired knowledge concerning these tribes could be

acquired only through laborious, costly, and dangerous explorations. At this juncture Robert Arthington, of Leeds, England, came forward with a proposal to bear the entire expense of the needed explorations. The late Rev. H. C. Dillon, of blessed memory, who, exhausted by exposure and unceasing toil, now sleeps at El Paraiso, Honduras, was detailed for this formidable task, which his life was spared to complete.* As a result of the Arthington explorations, the mission is in possession of accurate and detailed information regarding these Indians, their approximate numbers, tribal or other organizations, the degree in which (if at all) they have been degraded from their



A GROUP OF GUOTOSO INDIANS, CENTRAL AMERICA.

simple, primitive religious ideas by contact with the profligate superstition which in Spanish America passes for Roman Catholicism, their habits, locality, and many other particulars necessary to the planting of missions among them.

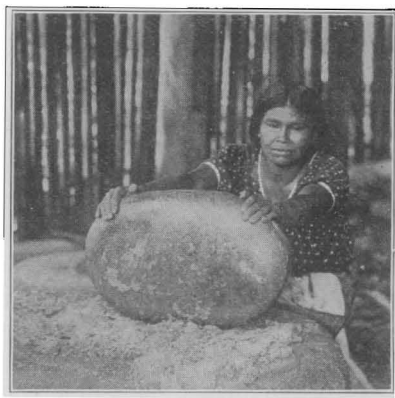
The explorations develop a most interesting and wholly untoucht mission field, and enough has already been done among these aborigines to demonstrate their eagerness for the Gospel. Some of the tribes are extremely degraded, and, except in respect of cruelty, which is not a characteristic of any of them, it may be said that Africa itself holds no more absolute heathen than these at our very threshold.

* The results of his toil and of the Christian liberality of Mr. Arthington, were in part publisht in *THE REVIEW* for March, 1896, in the article entitled, "The Indians of Central America."

As regards the other two classes—whites and mestizos—it may be said that the whites of education and intelligence have, in large measure, practically ceased to have any faith in Romanism. The shameless profligacy of so many of the priests, and the childish superstitions taught by them to the people, disgust and alienate the educated classes. Their peculiar peril is that, knowing no better form of Christianity, they lapse into open atheism, or, at best, agnosticism. These, too, will hear the simple Gospel. The agents of the American and of the British and Foreign Bible societies find a ready sale among them for the Word of God.

The mestizos, especially those of the villages, are commonly fanatical followers of the priests. From them comes the persecutions—never as yet bloody or severe—which converts must encounter. And yet among these conversions are of constant occurrence.

2. THE CENTRAL AMERICAN MISSION was formed Nov. 14, 1890, in Dallas, Texas, by four Christian men: Luther Rees (who has since entered the ministry), Ernest M. Powell, William A. Nason, and the writer offering themselves in prayer to promote the evangelization of Central America. Some two years previously the writer had become convinced that our Lord's words



INDIAN WOMAN GRINDING CORN.

in Acts i: 8 constituted not only a command to evangelize the world, but also a very definite plan of campaign, namely, to cover the inhabited earth by ever enlarging circles from centers, of which Jerusalem was indicated as the first. It was felt that the confusion and evident lack of plan in contemporaneous missionary effort were largely due to palpable departure from the method thus laid down by our Savior. And, further, that while this confusion was probably now irremediable, the central idea, not to overleap unevangelized territory, might be made to govern new enterprises. At this time a paragraph in William Eleroy Curtis' "Capitals of Spanish America," called attention to the unevangelized condition of Costa Rica, and an investigation of the whole Central American field revealed the surprising fact that, excluding British Honduras, and the work of the Moravians, limited to the Mosquito Indians of Nicaragua, the only systematic effort to carry the Gospel to that vast region was the small mission of the Presbyterian Church (North) in Guatemala City, and the work, at Port Limon, Costa Rica, of that devoted servant of God, Rev.

J. H. Sobey, under the auspices of the Jamaica Baptist Missionary Society. It may be well to say here, that Mr. Sobey's self-denying work continues under great blessing, and deserves and should receive the liberal support of Christians in the United States. The prosperity of Jamaica has been greatly checked of late years, and it would seem a manifest call to the great Baptist Church in the United States to come forward now to the help of that work.

Central America, then, was seen to be *the nearest unevangelized country to any Christian in the United States*. Thirteen boards and societies were at work in Mexico, and the next circle swept through Central America. It was greatly desired not to multiply missionary agencies, but conference with some of the larger denominational boards made it evident that with the burdens already pressing upon them, they could give us no definite hope of an adequate Gospel invasion of this land so near and so needy. It seemed, therefore, that under God there was a manifest call to do all that might be done outside the usual channels. A council was formed composed in the first instance of Luther Rees, Ernest M. Powell, William A. Nason, and the writer, (then all of Dallas, Texas), to which was subsequently added Judge D. H. Scott, of Paris, Texas, now treasurer of the mission. In the earnest desire in no way to invade the constituencies of the boards it was resolved never to take collections nor make public appeals for money. Further, the essential basis of the mission fixt its character as undenominational, evangelical, and evangelistic. The purpose is rather to carry the Gospel to every creature in Central America than to plant Christian institutions, or even churches. It is felt that these will surely follow the introduction of the Gospel. The entire time of the missionaries, and all of the funds contributed, are devoted to evangelization. The expense of administration is insignificant. No office-rent or clerk-hire is paid, the work being gladly done by the members of the council.

The organ of the mission is the *Central American Bulletin*, published quarterly from the office of the mission in Paris, Texas.

Work was begun in February, 1891, in San Jose, the capital of the republic of Costa Rica. The Rev. and Mrs. W. W. McConnell, of St. Paul, Minnesota, were the pioneer missionaries, and were accompanied to the field by Ernest M. Powell, Esq., of Dallas, Texas, as a deputation from the council. From the very first day the manifest blessing of God has rested upon the labors of the missionaries, and it has been abundantly demonstrated that as no mission field in the world is more needy, so also, none is more promising than Central America.

Twenty-four missionaries, of seven denominations, have been sent out, of whom three have fallen asleep. Five are now under appointment, whom it is hoped soon to send to the front. At least fifty

additional missionaries could at once be posted in commanding strategic centers in the five republics, from which surrounding villages could be evangelized.

The religion of the country is, speaking generally, the most debased form of Romanism to be found anywhere on the earth. Pages could be filled with instances of its degrading superstition and idolatry. Doubtless, even among these are to be found true Christians, but they are so in spite, rather than because, of the influences about them.

Vast numbers, however, of the Indians are measurably untainted by this superstition, and are open to direct Gospel influences. The people of Central America are a noble and interesting race, amiable, well mannered, honest, and hospitable. All religions are tolerated and protected, as in Mexico. The language everywhere spoken is Spanish.



A CHRISTIAN FAMILY OF CENTRAL AMERICA.

Since ground was broken in beautiful Costa Rica, our missionaries have been established in all of the republics, except Nicaragua, and this republic has been visited.

In closing I venture to ask the earnest prayers of the readers of the REVIEW for the council, the missionaries, and the treasury of this mission. It will be a joy to send further particulars to any who are interested to inquire.

“Where with us is the spirit of Paul, who when he spoke of those that were enemies of the Cross of Christ blotted the page on which he wrote with his tears? We know the heathen are perishing, and yet we go about our ordinary avocations as though there were no such thing as perishing people, and as though we could not do infinitely more than we are doing to try to save them.”

ISABELLA BIRD BISHOP.

GOSPEL TRIUMPHS IN MEXICO.

BY REV. WILLIAM WALLACE, SALTILLO, MEXICO.

Missionary of the Presbyterian Board of Foreign Missions.

In the days when English pirates sailed the Spanish main, the town of Acapulco was one of the great ports of the world, and the galleons freighted with spices and silk from China and the Philippines contributed largely to the glory of Acapulco's annual fair. As the scene of persecution and martyrdom it will also have a tragic interest in the history of evangelical missions. The little chapel of San Diego is now a mere rubbish heap, against which the waves of the harbor dash with dirge-like sound. It is but partially protected by the remains of the old adobe walls, which are still spattered with the blood of the saints.

When, in August, 1895, I wended my way, under the blazing sun of the tropics, to the site of this ruined chapel, and as I stopt to gaze, the veteran form of Don Procopio Diaz came up before my mental vision, and I seemed to hear his tremulous voice recount again the story of the Church and of that fearful night:

"It was some 20 years ago, in 1875, that I and my friends got hold of some copies of the Bible, and became convinced that the Gospel was the power of God unto salvation. We began to hold meetings in my house in the name of the Lord Jesus. I had previously held the office of chief of police, and during the wars of reform had risen to the rank of colonel in the Liberal army. At this time, however, I was in business, and had set up a small printing press to defend the ideas of the Liberal party. Feeling the necessity of further instruction, we determined to apply to Mexico City, where we understood some American missions had already been established. Being appointed commissioner, I at once saddled my horse, and started out on a nine days' journey over the rocky crests of the Sierra Madre, and along the trail of watercourses, until I reached the capital of the republic. After seeing several of the missions, I succeeded in getting Rev. Mr. Hutchinson, then in charge of the Presbyterian work, to accompany me to Acapulco.

"On reaching the coast we were greeted with enthusiastic 'abrazos' (embraces) by the brethren, and immediately began to hold nightly services in the little chapel by the sea, which we had secured for the purpose.

"Our enemies, however, did not long remain idle. Those distant coasts had not yet been brought within the circle of the firm application of the laws of reform. Our governor, Don Diego Alvarez, belonged to a reactionary family, whose motto had ever been, '*Bajo la desconfianza vive la seguridad*' (Safety lives under the tree of distrust). The parish priest, being assured, in an unofficial way, that any killing of Protestants would be winkt at by the local authorities, laid his plans accordingly. He hired a band of Indians from the adjoining sierra, whose life of cattle lifting and incidental murders fitted them for the task, to surprise the disciples

while engaged in worship. The Indians were filled up with *mescal* (Mexican whisky), armed with the terrible double-edged *machete*, and dispatched to their work. Watching the opportune moment when the little company were engaged in prayer, the murderers leapt into the chapel, and began to strike right and left. Many escaped, including Mr. Hutchinson, who was detained that night at his house by sickness, but many others were killed, and still others were frightfully wounded."

An eye-witness of the scene, then collector of port-customs, said to the writer: "I was meeting with my brother Masons at our regular lodge meeting that night. When word was brought us of the massacre, we immediately adjourned, and marched in a solid body down the street toward the chapel to see what aid we could render. On arriving we saw the blood trickling in a stream over the door-sill into the street, and on entering began to care for the wounded, as the assassins had already fled."

The object of the massacre, which had been to terrorize and break up the new movement rather than to destroy the lives of all the members, accomplished its immediate purpose. The surviving members, being unable to obtain any guarantee from the State government, emigrated, some going up the coast, and others moving to Chilpancingo, now capital of Guerrero.

Here again the blood of the martyrs proved to be the seed of the Church. Don Procopio and his brother began to work actively among the people of Chilpancingo. Altho they were falsely imprisoned for some alleged crimes, they began such an active work of evangelization among the prisoners, that the authorities considered it wiser to set them free again. A strong church was organized, which still meets in a house of worship fronting the central market. Two of the elders were eye-witnesses of the martyrdom of their brethren. Chilpancingo soon became a center of light for all regions round about, and thus again proved the conquering power of the Gospel.

Arcadio Morales, the Moody of Mexico, stands to-day as a prince among the native ministers of the various denominations. His life history is a serial story, illustrating the power of the Gospel to convert the heart, develop the intellect, and build up character. Mr. Morales, like many others, was converted by the reading of the Bible, and by convincing himself that Roman Christianity has widely departed from its teachings. He at once gave himself to preaching, and two years ago celebrated the silver anniversary of his entrance into the ministry. Almost the whole of this period has been spent in Mexico City, where he has done a work very similar to that of Robert W. McAll in Paris. Altho he has never had a college or seminary education, he has become a great preacher, and has mastered the main doctrines of revelation. Very independent in his ideas, and not

always in accord with the missionaries, but coming yearly into more cordial cooperation with them, he has developed a local work which promises in the near future to be practically self-supporting.

Like every true pastor, he dearly loves the children, and it has been his custom, besides superintending the Central Sabbath-school, to give weekly Bible talks in the mission day-schools established among the poor of the city. This work among the children has developed in him a clearness and simplicity in the interpretation of the Bible and a large fund of illustrations, which are not usually found among Latin-American people. These characteristics have contributed largely to his wonderful success as an evangelist.

He early appreciated the value of a trained eldership, and his labors in this direction have been so successful that he carries on several chapel missions in different wards of the city, under the voluntary superintendence of these elders. They are as devoted to their chieftain as the marshals of Napoleon were to their general.

It is, however, during the past four years that he has attained fame among all the churches as a revivalist. As director of the Presbyterian Theological Seminary at Tlalpam, a suburb of Mexico City, I was led to believe that the boys would be greatly helped by a sermon from Mr. Morales on "The call to the ministry." He accepted the invitation, and the Holy Spirit accompanied his preaching with such power that a revival began among the students then and there, and they remained in prayer and confession till 10 o'clock the following morning. This was the beginning of Mr. Morales' revival work. The students have never forgotten the new view they received of the stewardship with which they had been intrusted. The larger part of them are still engaged in self-denying and increasingly useful service in the ministry.

Mr. Morales afterward accepted an invitation to hold services among the students of the Methodist College for Men and Women at Puebla, and as a result some fifty professed to have entered the kingdom. Ever since that time Mr. Morales has been in the habit of holding special revival services in different parts of the republic, among different denominations, and at various kinds of religious gatherings. In November of 1897 he was invited to cross the border to Laredo, Texas, to conduct meetings among the 10,000 Mexicans who are citizens of our own country. The evangelistic work is in addition to his pastoral duties, and in spite of a chronic infirmity which forbids much physical exertion or exposure to the heat of the sun. May he long be spared to Mexico and to the Church militant!

Inés Mo-ré-no, the plowman evangelist, is simply a countryman. His life has always been that of the ranches, and he covets no other. His garb since he became an evangelist is just what it was when he

raised crops of corn, or brought his burros laden with wood to the markets of Zacatecas. His *hua-ra-ches* (leather sandals worth 25 cents) have never been exchanged for shoes; his leather pantaloons, slit down the sides, are much more suitable than cashmere for traveling over the cactus-covered plains; and his peaked sombrero of *pe-ta-te* (slit rush) protects his head much better than would a more civilized-looking hat.

He was converted sometime in the seventies, when Messrs. Phillips and Thomson began their work in the mining city of Zacatecas. The priests, in order to frighten their ignorant parishioners from hearing the Gospel, had graphically portrayed the American missionaries as incarnations of the evil one himself. Inés, in common with his neighbors, had been told that as soon as the Protestant preachers opened their mouths to utter their heresies, sulphurous flames issued out of their mouths, horns appeared on their foreheads, and cloven hoofs took the place of feet. These stories served simply to arouse the curiosity of our friends, and they determined to see for themselves the disreputable séance. Leaving their burros in a *mesón* (caravansary) they slipped over to the hall where services were being held. They were astounded to hear the sound of beautiful hymns and the preaching of the love of Christ by men of like passions with themselves.

The ranchmen understood at once that their priest had lied, and they felt that the Gospel which these strangers preached was what these priests had denied to them.

Inés Moréno at once secured a Bible, and set to work to study it with the help of the slight knowledge of reading which he had acquired as a boy. As I knew him, he had long been a devoted Bible student, an earnest worker among his neighbors, and an earnest Christian. During these latter years he has spent most of his time evangelizing the villages in a large circuit in the neighborhood of his old home; sometimes on foot, sometimes on horseback. One year he reported more conversions than any other member of Presbytery. I shall long remember the spiritual talks which we had together on winter evenings in the mission-house, or when out on a trip to some of the ranches. His knowledge of the great doctrines of salvation and his deep spiritual experience seemed to lead one to a sense of being in heavenly places in Christ Jesus.

These examples are but a few specimen pages from the unwritten history of the triumph of the Gospel in the hearts of our Mexican neighbors across the Rio Grande.

II.—MISSIONARY DIGEST DEPARTMENT.

COMITY IN MISSIONS.*

BY THE BISHOP OF NEWCASTLE, ENGLAND.

What does "comity" in Missions mean? It obviously is a misnomer to those who believe that there is no common ground between the Church of England and other Christian bodies, for it implies a relationship at least of courtesy and friendliness. But it has a doctrinal basis, which I shall state under two heads. (1., When in the presence of heathenism two missionaries belonging to different Christian bodies can agree in heartily and thankfully saying, "We love Him because He first loved us," there is an agreement of faith which no outward differences, however important, can frustrate. In other words the holding, in its natural sense, of the great Christian doctrine of the Trinity, involving the doctrines of the Incarnation of our Lord Jesus Christ, very God and very Man, constitutes a bond of union so strong that, in the presence of heathenism, differences, even of doctrine, are small in comparison. (2.) Baptism in the name of the Father, the Son, and the Holy Ghost, by whomsoever administered, implies incorporation into the one Church of our Lord Jesus Christ, so that no question whether any particular body of Christians does or does not constitute a valid branch of the Church can so unchurch the baptized Christian as to represent him as outside the Church of Christ. Admission by baptism into one society, however divided that society may be, and the holding the one faith in the Father, the Son, and the Holy Ghost, seem to me the doctrinal basis of missionary "comity." From this basis of doctrine I proceed to explain and illustrate three forms which such comity may take.

AUTHORITATIVE STANDARDS OF FAITH.

A community of faith must be based on some common authority, and those who differ as to the interpretation of the authority may yet combine in their reverence for it. Their reverence for the standards will naturally lead them to see if, as a pure matter of scholarship, they can not agree in the translation of the sacred writings into the languages of the people among whom they work, and union in translation when the work is done in profound reverence for the original, will constitute a bond of union that the heathen can not fail to recognize. The Hindus and Mohammedans have numerous sects, but they agree in the reverence for the Vedas and the Koran respectively. The divisions of Christendom do not perplex them as much as might be imagined in England, but what would perplex them would be a division of Christians as to the authoritative standards and the circulation of translations of the Christian sacred writings different in material points. From this babel we have been mercifully delivered, mainly by the efforts of the British and Foreign Bible Society, which has thus helpt on missionary comity, and removed a stumbling block that would have imperiled the advance of Christianity.

TERRITORIAL DIVISION OF WORK.

Subject to certain modifications the principle followed by missionary societies, with the flagrant exception of the agencies of the Church of Rome, of abstaining from building on the foundations laid by others, and

*Condensd from a paper read at the recent Church (of England) Congress, in Nottingham, England, and printed in the *Church Missionary Intelligencer*, November, 1897.

from evangelizing districts covered with other Christian missions, is a true and right application of missionary comity. The heathen world is still so vast that, whatever the future may bring, it seems suicidal and wrong for Christian missionaries to be competing in the same district and endeavoring to win recruits from each other's ranks. It must, however, be admitted that the principle requires to be rationally understood. If a society claims to occupy a large area which it does not really cover, it is perhaps a straining of the principle to claim that no other agency shall be introduced; furthermore, all modern experience goes to show the unspeakable importance of strong centers. A mission which claims a smaller area, but works it thoroughly and with strong centers, is likely to have a greater effect on the country than a weaker mission spread over a larger area; so that the principle must not be understood as any excuse or justification for weak missions. But the chief modifications of the principle are: (1) the following up of converts when they move to another district, (2) the exemption of capitals from the operation of the general principle, and (3) the taking over of missions under extraordinary circumstances.

(1.) Just as we follow up our own people in the Continent of Europe, and provide spiritual ministrations for them without attempting to proselytize those who belong to other Christian bodies, so we must preserve full liberty to follow up those who have left Church of England missions if they move into districts where they are deprived of ministrations which they have learned to value. But such following of converts would not justify any attempt to weaken any existing mission, or to occupy ground which such mission was *bona fide* covering. There is all the difference in the world between caring for your own sheep and stealing other people's.

(2.) As a rule the capitals of countries or provinces are large and populous cities, and there is room for a variety of agencies without friction. In the capitals with which I am acquainted the various missions occupy different quarters of the city and do not attempt to interfere with each other's work, and therefore the general principle is really being maintained, for tho the missions are working in the same city, they are not really occupying the same area. If a missionary agency be legitimate in any country, we must not complain if it seeks to be represented at the capital, with which every part of the country has a necessary connection. Christian courtesy and good feeling will prevent this joint representation at the capital from injuring by rivalries and divisions the advance of Christianity.

(3.) The remaining modification involves immense responsibility, and will be, I hope, of rare occurrence. But I can not forbear illustrating it from two cases with which I was made familiar during my short residence in India more than twenty years ago. Bishop Milman, then Bishop of Calcutta, received into the Church of England, after long and anxious inquiry, a considerable body of missionaries and converts in Chota Nagpur, in Western Bengal, previously connected with the German Evangelical Lutheran Mission established by Pastor Gossner, and a smaller body of Karens in what was then the extreme border of British Burma, who had previously been connected with the American Baptists. In both cases I believe the reception to have been absolutely justifiable and even necessary. Pastor Gossner himself asked the Church of England to take over his mission. The strong and unalterable determination of some of

the oldest and most experienced missionaries, supported by a large body of the converts, to join the Church of England, was represented to the bishop, who was advised to consent to their request by the entire English community in the district, and by the German committee which had been formed in Calcutta to help the mission. After long and patient deliberation and delay, the bishop yielded to the request made to him, and the outcome has been one of the most interesting missions of the Society for the Propagation of the Gospel in Foreign Parts, now an independent diocese with a bishop of its own. The result has abundantly justified the action taken. It has led to a greater missionary activity in the whole district, and the friction which was almost inevitable at first has given way to kindly feeling and many an act of brotherly recognition. The other case was somewhat different. The wife of an experienced American Baptist missionary exercised an extraordinary influence over the Karens in her husband's district, and was determined to bring them over to the Church of England. It was only when many of these Karens were lapsing into heathenism, because their request for a union with the Church of England was not granted, that at last the bishop took over the mission.

In reference to the Church of Rome I can only quote the language of the Bishop of Lahore, who said in 1894 :

"I affirm, with a wide experience of North India and Burma, that I have never met with a direct and organized attempt to gather in the heathen on the part of that church save where the seed had been first sown by others and they had begun to enter into the fruit of their own labors. Instances of such intervention on the part of the Church of Rome may be found among the Karens in Burma, among the Chols at Chota Nagpur, in the Nadiya missions of the Church Missionary Society in Bengal, and in the missions of the Society for the Propagation of the Gospel to the south of Calcutta. No *modus vivendi* is possible as between herself and other communions. We must confine ourselves to a protest against what seems to us a marauding policy, taking care, I should add, to establish our own people in those true Catholic principles which are the best safeguard when the assaults and intrigues of Rome have to be met."

This is a melancholy statement, made by a singularly qualified observer, but two wrongs do not make one right, and no marauding policy should tempt us to forget our own duty to evangelize the heathen and to make reprisals.

THE SPHERE OF DISCIPLINE.

The right time for the administration of baptism has exercised the minds of many missionaries, but there are scarcely two opinions among the general body of Indian missionaries as to the recklessness with which, in certain cases, this sacrament was administered. I need hardly point out the great advantage to the whole Christian body which would result from some nearer agreement upon this important matter.

Then, again, the greatest caution should be, and usually is, exercised in receiving converts from one mission to another. It may be found that a man was censured or punished for some moral offense, and the moral sense of the whole Christian community would be outraged if another mission were to condone the offense and receive the offender with open arms. Missionary comity certainly involves the respecting discipline exercised by other missions, and upholding it if it be morally just. The questions which arise, perhaps more especially in cases involving mar-

riage and breaches of the seventh commandment, are frequently so difficult and perplexing that serious differences between Christian bodies in dealing with them would retard the advance of the Kingdom of Christ.

After all, the main thing to care for is the doctrinal basis. When men agree in love for a common Lord, and can thank Him for admission to His Kingdom on earth, and trust Him for the time to come, it is certain that this community of faith will find expression in ways which scarcely need to be classified as tho else it would cease to exist. If they do not love "one Lord," no unity of ecclesiastical organization will ever really bring them together. If they do love "one Lord," no differences of organization can really keep them permanently apart. The man who feels strongly the truth of his own convictions is just the man who can afford to be tolerant in dealing with others, and the English Churchman who realizes that about four-fifths of the results of foreign missions outside those of the Church of Rome are due to other Christian bodies than his own, will gladly recognize the fruits of the Spirit in the labors of others throughout the world, and without abating one iota of what he holds and teaches as true, will see the wisdom of the resolution past by the bishops at the recent Lambeth Conference :

"That in the foreign mission-field of the church's work, where signal spiritual blessings have attended the labor of Christian missionaries not connected with the Anglican communion, a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestation of that 'unity of the Spirit,' which should ever mark the Church of Christ."

CHILD MARRIAGE AND WIDOWHOOD IN INDIA.*

BY REV. JAMES S. DENNIS, D.D.

Child marriage is in defiance of a law of nature at once beneficent and supreme. Its evils are multiform and deplorable. It is physically injurious, morally deleterious, mentally weakening, destructive of family dignity, productive of enfeebled offspring, increases the probability of early widowhood, provokes the curse of poverty, and tends to rapid overpopulation. The testimony of native Indians of education and independent judgment (especially medical men), is clear and emphatic as to its sad and dangerous tendencies. The population of India is largely the children of children, and as marriage is contracted with little or no regard to the ability of the husband to support the family, this is one secret of the terrible and grinding poverty of the country. National vigor in many sections of the great peninsula has suffered a notable decline, owing to the constant stream of infant life born of immaturity, and called to struggle with unsanitary conditions and blighting disease.

The census of 1891 reports 17,928,640 girls in India between the ages of five and nine. Of this number, 2,201,404 were already married and 64,040 were widows. The report further shows that there were 12,168,592 girls between the ages of ten and fourteen, and of this number 6,016,759 were married and 174,532 were widows. In 1892, out of 971,500 married women, 11,157 had been married at or before the age of four years, and 180,997 between the ages of five and nine, showing one out of every five of the

* From "Christian Missions and Social Progress." Publishd by Fleming H. Revell Co., New York, by whose courtesy we also reproduce the accompanying illustrations.

wives was married under the age of nine. There were in the provinces at that time 23,000 child widows below the age of fourteen. The total of married children in all India under five years of age is as follows: Boys, 103,000; girls, 285,000. The total of widowed children under five years of age is: Boys, 7,000, and girls, 14,000.*

The discussion of the Indian sacred books, as to the marriageable age of girls, are not fit for quotation. They are part of the prurient vulgarity of Hinduism in its treatment of women. The reason usually assigned for infant marriage is that it is essential to the peace of a man's soul after death that he should have children who can duly perform his funeral rites, and that early marriages increase the probability of

offspring, and on this account are to be commended. It is also argued that the custom tends to morality, and that it is justified in India for physical reasons. The arguments that early marriages are required in the interests of morality, and are justified by the early development of Indian girls, are not sustained by facts. On the contrary, the custom is a dangerous stimulus to immorality, and quickens, to an unnatural precocity, the relation of the sexes. It is, moreover, denied by competent authority that climatic conditions in India are to the extent claimed responsible for early maturity. The pernicious customs of the country, as regards marriage, have unbalanced nature, and prematurely forced the physical and mental growth of Indian children of both sexes.

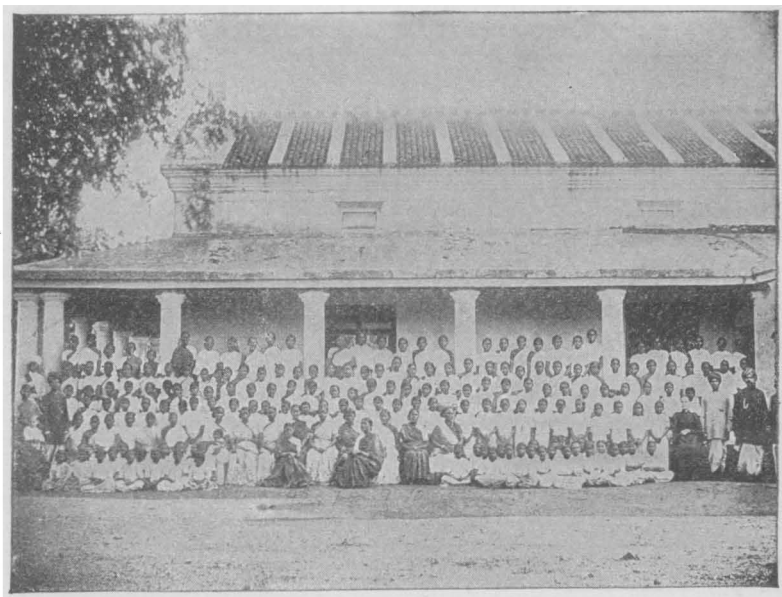


CHILD MARRIAGE IN INDIA.

The physical sufferings induced by early marriage form a shocking indictment against a cruel custom. In a recent memorial, signed by fifty-five lady doctors, petitioning the Indian Government on the subject of child marriage, and forwarded by Mrs. Dr. Mansell, of Lucknow, to the governor-general, a strong appeal, based on medical experience, was presented, urging that fourteen years be the minimum age for the consummation of marriage. The appeal is sustained by most pitiful facts, drawn from medical experience, as to the physical cruelties attending the prevalent custom of infant marriage. According to what is known as the "Native Marriage Act" of 1872, forced marriages are prohibited under the age of eighteen for men and fourteen for women, while the written consent of parents or guardians is required when either party is under twenty-one. This, at first sight, seems to be valuable legislation, but as

* The average age of marriage for girls among the Brahmans is between six and seven. Some are married before seven years of age. Nearly all are married before ten. Even babes are often married as soon as they are born. Twelve seems to be the limit of age, beyond which it is a disgrace for the girl not to be married, and a sin for the father not to have found her a husband.

the law remains a dead letter unless its protection is sought, it practically has little effect as a remedy for existing evils. According to the penal code of India, the minimum age for the consummation of marriage, so far as Hindus are concerned, was, until quite recently, ten years. It has now been raised to twelve by an act which became law on March 19, 1891. The significance of this is that it is regarded as a crime to consummate the marriage earlier than twelve years of age, but owing to the supreme difficulty of prosecution, and the many embarrassments attending it, the infraction of the law is rarely brought to book. As the limitation of ten years is often disregarded, so in all likelihood that of twelve years will be observed even to a less extent.* There is at the present time much agitation for new Indian legislation upon this burning subject. Another point upon which reform legislation is needed is to secure



THE AMERICAN BAPTIST BOARDING-SCHOOL FOR GIRLS AT ONGOLE.

the non-recognition, on the part of the British, of the binding validity of infant marriage. It should be regarded in the light of a betrothal until *bona fide* marriage relations are established.

Child widowhood is a natural result of child marriage, and the evil is greatly enhanced by the uncompromising prohibition of remarriage in India. According to the social and religious standards of India, woman is regarded as still bound to do reverence even to a dead husband, and his dominion is considered as lasting during her life, even tho he has ceased to live. This idea was carried to such an extreme that, until recently, the widow was bound to self-destruction, in order that she

* The Parsees have secured for themselves, by special legislation in their interest, the age of fourteen, as also have the Brahmos (members of reform societies, like the Brahmo-Soma j, and others) at their own request. The Kulin Brahmans, however, seem to break all rules with their barbarous customs. It is not unusual for individual members of this marrying syndicate to have from fifty to seventy-five girl wives scattered about the country, so that when the much-married husband dies, it brings the social miseries and sorrows of widowhood upon a large circle of helpless victims.

might continue to be his wife and engage in his service in the life beyond.*

The prohibition of remarriage was lifted by what is known in British Indian legislation as the "Widow Marriage Act," past by Lord Canning in 1856. The force of this act is that it simply removes the legal obstacles to remarriage on the part of the widow, but at the same time it requires her, in case of remarriage, to forfeit all property which she has inherited from her husband. This law has been modified by a special enactment in the case of native Christians and the theistic reform sects of India, but it is still in force so far as the entire Hindu population is concerned. It is in reality, however, a dead letter, as the Hindus regard it with abhorrence, and have not mitigated in the least their strenuous opposition to the remarriage of the widow. Thirty years after its enactment only about sixty remarriages are reported in all India. It was a generation or more in advance of native opinion, which, however, at the present time is beginning to agitate for larger liberty in the matter. As the case stands now, the loss of property on the part of the widow is not the only penalty attending her remarriage; both she and her husband are ruled out of caste, and must suffer social ostracism in its most intense and virulent form.

The condition of the Hindu widow is, almost without exception, a lamentable one. The chief features which make her fate a hard one, especially if she is widowed in childhood, are that she is immediately obliged to shave her head, is forcibly deprived of her jewels and ordinary clothing, and made to wear for the rest of her life a distinctive garb, which is a badge of humiliation. She is allowed to eat only once in twenty-four hours, and every two weeks is required to observe a strict fast, omitting even the one meal. It has been decreed, however, by the highest religious court of Hinduism, that if, acting on medical advice, the widow on these fast days should drink a little water the offense should be condoned. Her person is forever held in contempt, and even her touch may be considered pollution. Her widowhood is regarded as an affliction brought upon her in punishment for heinous sin in a previous state of existence. If it comes upon her in childhood she must grow to years of maturity with the painful consciousness of her isolation and unhappy ostracism shadowing the early years of her life. She is forever an object of suspicion, and is looked upon as capable of all evil. She is the victim of special temptations, and is often driven to a life of shame through sheer self-loathing and despair.†

According to the census of 1881, there were in India at that time 20,938,626 widows. The census of 1891 reports 22,657,429, but as this report was given with reference only to 262,300,000 out of a total population of 287,223,431, if the same proportion holds, the total number in all India would not be less than 25,000,000. Nearly every fifth woman in India is a widow. This large percentage may be traced directly to the custom of early marriages, and the stringent prohibition of remarriage.

* The agitation for the abolition of this custom, the *Sati* or *Suttee*, was begun by Wm. Carey in 1801.

† It should not be understood that all widows are invariably treated with the same degree of severity and contempt throughout all India. The treatment shown them varies in different castes, and even in different families. It may, of course, be mitigated by the personal kindness and consideration of their immediate circle, and it may be, on the other hand, intensified by fanaticism. In the Punjab, and especially in Bengal, the worst features of a widow's sad lot are prevalent. In other parts of India she may be treated with far less personal contumely, but the main features of isolation, suspicion, distinctive dress, cruel restrictions, and prohibition of marriage prevail everywhere.

THE SECRET OF MISSIONARY ENTHUSIASM.*

If there is a decadence in missionary interest in the Church of Christ, the cause for it is not to be found in the reasons alleged against missions. All the arguments ever brought in our time against foreign missions were brought against them in Paul's time, and with much more ground then than now; but they had not the least effect of dampening Paul's missionary ardor or checking his missionary activities. It is easy to reproduce those stock arguments which history has answered. They ran something like this:

The Greeks and Romans have their own religion, quite good enough for such as they; the religion of Hebraism is only for the Hebrews. The churches founded in pagan lands remain pagan churches with but a Christian name. Paul himself has to confess that incest and drunkenness are practised in the Corinthian church; to exhort the Ephesians not to steal; to warn the Colossians against "uncleanness, inordinate affection, concupiscence, and covetousness," and to urge them not to lie to one another. As to the Galatians, they fell from grace as soon as he left them. The native missionaries and helpers are a sad lot; and even their higher officials have need to be counseled against polygamy, intemperance, and acts of violence. If this is the sort of Christians foreign missions make, the converts might as well have remained pagans. The missionaries themselves are not of much character. Paul, chief of them all, is without authority; he is no apostle; is a heretic; and travels about the country taking up collections, for what he can make out of his profession. Moreover, Christianity has not yet converted Palestine. Christianity is a very minor sect even in its home. It will be time enough to talk about converting Rome when we have converted Jerusalem. Religion, like charity, begins at home. Finally, there are neither men nor money for any such chimerical ambition. The churches are poor; can not afford to build meeting-houses for themselves or pay salaries to their own preachers. It is crazy, under such circumstances, to start out to convert the pagan world to Christ.

Such arguments produced no effect on Paul. The ground of his missionary purpose did not lie in reason, and from his purpose he could not be turned aside by reasons. He had a vision of Christ as a risen Lord and a world Messiah; he had a hope for the world because of that vision; and a love for his fellow-men that made him debtor both to the Greeks and to the barbarians. Wherever there is this enthusiasm for Christ, there will be a missionary enthusiasm; wherever that enthusiasm is lacking, missionary service will be perfunctory, contributions will be small, and excuses plentiful.

The answer to all cynical and worldly-wise arguments against foreign missions is the answer of a divinely nourished enthusiasm. It is something like this:

We have seen the Christ, and do see Him. He is no remote, shadowy, historical figure. He is a living presence. His visible, historical life gives definiteness to this invisible, mystical one; his invisible, mystical life gives reality and permanence to this visible and historical one. He is our captain and leader and example in all self-sacrificing labors for others. Wherever He dares lead we dare follow. You have no such leader? Then perhaps it were too much to ask you to follow with us who

* Condensed from *The Outlook*.

follow Him? Our hope does not rest on history; Paul had no history, and he had the hope. But that hope is confirmed by history. We are ourselves the children of foreign missions. Foreign missionaries from Rome brought Christianity to England, and England sent it across the sea in Huguenot and Pilgrim to America. What it has done for us we believe it can do for others. But our belief in what it can do does not rest alone on what it has done for us. Our trust is not in it, but in Him. Christianity is Christ; it is the power of a new life, the life of God in the soul of man, defined in the Christ, made available in the Christ. To one believing in this power nothing seems impossible.

This vision of the Christ has wrought a revolution in our love and in our hopes. It has broken down all division walls. There are no strangers nor foreigners; we are all fellow-citizens in God's household. The negro has divine possibilities no less than the white man, the Hindu no less than the Caucasian.

The Christian enthusiast and cynical critic do not and probably can not understand one another. It is certain that the worldly-wise cynic will not be convinced by worldly-wise arguments—and he can understand no other. If the Church is to be a Foreign Missionary Church, it is not so much the reason which needs to be convinced as the life to be revived. If we would have a Pauline missionary spirit in the churches, they must have a Pauline vision, a Pauline hope, and a Pauline love. The church, the minister, or the Christian that has no foreign missionary interest lacks either the vision of Christ, the hope for humanity in Christ, or the love of all humanity as those for whom Christ died.

HOW MISSIONARY MONEY IS SPENT.

Complaints have come from some quarters, which for the most part have been prompted by ignorance, because of the alleged waste of money given to missions through expensive administration. One elder in a prominent church went so far as to say that giving to missions reminded him of the farmer who tried to save labor by stretching wooden troughs from taps in maple trees to receptacles for the sap some distance away, but who found that it took so much sap to moisten the troughs that little reached the tanks. "So," said the elder, "it takes so much money to carry on the administration that very little reaches the heathen." He was silenced, however, when the facts as to the true proportions of expenditure were made known to him. These facts may be easily discovered from the annual reports issued by each of the mission boards.

The *Missionary Herald*, organ of the American Board of Commissioners for Foreign Missions, makes the following interesting statement as to the proportionate distribution of money contributed for work under their direction:

In any organization, properly conducted, it is easy to tell where the money goes so that contributors can judge as to the wisdom of the expenditures and the economy of administration. Were people to examine annual reports such absurd statements as the one sometimes made, that it takes a dollar to send a dollar to the heathen, would be silenced forever. Dense ignorance rather than malice, charity must lead us to hope, prompts to such a wild utterance as this. The exact truth is that ninety-two and a half per cent. of all the receipts of the Board go

directly to missions abroad, while the remaining seven and one-half per cent. are needed to cover all cost of collecting and transmitting funds, including agencies, correspondence, publications of all sorts, and all salaries in every department.

We believe that few business enterprises in our own land, whether conducted by individuals or corporations, can make a better showing as to the cost of administration than this, and when it is remembered that the business stretches over not only the greater portion of the United States, but that it is conducted in twenty distant missions in as many different sections of the wide world, thus involving, of course, extra cost, the percentage will be seen to be remarkably low. The total expenditure for the year 1896-97 was \$688,414.20, each one hundred dollars being distributed in the following proportion:

For the three missions in Africa: West Central (\$1.82), East Central (\$1.20), and Zulu (\$3.71).....	\$6.73
For the Turkish missions: European Turkey (\$5.20), Western Turkey (\$16.10), Central Turkey (\$3.32), and Eastern Turkey (\$6.90).....	31.52
For two Indian and Ceylon missions: Marathi (\$7.91), Madura (\$7.73), Ceylon (\$1.47).....	17.11
For the four China missions: Foochow (\$3.66), South China (.86), North China (\$8.20), and Shansi (\$1.34).....	14.06
For the Japan Mission.....	10.40
For the Sandwich Islands.....	.88
For Micronesia and the <i>Morning Star</i>	5.63
For the three missions in Papal lands: Mexico (\$2.26), Spain (\$2.26), and Austria (\$1.61).....	6.13
Amount used <i>directly</i> for the missions.....	\$92.46
For agencies in New York, Chicago, San Francisco, with expenses of missionaries and others in visiting churches, associations, etc.....	2.23
For publications of all kinds, periodicals, reports, sketches, maps, tracts, etc.....	1.44
For salaries of officers and clerks in the secretarial and treasury departments, postage, rent, and all other items coming under expenses of administration.....	3.87
Amount used for home expenditures.....	7.54
	<hr/> \$100.00

In examining the Insurance Department reports of more than a score of the principal life insurance companies of the United States for 1896, it appears that only two of them can report that the ratio of "management expenses" to income is less than 12 per cent. In most cases the expenses have been from 16 to 20 per cent., some of them even higher. The lowest of them all is 10.55 per cent., and this fact is commented upon as indicating great care and economy in management. No intelligent person who considers what is required for the scattering of information, the collection of funds, and for the correspondence involved in the sending out and maintaining 543 missionaries in foreign lands, can deem the expenditure of 7.54 per cent. of income for "administration" as other than very moderate. It is surely an occasion for rejoicing that so large a portion as 92.46 per cent. can go directly to the support of the missionaries and the work in the field. It should be borne in mind, moreover, that should the receipts of the Board increase to a million dollars annually, as they ought to, the cost of administration would be increased but slightly, and the percentage of expenditure in that department would be materially reduced.

III.—INTERNATIONAL DEPARTMENT.

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

The Sixth Conference of Officers of the Foreign Mission Boards.

It would require far more space than is at our disposal to make a proper summary of the items of special interest to administrators of foreign missionary societies, and of those of interest to the average missionary worker, which were to be found in the Sixth Annual Meeting of the Missionary Officers in New York, January 11-13.

The proceedings of the Conference presumably will be published, as were those of the five preceding conferences, but they can not be printed in any such numbers as to admit of general circulation, though some of the papers perhaps will find wide reading. Most of these papers were in the form of reports from committees, which had been appointed at the previous sessions, to gather data and formulate suggestions on methods and policies. Some of these reports evidenced a great deal of tedious and painstaking work. That of Dr. S. W. Duncan, Secretary of the American Baptist Missionary Union, on "*Uniform Statistical Blanks*," furnishes one illustration. If there is any sin, as in the case of David, in the compiling of statistics, the different processes of reporting by the different missionary organizations of the world would seem to furnish obstacles enough to indicate a providential disability for that sort of offense. A more veritable Babel, to change the figure, could scarcely be invented, were the primary object to prevent these societies from understanding each other's vernacular. Whether any general classification, beyond the most elementary features, is possible in reporting returns in tabulated

form, is very doubtful. But this Officers' Conference has, for two or three years, been at great pains to try to get a form the text of which would mean the same in the several mission fields, and which would prevent duplication in the several columns of each specific field. They have wrought out a formula which at least the American societies have consented to try to work to, and will still further endeavor to make the basis of a classification of missionary work in all the world, at the Ecumenical Conference of nineteen hundred. Even with the adoption of this form of blank, there will be large discrepancy between this and the several ecclesiastical forms of blanks, which it would seem would be almost impossible to overcome. Take, for instance, the definition of what is to be included in "Adherents," as comprising all "communicants, baptized children, inquirers under instruction, or received on probation, and regular church attendance." The requisition that all salaries, contributions, and society grants should be stated in native currency, will require that for a total classification we must translate rupees and taels and liras, etc., into a common factor, and in silver countries, like Mexico and Argentina, would greatly augment the apparent contributions. The suggestion to divide the salary of a preacher also engaged in teaching, in a given ratio, while it is well intended, points to complications difficult to surmount. These, however, are found in appended notes, intended to define how to fill the blanks. The Scotch peasant woman told Scott that she understood Pilgrim's Progress all but his notes. The blanks themselves seem remarkably lucid and

as practicable as any that could perhaps be prospectively wrought out, and if generally adopted, will have an educational effect in the classification of labor and results.

The report of Dr. W. R. Lambuth, D.D., Secretary of the Southern Methodist Episcopal Missionary Society, on "*Self Support*," contained not only a good deal of information, but of suggestion, the term self-support being chiefly applied to the support of pastors. The writer pointed out that it was far more easy to get native contributions for occasional objects, such as the department of buildings, than to secure the support of pastors, which requires the steady strain of protracted and systematic contributions. Twenty-four boards in Japan have resolved that no new church should be recognized unless there was provision for the support of its pastor, and have adopted much the same line as that operated successfully for so many years by Dr. Nevius in Shantung for the securing of self-support from the start. Dr. D. S. Spencer, of the Methodist mission in Japan, was quoted as calling attention to the fact that most of the Japanese Christians were from the Samurai class, and that there had been a great rise in the cost of living, making it increasingly difficult to press self-support. He thought also that there had been a lack of cooperation between the home and foreign authorities to secure the best results. His own mission, however, was encouraged by the advance of total native contributions from \$1,378 in 1884 to \$17,000 in 1896.

Rev. C. H. Daniels, D.D., of the American Board, reporting on *Student Volunteers* and candidates for missionary service, stated that the Student Volunteer movement had increased its contributions for the support of missionaries from five thousand to forty thousand dollars.

In the discussion which followed the reading of this paper, Mr. John R. Mott was called on to explain the motto of the movement, "The Evangelization of the World in this Generation." He stated that they anticipated giving attention to this motto at their coming convention in Cleveland, but that meanwhile he would say it did not mean the conversion of the world, nor its Christianization, nor its civilization, nor the minimizing of any educational, medical, or any other missionary agencies, nor was it intended to formulate a prophecy as to the period in which the evangelization of the world might take place. It was to kindle enthusiasm in carrying the knowledge of Christ as an only Savior to every person in heathen countries very speedily, and to impress upon the churches that this was possible to them.

The only other report necessary to mention was that on the *Ecumenical Missionary Conference*, presented by Rev. Judson Smith, D.D., Secretary of the American Board, an abstract of which will be found elsewhere.

In connection with the report of the "Committee of General Reference," there was an interesting discussion of the subject of *Missionary Comity* and cooperation. Attention was called to the fact that there are in Asia to-day probably not less than 2,000,000 villages, of which only about one-tenth are now occupied by Christian missionaries. This leaves 1,800,000 towns and villages yet to be entered—for the most part virgin soil in which to sow the Gospel seed. It was suggested that missionary boards at least agree to unite in their work of higher education, medical work, and in other ways seek to economize expenditure of money and effort.

Four able and admirable papers were read. H. K. Carroll, LL.D., of the Methodist Episcopal Board,

discuss "The Relation of Editors of Religious Journals to Foreign Missions." Rev. John Gillespie, D.D., Secretary of the Presbyterian Board, discuss "The Pastor and Foreign Missions." Rev. H. T. McEwen, D.D., pastor of the Fourteenth Street Presbyterian Church, New York City, read a paper on "The Development and Direction of Young People's Societies in Relation to Foreign Missions," and Rev. W. T. Smith, D.D., Secretary of the Methodist Board, presented one on "The Element of Enthusiasm in Foreign Missions."

An interesting series of addresses on observations in the foreign field were given at the closing session by Dr. Leonard, Secretary of the Methodist Episcopal Missionary Board, Mr. Robert E. Speer, Secretary of the Presbyterian Board, and Dr. Bell of the United Brethren. Mr. Speer spoke with especial force upon the problems to be met and dealt with upon the foreign field. Education should be thorough, it should be Christian, and it should be wholly adapted to the pupils and the work they are fitted to do. Self-support is a problem not yet solved and needing patient and persistent treatment. We are ever in danger of our basing our hopes of success too much on suitable machinery and too little on the power and life which make it effective, of depending too much on men and money, and too little on God and the Holy Spirit. Mr. Speer expressed the opinion that there was need of more attention to evangelistic work proper, that there was a tendency to erect too many institutions, that there was room for greater economy in the distribution of the missionary force and for more comity in hospitals, education, uniform scales of salaries for native helpers and division of territory. In conclusion he observed that not much could be hoped from the literati of

China, and that there was a grand opportunity for preaching the Gospel in Korea.

Committees were appointed to report at the session next year on the following subjects: * The Ecumenical Council (Dr. Judson Smith, Chairman); Self-support (Dr. W. R. Lambuth); Comity (Dr. S. W. Duncan); The Relation of Governments to Missions (Dr. A. B. Leonard); The Treasury (Dr. Ammerman); and Special Object Giving (Dr. A. J. Brown).

The *Woman's Boards* of Foreign Missions in the United States and Canada were holding their second annual conference in the Madison Avenue Methodist Episcopal Church, and, by invitation, met with the Officers' Conference in a joint session one afternoon for the consideration of organization, administration, and work of the woman's foreign missionary societies. Specially prepared papers were read, for the Methodist Episcopal Woman's Board, by Mrs. J. T. Gracey; Presbyterian, by Mrs. A. S. Schaufliker; Congregational, Miss E. Harriet Stanwood; Baptist, Miss Sarah C. Durfee. The great variety in the organization of the several societies, exhibited by these papers, did not seem to affect either the zeal, the spirituality, or the success of the women's societies, but the result of their labor in raising money was the despair of the regular boards. Two things were by common consent acknowledged factors in their phenomenal success: the patient and systematic collection of small contributions, and their thorough and regular dissemination of missionary intelligence. In these respects it is conceded they are far in advance of the pastors and of the regular operations of the boards and the churches.

The Woman's Conference con-

* We expect to publish papers on these themes during this year.

vened for its first session in sectional meetings, the treasurers holding a session apart, the secretaries also; those who engaged in young people's work, again, those in charge of missionary literature by themselves, each preparing questions in their respective departments to be considered at the following sessions of the Conference. Mrs. H. G. Safford, of the Baptist Board, read a suggestive paper on "How to Secure and Train Foreign Missionary Workers." Mrs. G. A. Whiston, of the Methodist Church of Nova Scotia, presented a paper on "How Can We Aid Missionaries to Greater Efficiency in their Work?" Mrs. Joseph Cook discust in her paper "Do Protéstant Missions Encourage Good Citizenship?" Miss Abbie B. Childs, of the Congregational Board, presented a report of the World's Missionary Committee, which was created by the London Missionary Conference of 1888, to continue till the next Ecumenical Conference. True to the purposes of the Conference, each of the papers was followed by discussion, in addition to which a Question Hour was held at each of two sessions.

World's Missionary Conference in 1900:

It is already becoming widely known that it is proposed to hold an "Ecumenical Missionary Conference" in the City of New York April 20-30, 1900, similar to those held in Liverpool in 1860, and in Mildmay, London, in 1878, and in London in 1888.

From the paper presented by Rev. Judson Smith, D.D., Secretary of the American Board, as the report of the standing committee of the Missionary Officers' International Conference, on this subject, we present the following extract:

"The proposed Conference is intended to sum up the progress of

foreign missionary work during this century, and to set in clear order the present state of this work in the varied fields of missionary work occupied by the churches of Protestant Christendom. Every evangelical Protestant foreign missionary organization in the world, so far as known, is invited to be represented in the Conference, and to share in its deliberations. The substantial unity of Protestant Christendom will thus be exprest and confirmed in a most striking way.

"The Conference is to be devoted primarily to a review of the work of Protestant missions throughout the world for the century just closing, with a summing up of results, a study of methods and principles approved by long experience on many fields, and a comprehensive outlook upon the future. What, within this century, have Christian missions in the foreign field attempted? Where have they been planted? How have they been prosecuted? What have they accomplished? How can they be made more effective? What remains yet to be done? Home missions, important as all must regard them, do not come into consideration in this gathering. The subject of Foreign Missions is large enough, varied enough, includes questions specifically appropriate to it, sufficient in number and importance to demand the exclusive attention of the body of men and women who are to gather in 1900, and the effectiveness of the occasion is dependent on confining time and discussion to this one vast field of Christian service. It is not a meeting designed especially for laborers from the foreign field, where each is to recite his story, or tell his experience, or point his lesson. Missionaries are to be invited; they will be askt to discuss themes appropriate to the great objects of the Conference; their weighty tes-

timony will be given on many points; but they will form only a part of the body. Neither is it a mass-meeting on foreign missionary themes, where each man gives direction to what is said and done, according to his personal wish or power of utterance, and where a free platform is offered to any one who desires to be heard. The foreign missionary societies of Protestant Christendom, by their appointed delegates, are the constituent elements of the Conference; and the comprehensive study of the great agencies by which the unevangelized world is to be made the kingdom of God is its one great theme.

"It would seem like a grave omission were this century, so marked by the development of the foreign missionary enterprise, to close without an occasion of this sort, in which those most actively engaged in this work may come together to survey the whole field, communicate their varied experience, and sum up results and set themselves in close array and deeper harmony of spirit and aim for the great work remaining ere the world be won to our Lord. Probably in no equal period of time has such marked advance been made in the evangelization of the world as we have witnessed since the close of the great Conference in London of 1888, whether we consider the number of communicants added to mission churches, or the circulation of the Scriptures in the vernacular, or the development of Christian schools, or the growth of self-support in native communities, or the quality and extent of the influence exerted by the Gospel in mission lands. The rate of progress denoted by statistics is most striking; the indications of this progress in facts of many kinds not capable of expression in statistical tables are even more marked and inspiring. For the sake of the truth,

for the encouragement of all Christian people, and in order to a right impression in the world at large, the evidence of this happy growth and animating outlook, this assurance of the unfailing strength and certain victory of the Gospel, should be carefully gathered, set in clear order, and put on permanent record. Nothing in Christian apologetics could well have greater power.

"Three grand groups of subjects must naturally occupy the larger part of the sessions of the Conference. The first will include the discussion of all questions bearing upon the principles and methods of foreign missionary operations, such as the development of native churches, training of native converts for Christian work, mission schools, medical work, the training of missionaries at home, missionary comity, and the attitude of missionaries toward particular problems on the foreign field. The second group of subjects will deal with the present state of missionary work under the different Boards in all the varied fields of the world, with a review of progress made, embarrassments experienced, and special opportunities now presented. The third group will touch the wider aspects of the missionary enterprise, and will afford opportunity for meetings of a more general character, designed mainly to increase intelligence in regard to missionary affairs, and to awake a popular interest in them.

"Responses have already begun to arrive in large numbers from America and from Great Britain, all of them welcoming the announcement of the Conference and expressing the purpose of being duly represented and of readiness to aid in any way possible to make the occasion one of the greatest interest and value."

The Lutheran Mission in Liberia.—

Rev. David A. Day, D. D.

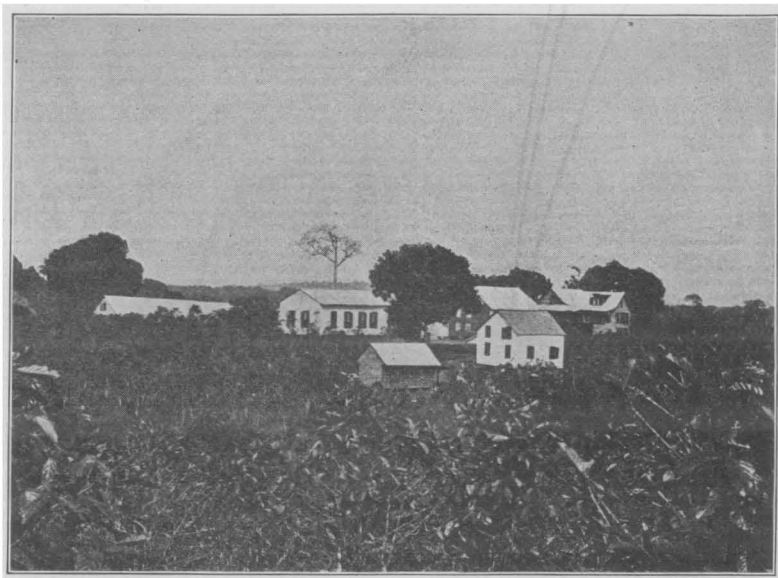
J. T. G.

Dr. Cust quotes the remark of a bishop that "a great part of the time of the *wise* is wasted in trying to control or remedy the effects of the *unwisdom* of the *good*." When one turns to the record of the "holy army of martyrs" in West Africa, he can scarcely avoid asking how far "the *unwisdom*" of zealously good people is responsible

short interval, four others were sent to fill the places of those who had perished, and in a few years the whole of them were also stricken down by death.

In 1795 the Baptists sent two missionaries to Sierra Leone, but the ill health of one was a prominent cause of the abandonment of the mission before anything was done.

In 1797 the Scotch, Glasgow, and London Missionary societies essayed to do Christian work on the Bullom Shore, in the Rio Pongas



THE MUHLENBERG MISSION, LIBERIA.

for what sometimes seems a massacre of good men and women.

The Moravian brethren, first on the West Coast of Africa, as they have so often been first elsewhere, in 1736 sent out two missionaries to labor on the Gold Coast, one of whom died presently after his arrival. Two years later, five others, true to the military spirit which would fill the broken ranks with increased force, went to the same field under the same auspices. Three of them died soon after reaching the country. After but a

and the Susa country, but by reason of the murder of one and the failure of the health of the rest, the entire enterprise was given up, adding another to the disheartening failures to redeem Africa.

In 1827 the Basle Missionary Society, fired with astonishing zeal, had the daring and the devotion to endeavor once more to found a mission station at Christianberg, where thirty years before the Moravians had failed, and with like fortune; for nearly all, if not all, of the first company fell victims to the climate,

and two out of three sent four years later shared the same fate. Between 1827 and 1842 this Basle Society sent to the west coast of Africa seventeen ministers, *ten of whom died within one year*, two others in three years, and three returned to their native country confirmed invalids.

The operations of the Missionary Society of the Church of England in West Africa date back to 1804. Two German missions then commenced a mission a hundred miles from Sierra Leone, on the banks of the Rio Pongas. For eleven years this church prest its work in that quarter; but of *fifteen missionaries* who entered the field at different times, *seven* found an early grave within it.

In the first twelve years of the missionary operations of this church in Sierra Leone, thirty missionaries were removed by death. In 1852 the colonies of Gambia, Sierra Leone, and the Gold Coast were erected into an Episcopal See of the Church of England, and *in less than six years three bishops died at their posts*, endeavoring to press the interests of the Redeemer's cause in this "White Man's Graveyard."

The Wesleyan Missionary Society as early as 1876 had in their burial grounds at Sierra Leone the graves of more than forty missionaries and their wives!

In the early efforts to found the Christian church near Cape Mount, on the extreme northern boundary of the Republic of Liberia, several missionaries found an early grave in the land of their adoption. Near the southern terminus of the Liberian coast, at Cape Palmas, is the headquarters of the missions of the Protestant Episcopal Church of the United States, which had, twenty years ago, given eighty lives to the redemption of this land.

Who shall wonder then, in the face of this record, standing in the

midst of these very associations, lingering about these graves as the writer has done, that he should feel the luxury of the assurance that there is yet profound conviction of Christian truth, and a noble spirit of consecration in the bosom of the church? There *is* "faith on the earth."

The general synod of the Evangelical Lutheran Church in the United States has a record which might be celebrated in some spirited poem like "The Charge of the Light Brigade at Balaklava." Of eighteen missionaries sent out during the past thirty-six years, six died within two years after reaching the field, while eight returned within three years with greatly shattered health. The authorities say that instead of this intimidating others from going, "there has been a steady increase of those who stand ready to go into the African service from the Lutheran Church of America." That we may see a little more definitely what a mission to this "White Man's Graveyard," the other name for the West Coast of Africa, means, we present the following list of those who have served and fallen in this mission:

Rev. M. Officer, arrived in April, 1860; returned April, 1861. Rev. H. Heigard, arrived in April, 1860; returned August, 1864. Miss Kilpatrick, subsequently Mrs. Heigard, joined the mission August, 1860; returned October, 1863. Rev. J. Kistler, arrived in August, 1863; returned, 1867. Mrs. Kistler, arrived in July, 1864; died in 1866. Rev. J. M. Rice, arrived in July, 1864; returned in 1865. Rev. S. P. Carnell, arrived in March, 1869; died in May, 1870. Rev. J. G. Breuniger, arrived in July, 1873; returned in 1874. Mrs. Breuniger, arrived in July, 1873; died in 1875. Rev. B. B. Collins, arrived in November, 1875; returned April, 1876; Mrs. Collins, arrived in November, 1875; died on return voyage

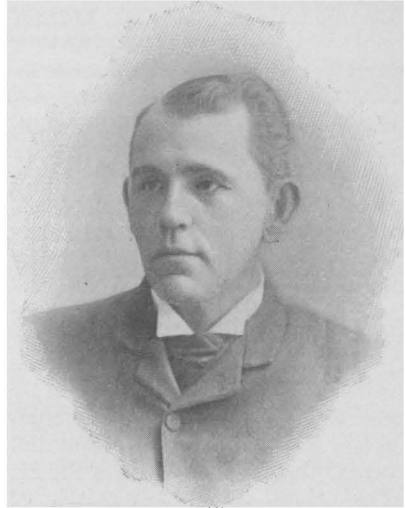
in April, 1876. Mr. Herman Voss, arrived in July, 1877; returned in 1878. Rev. E. M. Hubler, arrived in January, 1888; died October, 1889. Mrs. Hubler, arrived June, 1889; returned December, 1889. Mrs. Goll, arrived in January, 1893; died February, 1893.

And yet the Lutherans declare that "the location of the mission is as good as any that can be obtained along the West Coast." One wonders in the face of a roll of disabled and dead like that, how anything can have been accomplished. The explanation is in the exceptional missionary. Of the first two of the Moravian brethren we have said one died soon after arrival, but the other lived to labor for thirty years. Bishop Payne of the Protestant Episcopal Church also lived and labored here for more than thirty years, and many others have served for a term equal to the average of home laborers. In this Lutheran Mission in Liberia we find the Rev. G. P. Goll, who has labored there since 1888. Dr. David A. Day, who died in December last at sea, almost in sight of the home-land, entered the mission in 1874, and had thus a record of twenty-three years of most exceptional service. His wife, Emma V. Day, his faithful companion, who entered the mis-

sion with him, died in 1895, having given twenty-one years of wise and rare service to this mission. It can readily be seen, therefore, what emphasis must be put on the work

of Dr. and Mrs. Day in making this Muhlenberg Mission what it has been and is, one of the most successful missions in all Africa.

No one who is familiar with the



REV. DAVID A. DAY, D.D.

conditions of native life on the West Coast of Africa can fail to appreciate the demand for properly conducted industrial missions, and it would be difficult to find a more illustrious example of such an enterprise than that which is afforded by the Lutheran Mission located at Muhlenberg, on the St. Paul river, thirty miles inland from Monrovia, the capital of the Republic of Liberia, which was established under the wise supervision of Rev. Morris Officer in 1860. The locality then was dense forest. Roads had to be cut, ground had to be cleared, and buildings erected. The nucleus of the work was forty boys and girls taken from a captive slave-ship, formed into a school. Banana and coffee-trees were planted, the latter becoming the great industry of the mission, and a source of revenue for its sustenance. The net result, after large expenditures for the current support of the work under



HOME OF A NATIVE HELPER.

sion with him, died in 1895, having given twenty-one years of wise and rare service to this mission. It can readily be seen, therefore, what emphasis must be put on the work

Dr. Day's superintendence, was, in 1895, in buildings, chapel, and workshops, \$7,600; in machinery, tools, oxen, and carts, \$1,945; in mission farm and improvements, \$1,000; in fifty thousand coffee trees at a dollar and a quarter a piece, \$62,500; making a grand total of \$73,045, a large proportion of which must be credited to the profits which accrued from the industry of the mission. In the year 1895 the mission raised between four thousand and five thousand dollars' worth of coffee, which was exported to America, having besides raised all the crops necessary for food for the mission, which has been for some years entirely self-sustaining.

The tract of land occupied by the mission was originally granted by the Republic of Liberia. It comprises something like a thousand acres lying on either side of the St. Paul river, about two-thirds of which is already occupied by the

mission, the remainder being considered "reserve land," which is given to the mission-boys in ten acre lots when they attain the age of twenty-one years. They are trained to plant coffee-trees upon these tracts, which are assigned to them some years in advance of their majority, in order that they may get a start before leaving the mission. Some of the regular employees of the mission are people from surrounding tribes, who are brought in contact with Christian civilization and hear the Gospel during their stay here. Thus the influence of the mission extends widely in many directions, and non-Christian natives in the outlying districts are led to imitate the methods of the mission. The eminent services of Mrs. Day are memorialized in "The Emma V. Day Memorial Industrial School for Girls," and a hospital building also has been added.



MRS. DAY'S SUNDAY-SCHOOL CLASS AT MUHLENBERG.

Young People's Missionary Congress.

BY REV. JAMES DOUGLAS, M.A.

An exceedingly interesting and inspiring series of meetings has recently been held in various parts of London, under the auspices of "the Young Christian's Missionary Union." The Congress began on Saturday, Nov. 13, with a missionary meeting in Devonshire Square church, Stoke Newington Road, N., when representatives of the Baptist Missionary and China Inland societies were present and gave addresses. It was continued on Monday with a great meeting for prayer in Christ Church, Westminster, the Rev. F. B. Meyer, presiding, and Eugene Stock, Esq., and E. H. Glenn, Esq., speakers. A conversazione followed on the Tuesday, which was held in the City Temple, and the proceedings culminated in a great missionary demonstration on the Wednesday evening in the Metropolitan Tabernacle.

Rev. F. B. Meyer, President of the Y. C. M. U., presided at the meeting on Tuesday night. A paper was read by Miss Weatherley on "The Young People of the Churches in Relation to Foreign Missions." The call is clear; we all stand in one of three attitudes: (1) to go, (2) to let go, (3) to help to go.

Some say the way is not open, yet they seem sure of having heard our call. But God never leads forth a soul to leave it in a maze. The time of waiting is needed for training. As for all other callings in life, there is a time of special training, so there must be for missionary work. During the waiting time we need to study the Word of God, to study nature and human character, and to gain habits of punctuality by prompt performance of duty.

Let Go.—Some may have a heart full of love to the heathen, and yet the call comes in a different way. They may be called to let some dear one go. Dare we say "*stay*" when the voice of Christ says "*go*?"

Help Go.—Some are not called to go, nor even to let go; but are they

not to hear the call, *help go*? To them is left the privilege of prayer, the privilege of raising funds. Let our help be systematic—work for some special mission or station. Let our help be from the highest motives; not because we are asked, but because of our love to Christ, and love must be giving.

Mr. Wigney, the secretary, then read a paper on "The Aims of the Y. C. M. U." It aims at a three-fold mission: missionary consecration, missionary organization, missionary coalition. (1) Its chief purpose is not to collect money, not to produce the habit of prayer, not to train and send out missionaries, but to foster in the young people of the Church the character of missionary consecration, which he translated as that yielding to our Lord's purposes which expands the heart's sympathy until it takes in the whole world. This expands prayer and expands the purse.

(2.) Hosts of Christians could and would help the cause of missions, but their energies are unmoved for lack of missionary organization.

(3.) Its aim is to lift the missionary question to the place it should occupy. This calls for combined effort, and the system of affiliation with the Young Christian's Missionary Union accomplishes this. The end in view is that every Christian should realize that he has a share in the evangelization of the world.

An address was then given by the Rev. Silas Mead, principal of Harley College, Bow, on "The Compassion of Christ."

Our limitations as to space prevent a detailed description of the mass meeting held in the Metropolitan Tabernacle, on Wednesday evening, Nov. 17, under the presidency of Mr. Meyer. At this happy and enthusiastic gathering, Mr. Thomas Spurgeon, vice-president of the Y. C. M. U., gave an address of welcome, and enlarged on the words, "As God would have it."

The Rev. H. H. Pullen, of the Spezia Mission, Italy, in the course of his effective address, pointed out that out of every fifteen people in Italy, thirteen are still in darkness, while out of every fifteen, nine had never heard the name of Jesus like as we, in this happy corner of the world, have; and said that those living in a Christian land can not possibly enter into all that this means.

IV.—FIELD OF MONTHLY SURVEY.

Mexico,* Central America,† West Indies,‡ City Missions.§

BY DELAVAN L. PIERSON.

Missions in Mexico.*

Mexico is a republic of twenty-seven states, a federal district, and two territories. It has a total area of seven hundred and sixty-seven thousand square miles, and a population of about twelve and a half millions. Of these one-fifth are white, two-fifths Indian, and two-fifths of mixt blood. The Spanish language is generally spoken, and Roman Catholicism is the prevailing religion. Aztec paganism was nominally annihilated at the invasion of Cortez, and Mexico was externally converted to Catholicism at the point of the Spanish sword and by the terrors of the Inquisition. After three hundred years of domination Rome's representatives held two-thirds of the real estate of the country, her monasteries and churches had impoverished the people, and a pitiful state of intolerance, ignorance, and degradation everywhere prevailed.

At the downfall of Maximilian

(1864) there dawned a new era for Mexico in religion as well as in politics. Churches, monasteries, and other ecclesiastical property were confiscated by the state and devoted to purposes of public education. Thirty-five years ago there was only one Protestant minister in Mexico; to-day there are fourteen missionary organizations at work, and they have gathered in 600 congregations a native church membership of over 16,000. There are in all more than 7,000 pupils under instruction.

It was fifteen years after the first seeds of the Gospel had been sown in Mexico through the Bibles carried in by the United States troops (1847), before any endeavor was made to gather the harvest. Then Rev. James Hickey began to preach in Monterey, and two years later (1864) organized a Baptist church of five members, with Thomas Westrup, one of the converts, as pastor.

Miss Melinda Rankin (a Presbyterian) will ever be honored as a missionary pioneer in Mexico. In 1854, she had opened a school on the Mexican border in Brownsville, Texas. Ten years later she crossed the border, and after personally raising \$15,000 to push on the work, opened a school in Monterey.

"The Church of Jesus" was organized in 1871 through the instrumentality of Rev. Henry A. Riley and Manuel Aquas, a converted priest, and has since come under the control of the Protestant Episcopal Church. Their work now comprises 22 congregations, containing from one thousand to twelve hundred communicants. They have ten parochial schools,

* See also pp. 291 (April), 334 (May, 1897), 75 (January, 1898), 190 (present issue).

NEW BOOKS: "The Awakening of a Nation," C. F. Lummis.

RECENT ARTICLES: "Mexico as It Is," *Frank Leslie's* (Jan.).

† See also p. 184 (present issue).

‡ See also pp. 871 (November, 1897).

RECENT ARTICLES: "Street Life in Jerusalem," *Chautauquan* (September, 1897); "Is Cuba Capable of Self-Government?" *Forum* (Sept.); "Aborigines of the West Indies," *Appleton's Popular Science Monthly* (Jan., 1898).

§ See also pp. 24 (January) 161, 178, (present issue).

NEW BOOKS: "New York Charities Directory," "Bibliography of College, Social, and University Settlements," J. P. Gavitt.

RECENT ARTICLES: "Children of the Other Half," *Arena* (June, 1897); "The Cry of the Poor," *Arena* (September, 1897).

with about 400 pupils; a divinity school, having eight students; the Dean Gray Memorial school for boys, preparatory to the divinity school, and the Mrs. Hooker Memorial School and Orphanage, having 41 indoor and 20 outdoor pupils.

The American Baptist Home Mission Society had, in 1880, five churches and eight congregations. The Southern Baptist Board did not begin work until 1880, but it has since then made marked progress, and has now 15 missionaries and 17 native workers on the field in 29 churches, with 1,116 members. At Madero the institute educates and trains 71 poor, but deserving, intelligent Christian girls, and at Saltillo deserving boys receive the same training, and the Sunday-schools gather 333 children.

In 1872 the Presbyterian Board began its labors in Mexico by accepting the work of Miss Rankin. It now has stations in twelve of the twenty-three states. A characteristic feature of the Presbyterian work is the large number and ability of its native ministry. There is a prosperous theological seminary in Talpan, twelve miles from the capital; two girls' seminaries, one in Mexico City, another at Saltillo. The 42 churches number 3,191 communicants and 1,906 pupils in the Sabbath-schools. The working force consists of 11 ordained missionaries, 12 women missionaries, 28 ordained natives, and 76 native helpers.

The American Board began to work in Western Mexico, at Guadalajara, in 1872, and afterwards went also into Northern Mexico, at Chihuahua. The total number of missionaries and assistant missionaries of the American Board is 17, and the native helpers and teachers numbered 17. The 7 stations have connected with them 20 out-stations; the 15 churches have 784 communicants.

The Methodist Episcopal Church entered Mexico in 1873, when Bishop Haren purchased a portion of the Inquisition property at Puebla, which now serves as a theological seminary. The gorgeous theater was transformed into a church audience room, and there are besides classrooms, vestries, a book store, printing establishment, two parsonages, an orphanage, and a missionary residence. This church now has 34 places of worship, and counts 2,195 members, 7 married missionaries, and 14 ordained native preachers. The mission of the Methodist Episcopal Church, South, started by Bishop Keener in 1873 and carried on by a converted Mexican, Alijo Hernandez, occupies 17 states, and has 3,095 communicants, 90 Sunday-schools, 89 preachers, and a theological seminary at San Luis Potosi.

The American Bible Society disseminated the Scriptures from the earliest days of religious emancipation. In 1892, that memorable year of famine, 23,614 Bibles and portions were distributed among the starving people. To the thousands of towns and villages and ranches on the western slope this society sends Bibles by way of Panama, or through the Sierras, "on muleback."

Other societies at work in Mexico are those of the American Friends, Presbyterians South, Reformed Associate, Cumberland Presbyterians, and Seventh Day Adventists.

War and Famine in Cuba.

The "Pearl of the Antilles" is daily and hourly being trodden under foot. Its value and beauty are becoming nought but a memory. The sun-kist skies are blackened by the clouds of war. The fertile fields are devastated, and no longer cultivated. The people, used to an easy life of idleness, are dead or dy-

ing amid the horrors of prolonged warfare and growing famine.

Spain is, doubtless, not accountable for *all* the woes which have been experienced by Cuba, but she has proved utterly incompetent to rule the island in such a way as to contribute to its peace and prosperity. Spanish colonies are apparently only looked upon as a source of revenue, and this not with the farsightedness which would lead to the creation of civilization and industry, but with the desire for an income by oppressive taxation and tyranny. For three hundred years Spain neglected Cuba, but her attention of late has been even more to the disadvantage of the island.

The history of the war is too familiar to need repetition. Millions of dollars have been spent and thousands of lives have been lost. Promises of pacification have been made, and autonomy has been attempted, but the end is not yet in sight. Both Cuba and Spain heartily wish the war over, but the former refuses anything but freedom, and the latter is bent on maintaining the national honor. Meanwhile multitudes of non-combatants participate in the sufferings, and are perishing from starvation. The people have been unable to till the soil and gather the crops; they are practically at the mercy of America—their nearest Christian neighbor.

Already it is conservatively estimated that 200,000 pacificos have died of hunger in Cuba, and that twice as many more are in imminent danger of sharing their fate. The entire Cuban population is only about 1,200,000. The Red Cross Society, in conjunction with the United States Government, has appointed a relief committee, and already we are thankful to say that over \$20,000 has been subscribed. Ten times this amount is needed, and needed *now*!

Trouble in Central America.

The Spanish American republics seem to be in a perpetual state of ferment. There is apparently no end to the revolutions and assassinations. The spirit of rebellion sometimes lies dormant, but is never dead. Unrest is a dominant characteristic of these governments and peoples, and Christ alone can bring them peace. Only when His sovereignty is acknowledged and His teachings are followed, will peace and prosperity take the place of strife and stagnation.

The revolution in Nicaragua is no surprise, tho it may be aimless and fruitless. The government is strong, tho, perhaps, unscrupulous. It has certainly brought no blessing to the Mosquito reservation, where our Moravian friends have labored so long and so earnestly.

In Guatemala President Barrios has just been assassinated (Feb. 9), and a small and unsuccessful revolution has followed. Here the Presbyterian Church (North) has a few missionaries. They have nominal religious liberty, but find the paganized Romanism of the country in sad need of regeneration.

Social Settlements.

There are now not less than one hundred and twenty college, social, and university settlements in the various cities of America and England, besides two in Japan and one in Bombay. All these have been established in the last eight years, since Toynbee Hall was first opened in the East End of London. America has 76 and England 44 of these settlements; New York supports 16, Chicago 13, Boston 9, and London 32. The aims, methods, principles, and fruits differ widely, but doubtless each has contributed something toward solving the question of how to reach the masses, either by its failures or by its successes. We are firmly convinced that the ideal settlement is one which is fundamentally and distinctively *Christian*. True reformation must begin with regeneration. The spiritual must dominate the temporal.

V.—EDITORIAL DEPARTMENT.

A surprising trial has been held by a Southern Presbytery (Louisville) over the case of a Dr. Houston, a missionary to China, who expected to return, but who has been tried and condemned on the following specifications:

First, "He teaches that the *Lord's Supper is a household as well as a Church ordinance, and may be administered by the head of the family.*" Second, "He holds that a *private member may be appointed by the ruling body of the Church to administer the communion.*" [The third specification is essentially the same as No. 2.] Fourth, "He holds that there is *no valid distinction between the teaching and the ruling elder, except what is implied in their commissions.*" Fifth, "He holds as to entire sanctification, that it is possible to the believer in this life."

As to these matters we feel strong sympathy with the censured missionary, and incline to think that on the first four specifications he has the Scriptures back of him, inferentially, if not directly and explicitly. The *Interior* justly remarks:

"We are inclined to think Mr. Houston right on the abstract questions, and if the confession is against his positions, that the confession is wrong. The head of the family in the ancient Church held a priestly function in his family, and it was not abrogated. As a matter of order and custom, it would not be proper, we would say, for him to bring in an innovation, but the abstract doctrine the Scriptures, we are inclined to think, would justify him. They are entirely silent on the subject of the second specification. Abstractly we would say that Mr. Houston is right, with the same reserve as to the usual order. In the fourth specification Mr. Houston is right again. As to the last specification, there the facts, as well as the doctrines, are against Mr. Houston. On all these specifications Mr. Houston was found guilty, and duly punished for his "offenses" by solemn censure. He desired to

appeal to Scripture, but that was not allowed. He was held to the Presbytery's interpretations of the confession."

Even as to "entire sanctification," it depends upon what is meant. A man may use terms with his own understanding and interpretation of them, which, as he uses and understands them, are not objectionable. At any rate, a missionary would, in our opinion, do infinitely more harm in a foreign field, teaching that the Bible is not a book of plenary inspiration, or that there is a second probation, or any other of the mischievous tenets of a modern, broad theology, than any or all the doctrines Dr. Houston is charged with.

For ourselves, we have held for years that the Lord's Supper is primarily, like the passover it succeeds, a household ordinance, and belongs as such to the Church as the larger household of God. And we all know that in the Acts of the Apostles there is no fixt line between clergy and laity, which exist in the interests of order, expediency, and sound doctrine, not of Scriptural and apostolic order. Philip baptized, tho but a deacon, and one case breaks the sacred line. And, as to the Lord's Supper, it seems to have been observed wherever and whenever believers met. As to the teaching and ruling elder, the one *office* is that of presbyter, the *functions* of teaching and ruling being connected with one office, or officer, according to capacity and sphere; so that if a ruling elder possess the teaching gift, he seems to have exercised it without ceremony or further authority. And we have always believed that the Presbyterian polity can be logically maintained only by admitting the *oneness of the eldership*, whatever the

official and functional sphere of service; so that the *reordination* of a ruling elder, who becomes a teaching elder, has not the *slightest Scripture warrant*. Here is a case where it is possible that the Word of God is made of none effect through human tradition. But aside from this polemic matter, the question is, whether such views should invalidate an otherwise acceptable and devoted missionary as to the exercise of his sacred calling to preach the Gospel in the regions beyond.

According to a letter in the *London Standard*, it is proposed to suppress *all the deaneries* in the Anglican communion, on the ground that the deans have practically nothing to do, and their stipends, amounting to £36,000, or about \$180,000, per annum, for only twenty-nine—an average of about \$6,000 each—should be devoted to the endowment of eight additional bishoprics at £3,500 a year each, the balance being divided among the senior canons, who could perform the trifling duties of the suppressed deans.

Apropos of these changes in the Anglican Church and of the impatience of the Anglican party with modern ritualism, Bishop Tucker, of Uganda, in a recent charge, exprest himself with refreshing frankness on Anglicanism *in missions*:

"It builds," he says, "churches amongst the natives after the most approved Anglican pattern, . . . which in India or Africa is an absurdity." Speaking of the native ministry, he complains of "our fossilized ideas as to the qualifications necessary for admission to the order of deacons," and says that "if native churches are to be developot on healthy lines, and within a reasonable space of time, there must be a larger and freer use of the ministry of laymen." On the question of support he inveighs against the reckless use of

European money, and mainly on the ground that the missionary is thereby retarding the Church's realization of the sacredness of the great principle of self-support." He adds in conclusion that "we should . . . never rest satisfied until we see springing up into life the vigorous shoots of a healthy system of self-government."

Another interesting and significant fact about the Anglican Church we may add in this connection. When in Great Britain, I learned much about the "*Societas Sanctae Crucis*"—Society of the Holy Cross—known now as the "S. S. C." The *Church Intelligencer*, organ of the C. M. S., has published an "Analysis of Proceedings," giving some light on the objects and methods of the new Romanizing tendency. About 300 of the Anglican clergy are enrolled:

"Brother Lacey," vicar of Madingley, Cambridge, read a paper, in the decent obscurity of Latin, on the "Sacrifice of the Mass." "Priests," he said, "offer the life of Christ according to this institution as a sacrifice of worship, propitiation, and thanksgiving, by way of commemoration." At the September Synod Brother Sander-son, vicar of Alderholt, Salisbury, defended "reservation" and "exposition" of the Sacrament—that is, the keeping back of a portion of the consecrated bread for subsequent adoration. He said: "We are agreed as to the desirability and legality of reserving; we already carry the Holy Sacrament about; lift it up, expose it, worship it; and use it for blessing the people when giving communion. Why not at other times? What more stimulating to the devotion of those people of leisure who can remain in prayer after the mass is done, than for the priest to unlock the tabernacle door, draw aside its veils, expose the ciborium within, kneel on the step below the altar, and lead his people in adoring acts of love and reparation? This is that simple function known as the exposition of the blessed Sacrament, a function which many know from experimental knowledge is powerful in making people realize

the reality of our Saviour's adorable presence." The matter was discusst whether the past sins of a person absolved on confession ought to be recalled. "Brother Swallow" thought if they did so, they should "only defeat their object and give rise to a sense of irritation on their part."

Dr. Gordon and the Kongo Mission.

In the fall of 1884 tne Livingstone Inland Mission, founded seven years previously by Dr. and Mrs. H. Grat-tan Guinness,* was tranferred to the American Baptist Missionary Union, without conditions. Its stations had been planted, 25 mis-sionaries were on the field, acclimated and acquainted with the language into which translations of a large part of the Bible had been made. Moreover, schools were in running order, a steamer employed for itinerating purposes, all expenses met, and the discouragements and physical perils incident to the operating of such a mission had practically past away.

But valuable as it was, the gift was not at first fully appreciated by its recipients, and pressure was brought to bear looking to the return of the missionaries and the abandonment of the field. "It was at this juncture," says his biographer, "that Dr. Gordon set himself to stem the tide." He appealed to his brethren by voice and by pen, finally taking the field and traveling from city to city east of the Mississippi, pleading for its continuance. The appeal was so successful that it seemed as tho the mission was placed beyond even the suggestion of abandonment.

Judge, therefore, of the surprise and sorrow with which the friends of the mission heard the policy of abandoning this work again mooted in a sermon before the Baptist Missionary Union at its last annual meeting. The speaker advocated the strengthening of "strategic "

points in the foreign field at the expense of others regarded less important, among which he classed the stations on the Kongo. A very discouraging picture was drawn of the devastating climate, the slight progress made, lack of virility among the natives, etc.

Testimony has since been obtained from the missionaries now upon the field which directly disprove these statements. They affirm, in regard to the unhealthfulness of the climate, that during the last 12 years only 6 out of 45 of the missionaries have died; that 11 of the 14 male missionaries have served over 10 years, and 7 over 15 years. The average period of service of those uniting in the protest has been 13 years! The natives are not less virile than those of other tropical countries, being physically quite as well developd and mentally much more amenable to civilization than others named. As to the permanency of the work, only one church has become disintegrated, and this on account of the compulsory return of the missionary before it had been properly establisht. A census taken at two stations, Banza Manteka and Kifwa, had shown an increast population of 7 and 3½ per cent. respectively. "Indeed, the larger number of children in the villages of Banza Manteka is the surprise and envy of the heathen."

All this goes to prove the wisdom of Dr. Gordon and those who acted with him in retaining the Kongo Mission.—J. M. G.

The Church Missionary Society reaches its second jubilee, or hundredth year, during the present twelvemonth. April 12 will inaugurate the last year of the century, and the day will fall on Tuesday of Easter week. As the *Church Missionary Intelligencer* remarks, the Jewish jubilee began on the Day of

Atonement—a fast day, when the two kids commemorated the expiatory offering and the release from the burden of sin. And so once more, following the seven weeks of Lent, the trumpet of the jubilee will blow, and the concourse of the people will assemble to consider how the good tidings may be spread into all the world.

With a beautiful spirit the Church Missionary Society proposes to avoid any centenary observance *for its own sake*, or the glorification of the great society whose hundred years are fast completing. They recognize this society, tho it be the leader and almost the mother of all the rest, as but one of many, and they desire to make emphatic not the history of the feeble instrument, but the interests of the great cause of which it is but one pillar. "Advance first, commemoration afterwards," has been the motto of the society and the "Three years' enterprise," T. Y. E., which was inaugurated purposely to secure an advance in every department of administration, even before the centennial year should dawn.

The general program for the celebration is in harmony with the highly spiritual attitude and atmosphere always so manifest in this society's history. The details are not yet settled, but friends of missions everywhere will gladly keep in touch with the general purpose and purport of the commemoration.

On April 12, 1898, when the second jubilee year and the last year of the three years' enterprise begins, there will be

1. A special prayer service for the committee and friends of the society, and it is proposed that simultaneously in all parts of the world a similar prayer service be held.

2. On or about All Saints' Day, November 1, there is to be a series of gatherings in the middle of the

jubilee year to commemorate the second jubilee, exactly fifty years after the celebration of the first jubilee in 1848. Most fittingly the Bishop of Exeter,—whose father conspicuously shared in that previous jubilee meeting, writing three of the seven hymns then used,—is expected to preside.

3. The twelfth anniversary of the "Gleaners' Union" will fall at the same time and be combined with this.

4. In April, 1899, when the hundred years are completed, the MAIN CENTENARY COMMEMORATION will occur. It will occupy at least *one entire week*, beginning and ending on the Sabbath, reaching from April 9th to 16th, which are the first and second Sundays after Easter.

The main meetings will, of course, be in London, but it is hoped and expected that, as in the Queen's great jubilee of 1897, the celebration will be simultaneously observed in all parts of the Empire and the world, the mission-field included, for those who can not attend the great gatherings at the capital.

The special appeals for the centenary memorial fund are not yet determined upon, but great expansion in the line of the work will undoubtedly be the outcome. During less than twenty months of the three years' enterprise the special T. Y. E. gifts have reached over £26,000, including some which the donors propose to *repeat annually*, and they represent not a spasmodic increase to be followed by an *ebb tide*, as in most cases of special gifts, but a permanently higher flood-mark.

One of the most encouraging signs of growth is the *increase of the number of missionaries* supported, as to their maintenance charges, by special gifts. When the appeal was made in connection with the three years' enterprise, that individuals should undertake to support individual missionaries on the field, already there were 125 thus maintained. Now there are 292, and probably before this issue reaches our readers, the number

will have gone beyond the 300. Many of these additional gifts have come into the treasury without any reference to the centenary fund or the three years' enterprise.

All the friends of missions and of the Indians will be glad to hear that Secretary Bliss has returned to the Senate with his unqualified disapproval the bill to settle on segregated lands of about twenty-one miles in area the Metlakahatla Indians, now occupying Annette Island, Alaska, and opening the remainder to settlement. The Secretary says that he is convinced that the Indians should be permitted to remain in undisputed possession of their reservation, and that no part should be opened to the public.

William Duncan, the able and honored missionary, to whose labor among the Indians their present prosperous, material and spiritual, condition is due, sets forth at length why the bill should not become a law. He refers to the progress the Indians now occupying the Island have made, and expresses the belief that should the bill be enacted into law all these gains would be lost to the people. What the natives crave of the government in their present condition, is protection and isolation from vicious whites. Should the measure pass, he says, it will not only injure the Indians morally, but will seriously impoverish them materially. A recent examination, he says, shows that, so far as present indications go, the report which has been published that the island is rich in mineral deposits, and which has been advanced as one of the reasons why it should be opened to settlement, is grossly exaggerated.

In an early issue of the REVIEW we hope to have an illustrated account of the present condition of Metlakohatla, which is in many respects a model settlement. It would be a

burning shame for Congress to do anything to disturb the peace and prosperity which there reigns.

With deepest sorrow we learn of the renewed fighting in Uganda, and of the killing of that grand missionary, Mr. Pilkington, who was not only one of the leading Englishmen in Uganda, but one of the foremost missionaries of the world. He had joined Major Macdonald after the meeting of the Soudanese to act as interpreter. When the editor-in-chief was in England in 1896, this noble man was electrifying audiences with his fascinating and heroic story of the mission work among the Baganda. Few men have ever held British audiences more enthralled by narratives of missionary service and suffering, labor and triumphs. He was in demand everywhere. His death makes a void that reminds us of the vacancy that followed Mackay's decease. He had volunteered, at the suggestion of Mr. Wilson, the Acting Commissioner of Uganda, and with the permission of Archdeacon Walker, to accompany the Baganda as an interpreter, and with a view to giving the moral support of the missionaries to the Baganda in resisting the Soudanese in the crossing of the Nile. His companion was Dr. A. R. Cook, of the mission, who went for medical duty. The two men were able to open up communication with Major Macdonald, and, after a thrilling experience, reached his camp, on the banks of the Nile, opposite Juba's station, then in the hands of the rebels. The camp was pitched near the spot where Bishop Hannington was seized. Truly the days of missionary martyrs are not past.

A recent letter from Marsovan, Asiatic Turkey, brings encouraging news in regard to the receptive at-

titude of many members of the Gregorian Church to Christian truth, as revealed in the Word of God rather than in the chaff which has thus far been their spiritual food. Our correspondent writes:

"Last evening there was a Christian celebration at the college for the orphans. Some Armenian priests were present, and seemed much pleased with what they saw. One of them was a young man who had studied in the (Protestant) chapel school as a child. He gave the children a very good talk. We are told that the people will no longer be content with their ignorant old priests. They demand that they be Bible students, and so a group of young men are studying the Bible now with Baron A—, the former teacher of the chapel school, preparatory to becoming priests. As Baron A— is now a theological student, you see that this makes a theological seminary within a theological seminary."

With such preaching and teaching and *living* as the people of Marsovan have heard and seen so long from the missionaries, it is but natural that the old Gregorian Church should be waking up to the benefits of the pure Gospel.

The Bible Normal College, of Springfield, Mass., offers a ten weeks' course, which may be of especial interest to missionaries at home on furlough. This course has a distinct missionary bearing, an important feature being the study of child-nature and methods of instruction. Much may be gained from an intelligent study of how to teach the illiterate, whether old or young.

The following letter will be of special interest to those of our readers who have sent through us money to Pandita Ramabai's work. She is now *en route* to America having sailed from India on January 15th.

"I have received the check for £7, 6s., for Pandita Ramabai's work, and have sent it to her, ask-

ing her to acknowledge it to the kind donor, Miss 'L. M. R.,' Brockport, N. Y. You have no doubt read in the *Bombay Guardian*, of the wonderful work of grace that is going on among the widows under Ramabai's charge, and which has resulted in the baptism of 221 famine widows, four other widows under her care, a famine boy, and the Hindu man who has been Ramabai's clerk for several years. On the 12th instant she will begin a ten days' camp-meeting at her farm at Kludgaver, near Poona, which I expect will result in other conversions. What she is doing, or rather what God is doing by her, is a great object-lesson to Indian Christians and to some missionaries.

"My dear wife and I are thankful that we have been preserved to labor on in the Lord's service amid dangers and difficulties. It is now over ten years since we came to India, and many who were here then, many younger than ourselves, have fallen at their posts or have had to leave the country through illness. But we are feeling more than ever the strain of our work, and pray for some rest and another efficient helper, at least. Thanksgiving well becomes us for all that God has done, aye, and for all that the eye of faith beholds that He is going to do.

Yours in His service,
ALFRED S. DYER."

We thankfully acknowledge the following contributions received and forwarded as designated:

No. 102.—For Pandita Ramabai.....	\$4.00
No. 103.— " " "	50.00
No. 104.— " " "	1.00
No. 104.— " Armenian orphans.....	1.00

The World's Best Literature.*

It is a colossal undertaking, and one involving an immense outlay of time and money, to collect and publish the choicest of the literary productions of ancient and modern writers. To be successfully accomplished, it requires keen appreciation and judicious selection. Probably

* A Library of the World's Best Literature. Ancient and Modern. Charles Dudley Warner, Editor-in-Chief. Thirty volumes. 8vo, 612 pages per volume. Published by R. S. Peale and J. A. Hill, New York.

no man could have been found better fitted for this great work than Charles Dudley Warner, who, for more than a quarter of a century, has been an authority on literary criticism. He is the author of over twenty books, including essays, travels, biographies, and fiction. In this latest and most important of his literary labors, Mr. Warner has been ably assisted by Hamilton W. Mabie and other well-known literary critics and specialists in the various departments of letters.

More than fifty men have contributed to make this library what it aims to be—a masterpiece of masterpieces. In these thirty octavo volumes are gathered much of the cream of the literary thought and expression of sixty centuries. The history, biography, oratory, poetry, fiction, and philosophy of all peoples and languages bring of their choice contributions to this treasure-house of literature. These volumes open up vast stores of hitherto inaccessible wealth. Beauties that have heretofore been veiled in the obscurity of unknown tongues are here brought to light. Riches that have before been unobtainable on private book-shelves, hidden within vast tomes, or amid the mazes of public libraries, have been gathered together and put within reach of the general public.

Tho not a history of literature, this library offers most excellent opportunity for such study. It is equally valuable also as a work of reference and for general reading. The variety of departments represented, subjects treated, and authors quoted present the possibility of suiting many diverse needs and tastes. Vesper hymns and humorous poems, battle scenes and love-letters of men of genius, satire, and passages of Holy Scripture each have a place. Altho so comprehensive, the editor has aimed to admit nothing which is not pure

and uplifting. Purity is one essential in the *best* literature.

Portraits of prominent authors and excellent interpretive essays by sympathetic writers help to reveal the mental characteristics, and to disclose beauty and strength of style which might otherwise escape the notice of the casual reader. The work thus possesses features of a history, a school, an encyclopedia, and a library. It is intended to create and to gratify lovers of good literature.

The arrangement is alphabetical, according to authors, periods, and well-known subjects. The legend of the Holy Grail is presented by five separate authors, and sixty-three pages are devoted to Hindu literature. Not the least useful feature is the synopsis of famous books. The index adds largely to the helpfulness of the library, and would be more valuable did it enable one to trace the history of literature chronologically and by nationalities or races, as well as by authors and subjects.

D. L. P.

We think Mrs. Bishop's latest book, "Korea and Her Neighbors," the best of all the works of her gifted pen. In fact, for comprehensiveness, satisfactoriness, and power in description and delineation, and for judicious selections of what is best worth describing and delineating it would be hard to surpass. Without being primarily a book on missions, it gives a fine conception of one of the most interesting, yet least known countries and nations among whom the Gospel has been introduced in modern days; and quite aside from all its missionary bearings, as a contribution to ethnology, archæology, manners, and customs, and all else that pertains to this Hermit Nation, it is simply invaluable. Let any one who would test this state-

ment, read, for instance, the description of the Kur-Dong—chapter III.—that strange, barbaric procession, the last of its sort, in which the king, a myth for most of the year, appears annually in state, to impress on his subjects the splendor and majestic magnificence of their sovereign.

The adventures of this refined and cultured woman—her exposures, heroic endurances, and patient submission to the inevitable, in studying the habits and characteristics of Mongolian races—read more like romance than reality.

There is but one blemish in this volume, which we can not but attribute to the probable intrustment of the proofreading to some one else than to the accomplished author; the sentences are long, often involved, and lack careful and discriminating punctuation. The comma abounds, and sometimes is the only mark used until the period completes the sentence. Sometimes, as it seems to us, a sentence should have been divided into two or even three; and, in other cases, semicolons, colons, dashes, etc., would have made the meaning and connection much more plain. But the superb original illustrations, from Mrs. Bishop's own photographs, fully compensate for such a trifling defect.

A new and more complete index improves the second edition.

The latest contribution to the "Duff Missionary Lectureship" is by Rev. J. Marshall Lang, D.D., of Barony church, Glasgow. It is entitled, "Expansion of the Christian Life." It is a noble volume. Its style is chaste, its thought fresh and stimulating; and, what is very noticeable, it is along the lines of *an old-fashioned theology*. Dr. Lang shows himself perfectly familiar with the "new theology,"

and even the trend of scientific skepticism and neology. But at his hand it gets no encouragement, and with mark tact he quotes from skeptical writers the very concessions which strengthen rather than weaken faith; as, for example, when he quotes Renan's saying that the Book of the Acts is the most faultless book ever written, etc. It is to be devoutly hoped that Dr. Lang's book will be reprinted in this country. It is now published by Wm. Blackwood, and can be obtained for \$1.50. Further notice of it may appear hereafter. Suffice now to say it is worthy of its author and his theme.

Books Received.

- KOREA AND HER NEIGHBORS. Mrs. Isabella Bird Bishop. Illustrated. 8vo, 480 pp. \$2.00. Fleming H. Revell Co., New York.
- CHRISTIANITY AND THE PROGRESS OF MAN. Prof. W. Douglass Mackenzie. 8vo, 250 pp. \$1.25. The same.
- THE EXPANSION OF THE CHRISTIAN LIFE. The Duff Lectures for 1897. J. Marshall Lang, D.D. 8vo, 246 pp. 5s. Wm. Blackwood & Sons, Edinburgh & London.
- MISSIONARIES IN THE WITNESS BOX. 12mo, 168 pp. Illustrated. 1s. 6d. The Church Missionary Society, London.
- THROUGH MY SPECTACLES. Rev. Martin J. Hall, M.A. 8vo, 104 pp. Illustrated. 1s. 6d. The same.
- BIBLE GLEANINGS IN FOREIGN FIELDS. Rev. E. W. Burroughs. 16mo, 63 pp. 1s. The same.
- THE GREAT BIG WORLD. A missionary walk in the Zoo (juvenile). Aques M. Batty. 8vo, 48 pp. Illustrated. 1s. 6d. The same.
- ALASKA. Its neglected past, its brilliant future. Bushrod Washington James, M.D. 12mo, 450 pp. Illustrated. \$1.50. Sunshine Publishing Co., Philadelphia.
- ON THE THRESHOLD OF CENTRAL AFRICA. A record of twenty years pioneering among the Barotsi of the Upper Zambesi. François Coillard. Translated by Cathrine Mackintosh. 8vo, 662 pp. Illustrated. 10s. Hodder & Stoughton, London.
- PRIMEVAL REVELATION. Genesis i.-viii. J. Cynddylan Jones. 8vo, 366 pp. 5s. The same.
- THE INCARNATE SAVIOR. W. R. Nichol, LL.D. 8vo, 320 pp. 5s. T. and T. Clark, Edinburgh.
- MISSIONARY HEROES OF AFRICA. Sarah Geraldine Stock. 8vo, 204 pp. Illustrated. 2s. 6d. The London Missionary Society.
- PIONEERING IN TIBET. Annie Ross Taylor. 8vo, 77 pp. Illustrated. 1s. 6d. Morgan & Scott, London.
- THE BLIND IN CHINA. Rev. W. Campbell, F.R.G.S. 8vo, 104 pp. Kelly & Walsh, Hongkong.
- COMBLÉ DE JOIE (a memoir of Wm. J. Neethling, of South Africa). 16mo, 96 pp. Bichsel, Lyon, France.

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.

MADAGASCAR.

It has been repeatedly declared that the persecutions by the French in Madagascar are not directed against the Protestants, but against the English. Were this true, it would be a scandalous breach of treaty obligations, of international right, and of common equity. The English missionaries, one and all, have loyally accepted the new government, and have brought their people to accept it too. Yet they have been vituperated and slandered, and their unoffending and helpless people have been scattered, beaten, imprisoned, and shot down without form of law, simply because they had accepted the Gospel from those who first brought it to them.

Now, what has prompted all this? Doubtless Gallieni and his myrmidons hate the missionaries still more intensely as Englishmen than as Protestants, and the London Society chiefly as the main English society. Yet everywhere the Jesuits have been turned loose, with the same watchword: "All Protestants are Englishmen, and are to be shot." "All Catholics are Frenchmen, and are to be saved and promoted." Norwegian or English is all one in their view, altho undoubtedly the main rage of the Jesuits and of their military confederates is at present directed against the London Society. That overthrown, they think they can easily deal with the lesser societies. Doubtless their animosity is a shade less violent against the Nor-

wegians, but it is only a shade. As we have said already, the Norwegians are Ulysses in the cave of Polyphemus, destined to be devoured, but to be devoured last.

Hitherto, however, the persons of the French Protestant missionaries have been respected. This boundary, however, has at last been overleapt.

The matter began with the natives. "11. August, 1897. A colonist, named Géraudel, a lime-burner, has, it appears, allowed himself to beat one of our teachers, to break in the doors of our school, to forbid the children to go anywhere except to the school founded by him, and finally to tear down the placard which I had had placed over the door of the school, and to nail it, in token of defiance, over his own place of retirement. Learning of this, I instituted inquiry. M. Ducommun, accompanied by M. Gallant, went to the spot, and noted down every indication of what had taken place. Everything corroborates the first reports of the natives. Supplied with proofs, I lodged a complaint with the prosecuting attorney, speaking of it myself to the General. Fifteen days have past, and nothing done."

This Géraudel, it seems, had set up his own school in the Protestant temple itself, from which he had expelled the French Protestant school.

M. Delord says: "As I chance to be on a missionary round, the settler Géraudel, without any provocation on my part, having already repeatedly beaten several of our teachers, for which complaint had long been lodged against him, came running upon me, and struck me so violently that his huge cudgel was broken." For this the assailant

was condemned to a fine of 50 francs and costs of 50 francs. The medical attestation of severe injury, the absolutely unprovoked violence, followed up by a violent expulsion from the village, with cries of, "Fahavalo, English spy!" and filthy epithets added, resulted, notwithstanding the energetic representations of the public prosecutor, in a sentence which M. De-long very reasonably calls "a mockery." Géraudel so regarded it, for he left the court with expressions of triumphant contempt against the Protestant pastors.

That the French should shoot Protestant converts of English missionaries as rebels without trial is the most natural thing in the world. They would doubtless have shot the missionaries, too, but for the fear of England. They now show, in spite of the declarations of some writers of more good nature than perspicacity, that it is not English nationality merely which they hate, but Protestantism itself, English or French. The evidences of General Gallieni's at least passive complicity in the various persecutions accumulate. If the French are not exterminating the Protestant ministers from Madagascar quite so soon as Father Phelim, of St. Louis, gleefully anticipated, he has no reason to find fault with them. They seem to be going as fast as they can. This worthy representative of American principles should indulgently consider that they are embarrassed by the necessity of professing attachment to religious freedom, and that it requires a little circumspection to find out how to reconcile this with the reality of religious persecution. He himself doubtless would be for shooting every Protestant misister off-hand, but so prompt a course would probably jar on General Gallieni's sense of refinement. He must be

left to take his time, and pardoned if, in spite of his best will, Protestantism is only crippled, not quite exterminated.

On Sunday, the 1st of August, died Joseph Andrianavovavolona, pastor of the Queen. He had accompanied his mistress to Réunion, and there, on the Saturday, having a sense that his end was drawing near, he anticipated the preparations for the communion of the following day. On Sunday morning, after praying that, if it were God's will, he might be restored, but if not, might be soon taken, he rose, dressed himself, and, leaning against a small table near his bed, breathed his last. He was sixty-two years of age.

A few minutes later one of his deacons, also a voluntary exile, said to his servant: "Dada Naivo has finished his course; now it is my turn. Spread my bed, that I may die there." The bed was made ready; he stretched himself out upon it, and peaceably expired.

The deceased pastor was one of the Christians who suffered under the persecutions of Queen Ranavalona the First. He afterward became a distinguished scholar of the English divinity schools, and then pastor of one of the largest churches of the capital, and also of the palace church. He leaves nine children.

MISCELLANEOUS.

"There is no parallel to the present position of England, except the position of the Roman Empire, and the Roman Empire fell after it had achieved only part of its great purpose. And why did it fall? Because Rome was powerful as an external organization, but Rome had no spiritual contents to give to the people whom it conquered. It had no Gospel, it had no message, it had nothing to show—no means of elevating. And unless men are ele-

vated by the government of other countries to whom they are subject, unless they are elevated, unless they get spiritual ideas, there can be no real hold in the material force that keeps them together.

"The truth is nowadays becoming obvious. We are more and more seeing that intercourse with other countries, if it is to be of any real value, must necessarily be upon a religious basis. It is more and more being seen that you can not possibly influence a man at all unless you have influenced him on the religious side; if you have not toucht that, then you have toucht nothing. It is no good to improve things mechanically in civilization, such as making roads and providing water-supplies. You know the Roman Empire made water-supplies better than we can, and yet it disappeared and past away, because, as I said, it could not touch the spiritual basis of human life. There is nothing on which civilization depends but that. There is nothing else which is past on, there is nothing else which reproduces itself and gives true life.

"I was exceedingly interested a little time ago in going to a meeting—I think of the Calcutta Mission—which was addressd by Mr. Bryce, who was askt to address it because he had just been in India, and had seen something of the working of the mission there. Well, Mr. Bryce spoke with very great weight, of course. He said that his journey in India had at least convinced him of this, that unless England could succeed in Christianizing its Indian subjects, that empire could not last; that nothing else whatever could hold it together; that at present there were two sets of lives, two civilizations, two races simply in juxtaposition; that there could be no real interfusion of the two, and no real possibility of either one understanding

the other, except on the religious side; that unless you try to understand men as religious beings, you do not get on from any other side at all. For there is the root of their life, the root of everybody's life—it must, after all, be his religious ideas. However debased his religion may be, you can only understand a man through his religious side, and benefit him by giving him a right religious idea. There is no other way of benefiting mankind at all. All else is simply from the outside, and has no basis of purpose."—BISHOP MANDEL CREIGHTON, D.D., *C. M. Intelligencer*.

M. G. Appia, in the *Journal des Missions* for November, 1897, devotes three pages to a very appreciative notice of "The New Acts of the Apostles." He says: "No one will read this book without experiencing the irresistible and beneficent impression that an author who knows how to speak with so intimate a persuasion to the men of his time, is doubtless himself a focus of spiritual fervor, a Christian who has the right to repeat, under forms modern and sometimes a little American, to all the friends of missions, the ancient lesson of St. Paul and St. John: 'Be fervent in spirit.'"

The French readers "will be happy to find that the translator has added to the original some examples and some biographical traits entirely French. More than one pastor will feel himself constrained to develop for himself, while profiting by the facts furnisht by the author, and inspiring himself with his sacred passion, his own *New Acts of the Apostles*. Accordingly, we recommend the work to all friends of missions."

The *Allgemeine Missions-Zeitschrift*, in an extended account of the development of the Church Missionary Society, gives Henry

Venn's ideal of the growth of the native churches as consisting of three stages: Self-support, self-government, self-extension. The first is to go over into the second, the first two into the third.

Henry Venn (son of John Venn, a principal founder) was secretary of the C. M. S. from 1841 till 1872. At the beginning of his secretaryship the statistics stood as follows: Receipts, £85,536; ordained missionaries, 117; native clergymen, 10; communicants, 6,050. At the end as follows: Receipts, £156,440; ordained missionaries, 204; native clergymen, 148; communicants, 25,000.

English Notes.

BY REV. JAMES DOUGLAS, M.A.

The Baptist Missionary Society.—According to custom the usual prayer-meeting was held at the mission house, Furnival St., on New Year's day. Rev. George Kerry, for forty years the Indian secretary of the society, presided and delivered a brief, but stirring address. Several representatives from other missionary societies took part, and mission work in all its varied branches was remembered before the Throne of Grace.

A new Map of India is now ready. It shows all the Baptist stations distinctly and has been prepared specially for this society by Mr. Stanford, the well-known map-publisher. Christian Endeavor societies and Missionary unions would find their interest in missionary enterprise greatly augmented, if the position of the various occupied fields of the world was more fixed in the mind. The smallness of what has been done and the vastness of what is to be done are by such study made evident.

Mr. William Hill, the secretary of the Bible Translation Society,

writes through the medium of the *Baptist Herald*, earnestly asking support in the work being done in translating and distributing the Gospel in the many tongues of the heathen world. The Bible is, undoubtedly, one of the "best missionaries;" therefore, the propagation of the Gospel of Jesus Christ is greatly aided by the distribution of the Scriptures in the languages of the world.

The Presbyterian Church of England has recently celebrated at Marylebone the fifth jubilee of the "Westminster Assembly's Shorter Catechism." Between eight and nine hundred were present, and the event was worthily celebrated as a fact in England's history, when a great stand was made for the faith, and a great effort was made to preserve in all its purity the truth once delivered to the saints.

Hakkaland.—As in Manchuria, so in South China, the Roman Catholics are giving much trouble to Protestants and also to the mandarins, who dare not punish them because they claim the protection of the French. The French Republic, whatever it be at home, seems to have its foreign policy largely determined by a wish to please Jesuit priests. Witness Madagascar, New Caledonia, Algiers, and now North and South China.

China Inland Mission.—Mr. Hudson Taylor in making an appeal in behalf of "This Generation of the Chinese," draws attention to the fact that, whereas fourteen years ago there were only two witnesses for Christ in all the millions of Shensi, Mr. King and Mr. Easton, now there are seventy-seven. There are also over twenty stations in the province, while above five hundred have been baptized, not a few of whom are now in the presence of the Lord.

According to the calculation of

Mr. George King, of Shen-si province, on whose heart evidently the spiritual needs of the present generation of Chinese heavily press, some 1,500 missionaries are required for China's immediate evangelization. The measure, he believes, could be most economically conducted, and the carrying of it out would entail, in his judgment, no loss to the home church, since more is lost annually at home through backsliding, in consequence of lack of Christian work, more than would suffice to carry the blessed Gospel through the length and breadth of China proper.

The Cuddapah Mission.—This mission, begun 70 years ago, and representing a large district of the Madras Presidency, has increased during the last ten years as never before. Ten years ago there were only 203 communicants, now there are 881. The numbers of adherents has more than doubled in this decade, while "the most gratifying result of all is that the number of evangelists, teachers, and catechists has risen from 44 to 126." Mr. N. C. Daniell, named in the foregoing paragraph, will reinforce the work in this promising land.

Church Missionary Society.—The general outlook in West Africa is encouraging. This applies specially to Aremo, a district of Ibadan, and to Ijeba Ode. The Jebus are becoming, according to the Rev. R. A. Croker, less hostile to Christianity; there are new inquirers almost every week, and the increase in the congregations, particularly in the villages, is marked. This testimony is confirmed by the Rev. F. Melville Jones, who reports that "a great movement is perceptible among the people," and that the main hindrance to much larger accessions is "polygamy." An interesting item concerns Iseyin, where the band of

Mohammedans, priest and all, have joined the Christians.

At Ouitcha a difficulty has been caused by the proselytizing efforts of the Roman Catholics, who have had recourse to bribes to effect their object, and have also spread their literature abroad. To counteract these efforts, special instruction is now being given in the Romish controversy.

Presbyterian Church of England.

—This society's agent in the Jewish London quarters, Mr. Polan, has been much encouraged of late by direct fruit, and by the increased spirit of inquiry shown by the Jews who have congregated in White-chapel, and hail from many lands. He tells of a Jew from Russia, who came to London expressly to inquire more fully into the truth, and who was attracted by the Hebrew word, *Shalom, Shalom*, placarded on the window-bills of the White-chapel mission. His confession, as sent by letter subsequently, was: "I have read the 'New Testament.' I find that the Law and the Prophets speak of one Messiah. . . . I believe that Jesus of Bethlehem is the true Anointed One." Other cases of more or less hopefulness are given, the record closing with a glad some note of thankfulness.

India.—Special significance attaches to the recent baptism of Syed Ali Hossein, a Mohammedan student, who during the last six or seven years has read and studied the Bible, the Koran, and many controversial books. As one of gradually deepening convictions, he finally decided to become a follower of the Lord Jesus Christ. He does this counting the cost and foreseeing the persecution and hatred which his profession of Christ is certain to entail. At present he is in the Free Church College, Calcutta, and is hoping to be a preacher to Mohammedans.

THE KINGDOM.

—Well does Bishop J. P. Newman affirm: "The boldest thought ever suggested to the human mind is Christ's proposition to convert this world to himself. For originality of conception, simplicity of method, and certainty of result, it has no parallel in the world of thought. Bolder than the dream of the Macedonian to conquer all kingdoms by his sword; than the purpose of the Roman to unify all governments into one; than the hope of Leibnitz to create a universal language for this our babbling race, it stands forth sublime in its isolation, to excite our admiration, inflame our zeal, invite our co-operation, and inspire our faith in the future of mankind."

—Judge Tucker, brother of the late "A. L. O. E.," served long in India, giving to missions \$200 per month. To those who remonstrated at his liberality, he replied: "There are 86,000,000 adult population; 5,000 die daily; every day's delay means 5,000 souls." At the entrance to the station he had four stone tablets erected. On two, the Ten Commandments, on two, John iii. 14-18. After the duties of his office were fulfilled, he preached Jesus. "If every hair was a life," said he, "I would give them all to Him." He fell in 1857, at the hands of the mutineers. On his sitting-room walls were inscribed, "Fear God," "Love your enemies," "Prepare for death."

—As indicating progress in conviction and zeal as touching missions, attention has recently been called to these three notable facts. Whereas at former sessions of the Lambeth Conference (Church of England), this theme of themes received but scant notice or none at all at the last session it was at the fore front, it held the place of honor. The Westminster Confession

and Directory for Worship, not strangely, since it dates from the middle of the seventeenth century, lays no sort of emphasis upon the duty of spreading the Gospel to the ends of the earth. And the Book of Common Prayer, originating yet further back, is sadly inadequate at the same cardinal point.

—Again and again is the query put, Why the cause of foreign missions should be so much more popular than that of home missions, whereas the evidence is overwhelming that no such partiality exists. Thus the *Church Missionary Intelligencer* shows that while the Church of England expends for the work abroad about \$3,250,000 annually (£650,000), for the work at home upwards of \$40,000,000 (£8,054,000) are expended. And the *Missionary Herald* finds that while the Congregationalists gave last year about \$1,660,000 to evangelize the West, the South, etc., only some \$470,000 were donated for the redemption of the entire vast pagan and Mohammedan world. And no doubt all Christendom is giving in about the same proportion.

—Robert E. Speer reports an object lesson given by the missionaries in Seoul, who built a street in front of their premises in the most approved way. The Koreans were not slow to see the advantages of a well-paved street, with deep gutters at the side, and now there are miles of such streets in that city, making it one of the cleanest and most attractive in that part of the world.

—Some idea of a missionary's isolation may be gained from the fact, stated in the *Missionary Herald*, that Dr. Atwood, in Shansi, China, had not seen a European face in fifteen years, excepting those of his fellow-missionaries.

WOMAN'S WORK.

—Dr. Dennis, writing of woman as she is to-day, says: "She is still regarded, as of old, in a non-Christian environment, as a scandal and a slave, a drudge and a disgrace, a temptation and a terror, a blemish and a burden,—at once the touchstone and stumbling block of human systems, the sign and shame of the non-Christian world."

—The Zenana Bible and Medical Mission has missionaries in Benares, the sacred city of Hinduism. An English woman visited that city, who has given efficient help in the conduct of a soldiers' home at Rawal Pindi. Her comparison of the value of such a non-religious tho most kindly and helpful institution and the Zenana work she saw in Benares is instructive. "I have seen," she said, on her return to Rawal Pindi, "that all the work we are doing here is mere child's play compared with missionary work, and henceforth I am going to be a missionary."

—The W. C. T. U. of the District of Columbia have organized a vigorous campaign against the sale of liquor in the official restaurant at the Congressional Library. They will lay the matter before President McKinley, and if this effort does not succeed, they will ask affiliated organizations throughout the country to join them in a monster petition against such desecration of such a building.

—Some of the work done by the Traveler's Aid of the Pittsburg Deaconess Home during the first 11 days of service at the station: 297 trains were met and 586 persons aided, making an average of 2 persons to the train. The classes of people aided were the aged, the sick, women with small children, and young girls traveling alone. One of the last class, who had just

come from Ireland, wanted to find her sister who was at service in a family in Allegheny. The deaconess, as soon as free from her station duties, took the girl to her sister.

—The Fall River, Mass., Deaconess Home has received an offer of \$7,000 from a generous man, providing \$3,000 are contributed by others. He is the same friend who gave the home, worth \$10,000.

YOUNG PEOPLE.

—The Gleaners' Union connected with the Church Missionary Society has about 100,000 members and added 11,089 last year, supported 14 "own missionaries" by the central funds and 33 others by branches on their own account, and besides paid over to the C. M. S. £2,900.

—The Galveston, Texas, Y. M. C. A. entered on New Year's Day a new building, costing \$65,000, and the gift by bequest of Henry Rosenberg.

—The Band of Hope movement is in its fiftieth year, and an earnest effort is made to increase, by a million more, the membership of these societies in Britain and America. There are at present 23,000 societies of juvenile abstainers, with a total membership of about 3,000,000. In Lancashire and Cheshire, England, there are 1,250,000 children of school age, of whom not more than 400,000 are pledged to abstinence. An effort is being made to add 200,000 members, and funds are being raised all over the country.

AMERICA.

United States.—According to the *Chicago Tribune*, in 1897, upwards of \$33,000,000 were given in large sums for public uses, of which women were the donors of \$13,400,000; nearly \$15,000,000 reached the treasuries of religious societies, and colleges received \$10,000,000.

—Private gifts to the first-class educational institutions in this country for the last twenty years aggregate nearly \$200,000,000, or an average of nearly \$12,000,000 a year.

—Through the death of a bachelor uncle, 35 children of Kokomo, Ind., and its vicinity have been left money to give them a university education. More than forty years ago W. H. Trabue disappeared. During the war he served as a colonel of a Mississippi regiment under the name of W. H. Tribbitt, and afterward settled at Terry, Miss., where he accumulated a large fortune, and recently died in New York, leaving an estate worth \$3,000,000. The will provides that all his living relatives of school age, and all to become of school age, shall receive a university education, and at the conclusion of the college course receive in addition a sum of money equal to their school expenses.

—The Armour Packing Co. is erecting a large building in Kansas City for the use of the Salvation Army. It is 50 feet wide and 80 feet long, and there are three stories. The auditorium on the ground floor will seat 700 persons, the second floor will be utilized as offices and for officers' quarters, while on the third floor there will be a Poor Man's Hotel.

—Some 12 years ago a Chinese lad, Chan L. Teung, in a laundry in Boston, began to work his way toward securing an education. Identifying himself before long with the Mt. Vernon church, he grew in favor with all, and now after graduating with honor from Harvard University, he has gone to Foochow to become a teacher in science in the Banyan City Institute of the American Board. Before his departure the Mt. Vernon church gave him a public reception.

Canada.—Alex. Fraser, of Ottawa, recently offered a donation of \$800 for the support of native missionaries in Japan. Correspondence was had with Dr. Macdonald, and 5 names were selected—3 missionaries and 2 evangelists—namely, E. Yamanaka, Y. Hiraiwa, K. Yamaga, A. Kato, and K. Iizumi, whose aggregate stipends amount to just \$800 in gold.

—Mr. Sampson, C. M. S. missionary at Cumberland Sound in the Arctic regions, writes to the society: "On Christmas Eve I gave a lantern exhibition to about 80 souls, lasting for two-and-a-half hours. At the close I was completely done up, owing to the intense heat and the dreadful stench arising from the oily persons of the Eskimos present and the nature of their clothes—all undrest furs." At another station he had for church and school a house in which the dogs were fed. It was 5 ft. 6 in. from floor to ceiling, the walls being made of barrels and the floor and seats of hard snow. He had to stand over two smoking Eskimo lamps. "I am glad to say we were packed like sardines," he writes, "and had a splendid time singing hymns and reading the Gospel."

EUROPE.

Great Britain. The estate of the late John T. Morton, of Aberdeen, has been valued at £786,719 gross, and £714,186 net. After making provision for his wife and sons and certain legacies, Mr. Morton disposed of the residue of his estate in the following manner: One-sixteenth to the Waldensian Church, in Italy; and seven-sixteenths to the Moravian Church. One other fourth part of the residuary estate is to be for the benefit of the China Inland Mission, the money to be distributed among the missionaries in China, and to be applied in founding and building schools, and

for evangelizing the Chinese. Under the remaining fourth part the following charities will benefit: Aged Pilgrim's Friend Society, London Aged Christians' Society, the Widows' Friend Society, and the Aged Christians' Friend Society of Scotland. *London Christian*.

—At a recent meeting of the Foreign Mission Committee of the English Presbyterian Church, a resolution was adopted declaring that it was expedient, in view of the great expansion of the church's China and Formosa missions, and of their urgent claims on the resources of the church, to take in consideration the desirability of withdrawing from the station of Rampire Boalia, India, thus enabling the church more fully to strengthen and extend her work in China and Formosa. The Advisory Committee was instructed to make arrangements with the Free Church, or some other church, for the transference to it of the Rampire Boalia mission, the English Presbyterian Church to pay a subsidy for the carrying on of the work for a series of years.

—The Friends' Foreign Mission Association has been amalgamated with the Friends' Syrian Mission. The larger society found itself at the close of its financial year with a reported expenditure of £14,994, and income of £11,935. The deficit, £3,059, has since been met by special contributions. In Madagascar, the Friends have shared the ill-treatment meted out to all the Protestant missions. The greatest trial was the compulsory surrender of their fine new hospital to the French authorities, no compensation being offered for the buildings, and only an utterly inadequate amount for the drugs, instruments, and other property. The medical mission property being thus confiscated, the medical school for the

training of native students necessarily came to an end.

—The Church Missionary Society has selected 2 new missionaries, Dr. W. R. S. Miller, and the Rev. L. C. Jonas, to go as pioneers into the Hausa States in company with L. H. W. Nott, and in preparation for this campaign all the 3 brethren hope to go to Tripoli for the study of the Hausa language. Mr. Nott sailed early in January, and will make all necessary arrangements for the others to join him a few months later.

The Continent. Signs of life are manifest in the French Roman Catholic Church. Of the 20 students who have recently entered the Protestant Theological Faculty in Paris, 6 were formerly priests. A new journal also—*Le Chrétien Français*—has just appeared, proclaiming itself “the organ of evangelical reform in Catholicism.” It asserts that more than 20 priests have already felt it necessary to separate from the church.

—The Hermannsburg “Farmers’” mission had an income of \$80,325 last year. The expenses were heavy on account of the famine, the rinderpest, and the plague in South Africa.

—At his Christmas reception to the cardinals and others who gave him greetings, the Pope spoke in deprecation of the conflict between Church and State in Italy. Impartial minds must needs desire it ended. He believed the majority of Italians were against it, and thought the Government did wrong to go contrary to the will of the people, who were now convinced that political unity had not brought them prosperity. The rights of the Papacy should be restored; it needed to be independent. —*Independent*.

—According to reports from Rus-

sia, there is a possibility that the religious situation will be materially alleviated. The famous M. Constantin Pobiedonostseff, Procurator of the Russian Synod, it is said, will be relieved of his post and be succeeded by Count Ignatieff, now Governor of the Province of Kieff. The Count is a thorough-going Russian, and believes heartily in aggressive Russian policy; but he has always shown himself able to recognize changing circumstances and influences. During the Russo-Turkish war he cordially indorset Bible work in the Russian army; and altho the Bibles thus sold were afterward confiscated when the army entered Odessa, and were burned, in all probability with the Count's knowledge, still it shows that he realizes the inadvisability of the government's opposing itself to the trend of religious liberty in thought and action.—*Independent*.

—There would seem to be room for a few missionaries in Russia. For it is stated on good authority that over 50,000 soldiers—cavalry, infantry, and engineers—guarded the railway between the German frontier and St. Petersburg on the Czar's recent journey from Darmstadt to his own capital. The sentinels along the lines were placed within sight of one another, and were instructed in special methods of signaling in case anything unusual should happen. The most extraordinary precautions were taken at the frontier station of Virballen. Every bridge was minutely examined and tested; houses in the immediate vicinity of the line were closely watched, and a multitude of workmen were employed in tapping the rails and examining the sleepers. The entire traffic was dislocated for days before the arrival of the imperial train, and no one save those known to the authorities as absolutely reliable per-

sons were allowed to approach the neighborhood of the railway.

ASIA.

—Says Rev. J. H. Barrows: "Asia is the continent of diversities and divisions. It includes conservative China, progressive Japan, the comatose and decadent Buddhist, and the fierce, simple, and restless Arab. Only a common faith can bring unity and order into its chaos—not Buddha, not Hinduism, not Islam. It can only be Christianity, whose teaching of divine fatherhood and human brotherhood has come through Jesus Christ. Its condition is little understood. Nearly half of its inhabitants are prisoners for life; its great cities are unclean; the mass of its population half naked; one-quarter with only one meal a day; with famines that sweep off millions of victims. Most Hindus are on the verge of starvation at least periodically. Even for their physical improvement we must give them Christianity.

Islam.—In Palestine are found 23 Jewish agricultural colonies, 6,000 colonists, and 100,000 acres under cultivation. This is mainly the work of the last twenty-five years.

—In *Church at Home and Abroad* Dr. Mary Eddy writes as follows: "I took a large supply of books with me on a tour which lasted two months and a half. My Bible woman had a special talent for selling them, and even sold at the last my own little pocket Testament, as our supply was exhausted. Since then, on every tour, long or short, I take with my medical supplies a full assortment of Bibles, Testaments, and separate voweled portions. The first tour after the new year opened, 5 napoleons' worth of books were in stock. Miss Ford, my associate, sold all of these to the patients, and since

then two more orders have been exhausted. One little boy sold a treasured pack of cards to gain possession of the Gospel of John. During my last trip 31 portions were sold in a village where the light of the Gospel had never before penetrated." At Baniyas I spent 19 clinic days and had 600 attendances from 13 villages, while at Dibble, where we have 40 new evangelicals, I had 13 clinic days and 525 attendances from 23 villages."

—Is the Bible a seditious book? It has been so regarded in many periods of the world's history, and is so regarded now by a high official in Eastern Turkey, who seized two copies of the Bible and condemned them because of the first verse of the twelfth chapter of Daniel, and threatens to collect and burn all books containing this passage. Let us read from King James' version that terrible rebellion-breeding passage: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

India.—The king of Nepal, the mountainous independent state north from Bengal, lost his queen. She had been terribly pitted by small-pox, and committed suicide in disgust at her loss of beauty. The king, in his anger at her death, first revenged himself on the doctors—flogged them and cut off their right ears and their noses. Next he rounded on the gods. He set loaded cannon in front of the images, and ordered the gunners to fire. The men, in terror of the gods, refused to obey. Some of them were killed by the order of the irate monarch,

and then the cannon were discharged. Down fell the gods, the whole pantheon being destroyed.

—A Hindu father recently brought his little motherless girl to a mission school, and asked that she might be received. She was six years old, and was sought in marriage by a man of 40, who offered 200 rupees for her; but her father could not consent. Then the priests demanded her for the vile service of the temple, but he would not yield, and instead begged the missionary to receive and protect her, saying: "For years I have watched the 200 Christian girls of your school go back and forth, and I never have seen an unhappy face among them; I want my daughter to be like them."

—Dr. K. S. Macdonald, says the *Christian*, told the Missionary Conference at Calcutta that the decay of caste is rapidly going on. The educated classes pour contempt on it, observing it in public for personal ends, but utterly ignoring it in private life. Eating-houses are increasing in Calcutta, and in these Hindus eat all sorts of food without asking who prepared it. Western musical instruments have got into the harems, and Hindu young ladies are taught music by European professors. Modes of traveling also tend to produce this same disregard of the severe demands of caste.

—This is what the Swami Vivekananda, who ought to know, says about his fellow Hindus: "Compared to many other races, I must tell you in plain words, we are weak, very weak. First of all is our physical weakness. That physical weakness is the cause at least of one-third of our miseries. We are lazy; we can not work; we can not combine; we do not love each other; we are immensely selfish. . . . You talk of reforms, of ideas, and all these for the last one hundred

years; and when it comes to practice, you are not to be found anywhere; so that you have disgusted the whole world, and the very name of reform is a thing of ridicule to the whole world. The only cause is, you are weak, weak; your body is weak, your mind is weak." He said the Hindu religion is now "one degraded mass of superstition," with "the most hideous ceremonies, the most horrible, the most obscene books that human hands ever wrote or the human brain ever conceived, the most bestial forms that ever passed under the name of religion."

—The reports from the plague-affected centers are, if possible, more unfavorable than those of last week. The number of deaths in Bombay is greater than at any time since the recrudescence of the disease. Poona is faring still worse. The scourge is working fearful havoc in the native city. Advices from there describe the situation as inconceivable by those who do not see it for themselves. The fell disease has appeared at a new village in the Punjab. Thus far the south and east are happily exempt in the providence of God. How long these regions will remain so remains to be seen.—*Indian Witness*.

—Dr. Downie in the *Baptist Missionary Review* tells of an interesting baptismal scene which took place in an out-station at Nellore, called Rebala. "It is a jungle village where a little handful of Christians have been struggling for a long time to get a little chapel and school house of their own. We promised them a door and window if they would do the rest, and when we went out to the dedication we could hardly avoid sharing the manifest pride the poor people had in showing us the house they had built to the Lord. It is only a mud

hut covered with palmyra leaves, but we doubt if Solomon felt any prouder at the dedication of the temple. A church will be organized as soon as the people are able and willing to call and support their own pastor, which, we think, will be very soon."

—Principal Smith, of the Baptist Theological Seminary, Insein, Burma, reports an attendance of 142 in the Karen, and 36 in the Burmese department. The class in Greek, after a year of foundation-laying in Green's Handbook to the Grammar of the Greek Testament, is now studying with great enjoyment and profit, Dr. Harper's Inductive Method with the Gospel of John. Next year, which will be third and last, they will read passages throughout the Greek Testament.

China. To the civil service examinations in China about 2,000,000 candidates are admitted every year. Literary criticism, history, agriculture, military affairs, and finance are among the subjects covered. Until recently the questions have been limited to Chinese affairs. Now, however, it is reported that the examiners recommend the *Old Testament* as a textbook, "because it is the classic of Christian countries," and a new question on the examination papers this year is: "What do you know of the re-peopling of the earth by Noah and his family after the flood?"

—The Manchuria Presbytery of the United Presbyterian Church of Scotland is composed of 13 evangelist missionaries, 4 medical missionaries, 14 native elders. At a recent meeting it reported 28 congregations, 63 chapels, 41 churches, 9 dispensaries and hospitals, 1 native pastor, 17 native elders, 165 native deacons, 5,802 baptized persons, 6,300 applicants for baptism on list,

58 schools, 680 scholars; and 2,000 persons were baptized last year.

—"The weather was bitter cold, but we had no means of heating the building, and so depended for warmth upon our clothing, and if I *was* a missionary I was cold and hungry. I wore a native dress and planned, as far as I could, to use native food. About 20 women gathered to the class, some of these sleeping in the chapel, others returning to their homes for the night. I was so fortunate as to have for my own use one small room, about 10 x 6. This contained a kang large enough for one person, and no other furniture. In one corner I had a heap of charcoal; in the opposite a pile of cabbages, and a heap of sweet potatoes, and two or three bunches of onions. We had five large jars in the room, one for white flour, millet meal, rice, and millet. Besides these I had a few shelves, on which I placed my books and a small store of home remedies. Among my women were two with small children. Those babies slept in the daytime, so that their mothers made real progress, but my rest at night was often interrupted by their wails. The women called them 'the little watchmen,' and altho the chapel was in a lonely place on the outskirts of the village, we never felt afraid of thieves as long as those children cried so much at night."—*Miss Morrill*.

—This is what Rev. W. A. P. Martin has to say of Rev. J. Hudson Taylor and his great society: "He is the Loyola of Protestant missions. When I first met him he was a mystic absorbed in religious dreams, waiting to have his work revealed—not idle, but aimless. When he had money he spent it on charity to needy Chinese, and then was reduced to sore straits himself. When the vocation found him it made him a new man, with

iron will and untiring energy. He erred in leading his followers to make war on ancestral worship, instead of seeking to reform it; still, in founding and conducting the China Inland Mission, he has made an epoch in the history of missionary enterprise."

—Miss Hu King Eng, the young Chinese girl whom Li Hung Chang has appointed a delegate from China to the Women's Convention in London in 1898, is said to be very successful as a doctor in Foo-chow. She studied for seven years in the University of Michigan, and received the degree of M.D. there. She is now in charge of a hospital, and the story is told of a coolie who wheeled his old blind mother 1,000 miles on a wheelbarrow to take her to the woman doctor. An operation for double cataract was performed, and the woman can see as well as ever.

Korea.—Those who are earnestly looking for the victory of Christ's Kingdom on the earth, have their faith constantly tested by newspaper reports of movements among the nations. The growing ascendancy of Russia in Korea means, to these watchmen of the night, just one imperative inquiry; Will the Russian (Greek) Church be able, with its priests and its pag-eants, to smother the Christian life already introduced into Korea? According to his confidence in the divine and energizing power of the Gospel, each answers that question; but in it lies a tremendous argument for pushing the Bible in Korea, and pushing it *now*, before priests and nuns fetch it, in a foreign tongue, across the Russian border.—*Woman's Work for Woman*.

—Recently a colporteur in Korea gathered some people about him, but before he could tell them any-

thing about the good books he carried, and which he wished them to buy and read, they had to feel of him and handle his hat and his clothes. In some places a missionary has been asked to take off his shoes and stockings, that the people may see whether he really has feet and toes like themselves. Once a missionary in China, after he had preached to a company which seemed to be listening intently, asked if any of those present would like to make any inquiries that they might know more about what he had been saying, to which one of the company said immediately: "We would like to know what those two buttons on the back of your coat are for?"

AFRICA.

A missionary from Central West Africa tells how the natives were affected by their first sight of artificial human anatomy. A missionary was giving a group of natives a talk on astronomy, and when he told them about the movements of the heavenly bodies one of his hearers bluntly said, "You lie." The missionary said, "What would you say if I should tell you that in my country people sometimes take out their teeth to brush them?" This was greeted with derisive laughter. But a lady missionary present, being prompted by a sign, let her hand-made teeth drop into her lap. Every native fled from the room in consternation, and after that they promised to believe everything that the missionary might say.

"I am growing old," said the father of a scholar of the French Protestant mission on the Kongo, "and before I die I want to have my boy back for a time, that I may tell him all about our quarrels, so that he may know who they are *who owe us corpses*."

—A clever writer lately wrote a

book about a man who spent much time in Africa, which from beginning to end is a long-drawn wail. It would have cured both writer and hero of all moping to see the manner of Mackay's life. He has no time to fret and groan and weep; and God knows if ever man had reason to think of "graves and worms and oblivion," and to be doleful and lonely and sad, Mackay had, when, after murdering his bishop, and burning his pupils, and strangling his converts, and clubbing to death his dark friends, Mwanga turned his eye of death on him. And yet the little man met it with calm blue eyes that never winked. To see one man of this kind, working day after day for twelve years bravely, and without a syllable of complaint or a moan amid the "wildernesses," and to hear him lead his little flock to show forth God's loving kindness in the morning, and his faithfulness every night, is worth going a long journey for the moral courage and contentment that one derives from it.—*H. M. Stanley.*

—When the new converts at Mangamba, in the Kameruns, West Africa, wanted to build a regular chapel in place of their prayer-shed, they petitioned the Basle Society for a grant of \$1,000. The home committee appropriated only \$500. The negro generally likes to be helped along, and is not overfond of bestirring himself, but in this instance he did surprisingly well. For months they worked overtime and saved their earnings for their chapel. When they brought the money to the teacher, it was found that the amount did not reach by far. They resolved to have an African collection, which certainly will find no imitation in America. The chapel committee went from house to house to collect the subscriptions. Whoever was not able to

pay was summarily dealt with. His belongings were seized and put up at auction. No one demurred; they thought it was a good joke on them. A negro, however, has not much of this world's goods, so there was still a deficit. Then the order went forth that no one should buy new clothes until the chapel was paid for. A young man who had gotten a new loin cloth was compelled to give it to the collector. Great was the joy when at last the day of dedication arrived, and they could give the Lord a house of His own.

—M. Coillard, of the Paris Society's mission to the Barotse, relates this incident: "In ten days the grass, and even the brushwood, had reasserted their rights, as if in revenge; and when we penetrated to the tents the smell of mouldiness chokt us. The whole place was a mass of mud, alive with frogs and millipedes. A hurricane had upset everything and broken my crockery. That good fellow Paulus [a native evangelist] had pusht his scrupulous fidelity to the point of even keeping the fragments of my cups and plates! It was too much of a good thing. I fled from the ruins, and installed myself in one of my huts, which is scarcely any better. The termites, centipedes, *seuruyi*, warrior-ants, had taken possession of everything before my arrival; but it was the frogs more specially that had made it their rendezvous. They were everywhere—on the ground, on the walls, in the roof. They fall on one's head in bed, into the dishes on the table; they are not afraid of a bath in a cup of coffee, and have the impudence to croak in my face from the edge of my inkstand now whilst I am writing. This is a prelude to the nocturnal concert which awaits me. It is quite regal."

—The Zulus keep no record of age except by events, and children are

clast together if born before or after a great battle, a great storm, or a great drought. By a kind of leap year arrangement a Zulu girl may, without embarrassment, propose marriage to any young man upon whom she has set her heart.

—A Zulu woman's hut is her castle, and she will shut the door even on her husband. Miss Cclenso says, "I have heard an angry woman say to her spouse: 'Not a scrap of food shall you eat to-day!' and he sneaks away meekly."

—Nyassaland from its climatic and geographical condition is *par excellence* the land of industrial missions. The Zambesi Industrial Mission maintains some 600 acres of land under cultivation, and altho small profits have hitherto been realized owing to the coffee-shrub only attaining fruition after three years' growth, yet from the harvest of 1897 the sum of 72,000 marks (\$18,000) is expected. Forty European agents and between 700 and 800 natives are employed upon the plantations.

ISLANDS OF THE SEA.

—The London Missionary Society has received such favorable news from Madagascar as to be able to state as follows: "It is implied that a *modus vivendi* with the authorities had been found, and in confirmation of this the deputations state that Miss Hare's services were greatly needed at Fianarantsoa, from which, in consequence of the break-up of her work, it had previously been decided to remove her, and that they had decided to cancel the arrangement for transferring her to Samoa, and were keeping her at her post. We must wait for details; but this telegram is undoubtedly the most hopeful thing received by us from Madagascar for many a day."

—H. M. Dauncey writes from

New Guinea: "To-day has been one of the 'extra' days—three services and Sunday-school, all well attended; and this afternoon I baptized 15 adults, and had 56 at the communion service. One incident pleased me. I was going over the list of candidates with the two deacons. Of one man I was doubtful. I appealed to them, and they at once spoke out, saying he was not a fit person to be baptized. It showed that they had grasped the meaning of the rite. The Delena people are going in for a new church, and have resolved to provide it themselves. They want an iron church, and toward paying for it have collected sandal wood, which has realized £47 12s., whilst they have enough in hand to bring in £10 or £12 more. Further, they and the folks just around here have paid (in sandal wood) this year £4 18s., for Testaments and hymn-books."

—And Rev. C. W. Abel of this same island says: "I could go on to speak of cleanliness; of the law we have had enforced for several years, that every boy and girl should have a morning and afternoon bath; of the opposition with which this unpopular statute was met; of the tyranny of it being suspected; and of my good Rarotongan teacher, who washt himself in cocoanut oil—oh, those pungent days—coming to me to ask, in all seriousness, where it was stated in the Bible that these excessive, uncongenial ablutions were a *sine qua non* of the Christian life; and yet, how, to-day, my children prefer cleanliness to dirt, and regard personal unsavoriness as a disgrace."

—It is a very remarkable fact that after the complete extinction

of the native heathenism of Fiji, a foreign heathenism should have been introduced by the immigration of coolies from India, some 10,000 of whom are now to be found in the group, mainly engaged in the production of sugar. The first of these laborers came into the country as far back as 1879, and since then a steady stream of immigration has flowed, chiefly from the villages of the Northwest Provinces, to Fiji. Altho the coolies are not more than ten per cent. of the population, they committed more crime than the whole of the other sections of the population, and it became an absolute necessity, as well as a clearly defined duty, to do something for their moral and religious welfare. Moreover, it was felt that to neglect them would be to expose the life of the Fijian church to serious perils. One feature of the case that gave encouragement to missionary work among the coolies is, that through leaving India they have "broken caste." They did not bring their priests with them, and were effectually removed from the old associations of worship and ceremony.

—Twenty years ago the Dutch on Sumatra subdued the Batta tribes dwelling on the banks and the island of the great lake Toba, in the mountains of the west side. The Batta possess a certain degree of civilization, but practise cannibalism and other cruelties. As soon as the country was pacified, the Rhenish missionaries who, since 1861, were laboring among the Batta on the coast and in the valleys, advanced their posts into the Toba region. Last May a mission festival was held on the banks of the lake, which was attended by nearly 8,000 persons.